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CHAPTER 1: PROFILE

Introduction

Quechua is a family of related languages largely spoken in the Andean/Sierra region of Peru. It is frequently referred to as the language of the Incas, although regional varieties of Quechua were spoken in some areas well before the conquering Incas arrived.^{1, 2} Quechua languages and dialects are spoken in several other South American countries, with the largest number of non-Peruvian Quechua speakers living in Ecuador and Bolivia.³



© Lindsay Young
Quechua speaking people

Quechua languages and dialects can be divided into two broad categories: Quechua I and Quechua II. The Quechua I languages are spoken in Peru's central Andes, in the area extending from the Ancash region in the north to the Junín region in the south. The Quechua II languages are spoken primarily in Peru's southern Andes region; speakers of two other dialects (Quechua IIA and IIB) are found in pockets of the northern Peruvian Andes and the northern Peruvian Amazonian interior.⁴

Geography

Area

Peru's diverse and often rugged physical terrain have three main geographic regions: from west to east, these are the coastal region (Costa), the Andean highlands (Sierra), and the tropical forest-covered Amazonian interior (Selva).⁵

The Costa is the smallest of Peru's geographic regions. Although only 11% of the nation's total land area lies in the Costa, more than one-half of all Peruvians live in this region.⁶ At its widest part, in the Sechura Desert near the northern Peruvian city of Piura, the Costa is only 140 km (90 mi) in width. In the southern



© iied.org / flickr.com
Peru's diverse terrain

¹ UCLA Language Materials Project, "Quechua," n.d., <http://www.lmp.ucla.edu/Profile.aspx?LangID=5&menu=004>

² Paul Heggarty, "Quechua Origins and Diversity: When Did Quechua Spread to Where It Is Spoken Now?," Sounds of the Andean Languages Project, 7 June 2006, <http://www.arch.cam.ac.uk/~pah1003/quechua/Eng/Sounds/Home/HomeQuechuaAbout.htm> [retrieved 21

³ UCLA Language Materials Project, "Quechua," n.d., <http://www.lmp.ucla.edu/Profile.aspx?LangID=5&menu=004>

⁴ UCLA Language Materials Project, "Quechua," n.d., <http://www.lmp.ucla.edu/Profile.aspx?LangID=5&menu=004>

⁵ Central Intelligence Agency, "Peru: Geography," *The World Factbook*, 19 December 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/pe.html>

⁶ Raúl R. Vera, "Country Pasture/Forage Resource Profiles," Food and Agriculture Organization of the United Nations, 2006, <http://www.fao.org/ag/AGP/AGPC/doc/Counprof/Peru/Peru.htm>

sections of the Costa near the Chilean border, level areas are almost nonexistent.⁷

The central and southern regions of the Sierra are the heartland of Peru's Quechua-speaking population. Most people in the Sierra (about 36% of Peru's total population) live in towns and cities located in river valleys in the high-altitude puna grasslands, which support herding of llamas and alpacas; other population centers are located in the Altiplano plateaus extending north from Bolivia into southern Peru.⁸ Less than 5% of the Sierra is arable; nevertheless, the Sierra includes more than 50% of Peru's potential farmlands and 34% of the nation's total area.⁹

Although Peru is generally perceived to be a mountainous country in the Andes, more than 60% of the nation's area is made up of tropical rainforests collectively known as the Selva. Cloud forests on the eastern slopes of the Andes form the Selva Alta, a region through which Peru's feeder rivers to the Amazon River make their final descent to the forest plain. To the east lies the Selva Baja, part of the Amazonian Basin and a region in which rivers remain the primary means of overland transportation.¹⁰

Climate

Peru's three major geographic regions each have different climates. Because of the cold waters flowing northward along the Pacific coast, the Costa receives very little rainfall. Coastal fog and low clouds occur in winter, generating light mists that provide much of the annual precipitation along the Costa.^{11, 12} In the Sierra region, temperatures and rainfall vary according to latitude, elevation, and rain-shadow effects (i.e., position east or west of the highest peaks of the Andes). In general, it rains more on the eastern side of the Andes and less in the west. The heaviest rains in the mountains occur during the Southern Hemisphere summer (December through March), when the increased cloud cover lessens the amount of sunlight.¹³ The Selva, with its abundant rainforests, is Peru's warmest and wettest region. Rainfall is steady throughout the year. As in the Sierra, daily temperatures in the Selva vary greatly.

⁷ *Encyclopædia Britannica Online*, "Peru: Land: Relief: The Costa," 2011,

<http://www.britannica.com/EBchecked/topic/453147/Peru>

⁸ Paul L. Doughty, "The Society and Its Environment: Environment and Population: Natural Systems and Human Life: The Andean Highlands," in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 68,

<http://lcweb2.loc.gov/cgi-bin/query2/r?frd/cstdy:@field%28DOCID+pe0041%29>

⁹ Paul L. Doughty, "The Society and Its Environment: Environment and Population: Natural Systems and Human Life: The Andean Highlands," in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 68,

<http://lcweb2.loc.gov/cgi-bin/query2/r?frd/cstdy:@field%28DOCID+pe0041%29>

¹⁰ Kevin Raub, "Peru: Amazon Basin," in *South America on a Shoestring*, 11th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2010), 859.

¹¹ BBC Weather, "Peru," 23 March 2011,

http://news.bbc.co.uk/weather/hi/country_guides/newsid_9384000/9384230.stm

¹² *Encyclopædia Britannica Online*, "Lima: The Landscape: Climate," 2011,

<http://www.britannica.com/EBchecked/topic/341104/Lima/>

¹³ BBC Weather, "Peru," 23 March 2011,

http://news.bbc.co.uk/weather/hi/country_guides/newsid_9384000/9384230.stm

Topographic Features

The Andes Mountains are South America's most spectacular physical feature, steeply rising from sea level to heights rivaled only by the soaring peaks of the Himalaya in Asia. Numerous peaks higher than 6,000 m (20,000 ft) spread across the high ranges of central and southern Peru, topped by Nevado Huascarán (6,768 m; 22,205 ft) within the Cordillera Blanca range. This mountain is the highest point in the Tropics and one of the highest peaks in the Andes. In 1970 Nevado Huascarán was the site of an earthquake-induced landslide of glacier ice, snow, and rock. The massive landslide destroyed the town of Yungay and killed all of its 25,000 inhabitants.^{14, 15}



© Seth Jones
El Misti volcano

In the southern part of the Sierra, a chain of large volcanoes extends from northwest of Arequipa, Peru's second-largest city, to the Chilean border.¹⁶ Probably the most well known of these is El Misti, a stratovolcano. The summit of El Misti reaches 5,822 m (19,101 ft) and towers over the northeastern edge of Arequipa. The last serious eruption of this active volcano occurred in the 15th century and forced the nearby Incan population to evacuate.¹⁷

Bodies of Water

Rivers

Rivers flowing off the western Andean slopes onto the Costa are less than 325 km (200 mi) long and generally flow only during the December-to-March rainy season.¹⁸ A notable exception, however, is the Santa River, which flows continuously throughout the year and powers four hydroelectric plants.¹⁹

All of Peru's longest rivers, including the Ucayali, the Marañón, the Huallaga, and the Apurímac, flow off the eastern side of the Andes and eventually drain into the Amazon River. The Apurímac is the Ucayali River's longest tributary, and the two rivers combined flow 2,738 km (1,701 mi) before they join the



© Luke Robinson
Reed canoe on Lake Titicaca

¹⁴ Andes.org.uk, "Huascarán Dossier: Mountaineering in the Cordillera Blanca of Peru," 2011, <http://www.andes.org.uk/tailor-made-and-private-expeditions/huascarán-dossier.asp>

¹⁵ Annie Thériault, "Yungay 1970–2009: Remembering the Tragedy of the Earthquake," *Andean Air Mail & Peruvian Times*, 31 May 2009, <http://www.peruviantimes.com/31/yungay-1970-2009-remembering-the-tragedy-of-the-earthquake/3073/>

¹⁶ Smithsonian Institution, "Volcanoes of South America: Peru," 2011, <http://www.volcano.si.edu/world/region.cfm?rnum=1504>

¹⁷ L. Siebert and T. Simkin, "Volcanoes of the World: El Misti," Smithsonian Institution, Global Volcanism Program Digital Information Series, 2011, <http://www.volcano.si.edu/world/volcano.cfm?vnum=1504-01>

¹⁸ *Encyclopædia Britannica Online*, "Peru: Land: Drainage," 2011, <http://www.britannica.com/EBchecked/topic/453147/Peru>

¹⁹ *Encyclopædia Britannica Online*, "Santa River," 2011, <http://www.britannica.com/EBchecked/topic/523073/Santa-River>

Marañón River, considered to be the beginning of the Amazon River.²⁰ The Marañón River flows northwestward in a deep mountain canyon before turning east. After a series of rapids and falls, the Marañón merges with the Huallaga River, its principal tributary.²¹

Several rivers form parts of Peru's national boundaries. The longest of these boundary rivers is the Yavarí, whose winding course marks Peru's northeastern border with Brazil all the way to the Amazon River. Another river, the Putamayo, forms most of Peru's northern boundary with Colombia.

Lakes

Peru has literally thousands of lakes, most of which are in the Sierra and the Selva regions. Those in the Sierra are formed either in basins created by melted glaciers or by movements of the earth's crust. Most of the Selva lakes are bow-shaped.²²

The Sierra and Selva lakes are not particularly large, with the exception of Lake Titicaca, which, by volume of water, is South America's largest lake. At an elevation of 3,810 m (12,500 ft), Lake Titicaca is among the highest lakes in the world.^{23, 24} Located on the Altiplano and split by the Peruvian-Bolivian border, Lake Titicaca has been a center of Andean civilization for thousands of years. As such, it has played a central role in the creation and origin myths of both the Incas and the cultures preceding them.^{25, 26}

Cities

Lima

Lima, the nation's capital, has a population of nearly 9 million. Between one-quarter and one-third of Peru's population live in this sprawling metropolis.^{27, 28} In the decades since 1980, Lima's population has more than doubled, with large numbers of new arrivals

²⁰ *Encyclopædia Britannica Online*, "Ucayali River," 2011, <http://www.britannica.com/EBchecked/topic/612360/Ucayali-River>

²¹ *Encyclopædia Britannica Online*, "Marañón River," 2011, <http://www.britannica.com/EBchecked/topic/363811/Maranon-River>

²² Viajes Delcy, "Peru Lakes and Lagoons—Peru Nature," 2010, <http://www.perutravels.net/peru-travel-guide/nature-waters-lakes-lagoons.htm>

²³ *Encyclopædia Britannica Online*, "Venezuela: Researcher's Note: Lake Titicaca Versus Lake Maracaibo," 2011, <http://www.britannica.com/EBchecked/topic/625197/Venezuela/625197suppinfo/Supplemental-Information?anchor=ref737180>

²⁴ Mario M. Revollo, "Management Issues in the Lake Titicaca and Lake Poopo System: Importance of Developing a Water Budget," *Lakes & Reservoirs: Research & Management*, vol. 6, 27 April 2001, 225, <http://onlinelibrary.wiley.com/doi/10.1046/j.1440-1770.2001.00151.x/pdf>

²⁵ Gordon F. McEwan, "Chapter 4: Origins, Growth, and Decline of Inca Civilization," in *The Incas: New Perspectives* (New York, NY: W. W. Norton, 2006), 56–66.

²⁶ Tarmo Kulmar, "On the Role of Creation and Origin Myths in the Development of Inca State and Religion," *Folklore*, vol. 12, 1999, <http://www.folklore.ee/folklore/ksisu.htm#rec>

²⁷ Neil Edward Schlecht, "11. Peru. 4. Lima," in *Frommer's South America*, 5th ed. (Hoboken, NJ: Wiley, 2010), 616.

²⁸ David J. Robinson, "Lima: The Modern City," *Encyclopædia Britannica Online*, 2011, <http://www.britannica.com/EBchecked/topic/341104/Lima>

living in shantytowns.^{29, 30} Many of these migrants to Lima are from the Sierra, where the Quechua language is widely spoken. Accordingly, the percentage of Quechua speakers in Lima is higher than anywhere else in Peru; the majority of these speakers are bilingual in Spanish.^{31, 32} Although improvements in education, sanitation, and infrastructure have transformed some of Lima's shantytowns from slums to lower middle-class districts and integrated them into the city's urban fabric, other impoverished areas on the city's edges still lack access to basic amenities such as potable water.³³



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Coast of Lima

Arequipa

Although it is far less populated than Lima, the southern Peruvian city of Arequipa is nonetheless considered Peru's "second city." Arequipa's population has increased from 160,000 people in 1960 to almost 800,000 in little more than 50 years.³⁴ Industrial facilities in Arequipa process wool from alpaca, llamas, and sheep. Local farms produce corn, hot peppers, asparagus, leeks, and potatoes. Tourism also contributes greatly to the local economy.³⁵

Trujillo

Lying on the coastal plain, Trujillo is Peru's third-largest city and the largest city in northern part of the country.³⁶ Beach resorts, farmland, and the ancient ruins of Chan Chan are located nearby. (Chan Chan was the largest pre-Columbian city in South America until it was conquered by the Incas in 1470.)^{37, 38, 39} Trujillo was founded by the

²⁹ United Nations, Department of Economic and Social Affairs, Population Division, "Urban Agglomerations: 30 Largest Cities," in *World Urbanization Prospects: The 2009 Revision*, 2009, <http://esa.un.org/unpd/wup/index.htm>

³⁰ David J. Robinson, "Lima: The Character of the City," *Encyclopædia Britannica Online*, 2011, <http://www.britannica.com/EBchecked/topic/341104/Lima>

³¹ Serafín M. Coronel-Molina, "Sociohistorical Perspective of Quechua Language Policy and Planning in Peru," in Joshua A. Fishman and Ofelia García, eds., *Handbook of Language and Ethnic Identity: The Success-Failure Continuum in Language and Ethnic Identity Efforts*, vol. 2 (Oxford, UK: Oxford University Press, 2011), 133.

³² Liliana Sánchez, "Chapter 3: Bilingualism in a Language Contact Situation," in *Quechua-Spanish Bilingualism: Interference and Convergence in Functional Categories* (Amsterdam, Netherlands: John Benjamins Publishing Company, 2003), 66.

³³ Council on Hemispheric Affairs, "Some 'Young Town' in Lima Not So Young Anymore," 16 August 2011, <http://cohaforum.org/2011/08/16/some-young-towns-in-lima-not-so-young-anymore/>

³⁴ United Nations, Department of Economic and Social Affairs, Population Division, "Urban Agglomerations: Cities Over 750,000," in *World Urbanization Prospects: The 2009 Revision*, 2009, <http://esa.un.org/unpd/wup/index.htm>

³⁵ *Encyclopædia Britannica Online*, "Arequipa," 2011, <http://www.britannica.com/EBchecked/topic/33518/Arequipa>

³⁶ Thomas Brinkhoff, "Peru: Agglomerations & Cities," CityPopulation, 16 July 2009, <http://www.citypopulation.de/Peru.html>

³⁷ *Encyclopædia Britannica Online*, "Trujillo," 2011, <http://www.britannica.com/EBchecked/topic/607129/Trujillo>

³⁸ Bruce Hathaway, "Endangered Site: Chan Chan, Peru," *Smithsonian Magazine*, March 2009, <http://www.smithsonianmag.com/travel/Endangered-Cultural-Treasures-Chan-Chan-Peru.html>

³⁹ UNESCO, "Chan Chan Archaeological Zone," 2011, <http://whc.unesco.org/en/list/366>

Spanish in 1534 and named after Francisco Pizarro's birthplace southwest of Madrid.⁴⁰ The expansion, consolidation, and modernization of sugarcane plantations near Trujillo helped spur growth during the latter half of the 19th century and the early decades of the 20th.^{41, 42}

Huancayo

Originally settled by the Huancas, a pre-Incan indigenous people who spoke a Quechua language, Huancayo today is the largest city of the central Sierra region of Peru and the fifth-largest urban area in the entire country. The city lies in a high-altitude valley through which the Mantaro River runs. The surrounding region is a center of agricultural activity, and Huancayo's Sunday market, operating since 1572, is renowned for its selection of produce and local crafts.⁴³

Cusco

Cusco is famous for being the capital of the ancient Inca Empire. The city is located near the world-famous terraced stone ruins of Machu Picchu and the Sacred Valley of the Río Urubamba, Peru's top tourist attractions.⁴⁴ Cusco's average elevation of 3,400 m (11,150 ft) makes it one of the highest cities in Peru. Given its Incan past, Cusco has strong connections to Quechua culture, but within the city proper Spanish is the dominant language used outside the home. Only one private school in Cusco offers instruction in the local Quechua language.⁴⁵



© Elena María
Downtown Cusco

History

A significant part of Peru's history is the Spanish conquest of the Inca Empire. Throughout the Spanish colonial era and much of the modern history of Peru, that initial clash between civilizations of the Old World and the New World has been reflected economically and politically. Continuing into modern times, the poorest parts of the country have been the Sierra, where the Amerindian descendants of the vanquished Inca live today. Like the Inca people, many of these indigenous



© Leonel Ponce
Inca ruins in Lima

⁴⁰ John Hemming, "Pizarro: Conqueror of the Inca," *National Geographic*, vol. 181 (February 1992): 98.

⁴¹ Peter F. Klaren, "The Sugar Industry in Peru," *Revista de Indias*, vol. 65 (2005): 36–41, <http://revistadeindias.revistas.csic.es/index.php/revistadeindias/article/download/375/444>

⁴² *Encyclopædia Britannica Online*, "Trujillo," 2011, <http://www.britannica.com/EBchecked/topic/607129/Trujillo>

⁴³ Nicholas Gill, "Huancayo and the Mantaro Valley," *New World Review*, 2009, <http://newworldreview.com/2009/07/huancayo-and-the-mantaro-valley/>

⁴⁴ MSNBC.com, Associated Press, "Tourism Booms Amid Concerns in Peru," 17 April 2008, http://www.msnbc.msn.com/id/24164980/ns/travel-destination_travel/t/tourism-booms-amid-concerns-peru/#.ToJXEmukNBk

⁴⁵ Anna Saroli, "Can Quechua Survive?" *Cultural Survival Quarterly*, vol. 25 (Summer 2001): 2, <http://www.culturalsurvival.org/publications/cultural-survival-quarterly/peru/can-quechua-survive>

Andeans speak one of the many varieties of Quechua. The more affluent social classes in Peru, including Creoles (descendants of the Spanish) and *mestizos* (descendants of marriages between Spanish and Amerindians), have lived in the coastal cities of Peru.

In recent decades, however, demographic changes have altered this traditional ethnic-geographic class structure. Since 1990, most of Peru's presidents, including current President Ollanta Humala, owe at least some of their electoral success to their strong showings among the poor and the indigenous populations of Peru.^{46, 47, 48} Because of migration from the Sierra, coastal cities such as Lima now have large Amerindian populations. Some of this migration was spurred by terrorist violence that gripped the Peruvian Andes during the 1980s and early 1990s.⁴⁹ Peru's deadly insurgency was waged by the *Sendero Luminoso* ("Shining Path"), a Marxist guerrilla organization that emerged from the Ayacucho region of the Sierra. Rural communities of Quechua speakers suffered greatly during the years of conflict, and several villages that resisted the Sendero Luminoso were later the sites of horrific massacres.⁵⁰

Although the terrorist organization still operates in two isolated regions of the Sierra, its grip on the nation lessened significantly during the regime of President Alberto Fujimori (1990–2000). Fujimori remains a controversial figure in Peru.⁵¹ He is still widely credited by many Peruvians for bringing the hyperinflation of the 1980s under control and for antiterrorism successes. However, subsequent revelations about rampant corruption and government-approved death squads during his years of power led to Fujimori's conviction and imprisonment in 2009.^{52, 53} He is currently serving a 25-year prison sentence for corruption and human-rights abuses.

Government

Peru's history is filled with numerous military coups and frequent constitutional overhauls. One such instance came in 1992, when civilian President Alberto Fujimori, with military support, staged a coup of his own government (a practice known as

⁴⁶ John Crabtree, "Peru's Ollanta Humala: A Lula Look-Alike," *New Statesman*, 26 July 2011, <http://www.newstatesman.com/south-america/2011/07/humala-lula-peru-brazil-garcia>

⁴⁷ Clifford Krauss, "In a Campaign Replay, a Peruvian is Wooing Indians," *New York Times*, 25 March 2001, <http://www.nytimes.com/2001/03/25/world/in-a-campaign-replay-a-peruvian-is-wooing-indians.html?ref=alejandrotledo>

⁴⁸ James Brooke, "Lima Journal; New Racial Politics: Incas, Latins and a Rising Son," *New York Times*, 24 April 1990, <http://www.nytimes.com/1990/04/24/world/lima-journal-new-racial-politics-incas-latins-and-a-rising-son.html?ref=albertofujimori&pagewanted=1>

⁴⁹ Teófilo Altamirano, "From Country to City: Internal Migration," *ReVista: Harvard Review of Latin America*, Winter 2003, <http://www.drclas.harvard.edu/revista/articles/view/206>

⁵⁰ Canada.com, Canwest News Service, "Peruvians Mark 25th Anniversary of Shining Path Massacre," 15 April 2008, <http://www.canada.com/topics/news/world/story.html?id=4d7fbcc4-efe5-45ec-9590-106615921697> [retrieved 21 December 2011]

⁵¹ BBC, "Peruvian President-Elect Humala May Pardon Fujimori," 12 June 2011, <http://www.bbc.co.uk/news/world-latin-america-13744906>

⁵² Julio F. Carrión, "Chapter 6: Public Opinion, Market Reforms, and Democracy in Fujimori's Peru," in *The Fujimori Legacy: The Rise of Electoral Authoritarianism in Peru* (University Park, PA: Pennsylvania State University Press, 2006), 131.

⁵³ BBC, "Profile: Alberto Fujimori," 8 December 2011, <http://www.bbc.co.uk/news/world-latin-america-16097439>

autogolpe), which allowed him to suspend the nation's constitution and dissolve the country's Congress. A year later Fujimori and his supporters pushed through a new constitution that was more free-market oriented and permitted Fujimori to run for a second term in 1995. The 1993 constitution remains the Peruvian "law of the land," although several parts of it have been changed by amendments.^{54, 55}

Under Peru's constitution, the president is elected to a five-year term. The president may run for additional terms, but these terms cannot be successive.⁵⁶ The president, in turn, appoints a Council of Ministers. The legislature is represented by the Congress of the Republic, a unicameral body whose 130 members also are elected to 5-year terms.⁵⁷



© Dennis Jarvis
Presidential Palace, Lima

Administratively, Peru is divided into 25 regions, which are further subdivided into provinces and districts. All high-ranking officials at these local levels are elected.⁵⁸ Over the last decade, these subnational administrative entities have slowly gained increasing autonomy as part of a decentralization movement.⁵⁹ One successful aspect of this movement has involved the national government transferring one-half of the taxes and royalties from mining and hydrocarbon extraction to regional administrative bodies.⁶⁰ This has proven to be a windfall for some small Andean communities, although in some cases the lack of governmental capacity has made it difficult for these towns to prioritize, plan, and carry out all the desired infrastructural and social-improvement projects.^{61, 62}

Media

Quechua is primarily an oral language. Thus there is a lack of written materials in the Quechua dialects and languages. No Peruvian newspapers currently publish in Quechua.

⁵⁴ Rocio La Rosa, "The Differences Between Peru's 1979 and 1993 Constitutions," *El Comercio*, 3 August 2011, <http://www.peruthisweek.com/news-277-The-differences-between-Perus-1979-and-1993-Constitutions/> [retrieved 22 December 2011]

⁵⁵ "Peru: Constitution and Institutions," *The Economist*, 12 January 2005, <http://www.economist.com/node/3554799> [retrieved 22 December 2011]

⁵⁶ Bureau of Western Hemisphere Affairs, U.S. Department of State, "Background Note: Peru," 9 November 2011, <http://www.state.gov/r/pa/ei/bgn/35762.htm>

⁵⁷ Central Intelligence Agency, "Peru: Government," *The World Factbook*, 19 December 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/pe.html>

⁵⁸ Bureau of Western Hemisphere Affairs, U.S. Department of State, "Background Note: Peru," 9 November 2011, <http://www.state.gov/r/pa/ei/bgn/35762.htm>

⁵⁹ Local Government and Public Service Reform Initiative, "County Datasheet: Peru," 2005, http://lgi.osi.hu/country_datasheet.php?id=136

⁶⁰ Isabel Munilla, Oxfam America, "People, Power, and Pipelines: Lessons From Peru in the Governance of Gas Production Revenues," 2010, 3, www.bicusa.org/en/Document.102156.aspx

⁶¹ Milagros Salazar, Inter-Press Services, "Small Towns Face Challenge of Using Windfall Mining Revenues," 5 September 2008, <http://ipsnews.net/news.asp?idnews=43802>

⁶² Tomi Johnson, "Peru's Mineral Wealth and Woes," Council on Foreign Relations, 10 February 2010, <http://www.cfr.org/peru/perus-mineral-wealth-woes/p21408>

(For a short time during the 1970s, there was a daily Quechua-language paper, when Quechua was, briefly, an official language of Peru, equal in status to Spanish.)^{63, 64}

Radio programming in Quechua languages and dialects is more common. Much of it, such as the shortwave HCJB World Radio network, is produced by church organizations and focuses on either religious or educational topics.⁶⁵ Takiyninchik Radio broadcasts out of Ayacucho during the mornings and evenings and features news, music, and folklore in the Quechua language.^{66, 67} However, television programs in Quechua are very rare. One innovative attempt to reinforce the cultural and linguistic relevance of Quechua to younger viewers is the program “Saqrakuna.” Its episodes are produced by the nonprofit organization Tarpurisunchis Apurimac, which seeks to train young, Quechua-speaking journalists.⁶⁸



© Leonora Enking
Media tower, Cusco

Economy

For much of Peru’s history, a significant economic gap has existed between the Sierra region (the traditional homeland for the majority of Quechua speakers) and the country’s coastal sections.⁶⁹ Population growth and a desire for greater economic opportunities helped spark the first large wave of migrations from the Sierra to Lima and other coastal urban areas during the 1950s.⁷⁰

⁶³ Nancy H. Hornberger, “The First Workshop on Quechua and Aymara Writing,” in *The Earliest State of Language Planning: The ‘First Congress’ Phenomenon*, ed. Joshua A. Fishman (Berlin, Germany: Walter de Gruyter & Co, 1993), 240.

⁶⁴ Nancy H. Hornberger and Serafín M. Coronel-Molina, “Quechua Language Shift, Maintenance, and Revitalization in the Andes: The Case for Language Planning,” *International Journal of the Sociology of Language*, vol. 167 (2004): sect. 3.12, <http://emile.uni-graz.at/pub/05s/2005-05-0175.PDF>

⁶⁵ Nancy H. Hornberger and Serafín M. Coronel-Molina, “Quechua Language Shift, Maintenance, and Revitalization in the Andes: The Case for Language Planning,” *International Journal of the Sociology of Language*, vol. 167 (2004): sect. 3.12, <http://emile.uni-graz.at/pub/05s/2005-05-0175.PDF>

⁶⁶ Radioteca.net, “Takiyninchik Radio,” n.d., http://www.radioteca.net/indice.php?id_usuario=1100723

⁶⁷ Nancy H. Hornberger and Serafín M. Coronel-Molina, “Quechua Language Shift, Maintenance, and Revitalization in the Andes: The Case for Language Planning,” *International Journal of the Sociology of Language*, vol. 167 (2004): sect. 3.12, <http://emile.uni-graz.at/pub/05s/2005-05-0175.PDF> [retrieved 22 December 2011]

⁶⁸ Miryam Yataco, “Saqrakuna: Quechua Television in Peru,” Center for Latin American and Caribbean Studies, New York University, 1 December 2010, <http://clacsnyublog.com/2010/12/01/saqrakuna-quechua-television-in-peru/>

⁶⁹ Peter F. Klarén, “Historical Setting: Mass Politics and Social Change, 1930–68: Rural Stagnation and Social Mobilization, 1948–68,” in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 46, [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+pe0033\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+pe0033))

⁷⁰ Paul L. Doughty, “The Society and Its Environment: Environment and Population: Human Settlement and Population Through Time: Demography of Growth, Migration, and Work: Lima and the Patterns of Migration,” in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 87, [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+pe0052\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+pe0052))

The modern-day economy of the Sierra is centered around mining, agriculture, and (in the Cusco region) tourism. By itself, mining is not a major source of jobs in the Sierra. Only about 125,000 Peruvian workers employed in the formal mining sector; anywhere from 60,000 to 250,00 additional persons work in the informal, or artisanal, mining sector, primarily in small-scale gold mining.^{71, 72} Nonetheless, mining industries in the Sierra have a significant ripple effect on regional employment: 50% of income tax monies from mining operations go to regional and local governments in mining regions, which in turn are legally required to use the tax revenues for investment projects. Because of this tax windfall, a large number of public-sector workers in mining areas are employed.⁷³

In the Sierra region, farming is likely to be done at the subsistence level. Commonly grown crops in this high-altitude region include potatoes, various roots and tubers, and quinoa. Rice is grown on the wet, eastern slopes of the Andes. In terms of value to the Peruvian economy, however, coffee is the most important agricultural product of the Sierra. Peru's coffee production represents 2% of the nation's total economy and 2% of the world's total coffee supply.⁷⁴



© Emmanuel Dyan
Unique terraced farming

Much more of Peru's agricultural land is used for livestock than for crops.⁷⁵ Most of this land is in the Sierra region and in small-scale agricultural holdings.⁷⁶ The importance of livestock to Peru's agricultural sector cannot be minimized. In terms of annual production value, 5 of the nation's top 11 agricultural products are animal-related (chicken meat, cow milk, beef, hen eggs, pig meat).⁷⁷

Ethnic Groups and Languages

The Peruvian population can be divided into three main groups: those descended from the indigenous people who inhabited the region at the time of the Spanish conquest (Amerindians or indigenous), those descended from Europeans (mostly Spanish), and those of mixed Amerindian/European ancestry (*mestizos*). Peruvians descended from

⁷¹ Ramiro Escobar, "Small-Scale Miners' Protest Turns Deadly," LatinAmericaPress, 23 April 2010, <http://www.lapress.org/articles.asp?art=6110>

⁷² Alfredo C. Gurmendi, "The Mineral Industry of Peru," U.S. Geological Survey, 2009 *Minerals Yearbook*, February 2011, 17.2, <http://minerals.usgs.gov/minerals/pubs/country/2009/myb3-2009-pe.pdf>

⁷³ Claudia Viale, "Paradox in Peru: The Challenges of Mining Revenue in It," Revenue Watch Institute, 3 October 2011, <http://www.revenuewatch.org/news/blog/paradox-peru-challenges-mining-revenue-ite>

⁷⁴ Equal Exchange, "History of Coffee in Peru," n.d., <http://www.equalexchange.coop/history-of-coffee-in-peru>

⁷⁵ Food and Agriculture Organization, "Peru: Livestock Sector Brief," July 2005, 1, http://www.fao.org/ag/againfo/resources/en/publications/sector_briefs/lsb_PER.pdf

⁷⁶ Food and Agriculture Organization, "Peru: Livestock Sector Brief," July 2005, 5, http://www.fao.org/ag/againfo/resources/en/publications/sector_briefs/lsb_PER.pdf

⁷⁷ FAOStat, "Top Production—Peru—2009," 2011, <http://faostat.fao.org/site/339/default.aspx>

black African slaves or who are of Japanese/Chinese ancestry constitute much smaller groups.^{78, 79}

Amerindians from the Sierra who have migrated to the cities of the coast are sometimes referred to as *cholos* or *serranos*, terms that may carry a pejorative meaning.^{80, 81} The term *chuto* is used frequently, again in an often negative context, to distinguish those indigenous people from the remotest areas of the rural highlands who frequently speak no Spanish at all.⁸²



© Asier Solana Bermejo
Asháninka people

Language is an element of ethnic identification: Europeans and Peruvian Asians overwhelmingly speak Spanish as their first language, as do a majority of *mestizos*.⁸³ The Amerindians in the Sierra primarily speak some dialect of Quechua or, near the southern Bolivian border, Aymara as a first or second language.⁸⁴ However, language correlations to ethnicity cannot be applied uniformly. In parts of the northern Sierra, for example, Spanish is spoken nearly universally and Quechua barely at all, even though much of the rural population is culturally similar to the indigenous population elsewhere. On the other hand, in some regions of the southern Sierra, Quechua is spoken even by those who ethnically identify themselves as “white” (i.e., of European descent).^{85, 86}

In the Selva region, numerous non-Quechua languages are spoken by the indigenous peoples, which include the Asháninka and the Awajún.⁸⁷ The Asháninka inhabit the Alta

⁷⁸ Heidi Feldman, “Interview with Heidi Feldman,” AfroPop.org, 2011, <http://www.afropop.org/multi/interview/ID/134>

⁷⁹ Shigueru Julio Tsuha, “Growing Up as a Japanese Person in Peru,” 24 May 2007, <http://www.discovernikkei.org/en/journal/2007/5/24/japanese-person-in-peru/>

⁸⁰ Maritza Paredes, “Fluid Identities: Exploring Ethnicity in Peru” (CRISE Working Paper No. 40, Centre for Research on Inequality, Human Security and Ethnicity, University of Oxford, June 2007), 2, 13, <http://www.crise.ox.ac.uk/pubs/workingpaper40.pdf>

⁸¹ “Cholo” also is sometimes worn as a badge of pride in one’s Sierran roots. For example, former Peruvian President Alejandro Toledo embraced the nickname “El Cholo” given to him by his supporters when first running for the presidency in 2000. See *Encyclopædia Britannica Online*, “Alejandro Toledo,” 2011, <http://www.britannica.com/EBchecked/topic/760126/Alejandro-Toledo>

⁸² Maritza Paredes, “Fluid Identities: Exploring Ethnicity in Peru” (CRISE Working Paper No. 40, Centre for Research on Inequality, Human Security and Ethnicity, University of Oxford, June 2007), 2, <http://www.crise.ox.ac.uk/pubs/workingpaper40.pdf>

⁸³ Rainald Baier, “Asian Culture in Peru,” Project: Asia Pacific Relations, 22 June 2011, <http://www.asiapacificrelations.wordpress.com/2011/06/22/asian-culture-in-peru/>

⁸⁴ UCLA Language Materials Project, “Quechua,” n.d., <http://www.lmp.ucla.edu/Profile.aspx?LangID=5&menu=004>

⁸⁵ Maritza Paredes, “Weak Indigenous Politics in Peru,” (CRISE Working Paper No. 33, Centre for Research on Inequality, Human Security and Tehnicity, University of Oxford, April 2008), 6–8, <http://www.crise.ox.ac.uk/pubs/workingpaper33.pdf>

⁸⁶ Paul L. Doughty, “The Society and Its Environment: Culture, Class, and Hierarchy in Society,” in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 95–96, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0054%29>

⁸⁷ Kathrin Wessendorf, ed., “Peru,” in *The Indigenous World 2009* (Copenhagen, Denmark: International Work Group for Indigenous Affairs, 2009), 161.

Selva region north of Cuzco; the Awajún populate large portions of Peru's northern border regions with Ecuador.⁸⁸

⁸⁸ M. Paul Lewis, ed. "Languages of Peru," in *Ethnologue: Languages of the World*, 16th ed. (Dallas, TX: SIL International, http://www.ethnologue.com/show_map.asp?name=PE&seq=10)

Chapter 1 Assessment

1. Peru has three main geographic regions: the coastal plains (Costa), the Andean highlands (Sierra), and the Amazonian interior (Selva).
TRUE
From west to east, the three main geographic regions of Peru are the coastal region (Costa), the Andean highlands (Sierra), and the tropical forest-covered Amazonian interior (Selva).
2. The volcanoes of the southern Sierra are not active.
FALSE
The last serious eruption of El Misti, whose summit towers over the northeastern edge of Arequipa, occurred in the 15th century and forced the nearby Incan population to evacuate.
3. Most of Peru's northern border with Colombia is formed by the Amazon River.
FALSE
The Putumayo River forms most of Peru's northern boundary with Colombia.
4. During the 1980s and early 1990s, a terrorist group known as the Shining Path (*Sendero Luminoso*) carried out a violent insurgency in the Sierra region of Peru.
TRUE
A Marxist guerrilla organization known as the Shining Path (*Sendero Luminoso*) waged a deadly insurgency in the rural, Quechua-speaking communities of the Sierra during the 1980s and early 1990s.
5. Lima has always been the center of all governmental decision making in Peru, with local regional authorities appointed by the national government.
FALSE
As part of a decentralization movement over the last decade, Peru's regions, provinces, and districts have slowly gained increasing autonomy. All high-ranking officials at these local levels are elected.

CHAPTER 2: RELIGION

Introduction

Since the time of the Spanish conquest, Roman Catholicism has been the predominant religion in Peru.⁸⁹ Statistics on religion (dating from 2007) show that 81.3% of the Peruvian population is Catholic, 12.5% Protestant, 3.3% other non-Protestant denominations, and the remainder non-religious or declining to answer.⁹⁰ Small numbers of Jews live primarily in Lima and Cusco, and very small Muslim communities exist in Lima and Tacna.⁹¹ The Protestant denominations, most of which are evangelical, have been expanding their numbers greatly over the last two decades.⁹²



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Cathedral in Cusco

Prior to the arrival of the Spanish, the Incas practiced a mixture of rites and ceremonies that reflected their beliefs in the magical powers of objects and their worship of the natural world. The Incan creator was Viracocha, protector of the Inca rulers, who was venerated at a temple in Cusco. Other Andean Mountain spirits (known as *Apus*) represented life-giving natural forces, such as sunshine (Apu Punchau, or Inti) and rain (Apu Illapu).⁹³ Elements of Incan religious traditions continue to the present day to blend with Catholic practices among the Quechua-speaking natives of the Peruvian Andes. This melding of different spiritual beliefs and practices is known as *syncretism*.⁹⁴ For example, the Andean deities Viracocha and Pachamama (the Incan Mother Earth) have become associated with elements of the Christian faith and the Virgin Mary, respectively, through just such a syncretistic process.^{95, 96}

⁸⁹ *Encyclopædia Britannica Online*, “Peru: The People: Religion,” 2011, <http://www.britannica.com/EBchecked/topic/453147/Peru/28050/Religion>

⁹⁰ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, “Peru,” in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

⁹¹ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, “Peru,” in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

⁹² Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, “Peru,” in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

⁹³ *Encyclopædia Britannica Online*, “Meso-American Civilization: Andean Civilization: The Inca: Inca Culture at the Time of the Conquest: Inca Religion,” 2011, <http://www.britannica.com/EBchecked/topic/474227/pre-Columbian-civilizations/69444/Inca-culture-at-the-time-of-the-conquest?anchor=ref583743>

⁹⁴ Christine Greenway, “Andean/Aymara/Quechua Traditional Religion,” in *An Introductory Dictionary of Theology and Religious Studies*, eds., Orlando O. Espín and James B. Nickoloff (Collegeville, MN: Liturgical Press, 2007), 53–54.

⁹⁵ Sara Benson, Paul Hellander, and Rafael Slodarski, “The Culture,” in *Peru*, 7th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2010), 44.

⁹⁶ Max Peter Baumann, “Music and Worldview of Indian Societies in the Bolivian Andes,” in *Music in Latin America and the Caribbean: An Encyclopedic History*, vol. 1 (Austin, TX: University of Texas Press, 2004), 102.

Religion and Government

Peru's constitution guarantees freedom of religion, and this policy is carried out in practice. The constitution states a separation between church and state. Nevertheless, the Catholic Church's long association with the government, dating back to the earliest colonial time, has resulted in legal preferences on some matters that continue to stand despite a 2010 reform law designed to reduce religious inequities between the Catholic Church and other Christian and non-Christian religious groups.^{97, 98} For example, leading Catholic Church officials in Peru receive financial payments from the government that are not taxed.⁹⁹ These special privileges for the Catholic Church derive legally from a 1980 agreement between the Government of Peru and the Vatican, formalized into law by the 2010 religious freedom legislation.¹⁰⁰



© Tomasz Bilinski
Children praying in school

All public schools in Peru require that religious education be offered. Catholicism is the only religion taught; students need not participate in this religious instruction if an exemption is requested.¹⁰¹ Non-Catholic or private secular schools are often exempted from the religious education mandate as well.¹⁰²

Influence of Religion on Daily Life

Within the communities of the central and southern Sierra, where Quechua is still spoken by a significant percentage of the population, annual festivals honoring a local patron saint play an integral role in reaffirming each village's Christian beliefs within a celebratory social context. The festivals may last a day or more than a week and include processions, religious rites, dancing, feasting, drinking—a mix of both the sacred and the secular.^{103, 104} These festivals are expensive and require community-wide funding and

⁹⁷ Religion and Law Consortium, "Historic Religious Freedom Law Ratified in Peru," December 2010, http://www.religlaw.org/index.php?blurb_id=1128&page_id=19

⁹⁸ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Peru," in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

⁹⁹ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Peru," in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

¹⁰⁰ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Peru," in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

¹⁰¹ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Peru," in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

¹⁰² Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Peru," in *July–December, 2010 International Religious Freedom Report*, 13 September 2011, http://www.state.gov/g/drl/rls/irf/2010_5/168227.htm

¹⁰³ Manual M. Marzal, "The Religion of the Andean Quechua in Southern Peru," in *The Indian Face of God in Latin America* (Maryknoll, NY: Orbis Books, 1996), 69–74, 108.

¹⁰⁴ Pam Barrett, ed., "Daily Life in the Andes," in *Insight Guide: Peru*, 4th ed. (Singapore: Apa Publications GmbH & Co., 2005), 92–93.

organizing; they are also a manifestation of the traditional Quechua social traits of reciprocity (*ayni*) and kinship.¹⁰⁵ These festivals often coincide with harvest times and are an outgrowth of preconquest ritual observances.¹⁰⁶

Within the Quechua-speaking communities, religious belief is often deeply personal and focuses on a spiritual connection with Jesus, the saints, and other religious figures, who are seen more as intermediaries of God than as models of how to live a virtuous life.¹⁰⁷ Religious imagery—frequently associated with miracles, visions, and punishments—often plays an important role in the spiritual beliefs of the Quechua.¹⁰⁸



© Edgar Asencios
Religious procession

Annual pilgrimages to regional Christian shrines (usually at remote sites where visions or miracles are reported to have occurred) are another religious rite that many highland natives participate in. Like the festivals honoring patron saints, the pilgrimages to shrines incorporate both Christian rites and more fiesta-like revelry such as dancing, drinking, and watching fireworks.^{109, 110} Ritual offerings to Pachamama (in a ceremony known as the *pago a la tierra*) continue to be performed regularly by family elders or by local shamans known as *altomisayoqs*. The *pago a la tierra* ceremony traces its roots to pre-Hispanic harvests and plantings, but nowadays the ceremony may be performed at any time of the year on a special occasion.¹¹¹

Exchange 1: When do you worship?

Visitor:	When do you worship?	eemaa, poonchaawmee meesaaykoonkee?
Local:	On Sunday. On special occasions.	domingoopee. hinaakaapting poonchaawpeepaas

Religious Conventions and Gender Roles

Traditionally, Peruvian society and that of other countries throughout South America has been dominated by men. The concepts of *machismo* and *marianismo* exemplify gender relations in much of Latin America. *Machismo* is a term used broadly and in a variety of

¹⁰⁵ Manual M. Marzal, “The Religion of the Andean Quechua in Southern Peru,” in *The Indian Face of God in Latin America* (Maryknoll, NY: Orbis Books, 1996), 69–74.

¹⁰⁶ Paul L. Doughty, “The Society and Its Environment: Community Life and Institutions: Catholicism and Community,” in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 119–120, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0066%29>

¹⁰⁷ Manual M. Marzal, “The Religion of the Andean Quechua in Southern Peru,” in *The Indian Face of God in Latin America* (Maryknoll, NY: Orbis Books, 1996), 82.

¹⁰⁸ Manual M. Marzal, “The Religion of the Andean Quechua in Southern Peru,” in *The Indian Face of God in Latin America* (Maryknoll, NY: Orbis Books, 1996), 72.

¹⁰⁹ Sara Benson, Paul Hellander, and Rafael Slodarski, “Cuzco & the Sacred Valley: APU Ausangate,” in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 284.

¹¹⁰ Herón Márquez, “Cultural Life,” in *Peru in Pictures* (Minneapolis, MN: Lerner Publications, 2004), 57.

¹¹¹ Apus Peru, “Andean New Year,” n.d., http://www.apus-peru.com/trip-planning/andean_new_year.htm

contexts but generally references attitudes reflecting masculine strength in the social sphere. *Machismo* is exhibited, in one sense, by excessive shows of virility and dominating behavior toward women.

The term *marianismo*, on the other hand, derives from religious cults devoted to the Virgin Mary and generally conveys feminine strength with which to endure suffering and inequities through self-sacrifice and by exhibiting qualities such as humility, obedience, and patience.¹¹² Motherhood, within this view, is given an exalted status within the culture and is exemplified by Mary's role as the mother of Jesus.

Marianismo's specific reference to the Virgin Mary as a role model reflects the influence that the Catholic Church has exerted in contributing to the cultural norms whereby women are seen to be morally superior to men, celebrated for their role in giving birth and raising children, but generally submissive to men in matters outside the domestic sphere.¹¹³



© Tomasz Bilinski
Celebrating the Virgin Mary

Nonetheless, many have argued that the *machismo/marianismo* duality construct vastly simplifies the complexity of gender roles and behaviors seen within Peruvian and, by extension, the larger Latin society. Societal changes, often driven by economic necessity, have seen many women leave the home (the traditional female domain) to enter the public work sphere.¹¹⁴

Marriage, Divorce, and the Church

Church teachings emphasize the centrality of the family within the community. The Church has long played a role in the development of Peru's laws concerning marriage and divorce, although its influence is much less now than in the past. Civil marriages were not allowed in Peru until the late 19th century, and only then for non-Catholics.¹¹⁵ Today, marriages are legally recognized only through a civil ceremony, but most Peruvian couples continue to get married in the Church. Civil unions of gay couples remain politically controversial in Peru and something the Catholic Church has strongly voiced its opposition against.¹¹⁶

¹¹² Susanna Wilhelmina Derks, "Chapter 6: Domestic Violence, *Marianismo*, and the Anger of Women," in *Power and Pilgrimage* (Münster, Germany: Lit Verlag, 2009), 118–120.

¹¹³ Olga Langendijk, "Balancing Gender Relations: A Research About the Role of Micro Credit on Female Empowerment at the Household Level in Puno, Peru" (master's thesis, Utrecht University, 2009), 18, <http://igitur-archive.library.uu.nl/student-theses/2009-0106-200941/Langendijk,%20Olga.pdf>

¹¹⁴ Olga Langendijk, "Balancing Gender Relations: A Research About the Role of Micro Credit on Female Empowerment at the Household Level in Puno, Peru" (master's thesis, Utrecht University, 2009), 20–21, <http://igitur-archive.library.uu.nl/student-theses/2009-0106-200941/Langendijk,%20Olga.pdf>

¹¹⁵ Vatican.va, "Quam Religiosa: Encyclical of Pope Leo XIII on Civil Marriage Law," 16 August 1898, http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_16081898_quam-religiosa_en.html

¹¹⁶ Lucien Chauvin, "Same-Sex Unions in Peru: A Long Shot, Except at Roiling the Presidential Race," TimeWorld.com, 1 March 2011, <http://www.time.com/time/world/article/0,8599,2049731,00.html>

Divorce in Peru has for many decades been a long and difficult process, although a 2008 law providing for “rapid divorce” procedures has changed this situation somewhat.¹¹⁷ (The new law was subsequently condemned by the Bishops’ Conference of Peru.)¹¹⁸ Public attitudes toward divorce are more negative in Peru than in many other Latin American countries.¹¹⁹

Religious Holidays/Festivals

Peruvians celebrate numerous religious holidays. Many of these days are festivals that honor the patron saints of local cities and villages, but others are more national in scope. Official public holidays include Maundy Thursday and Good Friday during *La Semana Santa* (Holy Week), the Feast of Saints Peter and Paul (June 29), the Feast of Santa Rosa de Lima (August 30), All Saints’ Day (November 1), the Feast of the Immaculate Conception (December 8), and Christmas (December 25).¹²⁰

La Semana Santa (Holy Week)

La Semana Santa extends from Palm Sunday (*Domingo de Ramos*) through Easter Sunday. The Sierra city of Ayacucho, terrorized by Sendero Luminoso (“Shining Path”) in the 1980s, is widely known for its numerous churches. Its processions during Holy Week are the nation’s largest, attracting devout Christians from around the country.¹²¹



© Bill Wilcox
Celebrating La Semana Santa

Feast of Corpus Christi

Corpus Christi is a celebration of the Eucharist (Holy Communion), a sacrament that reenacts the Last Supper of Jesus Christ before his crucifixion. It is celebrated 60 days after Easter. Peru’s most well-known Corpus Christi celebration takes place in Cusco.¹²² Here, a colorfully dressed procession travels to the local cathedral to greet the “body of Christ,” followed by an overnight vigil marked by extensive feasting. Historians have noted similarities between Cusco’s Corpus Christi celebration and preconquest Incan festival parades in which mummies were carried.¹²³

¹¹⁷ Living in Peru, “Getting a Divorce in Peru to Be Made Easier,” 12 March 2008, <http://archive.livinginperu.com/news/5942>

¹¹⁸ John O’Sullivan, “Peru’s Speedy Divorce Law,” EHow.com, n.d., http://www.ehow.com/about_6511549_peru_s-speedy-divorce-law.html

¹¹⁹ W. Bradford Wilcox and Carlos Cavallé, “The Sustainable Demographic Dividend,” Social Trends Institute, 2011, <http://dl.dropbox.com/u/6464634/SDD-2011-Final.pdf>

¹²⁰ Q++ Studio, “Peru Public Holidays 2012,” 2012, <http://www.qppstudio.net/publicholidays2012/peru.htm>

¹²¹ Sara Benson, Paul Hellander, and Rafael Slodarski, “Central Highlands,” in *Peru*, 7th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2010), 305–306.

¹²² BBC Religions, “Corpus Christi,” 21 June 2011, <http://www.bbc.co.uk/religion/religions/christianity/holydays/corpuschristi.shtml>

¹²³ AndeanTravelWeb.com, “Fiestas and Festivals in Cusco,” n.d., http://www.andeantravelweb.com/peru/destinations/cusco/fiestas_cusco.html

Qoyllur Rit'i

This 3-day pilgrimage festival, held on the full moon before Corpus Christi, has been described as “the greatest festival of native Indian nations in the hemisphere.” About 30,000 attendees gather on a desolate mountain slope southeast of Cusco at an altitude of nearly 4,570 m (15,000 ft) for music, dancing, and mountain treks to bring back glacier ice, which is believed to have medicinal properties. Perhaps no other religious festival in Peru better blends Christian and pre-Christian imagery and rituals.^{124, 125, 126}

Places of Worship

Catholic churches are found throughout Peru. Many of the larger cities have a cathedral, usually adjacent to the central plaza. The baroque-style Lima Cathedral dates back to 1564, although earthquake damage has necessitated extensive rebuilding and remodeling at various points in time. The remains of Francisco Pizarro, the Spanish conqueror of Peru, are located in a small chapel inside the cathedral.¹²⁷ Cusco’s baroque style cathedral was built on the foundations of the Incan temple honoring Viracocha, the Inca creator god. The interior is famed for its collection of colonial-era art, including a painting of the Last Supper showing local delicacies such as roasted guinea pig and chili peppers.¹²⁸ Fires and earthquakes have damaged Arequipa’s immense cathedral on several occasions, most recently in 2001, when one of its towers collapsed during a strong earthquake.¹²⁹



© Travel Aficionado / flickr.com
Cathedral in Puno

Exchange 2: May I enter the church?

Visitor:	May I enter the church?	yaaykooykaamooymaanchoo iglisiyaamaan?
Local:	Yes, of course.	aaRee, yaaykooykooy

Most of Peru’s non-Catholic church buildings are much smaller, and in some cases operate out of houses or storefronts. An exception is the large Mormon temple in Lima, which the Church of Jesus Christ of the Latter-day Saints dedicated in 1986. The

¹²⁴ Neil E. Schlecht, “Chapter 2: Planning Your Trip to Peru,” in *Peru*, 3rd ed. (Hoboken, NJ: Wiley Publishing, 2006), 40–41.

¹²⁵ SouthWindAdventures.com, “Qoyllur Rit’i—Peru’s Ancient Festival of the Snow Star,” n.d., <http://www.southwindadventures.com/pdf/pr-qoyllur-riti.pdf>

¹²⁶ Vincent Revilla, “Qoyllur Rit’i: In Search of the Lord of the Snow Star,” March/April 2001, http://people.umass.edu/~iespinal/qoyllur_riti/essay.html

¹²⁷ SacredDestinations.com, “Lima Cathedral,” n.d., <http://www.sacred-destinations.com/peru/lima-cathedral.htm>

¹²⁸ Pam Barrett, ed., “Cusco,” in *Insight Guide: Peru*, 4th ed. (Singapore: Apa Publications GmbH & Co., 2005), 92-93, 265-266.

¹²⁹ SacredDestinations.com, “Arequipa Cathedral,” n.d., <http://www.sacred-destinations.com/peru/arequipa-cathedral.htm>

construction of another Mormon temple in Trujillo began in 2011. Only Mormons in good standing may enter their temples after the buildings are dedicated, although tours are given to the public for a few weeks between the completion of a temple's construction and its formal dedication.¹³⁰

Behavior in Buildings of Worship

Visitors to any church in Peru should follow the same decorum as they would for churches in their own country. Dress should be conservative; tank tops, ragged jeans, sweat pants, shorts, or flip-flops are generally not appropriate.¹³¹ Men should remove hats or caps.¹³² Women in Peru, as in much of the rest of the Catholic world, are not required to wear a veil or head covering when in a church¹³³



© Alex Proimos
Seated in the cathedral

Exchange 3: May I take photographs inside the church?

Visitor:	May I take photographs inside the church?	footoogRaafiyaaymaanchoo eeglesiyaa ookoopee?
Local:	No, absolutely not.	maanaapooneem

Visitors entering a Catholic church are not required to bless themselves with holy water. During mass, one should speak only when prompted by the priest. Flash photography or videotaping is acceptable at periods of time when church services are not taking place, but one should still be considerate of those who may be praying.^{134, 135, 136}

¹³⁰ Joseph Walker, "Ground Broken for New Mormon Temples in Philadelphia and Peru," Deseret News, 19 September 2011, <http://www.deseretnews.com/article/700180526/Ground-broken-for-new-Mormon-temples-in-Philadelphia-and-Peru.html>

¹³¹ Suzanne Molino Singleton, "Church Etiquette Review," Catholic Online, 13 April 2006, <http://www.catholic.org/hf/family/story.php?id=19458>

¹³² Fish Eaters, "Attire and Etiquette," n.d., <http://www.fisheaters.com/TLMetiquette.html>

¹³³ William F. Montavon, "Women's Wear: Sweaters—Veilings," in *Wearing Apparel in Peru* (Washington, DC: U.S. Department of Commerce, 1918), 42.

¹³⁴ Fish Eaters, "Attire and Etiquette," n.d., <http://www.fisheaters.com/TLMetiquette.html>

¹³⁵ William Saunders, "Appropriate Behavior in Church," Catholic Education Resource Center, 2003, <http://www.catholiceducation.org/articles/religion/re0065.html>

¹³⁶ Kimberly Turtenwald, "What Are the Good Manners to Be Observed in Church?" E-how.com, 25 May 2011, http://www.ehow.com/info_8488043_good-manners-observed-church.html

Chapter 2 Assessment

1. In the Quechua-speaking regions of Peru, ancient beliefs and traditions continue to blend with Catholic practices and rites.

TRUE

Some of the ancient spiritual beliefs and deities of the Incas have blended with Catholic practices among the Quechua-speaking natives of the Peruvian Andes. This melding of different spiritual beliefs and practices is known as *syncretism*.

2. Church weddings are the only legally recognized form of marriage in Peru, according to the nation's constitution.

FALSE

Today, marriages in Peru are legally recognized only through a civil ceremony, but most Peruvian couples continue to get married in the Church as well.

3. Religious education is required in Peru for students attending public schools, except when a waiver is requested.

TRUE

All public schools in Peru require that religious education be offered to students. Students need not participate in this religious instruction if an exemption is requested.

4. A unique pilgrimage festival in Peru is *Qoyllur Rit'i*, a mix of Christian and pre-Christian traditions celebrated on the high slopes of a mountain.

TRUE

This three-day pilgrimage festival is held during a full moon high above Cusco and involves music, dancing, and mountain treks to fetch glacier ice, which is believed to have medicinal properties.

5. Divorce rates in Peru are among the highest in the world.

FALSE

Divorce in Peru has for many decades been a long and difficult process. Although a 2008 law providing for "rapid divorce" procedures has changed this situation somewhat, public attitudes toward divorce are more negative in Peru than in many other Latin American countries.

CHAPTER 3: TRADITIONS

Introduction

Much of the culture within the Peruvian Andes changed significantly during the several centuries of colonial rule and since independence from Spain in the second decade of the nineteenth century. Nevertheless, even after centuries of European colonization and continuing negative [colonial] attitudes toward the native Andean populations, vestiges of traditions dating back to Incan and pre-Incan times remain within the Quechua culture.



© Thomas Quine
Woman and child

Despite mass migration to Peruvian cities following independence, ancient Quechua customs and beliefs continue to be firmly rooted in the rural regions of the central and southern highlands where Quechua is still spoken in the home and between community members. Subsistence farming on steep, mountain slopes is the primary way of life. Agricultural cycles influence existence and its daily routines of family chores and responsibilities.¹³⁷ Not surprisingly, these rural Quechua descendants of the Incas retain a strong reverence for *Pachamama* (Mother Earth), the provider who makes life in the high Andes possible.¹³⁸

Communal Values

The small and predominantly agricultural communities of the Peruvian Andes are known for their social cohesiveness and commitment to assisting each other in times of need. All aspects of village life—work, marriage, land ownership, and water rights—revolve around an extended kinship system known as *ayllu*.¹³⁹ Forms of *ayllu* social organization date from at least Incan times.¹⁴⁰



© Lindsay Young
Women weaving together

A basic component of *ayllu* communality is *ayni*, which in broad terms can be described as “help rendered to others today in anticipation of that help being returned at a future date.”¹⁴¹ *Ayni* also can be seen in how the people of these small Andean towns and

¹³⁷ Pam Barrett, ed., “Daily Life in the Andes,” in *Insight Guides: Peru*, 4th Ed. (Singapore: Apa Publications, 2005), 90–91.

¹³⁸ Meta Religion, “The Mythology of Peru,” 6 November 2011, http://meta-religion.com/World_Religions/Ancient_religions/South_america/mythology_of_peru.htm

¹³⁹ Ann Marie B. Bahr, “Chapter 7: The Quechuas,” in *Indigenous Religions* (New York, NY: Chelsea House Publishers, 2005), 135–136.

¹⁴⁰ Pam Barrett, ed., “Society,” in *Insight Guides: Peru*, 4th ed. (Singapore: Apa Publications, 2005), 79.

¹⁴¹ Lisa Poliak, “Peru: Life of the Quechua,” *Junior Scholastic*, May 2007, <http://www.scholastic.com/browse/article.jsp?id=11773>

villages pool their limited financial resources and free time to put on yearly festivals that are major community social events.¹⁴²

Codes of Politeness

Native Quechua speakers (hereafter referred to as “Amerindians”) are generally more conservative in their social interactions than foreigners and even other Peruvians. Kissing on the cheek, a common greeting style among other Peruvians, is not a customary practice for Amerindians. Western-style handshakes are also not common among Amerindians, who prefer only light hand touching (rather than a firm grasp). When meeting strangers, some Amerindians from small, rural villages may even avoid direct eye contact.¹⁴³



© The Advocacy Project / flickr.com
Local woman greeting a tourist

When visiting someone in a Quechua village, it is appropriate to call out, “Anyone home?” as one approaches the person’s home. It is polite to begin conversations by stating “Rimankullaynki,” a respectful of saying “allow me to speak to you.” Initial conversation will usually begin with “Good morning” (or “day” or “night,” depending on the time). “How are you?” is asked only if one has not seen the other party for several weeks.¹⁴⁴

Exchange 4: Good morning!

Visitor:	Good morning!	Reemaakooyaaykee, soomaaKh poonchaaw haampaaKh!
Local:	Good morning to you!	haampaakpaas soomaaKh poonchaaw!

Exchange 5: Good night!

Visitor:	God night!	soomaaKh tootaa haampaaKh!
Local:	Good night to you!	Khaampaakpaas soomaaKh tootaa!

In a country with a long history of social divisions based on ethnic classifications, terms such as *cholo* (generally referring to an urban dweller of obvious Amerindian descent) and *indio* (Amerindian) can be viewed as slurs when used by outsiders and are potentially

¹⁴² Manuel M. Marzal, “The Religion of the Andean Quechua in Southern Peru,” in *The Indian Face of God in Latin America* (Maryknoll, NY: Orbis Books, 1996), 73.

¹⁴³ Frommer’s, “Etiquette: Gestures,” 2011, <http://www.frommers.com/destinations/peru/0814026691.html>

¹⁴⁴ David John Weber, “Chapter 22: Formulaic Expressions,” in *A Grammar of Huallaga (Huánuco) Quechua* (Berkeley/Los Angeles, CA: University of California Press, 1989), 440–441.
http://books.google.com/books?id=fq5js5brciAC&pg=PA439&source=gbv_toc_r&cad=4#v=onepage&q&f=false

offensive to Peruvian Amerindians.¹⁴⁵ Thus it is best to avoid such language.^{146, 147} Kinship and extended kinship terms such as “compadre or “brother” should be avoided unless such relationships actually exist. In general, men are addressed as “sir” and women as “ma’am,” Surnames are preceded with an appropriate honorific (e.g., Mr. Yupanqui).¹⁴⁸

Exchange 6: Hi, Mr. Yupanqui!

Visitor:	Hi, Mr.Yupanqui!	Reemaakooyaaykeem; aalyinlyaachoo taaytaa yoopaankee!
Local:	Hello!	aalyeenlyaachoo!
Visitor:	Are you doing well?	aalyinlyaachoo kaachkaankee?
Local:	Yes.	aaRee aalyinlyaam

Male/Female Interaction

In Peru’s *machismo* culture, women, particularly women whose behavior or dress falls outside the local norms of meekness or modesty, can frequently be subject to catcalls and other verbal forms of harassment.¹⁴⁹ A double standard exists in many areas. For example, women who become publicly drunk or who have children outside marriage are generally considered dishonorable, whereas men who drink too much or father children outside marriage are not similarly ostracized by the community.¹⁵⁰ On the other hand, men will often show women (particularly older women) a great deal of respect in certain social situations.¹⁵¹



© César Catalán
Male / female interaction

¹⁴⁵ Frommer’s, “Etiquette: Watch Your Language,” 2011, <http://www.frommers.com/destinations/peru/0814026691.html>

¹⁴⁶ Frommer’s, “Etiquette: Watch Your Language,” 2011, <http://www.frommers.com/destinations/peru/0814026691.html>

¹⁴⁷ Maritza Paredes, “Fluid Identities: Exploring Ethnicity in Peru,” (CRISE Working Paper No. 40, Center for Research on Inequality, Human Security and Ethnicity, University of Oxford, June 2007), <http://www.crise.ox.ac.uk/pubs/workingpaper40.pdf>

¹⁴⁸ David John Weber, “Chapter 22: Formulaic Expressions,” in *A Grammar of Huallaga (Huánuco) Quechua* (Berkeley/Los Angeles, CA: University of California Press, 1989), 440. http://books.google.com/books?id=fq5js5brciAC&pg=PA439&source=gbs_toc_r&cad=4#v=onepage&q&f=false

¹⁴⁹ “Life and Times: Culture: Customs and Etiquette,” in *Let’s Go Peru*, 1st ed. (Cambridge, MA: Let’s Go Publications, 2005), 73.

¹⁵⁰ MountainVoices, “Peru: Gender,” n.d., http://www.mountainvoices.org/p_th_gender.asp.html

¹⁵¹ “Life and Times: Culture: Customs and Etiquette,” in *Let’s Go Peru*, 1st ed. (Cambridge, MA: Let’s Go Publications, 2005), 73.

Hospitality and Gift Giving

Many Amerindians in the Peruvian highlands continue to live in small houses that may have only sod or adobe walls, dirt floors, and tin or thatched roofs. At high altitudes, these houses are brutally cold.^{152, 153, 154}

Despite these less-than-ideal conditions for hosting visitors and the time-intensive nature of local agriculture, the Amerindians of Peru are known for their hospitality.^{155, 156, 157}



© zsenya / flickr.com
Quechua family home

Although many Quechua villages are quite isolated, some remote communities have been visited on various occasions by outsiders from around the world, including the Peace Corps and other international organizations offering to help develop local infrastructure. In parts of the Peruvian Andes, some local Quechua villages are stops for tour groups and have supported homestay programs for those interested in cultural immersion.

Exchange 7: I really appreciate your hospitality.

Guest:	I really appreciate your hospitality.	chaaynaapoonim RiKhsikoonee hoowaaseekkeepee saayaachi- waaRaasKhaaykeemaantaa
Host:	You're welcome	maanaa imaalyaamaantaa

Most Peruvian Amerindians are poor. Thus gift giving is not a traditional part of daily life, except as a form of *ayni* (i.e., a gift to be reciprocated in kind at a later date) during celebrations.¹⁵⁸ For outsiders visiting or staying at Quechua homes, small gifts such as fruit, milk drinks, or coca leaves are appropriate.¹⁵⁹

¹⁵² Marqaux Safley, "Marias Story," Quechua Benefit, 2012, <http://quechuabenefit.org/library/marias-story.htm>

¹⁵³ Mike Safley, "The Quechua People: An Abandoned Race," Northwest Alpacas, 2011, <http://www.alpacas.com/AlpacaLibrary/QuechuaAbandonedRace.aspx>

¹⁵⁴ Countries and Their Cultures, "Quechua," 2012, <http://www.everyculture.com/wc/Norway-to-Russia/Quechua.html>

¹⁵⁵ TravelPod.com, "Quechua Hospitality," 25 March 2011, <http://blog.travelpod.com/travel-blog-entries/slowayround/1/1302538434/tpod.html>

¹⁵⁶ Countries and Their Cultures, "Quechua," 2012, <http://www.everyculture.com/wc/Norway-to-Russia/Quechua.html>

¹⁵⁷ Chris Robinson, "Top Ten Friendly People," 10 May 2010, <http://www2.macleans.ca/2010/05/10/top-ten-friendly-people/>

¹⁵⁸ Ann Marie B. Bahr, "Chapter 7: The Quechuas," in *Indigenous Religions* (New York, NY: Chelsea House Publishers, 2005), 136.

¹⁵⁹ Andean Homestay Program, "Basic Do's and Don'ts When Staying With Local Families," n.d., http://www.andeantravelweb.com/peru/destinations/cusco/village_homestays_in_cusco_region.html

Types of Food/Eating Habits

Potatoes were first domesticated in the Andean highlands approximately 8,000 years ago and remain a staple of the Quechua diet.^{160, 161} This highly nutritious vegetable is used as a side dish and as a main ingredient in stews and other meals. The Quechua naturally freeze-dry potatoes that can be reconstituted months or even years later and added to stews or soups or ground into flour used for thickening sauces and baking.¹⁶²

Exchange 8: The food tastes so good.

Guest:	The food tastes so good.	meeskeelyaanyaam kaay meekoosKhaay
Host:	Thanks.	Khaam ninkee

Quinoa is another food staple of the Andean highlands. This so-called “wonder grain” is rich in proteins and amino acids. Because quinoa has become increasingly popular in American and European markets, prices in southern Peru and Bolivia (where the grain is grown) have risen.^{163, 164} As a result, use of quinoa today in the Andes region is largely limited to Quechua families who grow it.¹⁶⁵

Corn is a popular source of grain even though, at high altitudes, it is more challenging to grow than quinoa.

Mote, a basic dish consisting of boiled dried corn kernels, is a dietary staple among the Quechua.¹⁶⁶

Chicha, a home-brewed Andean beer, is usually made from corn, with the fermentation process initiated by enzymes found in human saliva.¹⁶⁷ When drinking *chicha*, it is traditional to first sprinkle a few drops of the drink on the ground as an offering to *Pachamama* (Mother Earth).¹⁶⁸



© zsenya / flickr.com
Preparing chicha

¹⁶⁰ Ad Hoc Panel of the Advisory Committee on Technology Innovation, Board on Science and Technology for International Development, National Research Council, “Potatoes,” in *Lost Crops of the Incas: Little-Known Plants of the Andes With Promise for Worldwide Cultivation* (Washington, D.C.: National Academies Press, 1989), 93.

¹⁶¹ Tribes Travel, “Quechua,” 2009, <http://www.tribes.co.uk/countries/peru/indigenous/quechua>

¹⁶² Elizabeth Johnston, “Chuno: South American Dried Potato,” in *No Small Potatoes: A Journey* (Sound Proof Press, 25 September 2008), <http://www.best-potato-recipes.com/chuno.html>

¹⁶³ Simon Romero, “Quinoa’s Global Success Creates Quandary at Home,” *New York Times*, 19 March 2011, <http://www.nytimes.com/2011/03/20/world/americas/20bolivia.html>

¹⁶⁴ Alison Krögel, “Chapter 1: A Brief Cultural History of Andean Staple Foods,” in *Food, Power, and Resistance in the Andes: Exploring Quechua Verbal and Visual Narratives* (Lanham, MD: Lexington Books, 2011), 28–30.

¹⁶⁵ Alison Krögel, “Chapter 1: A Brief Cultural History of Andean Staple Foods,” in *Food, Power, and Resistance in the Andes: Exploring Quechua Verbal and Visual Narratives* (Lanham, MD: Lexington Books, 2011), 28–30.

¹⁶⁶ Pam Barrett, ed., “Daily Life in the Andes,” in *Insight Guides: Peru*, 4th ed. (Singapore: Apa Publications, 2005), 90.

¹⁶⁷ Joyce Wadler, “Chew It Up, Spit It Out, Then Brew. Cheers!,” *New York Times*, 8 September 2009, <http://www.nytimes.com/2009/09/09/dining/09beer.html>

¹⁶⁸ Carol Cumes, “Ayni: Andean Tradition of Honoring the Earth,” n.d., 2.

A favorite meat dish among the Quechua is *pachamanca* (Quechua for “earth oven”). *Pachamanca* is a stew-type meal cooked over hot volcanic stones buried in the ground. Different types of meat are used in *pachamanca*, including beef, pork, or lamb. Harvest festivals and other community celebrations are the most frequent occasions for feasts of *pachamanca*.¹⁶⁹

Exchange 9: What ingredients are used to make *pachamanca*?

Guest:	What ingredients are used to make <i>pachamanca</i> ?	eemaakoo-naataataam yaaykoocheen paachaamaan-kaamaan?
Host:	Lamb, potatoes, herbs, corn and other items.	obeeKhaam, paapaawaan, RooRaakoonaaawaan, chooKhlyoo saaRaawaan, Khook eemaakoonaapaas

By North American standards, *cuy choctado* is perhaps the most unusual Quechua food. In this simple dish, a guinea pig is spread out, pounded flat, seasoned, and fried.

Exchange 10: What is the name of this dish?

Guest:	What is the name of this dish?	eemaataaKh kaay meekoonaakhaa?
Host:	This is <i>cuychoctado</i> .	kaaymee kooyee chaak- taasKhaa

Exchange 11: What type of meat is this?

Guest:	What type of meat is this?	eemaa aaychaataaKh kaayKhaa?
Host:	Guinea pig.	kooyeem

Quechua villagers may offer food to visitors, presenting it with both hands. This is a sign of heartfelt respect, and a visitor should receive the food the same way, with both hands.

Hallpay

The Amerindians of the Peruvian Highlands have long chewed coca leaves or brewed the leaves in tea. The leaves produce a mild stimulant effect. They provide temporary relief from cold, hunger, fatigue, and the symptoms of altitude sickness.¹⁷⁰ While growing coca for cocaine production is illegal in Peru, using coca leaves for personal consumption is considered a cultural tradition and is legal.

Hallpay is the Andean ritual of chewing coca leaves. Its varied procedures and social etiquette have been compared in intricacy to the Japanese tea ceremony. Each person selects a few of the best leaves and stacks them shiny side up (the stack is called a *k'intu*).

¹⁶⁹ Unique South America Travel Experience, “Pachamanca...The Finest Andean Dish Par Excellence,” n.d., <http://www.unique-southamerica-travel-experience.com/pachamanca.html>

¹⁷⁰ Salka Wind, “Culture: Coca and the Runakuna,” n.d., <http://www.salkawind.com/culture.html>

The individual then blows on the stack lightly while reciting a short blessing to the earth and particular location (known as a *phukuy*). If another person is present (as is often the case), the *k'intu* is then passed to that person, who receives it with thanks before reciting a *phukuy* again. Only then are the coca leaves inserted in the mouth for chewing.¹⁷¹

Dress Codes

Although Western-style clothing is increasingly the norm among younger Quechua men, especially in cities and larger towns, Quechua women still frequently wear traditional clothing. Garments worn by Quechua women includes the *llicila*, a woven square of cloth draped around the shoulders like a shawl and attached in the front with a pin; the *jobona*, a colorful woolen jacket worn under the *llicila*; the *pollera*, a wide woolen skirt; and the *montera*, a hat that varies from region to region.



© Jackson Lee
Different styles of dress

Both men and women wear *hojotas*, sandals made from tire tread. Men, as well as some women, sometimes carry a *chuspa*, a small woven bag used for carrying coca leaves. The *chullo*, a woven hat with ear flaps, is popular with men, although sombreros and other types of hats are also worn. The poncho is worn solely by men; however, is not worn daily. Use of the poncho is usually reserved for community functions and other special occasions.¹⁷²

Exchange 12: Do you sell chullos?

Buyer:	Do you sell chullos?	Raanteekoonkeechoo choolyookoonaataa?
Seller:	Sure.	aaRee Raanteekooneem

Exchange 13: Can I buy this chullo with this much money?

Buyer:	Can I buy this chullo with this much money?	Raanteemanchu kaay choolyootaa kaaynaa KhoolKheewaan?
Seller:	Sure.	aaRee chaaynaawaanmee RaanteewaaKh

¹⁷¹ Catherine J. Allen, "The Hold Life Has," in *The Peru Reader: History, Culture, Politics*, eds. Orin Starn, Carlos Iván Degregori, and Robin Kirk (Durham, N.C.: Duke University Press, 1995), 188.

¹⁷² Squidoo, "Traditional Quechua Dress," 2012, <http://www.squidoo.com/traditional-andean-clothes#module148385739>

Nonreligious Celebrations and Rituals

Independence Day (Fiestas Patrias)

Peru's independence is celebrated on 28 and 29 July. Flags are flown on every house (according to law), and military-style parades take place in many cities and towns on the second day of celebration.¹⁷³ Independence Day (*Fiestas Patrias*) festivities include fireworks, street fairs, food stalls, and traditional music.



© Miguel A. Vera León
Independence Day parade

Exchange 14: Happy Fiestas Patrias!

Visitor:	Happy Fiestas Patrias!	kooseekooy kaawsaachoon lyaaKhtaan-cheekmaantaa!
Local:	Same to you, too!	Khaampaas aaleentaa kooseekooy!

The Festival of the Sun (Inti Raymi)

The largest festival in the Peruvian Andes takes place in Cusco on 24 June, during the Southern Hemisphere's winter solstice. The Festival of the Sun (*Inti Raymi*) is based on an ancient Incan ceremony and is South America's second-largest celebration, trailing only Brazil's Carnival. The modern version of *Inti Raymi* was reintroduced in 1944, almost 500 years after it was outlawed by the Spanish in 1572.¹⁷⁴ The celebration includes elaborate pageantry and the (simulated) sacrifice of a llama. Although the Festival of the Sun is dismissed by some as simply a tourist event, numerous locals and Peruvians from all around the country are part of the crowd of sometimes more than 150,000 people who watch the proceedings each year.¹⁷⁵

Dos and Don'ts

Dos

- **Do** greet all those you meet with a polite salutation and a smile—this is considered good manners.
- **Do** be patient if someone is late to an appointment or meeting—punctuality is not an ingrained Peruvian habit.
- **Do** accept food offered with both hands in the same manner.
- **Do** ask a Peruvian Amerindian for permission before taking a photograph of him or her. In some cases, a tip in return may be expected.

¹⁷³ Peace Corps Journals, "Fiesta Patrias in Sacsayhuaman," n.d., http://www.peacecorpsjournals.com/?Journal&journal_id=5734

¹⁷⁴ Jaimela King, "History and Experience of the Inti Raymi Festival," Helium, 23 February 2009, <http://www.helium.com/items/1353089-inti-raymi-inti-raymi-cusco-sun-god-inca-incan-empire-festival-animal-sacrifice-white-llama>

¹⁷⁵ Camden Luxford, "Peru's Incan Celebration of Inti Raymi: Cultural Preservation or Capitalistic Exploitation?," Matador, 9 July 2010, <http://matadornetwork.com/abroad/perus-incan-celebration-of-inti-raymi-cultural-preservation-or-capitalistic-exploitation/>

Don'ts

- **Don't** lecture or be dismissive of those chewing coca leaves—it has long been a ritual part of Quechua culture.
- **Don't** use the derogatory term *indio* for an indigenous Peruvian.
- **Don't** be offended if you are referred to as a *gringo/gringa*—it is not considered a derogatory term.
- **Don't** stare or make continuous eye contact with a Peruvian Amerindian.

Chapter 3 Assessment

1. Within the *ayllu* community, *ayni* is the tradition of hospitality in which all guests are treated like family during their visit.

FALSE

Ayni can be broadly described as “help rendered to others today in anticipation of that help being returned at a future date.”

2. Amerindians (native Quechua speakers) are generally less physical in their greeting style than other Peruvians.

TRUE

Amerindians are generally more conservative in their social interactions than foreigners and other Peruvians. Kissing on the cheek, a common greeting style among other Peruvians, is not customary among Amerindians.

3. Potatoes are one of the dietary staples of Amerindians living in the Peruvian Andes.

TRUE

Potatoes were first domesticated in the Andean highlands approximately 8,000 years ago and remain a staple of the Quechua diet.

4. *Pachamanca* is cooked over hot stones buried in the ground.

TRUE

A favorite meat dish among the Quechua is *pachamanca* (Quechua for “earth oven”). *Pachamanca* is a stew-type dish cooked over hot volcanic stones buried in the ground.

5. The *hallpay* ritual is a social ceremony in which community members raise their glasses of *chicha* (“beer”) and toast ancestral spirits.

FALSE

Hallpay is the Andean ritual of chewing coca leaves. While growing coca for cocaine production is illegal in Peru, using coca leaves for personal consumption is considered a cultural tradition and is legal.

CHAPTER 4: URBAN LIFE

Introduction

About 77% of Peruvians live in urban areas. Almost 9 million people live in Lima, the nation's capital. Lima's is Peru's largest city and is located on the central coast. Within the central and southern Andes of Peru, much of the Quechua-speaking population still lives in rural areas. However, there are several Andean cities with populations more of than 100,000:

Arequipa, Cusco, Huancayo, Juliaca, Ayacucho, Huánuco, Puno, and Huaráz. Other cities in the Quechua-speaking region, some of which are capitals of Andean provinces, have populations between 40,000 and 70,000.¹⁷⁶



© Kaiho / flickr.com
Urban living in Lima

Urbanization

For many decades large numbers of Peru's indigenous Andean population—primarily Quechua speakers—have been migrating to Peruvian urban areas to escape the poverty of the highlands.¹⁷⁷ Many of these people migrated to coastal cities, particularly Lima. Large numbers of people from rural areas also migrated to Sierra cities such as Huancayo and Arequipa.¹⁷⁸



© CAPRA initiative / flickr.com
Shanty town outside Lima

Between 1940 and 1981, Lima's population soared from 645,000 to 4.6 million. Another surge of urban migration came during the 1980s and early 1990s, when parts of the Peruvian highlands were terrorized by the *Sendero Luminoso* ("Shining Path") insurgency.¹⁷⁹

The newest city arrivals usually first take up residence in shantytowns, known informally as *pueblos jóvenes* ("new towns"), at the edge of urban areas. Some of the *pueblos jóvenes* literally sprang up overnight as large numbers of squatters quickly built basic

¹⁷⁶ Thomas Brinkhoff, "Peru: Agglomerations & Cities," 16 July 2009, <http://www.citypopulation.de/Peru-Agglom.html>

¹⁷⁷ Paul L. Doughty, "The Society and Its Environment: Human Population and Settlement Through Time: Urban, Rural, and Regional Populations," in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 82–83, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0049%29>

¹⁷⁸ C. Tamgno, "'You Must Win Their Affection...': Migrants' Social and Cultural Practices Between Peru and Italy," in *Work and Migration: Life and Livelihoods in a Globalizing World*, eds. Ninna Nyberg Sørensen and Karen Fog Olwig (London: Routledge, 2002), 108–109. <http://books.google.com/books?id=V2R0qmWtgXoC&pg=PA109&lpg=PA109&dq=Huancayo+migration&source=bl&ots=QuwHbP9OwI&sig=15-8KfCkCJeYbGyxXHxBWIAQrwc&hl=en&sa=X&ei=gwnT6bQHeGhiOKUsNX0DA&sqi=2&ved=0CCQO6AEwAQ#v=onepage&q=Huancayo%20migration&f=false>

¹⁷⁹ Rex A. Hudson, ed., "Introduction," in *Peru: A Country Study*, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), xxix, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0010%29>

housing on unused public and privately held lands.¹⁸⁰ Over time, the oldest of these *pueblos jóvenes*, typically located closer to the central part of a city, have become lower middle-class suburbs as newer *pueblos jóvenes* spring up and form the outer reaches of urban areas.¹⁸¹ Some of the rural highlands traditions of the Quechua, such as reciprocity-based labor assistance (*ayni*) among members of the local community (*ayllu*), have found new forms of expression in these *pueblos jóvenes*. Regional associations—“clubs” of urban migrants who share a common place of origin in the rural highlands—provide social connections and a network by which to channel assistance from the city back to the rural *ayllu*.^{182, 183} As villagers leave for the city, later to return to their villages for brief periods during local festivals or other celebrations, the cultural and economic divide between the rural Quechua village and the city lessens to some extent. It is not uncommon these days for the rural festivals to be organized (and thus largely bankrolled) by former village residents who now make a living in the cities.¹⁸⁴

Urban Working Conditions

A large percentage of the jobs in Lima and other Peruvian cities are in the so-called informal sector. Although definitions vary somewhat, in general an informal-sector job is one that falls outside regulated or incorporated businesses. Common job categories in which a significant percentage of workers are informally employed include street and stall vendors, household workers (virtually all women), retailers, drivers, unclassified service workers, and office cleaners. In all of these job categories, anywhere from 60 to 90% of the workers fall outside the nation's social security system. Except for some categories, jobs in the informal sector are done primarily by women.¹⁸⁵



© Frank_am_Main / flickr.com
Street vendor with her cart

¹⁸⁰ Jo-Marie Burt and Cesar Espejo, “The Struggles of a Self-Built Community,” *NACLA Report on the Americas*, 1995, vol. 28, no. 19, <http://www.questia.com/PM.qst?a=o&d=95695134>

¹⁸¹ Winter King, “Illegal Settlements and the Impact of Titling Programs,” *Harvard International Law Journal*, vol. 44, Summer 2003, <http://heinonline.org/HOL/LandingPage?collection=journals&handle=hein.journals/hilj44&div=19&id=&pageno=1>

¹⁸² Paul L. Doughty, “The Society and Its Environment: Human Settlement and Population Through Time: Demography of Growth, Migration, and Work: Lima and the Patterns of Migration,” in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 90–91, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0052%29>

¹⁸³ Karsten Pærregaard, “Imagining a Place in the Andes: In the Borderland of Lived, Invented, and Analyzed Culture,” in *Siting Culture: The Shifting Anthropological Object*, eds. Karen Fog Olwig and Kirsten Hastrup (London: Routledge, 1997), 47.

¹⁸⁴ Karsten Pærregaard, “Imagining a Place in the Andes: In the Borderland of Lived, Invented, and Analyzed Culture,” in *Siting Culture: The Shifting Anthropological Object*, eds. Karen Fog Olwig and Kirsten Hastrup (London: Routledge, 1997), 51.

¹⁸⁵ Lissette Aliaga Linares, “Informal Economy Budget Analysis in Peru and Metropolitan Lima,” Urban Policies Research Report, No. 4, March 2010, 5–8, http://www.inclusivecities.org/research/RR4_Linares.PDF

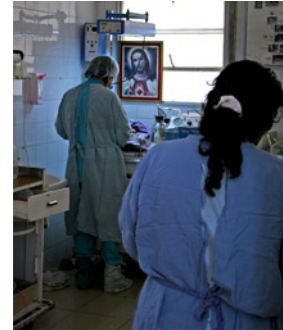
The economies of most of the cities within the southern and central Sierra—the Quechua heartland—are much less diversified than the economies of Lima, Trujillo, and other larger cities of the coastal region. Nevertheless, certain employment niches do exist in the highland urban areas. Many of the large and medium-sized cities in the Sierra—such as Huancayo, Huancavelica, Ayacucho, and Cerro de Pasco—are provincial capitals that by necessity generate a certain amount of employment in the public sector. These cities are often also market centers for the surrounding agricultural regions.

There are mining jobs in some urban areas. Cerro de Pasco, in particular, has long been a lead and zinc mining center (resulting in extremely polluted soil and water in the city.)¹⁸⁶

In addition to mining jobs, Cusco, Arequipa, Puno, and Huaraz provide service jobs in the tourism sector, as well as a ready market for locally produced textiles and clothing.¹⁸⁷

Urban Healthcare

Peru's healthcare system is made up of private and public programs. In 2010 the Peruvian government passed legislation establishing a framework for universal health insurance, with the goal of providing total coverage by 2013. Since most of those without health coverage are among the poorest Peruvian citizens, a high percentage of the presently uninsured will be brought into the system through a government-subsidized low-income program (somewhat similar to Medicaid in the United States). As of 2010, about two-thirds of Peru's population has health insurance.^{188, 189}



© NewsHour / flickr.com
Hospital care

Exchange 15: Is Dr. Choque in, Sir?

Visitor:	Is Dr.Choque in, Sir?	dooktooR chookee kaaypeechoo kaachcaan, taaytaay?
Local:	No.(he is not)	maanam (paayKhaa maanaan kaaypeechoo)

Within the larger cities of the Peruvian Andes, public and private healthcare facilities range from clinics to full-scale hospitals. In general, private healthcare facilities have better levels of staffing and more up-to-date equipment than public healthcare

¹⁸⁶ CBS News, "Mine Slowly Swallowing Peruvian Town," 19 April 2010,

<http://www.cbsnews.com/stories/2010/04/18/ap/latinamerica/main6408369.shtml>

¹⁸⁷ Go2Peru, "Top Ten Tourist Destinations of Peru," n.d., http://www.go2peru.com/top_ten.htm

¹⁸⁸ Economist Intelligence Unit, "Peru: Healthcare and Pharmaceuticals Report," 21 February 2011, http://www.eiu.com/index.asp?layout=ib3Article&article_id=647929049&pubtypeid=1152462500&country_id=630000063&category_id=775133077&rf=0

¹⁸⁹ Paul L. Doughty, "The Society and Its Environment: Health and Well-Being," in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office 1993), <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0072%29>

facilities.¹⁹⁰ More than half of Peru's private medical healthcare clinics and hospitals are located in Lima. Private facilities are often much more expensive. Medicines, for example, can cost 20 to 30% more at private pharmacies.¹⁹¹

Exchange 16: Is there a hospital nearby?

Visitor:	Is there a hospital nearby?	kaanchoo hospeetaal kaay-Khaaylyaapi?
Local:	Yes, in the center of town.	aaRee, lyaaKhtaa chaawpeepee ookoompee

Education

Although eleven years of primary and secondary schooling is compulsory in Peru, not all children meet this requirement.¹⁹² Nearly 84% of urban children between the ages of 12 and 16 attend secondary school. This percentage drops significantly in rural areas.¹⁹³

Exchange 17: Do your children go to school?

Official:	Do your children go to school?	waawaay-keekoonaa Reechkaankoochoo yaachaay-waaseemaan?
Local:	Yes.	aaRee

Public schools in urban areas are much more likely than their rural counterparts to have basic infrastructure (i.e., electricity, running water, sewage facilities) and libraries, computer labs, and athletic fields or courts.¹⁹⁴

Exchange 18: Is there a school nearby?

Official:	Is there a school nearby?	kaachkaanchoo yaachaaywaasee kaaylyaapee?
Local:	Yes.	aaRee

Spanish is the principal language of instruction in Peruvian schools, even in areas where Quechua is the primary language for a large percentage of the population. Since the early 1970s, the Peruvian government has promoted a program of intercultural bilingual

¹⁹⁰ U.S. Department of State, "Peru: Country Specific Information," 15 November 2011, http://travel.state.gov/travel/cis_pa_tw/cis/cis_998.html#medical

¹⁹¹ Pacific Prime, "Peru Medical Insurance," n.d., <http://www.pacificprime.com/countries/peru/>

¹⁹² NationMaster, "Peru: Education," 2012, <http://www.nationmaster.com/country/pe-peru/edu-education>

¹⁹³ Milagros Salazar, "Rural Girls Face Barriers to Education," Inter Press Service, 16 February 2011, <http://ipsnews.net/news.asp?idnews=54508>

¹⁹⁴ Santiago Cueto, Gabriela Guerrero, Juan León, Elisa Seguin, and Ismael Muñoz, "Explaining and Overcoming Marginalization in Education: A Focus on Ethnic/Language Minorities in Peru," 2009, 5, <http://unesdoc.unesco.org/images/0018/001865/186589e.pdf>

education (EIB) in primary schools, with Quechua as the primary indigenous language. Implementation of the EIB goals, however, has been inconsistent at best. According to the most recent Peruvian school census (2007), only 7% of Peruvian primary school students went to EIB schools. Most of these EIB schools are in rural regions.¹⁹⁵

The majority of Peru's colleges and universities are in Lima, but the capital cities of the Peruvian provinces with significant numbers of Quechua speakers each have at least one university. These cities include Huaraz, Huánuco, Cerro de Pasco, Huancayo, Huncavelica, Ayacucho, Abancay, Cusco, Arequipa, and Puno.^{196, 197}



© Robert Cutts
University in Lima

Public Places

Restaurants

Larger cities of the southern and central Andes generally have a selection of restaurants, although nothing as extensive as in Lima. Lunch is the main meal of the day and is usually eaten between noon and 3 p.m. Many restaurants feature a *menú*, a set lunch special that typically includes a starter dish, an entrée, and a dessert.



© Jackson Lee
Restaurant patio in Cusco

Street stands are popular with locals and offer various kinds of food, including *anticuchos* (shish kebabs), *choco con queso* (boiled corn with cheese), *picarones* (fritters), and *arroz con leche* (rice pudding).¹⁹⁸

Exchange 19: Do you have arroz con leche?

Customer:	Do you have arroz con leche?	kaachkaanchoo aaRoz kon leycheh?
Waiter:	Yes, we have arroz con leche.	aaRee, kaachkaanmee aaRoz kon leycheh

¹⁹⁵ Santiago Cueto, Gabriela Guerrero, Juan León, Elisa Sequin, and Ismael Muñoz, "Explaining and Overcoming Marginalization in Education: A Focus on Ethnic/Language Minorities in Peru," 2009, 23, <http://unesdoc.unesco.org/images/0018/001865/186589e.pdf>

¹⁹⁶ Paul L. Doughty, "The Society and Its Environment: Education, Language, and Literacy: Universities," in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0071%29>

¹⁹⁷ Alttillo.com, "Universities in Peru: Public and Private University and Colleges in Peru by Department, 2012, http://www.alttillo.com/en/universities/universities_peru.asp

¹⁹⁸ Carolina A. Miranda, "Food and Drink," in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 80.

Restaurants serving Peru's version of Chinese Cantonese food (*chifas*) and restaurants specializing in roast chicken (*pollerías*) also are found in most cities.¹⁹⁹

Breakfast is served at some restaurants, although few places are open before 8 a.m.²⁰⁰ Traditional breakfast fare includes bread, eggs, cheese, and tamales.²⁰¹ *Ceviche* (raw fish marinated in lime juice with onion, peppers, sweet potatoes and corn on the cob), generally a lunch item, is sometimes served for breakfast. *Ceviche* is arguably the national dish of Peru, even though it is most associated with Peru's coastal cities.

Although Peru produces coffee beans for export, restaurants mostly serve instant coffee. Tea is a popular morning drink.^{202, 203}

Exchange 20: I would like coffee or tea.

Customer:	I would like coffee or tea.	nyoghaam moonaachkaanee kaafeytaa teetaapaas
Waiter:	Sure.	kaaypeem kaan

Dinner in Peruvian restaurants is served late but not as late as in some Latin countries. In general, the smaller the city, the earlier the restaurant is likely to close.²⁰⁴ In Peru, the expectation is that those who invite others to a restaurant will pay for the meal.²⁰⁵

Exchange 21: I want to pay the bill.

Customer:	I want to pay the bill.	nyoghaam moonaanee paaghaay-kooytaa kaaymaantaa
Waiter:	Okay.	aalyeenmee

Markets

Most Peruvian cities and towns have street markets, known as *mercados*. In larger towns, *mercados* may occupy several city blocks.

¹⁹⁹ Carolina A. Miranda, "Food and Drink," in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 80.

²⁰⁰ Carolina A. Miranda, "Food and Drink," in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 80.

²⁰¹ eHow, "Peruvian Breakfast Foods," 28 December 2011, http://www.ehow.com/list_6469905_peruvian-breakfast-foods.html

²⁰² Carolina A. Miranda, "Food and Drink," in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 78.

²⁰³ "Peru Agriculture Ministry Launches \$10 Million Coffee Plantation Restoration Project," *Andean Air Mail & Peruvian Times*, 1 July 2009, <http://www.peruviantimes.com/01/peru-agriculture-ministry-launches-10-million-coffee-plantation-restoration-project/3394/>

²⁰⁴ Carolina A. Miranda, "Food and Drink," in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 80.

²⁰⁵ Neil Schlecht, "Appendix A: Peru in Depth," in *Frommer's Peru* (Hoboken, N.J.: Wiley, 2006), 446–447.

Exchange 22: Is the market nearby?

Visitor:	Is the market nearby?	kaachkaanchoo meRkaadoo kaaykaay-lyaapee?
Local:	Yes, over there on the right.	aaRee, waakyaapee aalyeeKh-neekeepee

Produce and meats are commonly sold at these markets. Some of the larger markets also sell household goods, electronics, shoes, clothing, and numerous other items.²⁰⁶

Exchange 23: Do you have any more of these?

Buyer:	Do you have any more of these?	kaapoosoonkichoo hook kaaynaagoo-naapaas?
Seller:	Of course.	aaRee kaapoo- waachkaanmee

Cities and villages frequented by tourists often have markets where arrays of local crafts are available. In many instances, cash may be the only form of payment accepted. U.S. dollars are accepted by some vendors, but change is likely to be made in Peruvian soles at the current exchange rate.²⁰⁷



© SJ Klein
Market near Cusco

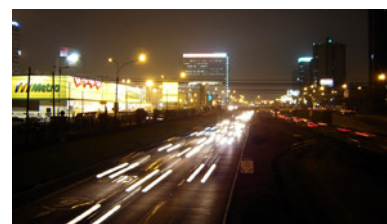
Exchange 24: Do you accept U.S. dollars?

Buyer:	Do you accept U.S. currency?	chaaskeen-keechoo aameReekaano dolyaartaa?
Seller:	No, we only accept sols.	maanam, soleslyaataam chaaskeeneekoo

Bargaining is an accepted part of shopping in Peru, except at large stores in big cities such as Lima.

Urban Traffic and Transportation

Given the poor conditions of some roads and the lack of adequate transportation infrastructure, driving in Peru's cities is challenging. Traffic signals and stop signs, even



© exedu / flickr.com
Night traffic in Lima

²⁰⁶ About Cusco Travel Guide, "Shopping," 2002, <http://www.aboutcusco.com/cusco/eng/shopping.asp>

²⁰⁷ Neil Schlecht, "Chapter 2: Planning Your Trip to Peru," in *Frommer's Peru* (Hoboken, N.J: Wiley, 2006), 35–36.

if they do exist, are likely to be ignored by local drivers.²⁰⁸

Exchange 25: Where can I rent a car?

Visitor:	Where can I rent a car?	maaypeetaaKh kaaRootaa aalkeelaay-kooymaan?
Local:	In the province capital.	pRoveenseeyaapee kaapeetaal-noonpee

Gas stations may not be open at night and may be difficult to find in some areas.²⁰⁹

Exchange 26: Is there a gas station nearby?

Visitor:	Is there a gas station nearby?	kaach-kaanchoo kaaykaay- lyaaapee gReefo?
Local:	Yes.	aaRee

When traveling around a city or between cities, many visitors hire taxis. In general, rates are not metered or fixed. Taxi fares are negotiated in advance.

Exchange 27: Can you take me there?

Visitor:	Can you take me there?	aapaawaankee-maanchoo chaaymaan?
Local:	Yes, I can.	aaRee, nyooghaam poosaasaaykee

Buses and minibuses (the latter also known as *micros* or *combis*) are another option for traveling within or between cities. Minibuses generally have fixed routes and stop only when requested by the passenger.²¹⁰

Exchange 28: Will the bus be here soon?

Visitor:	Will the bus be here soon?	koonaanlyaaachoo oomneeboosKhaa chaayaay- kaamoonKhaa?
Local:	Yes.	aaRee

Lima is the only Peruvian city with an urban rail system, a single line linking the southern suburb of Villa El Salvador to near the city center. The line opened in January 2012, more than 25 years after the project first began.²¹¹ An intercity train runs between Puno and Cusco. For part of the year, a train runs between Lima and the central Andean

²⁰⁸ Association for Safe International Road Travel, "Road Travel Report: Peru," 2004, <http://www.asirt.org/portals/0/peru.pdf>

²⁰⁹ Tourism-Peru.com, "Transportation in Peru," 2010, <http://www.tourism-peru.com/peru-transportation>

²¹⁰ Tourism-Peru.com, "Transportation in Peru," 2010, <http://www.tourism-peru.com/peru-transportation>

²¹¹ *Economist*, "The Train Leaves Platform One at Last," 14 January 2012, <http://www.economist.com/node/21542801>

city of Huancayo.^{212, 213} Huancayo and Huancavelica are also linked via a train route with passenger service.²¹⁴

Exchange 29: Is there a train station nearby?

Visitor:	Is there a train station nearby?	kaach-kaanchoo kaaykaay-lyaapee tReempaa saayaanaan waasee?
Local:	No.	maanam

Crime

Peru has one of the highest crime rates in Latin America.²¹⁵ Although violent crime against foreigners is rare, pick pocketing, purse snatching, muggings, and other forms of robbery are common in urban areas, particularly Lima.^{216, 217} Street crime is a significant problem in southern and central Andean cities such as Cusco, Arequipa, Puno, and Juliaca.²¹⁸ To avoid credit card fraud, another form of crime, the U.S. Embassy recommends that visitors limit the use of credit cards to hotels and “well-established businesses.”²¹⁹ Kidnappings occur and are often “express kidnappings,” in which victims are taken to a bank or an ATM machine to withdraw money for their own ransom.²²⁰



© Shashi Bellamkonda
Tourist police in Cusco

Most larger cities in the southern and central Andes (e.g., Cusco, Arequipa, Huancayo, Ayacucho, Puno) have the *Policía de Turismo* (Tourist Police), a division of the National Police dedicated to handling crimes against foreign visitors.²²¹ Officers working with the *Policía de Turismo* receive training in how to interact with foreigners. The *Policía de Turismo* is likely to have somebody available who speaks English or other common non-

²¹² PeruRail, “Timetables: Cusco-Puno,” 2012, http://www.perurail.com/en/routes_and_maps.php?des=2

²¹³ Ferrocarril Central Andino S.A., “Home,” 2012, http://www.ferrocarrilcentral.com.pe/en_index_.php

²¹⁴ Huancavelica.com, “Huacalieza, Peru: Department, Province, and City,” 2008, <http://www.english.huancavelica.com/>

²¹⁵ OSAC, Bureau of Diplomatic Security, U.S. Department of State, “Peru 2011 Crime and Safety Report,” 7 April 2011, <https://www.osac.gov/Pages/ContentReportPDF.aspx?cid=10794>

²¹⁶ OSAC, Bureau of Diplomatic Security, U.S. Department of State, “Peru 2011 Crime and Safety Report,” 7 April 2011, <https://www.osac.gov/Pages/ContentReportPDF.aspx?cid=10794>

²¹⁷ Sara Benson, “Directory,” in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 500.

²¹⁸ OSAC, Bureau of Consular Affairs, U.S. Department of State, “Peru: Country Specific Information,” 15 November 2011, http://travel.state.gov/travel/cis_pa_tw/cis/cis_998.html

²¹⁹ OSAC, Bureau of Diplomatic Security, U.S. Department of State, “Peru 2011 Crime and Safety Report,” 7 April 2011, <https://www.osac.gov/Pages/ContentReportPDF.aspx?cid=10794>

²²⁰ OSAC, Bureau of Diplomatic Security, U.S. Department of State, “Peru 2011 Crime and Safety Report,” 7 April 2011, <https://www.osac.gov/Pages/ContentReportPDF.aspx?cid=10794>

²²¹ FPerú.com, “Información Turística: Policía de Turismo,” 2000, <http://www.fperu.com/es/informacion-turistica/policia-de-turismo.aspx>

Spanish languages. The U.S. Bureau of Diplomatic Security recommends that any foreign crime victim in Peru contact the *Policía de Turismo* whenever possible.²²²

²²² OSAC, Bureau of Diplomatic Security, U.S. Department of State, “Peru 2011 Crime and Safety Report,” 7 April 2011, <https://www.osac.gov/Pages/ContentReportPDF.aspx?cid=10794>

Chapter 4 Assessment

1. The waves of migration from the rural Quechua-speaking regions of Peru's Sierra to Lima and other coastal cities have led to population declines in the cities of the Sierra.

FALSE

Much of this stream of migration from the central and southern Peruvian Andes was to the large coastal cities—particularly Lima—but Sierra cities such as Huancayo and Arequipa have also absorbed large numbers of people from rural areas.

2. Quechua is the principal language of instruction in urban primary schools located in areas where there are large percentages of Quechua speakers.

FALSE

Spanish is the principal language of instruction in Peruvian schools, even in areas where Quechua is the primary language for a large percentage of the population.

3. Lunch is the main meal of the day throughout Peru.

TRUE

Lunch is the main meal of the day in Peru and is usually eaten between noon and 3 p.m.

4. In Peru, the expectation is that those who invite others to a restaurant will pay for the meal.

TRUE

Whoever invites others to a restaurant is expected to pay the entire bill.

5. Several of Peru's largest Andean towns have urban rail systems.

FALSE

Although buses, minibuses, and taxis are common forms of public transportation in Peru, Lima is the only city with an urban rail system, a single line linking the southern suburb of Villa El Salvador to near the city center.

CHAPTER 5: RURAL LIFE

Introduction

Although there has been a high rate of urbanization in Peru over recent decades, about 25% of the Peruvian population continue to live in rural areas.^{223, 224} A large part of this rural population is found in the peasant communities of the central and southern Andes, where Quechua is the principal first language. Over 60% of Peru's rural population live below the national poverty line and survive on less than one dollar per day.²²⁵ The mortality rate for infants, although lower than in the past, hovers just below 20%.²²⁶ On average, a person born in Lima will live nearly 20 years longer than a southern highlander in one of the rural Quechua-speaking communities.²²⁷



© Ivan Mlinaric
Rural family

Despite government attempts to improve local economies and the lives of rural residents, there continue to be many challenges related to land distribution, job creation, and development of infrastructure. Improved access to healthcare and education is also needed. Some of the most serious threats to the stability of rural Peru have been illegal coca plantations, landmines, and other security concerns in the Upper Huallaga Valley and the Apurimac and Ené River Valley, where the Shining Path terrorist group has launched attacks against the Peruvian government and Western interests.^{228, 229}

Land Distribution

In 1969 the Peruvian government under General Juan Velasco, who became President of the Revolutionary Government of the Armed Forces after a 1968 coup, instituted a sweeping Agrarian Reform Law. The law's intent was to expropriate the large agricultural landholdings (*haciendas*) and redistribute them to the landless and land-poor

²²³ Central Intelligence Agency, "Peru: People and Society," *The World Factbook*, 21 February 2012, <https://www.cia.gov/library/publications/the-world-factbook/geos/pe.html>

²²⁴ Rural Poverty Portal, "Peru: Statistics," n.d., <http://www.ruralpovertyportal.org/web/guest/country/statistics/tags/peru>

²²⁵ Millennium Development Goals Indicators, UN Statistics Division, "Peru: Population Below National Poverty Line, Rural, Percentage," 7 July 2011, <http://mdgs.un.org/unsd/mdg/SeriesDetail.aspx?srid=583&crid=604>

²²⁶ Rural Poverty Portal, "Peru: Statistics," n.d., <http://www.ruralpovertyportal.org/web/guest/country/statistics/tags/peru>

²²⁷ Rural Poverty Portal, "Peru: Statistics," n.d., <http://www.ruralpovertyportal.org/web/guest/country/statistics/tags/peru>

²²⁸ "Anti-Drug Agency to Set Up Checkpoints to Intercept Drug Processing Chemicals," *Andean Air Mail & Peruvian Times*, 5 March 2010, <http://www.peruviantimes.com/05/anti-drug-agency-to-set-up-checkpoints-to-intercept-drug-processing-chemicals/5203/>

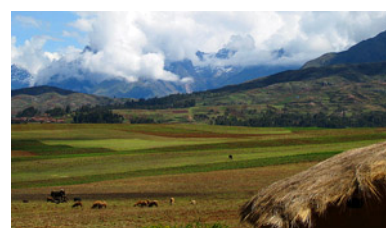
²²⁹ Ryan Dube, "Peru Captures Shining Path Rebel Leader," 12 February 2012, http://online.wsj.com/article/SB10001424052970204795304577219460854554318.html?mod=googlenews_wsj

peasants.²³⁰ Prior to efforts at agrarian reform, less than 1% of highland landowners held about 75% of the arable land. Most of the remaining agricultural land was less desirable mountain-slope acreage owned communally by peasant communities.²³¹ Collectivist agrarian reform ultimately failed. Today, highland farms are owned either by private individuals or by peasant and indigenous communities, which in turn divide their land among community families.²³²

Exchange 30: Do you own this land?

Official:	Do you own this land?	Khaampaachoom kaay aal-paakoonaa?
Local:	Yes.	aaRee

Highland farms tend to be small. A rural highlands farm (*chakra*) may consist of one or more plots, often distant from the family home.²³³ Most farms are less than 5 ha (12 acres). In general, the best irrigated and most productive land is in the river valleys. Crop selection tends to be diverse. A single family may have rights to several small plots, with different crops planted at various elevations.²³⁴



© icelight / flickr.com
Farming in the highlands

Exchange 31: What crops do you grow?

Official:	What crops do you farm?	eemaakoonaataataam taaRpookoonkee?
Local:	I grow potatoes, quinoa, and ocas-olluku, walusa	nyoghaam taaRpoonee paapaataa, keen-waataa, okaataa, oolyookootaa, waaloo-saataapaas

²³⁰ Tiernan Mennan, "Land Reform Revisited: Can Latin America Get It Right and Should It Even Try?" *International Affairs Review*, 18, 2009, <http://iar-gwu.org/node/62>

²³¹ Thomas David Mason, "Chapter 9: Peruvian Land Reform and the Rise of Sendero Luminoso," in *Caught in the Crossfire: Revolutions, Repression, and the Rational Peasant* (Lanham, MD: Rowman & Littlefield, 2004), 233–236.

²³² USAID Land Tenure and Property Rights Portal, "Country Profile: Peru," 20 December 2010, <http://usaidlandtenure.net/usaidltpproducts/country-profiles/peru>

²³³ Gabrielle Gorder, "A Day in the Life of a Campesino in Peru," *Living in Peru*, 29 October 2010, <http://archive.livinginperu.com/blogs/features/1748>

²³⁴ Paul L. Doughty, "The Society and Its Environment: Environment and Population: People, Property, and Farming Systems," in *Peru: A Country Study*, ed. Rex A. Hudson, Federal Research Division, Library of Congress (Washington, DC: U.S. Government Printing Office, 1993), 74–77, <http://lcweb2.loc.gov/cgi-bin/query2/r?frd/cstdy:@field%28DOCID+pe0041%29>

Rural Economy

Subsistence agriculture and livestock herding have long been the predominant way of life in the rural parts of the central and southern Peruvian Andes. Many of these areas of Peru are still isolated and not fully integrated into the cash economy of the cities.²³⁵

To improve their economic conditions, many rural families have increasingly tried to earn additional income from sources other than farming.²³⁶ However, opportunities to pursue nonfarm income vary by community and are dependent on factors such as the distances to nearby towns and cities, the quality and density of the local road network, and the particular economic niches associated with the regional economy. For example, in the rural areas lying between Cusco and Machu Picchu, extensive tourism activity provides a market for locally made handicrafts and textiles. People also work as guides and porters on the Inca trail to Machu Picchu.²³⁷ In other areas, supplemental income may come from road maintenance work, other forms of day labor, or from street-market trade in nearby towns.²³⁸



© Lindsay Young
Purchasing local crafts

Exchange 32: Please, buy something from me.

Seller:	Please, buy something from me.	aamaa gheena kaaspaaykee, Raanteekwaay eema- lyaataapaas nyoKhaamaantaa
Buyer:	Sorry, I have no money left.	maanaanyam KhoolyeeKhee kaan- nyaachoo

Rural Transportation

The rugged terrain of the Peruvian Andes has always presented challenges in creating transportation links between rural regions and urban centers. In 1999, it was reported that only 28% of Peruvian rural households had access to a nearby road in good condition. Such isolation has made it difficult to market food and wares in a timely manner and has contributed significantly to the persistent poverty of the rural regions.²³⁹

²³⁵ Pam Barrett, ed., “Daily Life in the Andes,” in *Insight Guide: Peru* (Singapore: Apa Publications, 2005), 87.

²³⁶ Javier Ecobal, “The Determinants of Nonfarm Income Diversification in Rural Peru,” *World Development*, 29, no. 3, (2001): 497–508, <http://www.grade.org.pe/download/pubs/articulo-JED-determinants%20of%20nonfarm%20income%20diversification.pdf>

²³⁷ BBC News, “Photojournal: Inca Trail Porter,” 1999, http://news.bbc.co.uk/2/shared/spl/hi/picture_gallery/04/americas_inca_trail_porter/html/1.stm

²³⁸ Paul Constance, “Ancient Tradition Sustains Modern Roads,” IDB America, March 2003, <http://www.iadb.org/idbamerica/index.cfm?&thisid=1837&>

²³⁹ The World Bank, “Peru Rural Road Program: Bringing Access to the Rural Poor,” March 2010, <http://siteresources.worldbank.org/NEWS/Resources/PeruRuralRoadProgram4-11-10.pdf>

Since 1995 the Peruvian Government has implemented three major rural road projects. With financial assistance from the World Bank and the Inter-American Development Bank, more than 15,000 km (9,320 mi) of often-impassible dirt roads have been upgraded to gravel.²⁴⁰ Nearly 80% of the roads rehabilitated in the first phase of the project were located in the central and southern highlands, where the majority of Quechua speakers live.²⁴¹



© Teo Romera
Gravel road in Peru

Healthcare

Rural Peruvians' access to healthcare is negatively affected by several factors, including geographical distance from major health clinics. A census of Peru's indigenous population in 2007 revealed that nearly 60% did not have access to healthcare facilities.²⁴² The mortality rate for infants, although lower than in past decades, is still between 15 and 22 per 1,000 live births.²⁴³ The death rate for women delivering children remains one of the highest in the Americas.

Exchange 33: Is there a medical clinic nearby?

Official:	Is there a medical clinic nearby?	kaachkaanchoo kleeneekaa medeekoo kaaykaay-lyaapee?
Local:	Yes, over there.	aaRee waakyaapee

Nevertheless, maternal healthcare in rural Peru has been improving. One indicator is that the estimated number of maternal deaths per 100,000 live births decreased from 250 in 1990 to 98 in 2008.²⁴⁴

The Peruvian government has implemented various measures to lessen the potential dangers faced by pregnant women living in rural, isolated communities. Maternal waiting houses, or *mamawasis* in Quechua and *casas maternas* in Spanish, have been built adjacent to health centers in rural towns. These waiting houses are designed to

²⁴⁰ The World Bank, "Peru Rural Road Program: Bringing Access to the Rural Poor," March 2010, <http://siteresources.worldbank.org/NEWS/Resources/PeruRuralRoadProgram4-11-10.pdf>

²⁴¹ The World Bank, "Implementation Completion Report (SCL-39620) on a Loan in the Amount of US\$90 Million to the Republic of Peru for a Rural Roads Rehabilitation and Maintenance Project," 25 June 2001, 39, http://www-wds.worldbank.org/external/default/WDSPContentServer/WDSP/IB/2001/08/29/000094946_0108110400331/Rendered/PDF/multi0page.pdf

²⁴² CNNWorld, "Peru Has High Maternal Mortality Rate, Rights Group Says," 9 July 2009, http://articles.cnn.com/2009-07-09/world/peru.mothers.health_1_maternal-mortality-maternal-health-pregnant-women?_s=PM:WORLD

²⁴³ Rural Poverty Portal, "Peru: Statistics," n.d., <http://www.ruralpovertyportal.org/web/guest/country/statistics/tags/peru>

²⁴⁴ World Health Organization/UNICEF/UNFPA/The World Bank, "Trends in Maternal Mortality 1990–2008," 2010, 28–32, http://whqlibdoc.who.int/publications/2010/9789241500265_eng.pdf

accommodate pregnant women and their families for several weeks prior to and after childbirth.²⁴⁵ Programs have been instituted to break down cultural barriers that might otherwise discourage women from making use of the waiting houses. Providing language instruction in the local Quechua dialect to healthcare workers in these rural outposts has been particularly effective. Rural healthcare workers have been trained to respect local birthing traditions while delivering babies.²⁴⁶



© NewsHour / flickr.com
Pregnant woman at a clinic

Education

The remoteness of many rural communities affects education. Educational achievement is much lower in the rural villages of the central and southern Peruvian Andes than in urban areas. Statistics dating from 2009 show that 12% of Peruvian students in rural regions pass the nation's reading comprehension test, compared with 29% of urban students. One-quarter of all students in Peru's rural regions attend schools far from their home. In some cases, students must live with other families during the school week, returning home only on the weekend or during school breaks. Data from 2006 revealed that only about 13% of rural communities had secondary schools.²⁴⁷

Electricity is nonexistent in many rural areas, so schools do not have computers or other forms of electronic-based instruction. Few rural schools have libraries.²⁴⁸ It is not uncommon for some rural primary schools to consist of a single room, in which children of all grades are taught. In extremely remote areas, the local school may include children from kindergarten through secondary grades.²⁴⁹



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Rural school classroom

Daily Life

The rhythms of daily life in the rural parts of the central and southern Peruvian Andes are related to the agricultural cycles. Family members rise early to work in the fields for most of the daylight hours.²⁵⁰ The fields are sometimes a considerable distance from the home;

²⁴⁵ UNICEF, "Peru: Mamawasis (Waiting Houses) for Safe Motherhood in Rural Peru," Devpro Resource Center, 2 July 2009, http://www.unicef.org/devpro/46000_46822.html

²⁴⁶ Ray Suarez, "Peru Eyes Innovations in Rural Maternity Health," PBS NewsHour, 31 March 2010, http://www.pbs.org/newshour/bb/latin_america/jan-june10/peru_03-31.html

²⁴⁷ Milagros Salazar, "Rural Education Reflects Ethnic, Socioeconomic Inequalities," Inter Press Service, 31 January 2011, <http://ipsnews.net/news.asp?idnews=54300>

²⁴⁸ InfoChange, "Major Gaps Between Rural and Urban Schools: UNESCO Report," 28 May 2008, <http://infochangeindia.org/education/news/major-gaps-between-rural-and-urban-schools-unesco-report.html>

²⁴⁹ Sandy Donovan, "Chapter 1: Crowded Classrooms," in *Teens in Peru* (Mankato, MN: Compass Point Books, 2009), 12–16.

²⁵⁰ *Encyclopædia Britannica Online*, "Peru: Cultural Life: Daily Life and Social Customs," 2012, <http://www.britannica.com/EBchecked/topic/453147/Peru/272291/Daily-life-and-social-customs>

thus a family may move to temporary huts near the fields at labor-intensive times of year, such as planting and harvesting.²⁵¹ Communal assistance, based on the traditional Quechua practice of mutual help, lightens the workload during these busy periods.²⁵²

Children often help with herding livestock. When children are young, both boys and girls are involved in tending the family herd; when children are older, herding is more frequently done by adolescent girls. Herding tasks are typically done both before and after school hours.



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Rural farm work

Children help with other family farming tasks. How much they work varies with the agricultural season. During planting and harvesting seasons, much of which overlaps with the summer break from school (December through February), children work long hours on the land with their families.²⁵³

Besides helping each other with work on their farms, people in rural areas help from time to time with community projects. This type of communal labor might involve cleaning out irrigation canals, repairing the local school or church, or building/maintaining mountain paths.²⁵⁴

Border Crossing and Checkpoints

Security checkpoints in the Peruvian Andes are most likely to be encountered in the Upper Huallaga River Valley and the Apurimac and Ené River Valley, regions where the majority of Peru's illegal coca plantations are located.²⁵⁵ Two factions of the insurgent organization *Sendero Luminoso* ("Shining Path") also operate in these areas.²⁵⁶

Exchange 34: Where is the nearest checkpoint?

Official:	Where is the nearest checkpoint?	maaypeetaaKh kaaykaay-lyaapee koontRoIKhaa?
Local:	Two kilometers from here.	kaaymaantaahaa eeskaay keeloonmeetRoonmee

²⁵¹ Pam Barrett, ed., "Daily Life in the Andes," in *Insight Guide: Peru* (Singapore: Apa Publications, 2005), 89–90.

²⁵² *Encyclopædia Britannica Online*, "Peru: Cultural Life: Daily Life and Social Customs," 2012, <http://www.britannica.com/EBchecked/topic/453147/Peru/272291/Daily-life-and-social-customs>

²⁵³ Marten van den Berge, "Child Labour in Peru: A Comparison of Child Labour in Traditional and Commercial Agriculture" (Amsterdam: Foundation for International Research on Working Children, 2009), 12–14, http://www.childlabour.net/documents/ruralproject/rural_peru_vandenberge.pdf

²⁵⁴ Joshua Shapero, "Mining Companies in Ancash," International Institute, University of Michigan, 6 September 2011, <http://iimichigan.wordpress.com/tag/faena/>

²⁵⁵ "Anti-Drug Agency to Set Up Checkpoints to Intercept Drug Processing Chemicals," *Andean Air Mail & Peruvian Times*, 5 March 2010, <http://www.peruviantimes.com/05/anti-drug-agency-to-set-up-checkpoints-to-intercept-drug-processing-chemicals/5203/>

²⁵⁶ Ryan Dube, "Peru Captures Shining Path Rebel Leader," *Wall Street Journal*, 12 February 2012, http://online.wsj.com/article/SB10001424052970204795304577219460854554318.html?mod=googlenews_wsj

Exchange 35: Please get out of the car.

Guard:	Please get out of the car.	aayee-lyaamaantaa lyooKhsee-kooy chaay kaaRoomaantaa
Driver:	Okay.	lyooKh-seech-kaaneem

Only a few border crossings from Peru into neighboring countries exist near regions where significant numbers of Quechua speakers live. In the Lake Titicaca area, there are two crossings into Bolivia along the south shore.



© No Lands Too Foreign / flickr.com
Peru-Bolivia border crossing

Exchange 36: Is this all the ID you have?

Guard:	Is this all the ID you have?	kaaylyaachoom Khaampaa RiKhseecheekoonaaykee paapelneekee?
Driver:	Yes.	aaRee, chaay-yam

Bolivia can also be entered from Peru by an unpaved road along the northern shore of Lake Titicaca, but this border crossing is considered challenging for the average traveler.²⁵⁷

Exchange 37: Are you carrying any guns?

Guard:	Are you carrying any guns?	aapaachkaan-keechoo aaRmaakoonaataa?
Driver:	No.	maanam

Land Mines

Deaths and injuries resulting from victim-activated improvised explosive devices (IEDs) have been periodically reported over recent years. Most of these incidents have occurred in the Upper Huallaga River Valley and the Apurimac and Ené River Valley, where Peruvian efforts against coca growers, cocaine producers, and the Shining Path have been centered.²⁵⁸



© Hobobiker / flickr.com
Peru-Bolivia land mine region

Land mines in Peru are primarily in a remote area of the border with Ecuador where the two nations fought a brief border war in 1995. As of June

²⁵⁷ Sara Benson, "Lake Titicaca," in *Peru*, 6th ed. (Footscray, Victoria, Australia: Lonely Planet Publications, 2007), 192, 214–215.

²⁵⁸ Landmine & Cluster Munition Monitor, "Peru: Mine Ban Policy," 31 October 2011, http://www.the-monitor.org/custom/index.php/region_profiles/print_profile/349

2010, there were more than 28,000 mines in this region. Peru continues to work with Ecuador in removing these mines, but it will be many years before the heavily contaminated regions are made completely safe.

Exchange 38: Is this area mined?

Visitor:	Is this area mined?	kaay paachaakoonaa meenaas-Khachoo?
Local:	No.	maanam

During the 1980s, the Peruvian government also planted mines to protect key infrastructural equipment and security facilities (electrical transmission pylons, radio antenna transmitters, high-security prisons, police bases) from attacks by the Shining Path. As of June 2011, all but a few locations have been cleared of mines.²⁵⁹

²⁵⁹ Landmine & Cluster Munition Monitor, "Peru: Mine Action," 31 October 2011, http://www.the-monitor.org/custom/index.php/region_profiles/print_profile/349

Chapter 5 Assessment

1. A single family in the Peruvian Andes often farms small plots of land that may be widely separated at different elevations.

TRUE

A rural highlands farm (*chakra*) may consist of one or more plots, often distant from the family home. A single family may have rights to several small *chakra* plots at various elevations.

2. In some rural areas of the Peruvian Andes, subsistence farm families earn supplemental income by taking jobs in the regional economy.

TRUE

Many rural families have increasingly supplemented their incomes by working as guides or porters in the tourism industry. Some families sell handcrafted textiles to tourists, and some earn money from road maintenance work and street-market trade.

3. The Peruvian government has done little to lessen the risks faced by pregnant women living in rural, isolated communities.

FALSE

Maternal waiting houses (*casas maternas*) have been built adjacent to health centers in rural towns. These waiting houses are designed to accommodate pregnant women and their families for several weeks prior to and after childbirth.

4. Because of a strong emphasis on education in rural areas, more rural students pass the nation's reading comprehension test than urban students.

FALSE

Statistics from 2009 show that 12% of Peruvian students in rural areas pass the reading test, compared with 29% of urban students. Data from 2006 revealed that only about 13% of rural communities had secondary schools.

5. In the rural Peruvian Andes, both boys and girls may be enlisted to help out with the family's agricultural responsibilities.

TRUE

Children and adolescents often help with the family farming and herding activities, particularly herding.

CHAPTER 6: FAMILY LIFE

Introduction

Within the highland regions of southern and central Peru—the Quechua heartland—the importance of family cannot be overemphasized. Subsistence farming and raising livestock require the participation of all family members, including children, to meet basic needs. Accordingly, much of family life revolves around the agricultural cycle.²⁶⁰ A family’s workday often begins before dawn and continues until after dark.²⁶¹ The fields they cultivate are sometimes a substantial distance from where they live. At especially busy times of the year, such as during planting and harvesting, an entire family may temporarily move to makeshift encampments set up near the fields farthest away.²⁶²



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Farming in the mountains

Family Structure

Families in rural Quechua communities are multigenerational and include parents, children, grandparents, siblings, and their spouses, all of whom live within a family housing compound.^{263, 264}

Exchange 39: How many people live in this house?

Official:	How many people live in this house?	Khaaykaam Roonaakoonam yaachaankoo kaay waaseepee?
Local:	Six.	sooKhtam

A Quechua family is, in turn, connected to an extended family of local community families, known as an *ayllu*, bound by communal obligations and geographical ties to the land.²⁶⁵

²⁶⁰ Pam Barrett, ed., “Daily Life in the Andes,” in *Insight Guides: Peru*, 4th ed. (Singapore: Apa Publications, 2005), 89.

²⁶¹ Pam Barrett, ed., “Daily Life in the Andes,” in *Insight Guides: Peru*, 4th ed. (Singapore: Apa Publications, 2005), 89.

²⁶² Pam Barrett, ed., “Daily Life in the Andes,” in *Insight Guides: Peru*, 4th ed. (Singapore: Apa Publications, 2005), 89–90.

²⁶³ Nancy H. Hornberger, “Chapter 4: Individual, Language and Community,” in *Bilingual Education and Language Maintenance* (Dordrecht, The Netherlands: Foris Publications Holland, 1988), 60.

²⁶⁴ Serafin M. Coronel-Molina, “Allyu,” in *Quechua Phrasebook: The Language of the Andes* (Footscray, Victoria, Australia: Lonely Planet Publications, 2002), 95.

²⁶⁵ Nancy H. Hornberger, “Chapter 4: Individual, Language and Community,” in *Bilingual Education and Language Maintenance* (Dordrecht, The Netherlands: Foris Publications Holland, 1988), 59.

Exchange 40: Do you know this area very well?

Official:	Do you know this area very well?	RiKhseenkeechoo soomaaKhtaa kaaykoonaa- paachaataa?
Local:	Yes, I grew up here.	aaRee, nyoohaam kaaypeem ween-yaaRaanee

The bond to one's family and *ayllu* is strong within the Quechua culture. Although a family member may leave to work in the city or in a mining area, or to attend school or university, he or she often returns to the community. Abandoning one's ties to the land and family is rare among the Quechua.²⁶⁶



© Enzo Mangalaviti
Quechua family

Exchange 41: Are these children part of your family?

Official:	Are these children part of your family?	kaay waaRmaachaa- koonaaachoo aay-lyooykee?
Local:	Yes, they are part of my family.	aaRee aaylyooymee

Male/Female Interaction Within the Family

Quechua women generally have a lesser role than men in community decision making. Within the household, however, women are actively involved in economic and childcare matters.²⁶⁷ Nonetheless, men in the Quechua community are viewed as head of the family, except in cases in which the woman is either divorced or a widow.²⁶⁸ With regard to daily farming responsibilities, men usually tend the fields; women and children take care of the family livestock.²⁶⁹



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Sheep breeders

Status of Children

From an early age, Quechua children are raised to have a deep respect for their surroundings and for people and animals. Both animals and sacred inanimate places are believed to have a spirit life that requires attention and respect. Frequent offerings are

²⁶⁶ Nancy H. Hornberger, "Chapter 4: Individual, Language and Community," in *Bilingual Education and Language Maintenance* (Dordrecht, The Netherlands: Foris Publications Holland, 1988), 66–68.

²⁶⁷ Countries and Their Cultures, "Quechua," 2012, <http://www.everyculture.com/wc/Norway-to-Russia/Quechua.html>

²⁶⁸ Mountain Voices, "Juan: Transcript," 1995, <http://www.mountainvoices.org/testimony.asp%3Fid=159.html>

²⁶⁹ Elizabeth Jelin and Ana Rita Díaz-Muñoz, "Major Trends Affecting Families: South America in Perspective," April 2003, 19, <http://www.un.org/esa/socdev/family/Publications/mtjelin.pdf>

made to the mountain deities, known as *Apus*. The proper treatment of animals is in turn related to reverence toward the *Apus*, who are seen as the animals' protectors.²⁷⁰

Boys and girls are generally treated similarly during early childhood. Infants are transported everywhere in a cloth sling wrapped around the caregiver's shoulders. The caregiver is usually the mother, but numerous other family members and even neighbors or friends may take over this role. Young children are frequently the center of attention, and they are given considerable latitude to explore their world. Nevertheless, this level of tolerant and even permissive parenting generally does not lead to spoiled behavior. Children who misbehave are sternly told why their conduct is unacceptable, but spanking or other forms of physical punishment are rare.²⁷¹



© Angela Sevin
Young girl holding a baby lamb

Marriage, Divorce, and Birth

Premarital sexual relations are generally not frowned upon in the Quechua culture. Prior to marrying, many young couples first enter into *servinakuy*, a sort of trial marriage in which the couple live together for a period ranging from months to years.²⁷² In fact, it is not uncommon for a Quechua couple to have several children while still unmarried.²⁷³ Children born during the *servinakuy* period are fully accepted into the community, even if the couple should break up and not get married. In that event, the families of the couple decide whom the child should live with after the split.²⁷⁴ Often, the decision is that the child will live with the family of the child's mother.²⁷⁵



© gatamoto / flickr.com
Wedding

After a couple marries, they may move in with the parents of either the bride or the groom. The decision is sometimes based on which family is most in need of help with its fields and livestock.

²⁷⁰ Inge Bolin, "Chapter 2: Early Childhood," in *Growing Up in a Culture of Respect: Child Rearing in Highland Peru* (Austin, TX: University of Texas Press, 2006), 33, <http://site.ebrary.com/lib/nps/docDetail.action?docID=10172712>

²⁷¹ Inge Bolin, "Chapter 2: Early Childhood," in *Growing Up in a Culture of Respect: Child Rearing in Highland Peru* (Austin, TX: University of Texas Press, 2006), 36–39, <http://site.ebrary.com/lib/nps/docDetail.action?docID=10172712>

²⁷² Göran Therborn, "Chapter 4: Sex and Marriage in 1900," in *Between Sex and Power: Family in the World 1900–2000* (London: Routledge, 2004), 158.

²⁷³ Ann Marie B. Bahr, "The Quechuas," in *Indigenous Religions* (New York: Chelsea House Publishers, 2005), 136.

²⁷⁴ Radio Netherlands Worldwide, "Trial Marriage for Teenagers," n.d., <http://www.lovematters.info/trial-marriage-teenagers>

²⁷⁵ Inge Bolin, "Chapter 1: From the Womb to the Cradle," in *Growing Up in a Culture of Respect: Child Rearing in Highland Peru* (Austin, TX: University of Texas Press, 2006), 17, <http://site.ebrary.com/lib/nps/docDetail.action?docID=10172712>

An expectant mother will usually continue doing household and agricultural tasks throughout her pregnancy, although some of the most strenuous chores will be taken on by her husband or another male family member. A pregnant woman will not spin or weave, because it is believed that the baby might become entangled in the umbilical cord. Another common belief is that any negative thoughts on the part of expectant mother may affect the baby.²⁷⁶

Family Events and Rites of Passage

Lay Baptism (Unuchakuy)

Shortly after a child's birth, a lay baptism (*unuchakuy*) is performed at the parents' home. A formal church baptism does not generally take place until a child is between the ages of one and a half and three years.²⁷⁷ At the *unuchakuy*, the child receives his or her name, which is either chosen by the godparent or, if suggested by the parents, approved by the godparent. At this time, a mountain peak becomes the child's protector. The name of the mountain is revealed to the parents in either a dream or by a shaman's reading of coca leaves.²⁷⁸



© still searching... / flickr.com
Baby with mother

Exchange 42: Congratulations on your baby's birth!

Visitor:	Congratulations on your baby's birth!	kooseekooneem waawaay-keemaantaa kaawsaasKhaan paaKhaaRisKhaan-maantaa!
Local:	We are honored to have you here.	soomaaKhtaam RiKhseekoonee kaaypee kaasKhaaykee-maantaa

Haircutting Ceremony (Chuckcha Rutuy)

Once a Quechua child has survived infancy, a time of high mortality in the harsh conditions of the Andes, the child receives his or her first haircut. One of the child's godparents, not necessarily the same godparent who has sponsored the earlier lay baptism, cuts the first lock of hair. As other family members and invited guests

²⁷⁶ Inge Bolin, "Chapter 1: From the Womb to the Cradle," in *Growing Up in a Culture of Respect: Child Rearing in Highland Peru* (Austin, TX: University of Texas Press, 2006), 17, 21–22, <http://site.ebrary.com/lib/nps/docDetail.action?docID=10172712>

²⁷⁷ Steven John Froemming, "Chapter 3: The Web of Expectations," in *Rational Choice and Collective Action in an Andean Community*, 1999, 195, <http://anthropost.com/documents/en/thesis/08%20Chapter%2003%20-%20The%20Web%20of%20Expectations.pdf>

²⁷⁸ Inge Bolin, "Chapter 1: From the Womb to the Cradle," in *Growing Up in a Culture of Respect: Child Rearing in Highland Peru* (Austin, TX: University of Texas Press, 2006), 28, <http://site.ebrary.com/lib/nps/docDetail.action?docID=10172712>

subsequently take turns with the scissors, they leave a gift of money to provide for the child at some point in the future. As do many Quechua social events, the haircutting ceremony ends with a festive meal, accompanied by celebratory drinking and dancing.²⁷⁹

Weddings

The traditional Quechua marriage ceremony is called *rimanakuy*. It is sometimes followed by a marriage ceremony performed in a Catholic church (*casarakuy*).^{280, 281} For the former ceremony, traditional Quechua-style clothes are worn by the bride and groom, whereas Western-style clothing is more likely to be worn at the latter. The exchange of vows in the *casarakuy* is immediately followed by a formal baptism of any children previously born to the couple. The subsequent celebration involves feasting, dancing, and drinking of locally brewed beer. Dolls that are tied to the back in cloth slings are passed among the revelers for their dances with the bride or groom.^{282, 283}

Funerals

After a Quechua community member dies, the body is prepared by the family for public viewing before burial. The dead are buried with any of their possessions they might need in the afterlife.²⁸⁴

Exchange 43: I am very sad for you and your family.

Visitor:	I am very sad for you and your family.	nyooKhaapaas lyaakikoospaaymee neekeecheek Khaanmaam lyeeoo aaylyooykee- maanpaas
Local:	Thank you for being with us.	Reeseekooykim kaaypee nyooKhaay-koowaan kaasKhaaykee-maantaa

²⁷⁹ Ann Marie B. Bahr, "The Quechuas," in *Indigenous Religions* (New York: Chelsea House Publishers, 2005), 135.

²⁸⁰ Inge Bolin, "Chapter 1: From the Womb to the Cradle," in *Growing Up in a Culture of Respect: Child Rearing in Highland Peru* (Austin, TX: University of Texas Press, 2006), 16–17.
<http://site.ebrary.com/lib/nps/docDetail.action?docID=10172712>

²⁸¹ Inge Bolin, "Introduction: Central Ideas of the Book," in *Rituals of Respect: The Secret of Survival in the High Peruvian Andes* (Austin, TX: University of Texas Press, 1998),
<http://www.utexas.edu/utpress/excerpts/exbolrit.html#ex>

²⁸² Ann Marie B. Bahr, "The Quechuas," in *Indigenous Religions* (New York: Chelsea House Publishers, 2005), 136.

²⁸³ Andrea M. Heckman, "Rites of Passage and Healing, Ritual Offerings, and Masked Identity," in *Woven Stories: Andean Textiles & Rituals* (Albuquerque, NM: University of New Mexico Press, 2003), 143.

²⁸⁴ C. Scott Littleton, ed., "Inca," in *Gods, Goddesses, and Mythology*, 6 (Tarrytown, NY: Marshall Cavendish, 2005), 731.

Naming Conventions

Quechua naming customs follow those of the Spanish, in which the full surname consists of two family names. The first part of the child's surname is the father's paternal surname, followed by the mother's paternal surname. In informal practice, the first family name (i.e., the father's surname) is generally the only one used when referring to a person by name. Thus, for example, the full name of Peruvian President Ollanta Humala, who is of Quechua descent, is Ollanta Moisés Humala Tasso, and he is the son of Isaac Humala Núñez (father) and Elena Tasso Heredia (mother).



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Children playing

Chapter 6 Assessment

1. Within the Quechua family, women generally have a strong say in economic and childcare matters.

TRUE

Within the Quechua family, women are actively involved in economic and childcare matters.

2. Beginning at birth, boys are treated differently from girls in Quechua families.

FALSE

Boys and girls are generally treated similarly during early childhood.

3. It is not unusual for young unmarried Quechua couples to live together for a period of time.

TRUE

Prior to marrying, many young Quechua couples first enter into *servinakuy*, a sort of trial marriage in which the couple live together for a period ranging from months to years.

4. Godparents play an important role in two of the important rites of passage for young children.

TRUE

At the *unuchakuy* (lay baptism), a child receives his or her name, which is either chosen by the godparent or, if suggested by the parents, approved by the godparent. Later, one of the child's godparents cuts the first lock of hair at the child's *chuckcha rutuy* (haircutting ceremony).

5. Church baptisms are always held less than a month after a child is born.

FALSE

A formal church baptism does not generally take place until the child is between the ages of one and a half and three years.

FINAL ASSESSMENT

1. In Cusco, the former capital of the Inca empire, Spanish is the most commonly heard language spoken on the city's streets.
TRUE / FALSE
2. Ethnic identifications in Peru correspond directly with language use.
TRUE / FALSE
3. Lima has a large migrant population from the Sierra, many of whom speak Quechua as a first or second language.
TRUE / FALSE
4. The climate of the Sierra is generally wetter on the western (Pacific) side of the Andean mountains.
TRUE / FALSE
5. The primary Quechua-language media outlets are radio stations, many of which are owned by religious organizations.
TRUE / FALSE
6. About 50% of Peruvians now belong to Protestant denominations.
TRUE / FALSE
7. The Catholic Church in Peru continues to receive special tax benefits and government financing.
TRUE / FALSE
8. Peruvian festivals honoring a local patron saint are strictly religious and involve prayer, fasting, and taking communion.
TRUE / FALSE
9. In Quechua-speaking regions, religious images are considered a form of idolatry and are not found in churches or homes.
TRUE / FALSE
10. The concept of *machismo* generally references attitudes reflecting masculine strength in the social sphere.
TRUE / FALSE
11. *Allyu* is the extended kinship system that has existed among Quechua speakers in the Peruvian Andes at least since the time of the Incas.
TRUE / FALSE
12. Peru's Independence Day (*Fiestas Patrias*) is considered a religious holiday..

TRUE / FALSE

13. Most men in Quechua-speaking communities of the Andes wear ponchos while working in the fields.
TRUE / FALSE
14. Gift giving is not a traditional part of daily life among the Peru's Amerindians.
TRUE / FALSE
15. *Indio* is an appropriate term used conversationally to refer to Peru's Amerindians.
TRUE / FALSE
16. Some rural Quechua traditions have found new forms of expression in urban settings.
TRUE / FALSE
17. Most of the jobs in Peruvian cities are salaried positions with the local and national government.
TRUE / FALSE
18. Peru's nationalized healthcare system of public clinics and hospitals currently provides universal healthcare for citizens.
TRUE / FALSE
19. Most Peruvian cities have street markets, some of which extend for several blocks.
TRUE / FALSE
20. Street crime is a significant problem in several Peruvian cities of the southern and central Andes.
TRUE / FALSE
21. Although Peru has experienced several decades of rapid urbanization, almost one-quarter of the population continues to live in rural regions.
TRUE / FALSE
22. Most of the farmland in rural Peru is now part of state-supported agricultural collectives.
TRUE / FALSE
23. The poverty of the Peruvian highlands persists partly because communities remain isolated by the poor transportation network.
TRUE / FALSE

24. Communal assistance, both in the form of families helping each other on their farms and cooperating on community projects, is part of rural life in the Peruvian highlands.
TRUE / FALSE
25. Security checkpoints are common throughout rural areas of the Peruvian highlands.
TRUE / FALSE
26. Within Quechua communities, the family is typically “nuclear” and consists of a mother, father, and children.
TRUE / FALSE
27. Quechua children are taught to have deep respect for their physical surroundings and for animals.
TRUE / FALSE
28. Quechua children who misbehave are often physically reprimanded.
TRUE / FALSE
29. Rural Quechua speakers may have both a traditional Quechua wedding and a Catholic church wedding.
TRUE / FALSE
30. Full names for Quechua children follow the Spanish system of including the parental surnames of both a child’s mother and father.
TRUE / FALSE

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