

COMMITTEE FOR THE ELIMINATION OF RACIAL DISCRIMINATION

PERU

ALTERNATIVE REPORT TO THE REPORT OF THE PERUVIAN STATE

CONSOLIDATED WITH THE PERIODIC REPORTS 14, 15, 16 AND 17

Report elaborated by
the Centro de Desarrollo Etnico and Makungu por el Desarrollo¹



¹ The Centro de Desarrollo Etnico - CEDET is an Afro-Peruvian organisation, composed of professionals and created on 2 July 1999. Its mission is to strengthen the ethnico-cultural identity of the Afro-Peruvian community, increasing the value of its successes, building capacities and initiatives for a complete leadership and human development.

Makungu para el Desarrollo is an Afro-Peruvian organization, composed of young Afro-Peruvians, created on 19 October 2004, whose mission is to promote development of the Afro-Peruvian community, the improvement of its quality of life by means of education, training and social inclusion.

INTRODUCTION

When Francisco Pizarro undertook the invasion of Peru, he recruited Spaniards longing for fortune and also managed to recruit a few black slaves to take part in his invading army. The historians established that the thirteen men from the Gallo Island were in reality fourteen, taking into account the black slave which participated in the conquest enterprise. During the “conquest” of Peru, black creoles and black bozales fought together with the Indians of Nicaragua, and in number they were more numerous than the Spaniards. In 1533, Francisco Pizarro had constituted a troop of advance patrol made up of non whites and Spaniards. In 1560, the number of black slaves had considerably increased.

When the indigenous population decreased as a result of epidemics and of the exploitation they were victims of, the Spaniards began to solicit enslaved persons to cover their needs and ambitions. This is how the first dozens of slaves began going to the mines, to the fields and for the luckiest, to serve as servants.

500 years have passed since the beginning of the slave trade and more than 150 years since the abolition of slavery in Peru. Nevertheless, in our society the essence of the cultural framework constituted during colonial times remains, with the classifying, stereotyping, animalizing and trampling on of people belonging to ethnic minorities and in particular of Afro-Peruvians. The most appalling concerning this discrimination and historical exclusion, is that no Peruvian Government has ever implemented an effective public policy in favour of the Afro-Peruvian men and women. They have not recognized us in the “official” history, they have simply granted us with an evidently folkloric role, leaving aside the contributions which we have, and continue to provide, to the Peruvian society.

Racial discrimination in Peru is experimented in a very particular way, since in the contemporary era, existing new laws have never encouraged such a discrimination, always upholding as an argument the famous sentence of the Peruvian author Ricardo Palma: “El que no tiene de inga, tiene de mandinga” meaning that “He who does not have indigenous heritage has Mandinga/African heritage”. This sentence serves as support to the argument that in Peru, racial discrimination does not exist and that we are a racially mixed country par excellence. The reality is totally different. Peru is one of the most racist countries in the world with discriminatory attitudes encountered everywhere. In this light, the government of the controversial ex-president Alberto Fujimori ordered the adoption of three anti discriminatory laws and the government of the president Toledo ordered the adoption of a law increasing the sanction for the offense of discrimination. Unfortunately, even though these laws have come into force, in practice they are not very efficient for the elimination of discrimination.

In this context, and preoccupied by the non recognition and the systematic violation of human rights of the Afro-Peruvian men and women, we have decided to undertake an alternative reflection by means of a report. This document contradicts the official

affirmations made by the state of Peru in its report consolidated by the periodic reports 14 to 17 before the Committee for the Elimination of Racial Discrimination.

The present report has been elaborated following a methodology which analyses the most important articles of the International Convention on the Elimination of all Forms of Racial Discrimination.

Finally, it is important to emphasize that this is the first report issued by Afro-Peruvian civil society organizations to this honorable committee, committee which we consider to be an ally in the fight against racial discrimination in the world and in Peru in particular.

A. General

The Peruvian State, despite the fact that it is a multi-cultural and multi-ethnic² country, does not have available national statistics disaggregated by ethnicity since 1940, as the successive governments did not see the importance of generating national statistics with this indicator. This is one of the main problems of the Afro-Peruvian population since not having official information about how many they are and where they reside, efficient public policies for development for Afro-Peruvians cannot be established.

It must be noted that the Instituto Nacional de Estadística e Información/ National Institute for Statistics and Information – INEI, announced the undertaking of a survey among the Afro-descendant population between October and December 2002, in the areas of Arequipa, Piura, Ica, Lambayeque and Lima, in rural and urban areas. Nevertheless, up until now, neither the information concerning this survey nor its detailed results have been made available.

The Peruvian State in its Periodic report of the State of Peru to the Committee on the Elimination of Racial Discrimination CERD/C/PER/14-17 mentions that “the results of a study realized by the INEI in 2002 on the Afro-Peruvian population, identified at the level of population centers, that 106 had Afro-Peruvian population, among these 89 were located in the southern coastal region and 17 in the northern coastal region. On the other hand, concerning education, the INDEPA reports that the study undertaken on the basis of the National Survey of Homes reveals that in average, the Afro-Peruvians are educated during 7.48 years, which is a very close figure to the national average one. Virtually, one in four Afro- Peruvians has not finished its primary studies. A minimum percentage of Afro-Descendants reach the university system and out of these, only 2 % manage to finish these studies. In another survey on the Afro-Peruvians’ perception of discrimination, 13.2% of the people indicate that they have suffered from some type of discrimination³.

We consider that a survey of the Afro-Descendants and a national survey of homes cannot be considered as valid national disaggregated statistics. Specific indicators must be included in national censuses to comply with the recommendations made by CERD in its previous reports and therefore generate strategies for the elimination of racial discrimination and efficient public policies for the development of Afro-Peruvian men and women.

We must indicate that nongovernmental organizations have not directly participated in the elaboration of the official report of the country to the Committee, only some organizations responded to a survey sent by the National Council of Human Rights. Despite the fact that

² Article 2.19 of the Political Constitution of Peru of 1993

³ United Nations. Committee on the Elimination of Racial Discrimination. Periodic report of the Peruvian State to the Committee on the Elimination of Racial Discrimination CERD/C/PER/14-17. 12 March 2009. Pages. 22 – 23.

the Peruvian State has ratified the Convention No. 169 concerning Indigenous and Tribal Peoples in 1994, the previous consultation was not undertaken with indigenous peoples and they did not provide information for the elaboration of the mentioned report.

In the country, there is almost no knowledge of the International Convention on all Forms of Racial Discrimination since the State has not raised awareness of the Convention at national or local levels.

B- Article 1

In Peru's national legislation, there is no definition of racial discrimination, only one of discrimination in general, which is not in agreement with the definition contained in article 1 of the Convention. Furthermore, we must highlight that the definition of discrimination contained in national legislation does not refer to indirect forms of discrimination.

It is clear and outstanding that in Peru there exists a differentiated treatment because indigenous peoples continue being in certain cases referred to as second class citizens, and they are even victims of a guilty-making rhetoric from governments, such as that of the actual president of Peru, Mr. Alan García Pérez, who wrote three articles in the newspaper "El Comercio"⁴.

The Afro-Peruvians face a situation of greater vulnerability as they are not recognized constitutionally and there is no evidence of their contribution to the official history of the country. They are ignored, even denied, by this same State in the 12th report of the Peruvian State to the Committee for the Elimination of Racial Discrimination⁵.

Unfortunately, in Peru, real and effective temporary measures have not been adopted to advocate for the protection of groups and individuals referred to in the Convention, racial discrimination being one of the main problems for the strengthening of real democracy in the country.

⁴ http://www.elcomercio.com.pe/edicionimpresa/html/2007-10-28/el_sindrome_del_perro_del_hort.html

⁵ Rojas Dávila, Roberto: La Invisibilización de la Población Afroperuana; Programa Andino de Derechos Humanos de la Universidad Andina Simón Bolívar; Ecuador, 2008.

http://www.uasb.edu.ec/padh_contenido.php?pagpath=1&swpath=infb&cd_centro=5&ug=ig&cd=1595

C- Article 2

The Peruvian State has adopted antidiscrimination laws which include administrative laws and the qualification of discrimination as an offense. At the local level, some municipal anti discriminatory bylaws exist.

Nevertheless, the State has not set up the articulate and systematic actions necessary for the implementation of the previously mentioned laws except for a few specific cases, such as consumer discrimination. There is no global State strategy to eliminate racial discrimination in the country.

In the country, there is the Consejo Nacional de Derechos/National Council of Rights, the Peruvian State's entity which is theoretically in charge of the promotion and the safeguard of public policies and legislation by protecting and guaranteeing human rights, within the framework of the international human rights treaties which Peru has ratified. Furthermore, the Defensoría del Pueblo or Peruvian Human Rights Ombudsman is an independent constitutional institution created by the 1993 Constitution, whose mission is to protect the constitutional and fundamental rights of all citizens, to supervise the fulfillment of the public administration's obligations and the provision of public services to citizens.

However it must be noted that neither institutions possess sufficient financial and human resources, nor do they have the necessary authority to be able to undertake efficient actions in order to eliminate racial discrimination in the country.

It must be emphasized that in Peru, there is no specific organization to prevent or eliminate racial discrimination. Nevertheless, the Instituto Nacional de Desarrollo de Pueblos Andinos, Amazonicos y Afroperuanos-INDEPA (2003) has, as a main objective, to initiate public policies for the development of the Andean, Amazonian and Afro-Peruvian peoples. Up until now, due to poor political management, lack of financial and human resources, INDEPA has not attained its objective.

Paradoxically, the Convention has constitutional rank in Peru according to the rendered decision in EXP. Nro. 047-2004-AI/TC, of 24 April 2006, fundamento Nro. 61:

“Los tratados internacionales sobre derechos humanos no sólo conforman nuestro ordenamiento sino que, además, detentan rango constitucional” which means *“International treaties on human rights not only comply with our legal system but also hold constitutional rank”*.

The decision indicated in addition that the Convention has been invoked in very few judicial decisions.

One of the weaknesses in the fight against racial discrimination in Peru is the non existence of a national action plan to eliminate racial discrimination. However, a positive aspect which can be mentioned is the existence of a National Plan on Human Rights 2006-2011. In the mentioned Plan, it is recognized that the Afro-Peruvians constitute a very vulnerable

segment of the population as well as indigenous peoples and in this light, objectives and actions are particularly directed towards them. Nevertheless, no uniform language is used to address the Afro-Peruvian population, since it is also referred to as “communities”.

Concerning the existing legal framework for the promotion of the rights of these populations, a difference exists between the recognition of the right to land for indigenous peoples and the questioning of the existence of such a right for the Afro-Peruvians, highlighting the concept of nation for the indigenous peoples which is not recognized for the Afro-Peruvians.

Concerning the proposals on education, the Plan does not mention the Afro-Peruvian population in the formulated proposals concerning intercultural education and only refers to the possibility of passing on the Afro-Peruvian culture. Nevertheless whilst referring to the indigenous population, the Plan mentions the rescue of its language and its oral literature. This wording could be demonstrating a discriminatory and inferior way of conceiving the Afro-Peruvian culture and even an ignorance of such a culture.

In addition, we emphasize that even though a specific chapter concerning indigenous and Afro-Peruvians exists, none of its provisions have ever been achieved due to the non existence of an institution in charge of the implementation of the National Plan on Human Rights 2006-2011 and due to the lack of political will from the government. There is no existing participatory mechanism for the elaboration of laws which concern different ethnic groups, and they are even denied any participation.

We denounce the State’s assimilation practice which encompasses the non obligation to declare people’s ethnic origin in the country, the non recognition and the non promotion of the ethnico-cultural diversity. This is contrary to article 2.19 of the Political Constitution of Peru of 1993.

D- Articles 3 and 4

Among the 150 million Afro-Descendants of Latin America and the Caribbean, 92% live below the poverty line⁶, and Afro-Peruvian men and women are no exception. Certain Afro-Peruvian communities such as Yapatera, Capote and San Regis do not have utilities. In the case of marginalised urban areas where Afro-Peruvians live, there is a high level of drug addiction and violence demonstrating that the Peruvian State is inactive to help this population.

With regard to the Afro-Descendants, the only specific international instruments related to Afro-Descendants resulted from the Santiago Conference which was the Preparatory Conference to the World Conference against Racism, Racial Discrimination, Xenophobia and

⁶ CEPAL, Pueblos Indígenas y Afrodescendientes de América Latina y el Caribe: Información sociodemográfica para las políticas y programas; Chile, 2006; p 427.

Related Intolerance (WCAR) and which was held in the town of Santiago, Chile in 2000, and the WCAR held in the city of Durban, in South Africa, in 2001.

The State of Peru made commitments at both conferences by signing the Santiago and the Durban Declarations and Plans of Action. Both international instruments are useful because they identify the main problems which affect the Afro-Descendant population and oblige States to take a series of measures to address them.

At the national level, a chapter of the National Plan for Human Rights 2006-2011 recognizes certain obligations of the Peruvian State towards Afro-Peruvian men and women. Furthermore, reference is made to the Afro-Peruvian women in the Ley de Igualdad de hombres y mujeres de Peru/ the Gender Equality Law of Peru. Nevertheless, we consider that no other matters have been mentioned which would need to be specifically tackled such as intercultural education or ethnic health, childhood, youth, among others.

E- Article 5

It is not possible to deny that there is unequal treatment in the court system in Peru and this is worsened by racial prejudices that Afro-Descendant men and women face potentially during legal proceedings. They are generally considered to be suspects and even guilty, as they are potentially seen as delinquents only on the basis of their ethnic condition. In most cases, they are treated and maintained in the country's prisons as such.

The benefit of court-appointed attorneys is used by the poorest of the population, and in most cases, this population is constituted by Afro-Peruvian men and women. However access to justice is almost impossible for them due to an inadequate service for the number of cases which must be dealt with, problems which the court-appointed attorneys encounter to get remunerated, the stigmatization of Afro-Descendant men and women and the corruption of the judicial power.

For the Centro de Estudios de Justicia de la Americas – CEJA, the main problem which Afro-Descendants encounter in Peru is the lack of real possibilities to access justice, their stigmatization as common delinquents and the lack of open-minded impartiality of the judicial administrative system towards them⁷.

In that sense, the population which has the greatest concentration of Afro-Peruvian men and women suffers the most insecurity, with police raids being carried out in excess, living in an area considered as dangerous, and the right to the inviolability of housing no longer being a right. During police raids, many Afro-Peruvian men and women are arrested just

⁷ Centro de Estudios de Justicia de las Américas – CEJA; Sistema Judicial y Racismo contra Afrodescendientes; Chile, 2006; p. 66.

because of their “physical appearance” and they have to spend time in jail, detained in violation of the presumption of innocence.

Confinement without conviction, the absence of adequate defense, the overcrowding and mal nutrition, the absence of necessary medical assistance, the psychological trauma, and other cruel, inhuman and degrading treatment, are ongoing for thousands of Afro-Peruvian men and women who are persecuted and arrested in most cases solely for being Afro-Descendants.

Concerning the right of freedom of movement in communities with high or medium purchasing power, Afro-Peruvian men and women, who are considered suspicious, face barriers to their freedom of movement with restricted access to these areas.

When Afro-Peruvian men and women undertake proceedings to leave the country, they encounter unequal treatment in the consular offices, in commercial air lines and in migration offices.

With regard to the participation of Afro-Peruvian men and women in political life, there is little participation to the right to be elected whether as a local or provincial mayor, regional representatives, congressmen, needless to say to aspire to the Presidency of the Republic.

According to the study realized by the Centro de Desarrollo Etnico – CEDET, it was stated that for 71.1 %⁸ of the Afro-Peruvian men and women, the citizen participation in the decentralization process is insufficient and thus adequate mechanisms must be implemented and efficient entities must be formalized for citizen participation.

It is clear that the social situation of the Afro-Peruvian men and women is different from the rest of the Peruvian population, the majority of the surveyed Afro-Peruvian men and women perceive that they are in the same situation as the rest of the poor people (52.4%), and an important percentage (44.3%) perceives that their situation is worse⁹.

As far as the economic level is concerned, the large majority of Afro-Peruvian men and women consider that they belong to the poor sector (55.2%) and the other group indicates that it belongs mainly to the extreme poverty sector (22.5%), which means that 77.8% of the surveyed Afro-Peruvian men and women see themselves as poor people¹⁰.

Concerning the right to employment, discrimination towards the Afro-Peruvian men and women is evident. The Afro-Peruvians have limitations not only to access adequate

⁸ Centro de Desarrollo Étnico – CEDET; La Población Afroperuana y los Derechos Humanos – Diagnostico sobre el Plan Nacional de Derechos Humanos en localidades con presencia afroperuanas; Lima 2008

⁹ ibid

¹⁰ ibid

employment but also to descent living conditions. 73.8% of the surveyed Afro-Peruvian men and women indicate that they are in a more difficult situation than the rest of the population as far as access to employment is concerned¹¹.

Concerning the inclusion of Afro-Peruvian men and women in the armed forces, in Peru there is an evident exclusion of the Afro-Peruvians in the possibility of becoming officers of the Peruvian military navy. This is a known reality which has never been denounced and is therefore accepted.

As far as the quality of housing of Afro-Peruvian men and women is concerned, it is mainly of low quality as they often live in marginalised urban areas. They perceive that the quality of their housing is similar to that of the rest of the poorest people (58.25%) and a considerable number consider that they are in a worse situation¹².

The Afro-Peruvian people cannot enjoy entirely their right to health since there is no ethnic component when dealing with health programmes. The greater vulnerability of the Afro-Peruvian men and women suffering from coronary problems, arterial hypertension, ovarian fibroids, prostatitis, diabetes and sickle cell anemia is not treated in a specific manner. Despite the fact that in Peru there is an intercultural health programme, there is no programme with specific cultural relevance to the health of Afro-Peruvian men and women.

The right to education is another right violated for the Afro-Peruvian population. On the first hand, public education in Peru is unsatisfactory and the educational plans and programmes do not reflect cultural diversity. Furthermore, the actions which the ministry of education has undertaken concerning inter-culturality are mainly focused on the problems of indigenous peoples and in particular, on bilingual education and the Afro-Peruvians have not been taken into account.

Access to education is similar to the national average, the access is mainly to primary level, with a low percentage of Afro-Peruvians which reach secondary school (27.9%) and a very small percentage (1.9%)¹³ which reach technical or university higher education. This is without taking into consideration the percentage of Afro-Peruvian men and women who actually manage to finish higher education.

It must be emphasized that the State social programmes do not have an ethnic variable as an indicator. This is the reason why all programmes against poverty do not aim to fight against

¹¹ *ibid*

¹² *ibid*

¹³ Benavides Martín, Torero Máximo, Valdivia Néstor: *Pobreza, Discriminación Social e Identidad: El Caso de la Población Afrodescendiente en el Perú*; Banco Mundial: Lima, 2006; pp. 33- 34.

racial discrimination, and in the case of the Afro-Peruvian population, not a single social programme has benefitted them directly for this reason.

F- Article 6

In the specific case of the Peruvian population, little or nothing is known about the possible mechanisms of complaints which exist to report racial discrimination. One of the reasons for this is the state's failure to disseminate information concerning these mechanisms. It must be noted that only some isolated initiatives emanating from the civil society have undertaken the task of disseminating information concerning the aforementioned mechanisms.

El Centro de Desarrollo Etnico/ the Center of Ethnic Development within the framework of the project "Human rights and Afro-Descendant peoples of Peru", established, by conducting surveys, that 78.99% know little or nothing about human rights, and that the most preoccupying is that 98.63% of the surveyed persons admit that there is racial discrimination towards the Afro-Descendants¹⁴.

Concerning penal matters, even though discrimination in Peru is penalised, there has still not been a sentence rendered in this field.

In addition, other administrative remedies are at the disposal of victims of racial discrimination such as municipal bylaws which prohibit discrimination, in particular in the field of consumer relations. These mainly condemn shops and businesses which commit discriminatory acts on a racial basis to a temporary or permanent closing down of their premises. In certain other cases, a municipal fine is an additional sanction.

Nevertheless, this means that discrimination is only perceived as an infringement of consumer rights due to their impossibility to access the market. This is the reason why we consider that it is essential to adopt a legislation which defines racism as a violation of human rights in the country.

An example of this is that legal assistance is not provided to victims of racial discrimination, the lawmakers having totally ignored the problem. In addition, victims of racial discrimination do not trust the responsible authorities since these, in most cases, reinforce discrimination.

This is demonstrated in the document N°529-2007/DP-ANC, which is the record of a complaint received by the Defensoria del Pueblo/ Peruvian Human Rights Ombudsman from a citizen M.R.S.M against a policeman of the Police Station of Ancash for presumed

¹⁴ Centro de Desarrollo Étnico – CEDET; La Población Afroperuana y los Derechos Humanos – Diagnostico sobre el Plan Nacional de Derechos Humanos en localidades con presencia afroperuanas; Lima 2008

acts of discrimination. She says that she was a victim of discrimination whilst filing a complaint. The appellant indicated that the police officer who took down her complaint, spoke to her disparagingly, calling her a "serrana loca" " a crazy mountain person".

Unfortunately, there is no institution or specific authority which acknowledges and deals with racial discrimination complaints. Nevertheless, we must emphasize that the Defensoria del Pueblo/ Peruvian Human Rights Ombudsman has subsidiarily undertaken this function, promoting certain cases of discrimination. Concerning racial discrimination, only 7 cases were received between 2006 and 2007, all submitted by indigenous peoples.

It must be noted, that the Defensoria del Pueblo/ Peruvian Human Rights Ombudsman does not carry out the duties of a judge or a public prosecutor neither does it replace any other type of authority. It does not pronounce judgements, neither does it give fines or impose sanctions. Consequently, its opinions or its intentions to act do not constitute administrative or judicial acts with coercive effects. The accomplishment of the Ombudsman's recommendations and suggestions are the result of persuasion. With these, this institution tries to raise the awareness of the authorities that their actions must comply with the law and respect the citizens' rights.

Aware of this role, the Defensoria del Pueblo/ Peruvian Human Rights Ombudsman, by means of foreign funds, carried out a campaign to disseminate the right to non discrimination for civil servants. However, this campaign was not sustainable because it was carried out within the specific framework of an international cooperation project.

Furthermore, the results of this campaign are not tangible since, even though some complaints were initiated for racial discrimination, these were very limited for the following reasons. In the first place, in Peru, racial discrimination is such a natural process that in the majority of cases, those discriminating and those being discriminated against are not aware that these actions actually constitute racial discrimination.

Secondly, the judicial administration does not know how to investigate and sanction the offense of racial discrimination, being they themselves who reinforce racial discrimination.

Thirdly, the Peruvian population does not trust the judicial administration due to corruption, bureaucracy and many years of delay in judicial proceedings.

G - Questions to the Peruvian State

- Why does the Peruvian State pay more attention to the interests of multi-national companies, economic groups and powerful holdings and forget about the Afro-descendant people and other sectors of the community which are in urgent needs for adequate public policies which would respect their fundamental rights?
- Why, if the Peruvian Constitution does recognize the condition of “people” to various groups, it does not do it for the Afro-descendants when they share characteristics that can identify them as “people”? This is surprisingly possible when the recognition and protection of the rights of the Afro-descendants is part of a national public policy, as this is mentioned in the National Plan for Human Rights approved by Supreme Decree in 2007.
- How it is possible that until today there has been no real condemnation for discrimination against an Afro-descendant, man or woman?
- Why does the municipal legislation which prohibits discrimination only focus on the right to consumption and the protection of consumers and does not consider racism as a violation of human rights?
- Why the Instituto Nacional de Desarrollo de Pueblos Amazonicos y Afro-Peruano/ National Institute for the Development of the Peoples from the Amazon and the Afro-Peruvians- INDEPA does not have sufficient autonomy and budget to effectively support the development of these peoples?
- Why the Instituto Nacional de Estadística e Informática/ National Institute for Statistics and Information-INEI has not included ethnic indicators in its last census?
- Why is the official history of Peru written without taking into account the oral traditions and what the Afro-descendant peoples can add to it? All this remains excluded from the curriculum even this year which is the Year for Inclusive Education.
- Why are there no mechanisms to identify the recurrent diseases affecting the Afro-descendants in order to facilitate the development of public policies to adequately tackle those?

H- Recommendations

- To effectively implement the National Plan for Human Rights and especially its chapter on Afro-Peruvians and indigenous groups.
- To establish a structure (Commission, working group...) to deal with Afro-descendant related issues within each ministry and other public bodies.
- To set up a technical secretariat for Afro-descendant issues in the regions and provinces where Afro-Peruvians are primarily established.
- To concentrate on addressing the situation of poverty and marginalization in which the majority of Afro-descendant live.
- To include ethnic indicators in all official statistics.
- To guarantee access to basic services for the Afro-descendants living especially in rural areas.

- To create a National Council for Afro-descendant Culture.
- To include in the curriculum the history of Africa and of Afro-descendants.
- To encourage the development of Afro-descendant studies in universities and institutes.
- To develop a Code of Ethics against Racism and Racial Discrimination to be implemented in media and advertising.
- To guarantee the access to Justice of all Afro-descendants.
- To prepare a National Plan for Racial Equality.
- To encourage investigations on the diseases that most affect the Afro-Peruvian community.