

REPUBLIC OF PERU

September 13, 2002

International Bank for Reconstruction and Development
1818 H Street, N. W.
Washington, D. C. 20433
United States of America

Re: PERU – Loan No. 7142-PE
(National Rural Water Supply and Sanitation Project - PRONASAR)
Social Principles and Guidelines – Supplemental Letter No. 2

Dear Sirs:

Please refer to the Loan Agreement (National Rural Water Supply and Sanitation Project - PRONASAR) of even date herewith entered into by and between Republic of Peru (the Borrower) and International Bank for Reconstruction and Development (the Bank) for the above-mentioned Loan (the Loan Agreement).

For the purposes of Section 3.01 (b)(i) of the Loan Agreement, the Social Principles and Guidelines are set forth in the annex to this letter.

Very truly yours,

REPUBLIC OF PERU

By: /s/ Javier Silva Ruete
Authorized Representative

HONORARY WITNESS:

By: /s/ Alejandro Toledo
President of the Republic of Peru

AGREED AND CONFIRMED:

INTERNATIONAL BANK FOR RECONSTRUCTION AND DEVELOPMENT

By: James D. Wolfensohn

Authorized Representative

Date: September 13, 2002

PERU: NATIONAL RURAL WATER SUPPLY AND SANITATION PROJECT - PRONASAR

Social Principles and Guidelines

A social assessment was carried out by the PRONASAR preparation team with the support of a consulting firm contracted under a PHRD grant, with the purpose of ensuring full participation of the Quechua and Aimara indigenous people who are the primary beneficiaries of this project. More generally, the assessment also looked for ways to ensure the full and meaningful participation of all the project's stakeholders – particularly women.

The summary presented below covers two main issues: (i) culture and sanitation - an ethnographic analysis looking at Quechua and Aimara cultural traditions and their relevance for improving their access to safe water and to a better sanitation; and (ii) traditional community organization and water services management - key Quechua and Aimara cultural aspects enabling the creation of local capacity or managing services.

(i) Culture and Sanitation

Peru is a multicultural, multilingual, and multiethnic country. Approximately 8 million inhabitants (almost 30% of the total population) use either Quechua or Aimara as their primary language. The large majority lives on the coast and in the Andean highland and constitutes a significant fraction of the PRONASAR project's proposed beneficiaries.

The cultural traditions shared by the Quechua and Aimara people are still very present in rural areas of the Andean region. The Quechua peoples maintain the cultural legacy of the major pre-Inca and Inca civilizations, including their language, vision of the world, traditions and technology. They live primarily in the departments of Cuzco and Ancash. The Aimara peoples are mainly concentrated in the Puno region. While they have their own cultural traditions, the main difference with respect to the Quechuas is their language.

Most Quechuas and Aimaras live in small rural localities as well as in very dispersed communities. Most men, and some younger women, practice seasonal migration, bringing in cash incomes above the subsistence level. Children, teenagers, mothers and those older than 50 years are the permanent community inhabitants with the greatest role in preserving cultural traditions.

Principal economic activities include livestock ranching (particularly for cows and sheep) and agricultural production (potatoes and beans). An agricultural cycle centered around the potato plays a mayor role in determining the social and economic calendar in each community. In some regions, barley agriculture is the second important rural activity. Textiles and pottery production are very common and usually carried out by women. When the opportunity arises, community members, especially men, sell their labor. The community has a good literacy rate.

Land, the core of Quechua and Aymara social organization and symbolism

The land, *Pachamama* both in Quechua and Aymara, is respected as a sacred entity and taken as the source of life for human beings, animals and plants. Possession of land passes through the family. When a son gets married, a portion of his family's lands is assigned to him, including all important available resources such as firewood, pasture and springs. At the same time, he has to take on obligations corresponding to an adult member of the community, such as carrying out collective services and assuming political, managerial or religious roles. These responsibilities and his response to community needs, in turn, reaffirm his claim to the land he has been assigned. Communal lands (*aynuqa* in Aymara, *manta* in Quechua) are used according to community needs. The use of these lands is discussed by the whole community in general assembly meetings.

Reciprocity is the core element ensuring community cohesion. Community members, usually represented by the oldest man in the family, have to carry out collective tasks in order to be part of the community organization. It is also common that a widow, or a woman whose husband has migrated temporarily and who is therefore responsible for her family's livelihood, carries out collective activities.

The general assembly is the most important forum in which the community takes decisions. A community leader representing the entire community is elected each year. In many areas, this leader is called *Malkus*. The members of the rural syndicate also play important leadership roles. Together, these leaders assume control over communal property. Elders as well as church representatives, healers and sorcerers hold moral power within the community.

The vision of the world

Aimaras and Quechuas believe that they live in the "world from here" (*aka pacha* and *kay pacha* in Aymara and Quechua respectively), corresponding to the tangible and visible world where they cultivate the soil and harvest its agricultural products. The souls of the departed as well as sacred entities inhabit the "world from underneath" (*manqha pach* -Aymara - *uklu pach* -Quechua). August is designated the 'month of the mouth' meaning that the earth is open to receiving offerings. Major offering rituals are carried out during this month.

Housing and its uses

Typically, Andean rural communities comprise less than one hundred families. Most of them are dispersed over a large area. Adobe is the most common building material for houses and roofs are typically covered with dry straw. In general, houses comprise two rooms where the family cooks, rests and stores basic supplies, such as potatoes. Aside from rustic beds, there is almost no furniture. Food is prepared in direct contact with the ground which constitutes the floor of the dwelling. The use of tables and chairs as part of the basic furniture in a home is not common.

Often, houses are shared with small domestic animals (particularly chickens and a species of guinea-pig which is very common in rural areas of Peru). Many houses have an internal patio which is used to wash clothes, dry potatoes and host family parties among other activities. In many areas, this area is also used to stock barley and dry animal excreta. Goats, sheep, cows and donkeys have their enclosure alongside the house walls. Pigs are kept at a greater distance.

Diseases

Quechuas and Aimaras traditionally interpret disease as the result of an imbalance affecting the relationship between human beings and nature as well as between the community and its ancestors. Traditional healers (yatiri, jampiri o qolliri ‘the one who knows’ or ‘the one who can heal’) are responsible for diagnosing and providing a cure for diseases and the pain they may cause. Moreover, traditional healers are also responsible for reestablishing the lost balance, which goes far beyond the individual problem. For healing, they might use different kinds of natural products as well as human and animal excrement. Human excrement is used for bewitching while excreta from herbivore animals are used for healing bites from poisonous snakes and scorpion stings. Despite the assistance provided by public or private health institutions, these cultural traditions tend to prevail as a first resource that the family can easily reach. Mothers bear primary responsibility for taking care of a family's health.

Excreta disposal methods

Different spaces are used for disposing of human excreta. Use of these different areas is determined by labor activities and the weather. Children are allowed to use an area closer to the house while adults go farther away but never to a community pathway, or on someone else's land or to a place where they might be seen. Water sources are also off limits, as are meadows and sacred areas. Areas providing privacy, seclusion and solitude are preferred. The extensive Andean plateau with its low population density usually provides suitable space.

In open areas excreta decompose naturally. They are dried by the sun, frozen in the cold of night, spread out by the action of strong winds or eaten by wild animals. Rains take care of the rest. Closer to dwellings, dogs, pigs and chickens do the cleaning work. Dry animal excreta are used primarily as cooking fuel, and only secondarily as fertilizer. In general, communities realize that diseases such as cysticercoids are transmitted by pigs that eat contaminated human excrement. This explains why many communities tend to prefer not eating meat from these animals but to sell it instead. For these communities, diarrhea is a disease related primarily to contact with human and animals excreta, not to drinking contaminated water.

(ii) Traditional community organization and local water services management

Under the strong influence of Quechua and Aimara culture, Peru's rural population has a long tradition of organizing itself for voluntary collective works aimed at responding to community needs. The leadership model and the decision making processes are based on sound participatory mechanisms. These cultural elements create a very favorable and supportive social environment for implementing development interventions in which meaningful community participation, throughout the project cycle, is fundamental for ensuring the sustainability of project benefits.

The consultation process carried out during project preparation paid special attention to the local organizational model proposed for implementing community water projects to ensure that it would be appropriate from a social perspective and consistent with the values of social cohesion and inclusion which the project seeks to preserve and enhance. The main findings are summarized below and organized in two sections: (a) How the community perceives the water association; and (b) How to enhance the role of these organizations.

(a) How the community perceives the water association

The community organizations providing water services are seen as a collective venture for supplying a primary community need;

These committees work on a voluntary basis and do not allow for a financial benefit for committee members;

Most actions taken by these committees are decided by community assemblies which are seen as a transparent and democratic mechanism which reflects the community's mandate;

The internal structure of water committees as well as their statutes reflect the culture and traditions respected by the community. They are not, for this reason, perceived as an alien organization imposed on the community from outside;

In general, the rotation of committee members follows traditional rules which assign a community service obligation to adult community members.

(b) How to enhance the role of these organizations

Include actions related to a broader sanitation concept (including environmental concerns);

Establish penalties that apply to community members when they do not perform well;

Provide clearer definitions regarding the role and the frequency of the General Assemblies;

Provide clearer guidelines for tariff calculations, making due allowances for the investment required for system expansion;

Establish more efficient and simple penalties for the nonpayment of tariffs;

Provide clear rules for replacing water committee members;

Establish clearer roles and responsibilities for daily system operation;

Review the quorum required for some specific decision making aspects;

Provide clear and simple bylaws for the functioning of the water users committee, including specific guidance for both committee members and water users.

