“THE AWAKENING OF THE INDIGENOUS PEOPLE IN COSTA RICA”

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DECLARATION BY CANDIDATE

I hereby declare that this thesis, “The awakening of the indigenous people in Costa Rica”, is my own work and my own effort and that it is not been accepted anywhere else for the award of any other degree or diploma. Where sources of information have been used, they have been acknowledged.

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Abstract

The purpose of the present Master thesis is to discuss to what extent the Costa Rican government has prevented the disappearance of the indigenous cultural existence. The thesis argues that in order to prevent the disappearance of the indigenous cultural existence, it is essential to protect the indigenous territories in Costa Rica. The elaboration is structured by focusing on the governmentality approach that enables an examination of the actions and decisions which the Costa Rican government has adopted concerning the protection of the indigenous territories. In addition, the named approach gives the opportunity to elaborate on the importance regarding the collaboration between the indigenous people and the government. In order to reach an explicit understanding on the willingness of the Costa Rican government to secure the indigenous territories, two surveys were arranged for the analysis. The first survey elaborates on the transnational cooperation between the indigenous organisations in Costa Rica, with regional organisations as well as with the United Nations. The survey concludes with the understanding that the collaboration helped to make the Costa Rican government more accountable and to acknowledge the concerns regarding the indigenous territories. The second survey that was organised among the people living in Costa Rica enables the analysis to concretise the activities adopted by the Costa Rican government concerning protection of the lands of the indigenous people. The survey concludes with the comprehension that the Costa Rican government does not collaborate with the indigenous people as much as it should and the laws which are present in Costa Rica that should frame the protection of the territories of the indigenous people, do not function in practice.

The formation of the indigenous political movement in Ecuador is taken as an example in order to elaborate on the hypothetical possibility for a similar formation of the indigenous political movement in Costa Rica. In the present Master thesis, it is argued that the formation of the indigenous political movement would help the indigenous people to secure that the rights of indigenous people have been taken into consideration by the Costa Rican government. Despite this argumentation, it is concluded with the uncertainty regarding the willingness of the indigenous organisations in Costa Rica to participate in the political field in the mentioned manner. In conclusion, it is argued that the Costa Rican government has not been able to create a certain framework in order to secure the indigenous territories. According to this, it is claimed that the government has not been able to prevent the
disappearance of the cultural existence of the indigenous people to sufficient extent. It could be assumed that if now the Costa Rican government has at least started to acknowledge the problem of the illegal occupation of the indigenous lands then it gives hope that perhaps in the future the Costa Rican government would be more successful in preventing the disappearance of the indigenous people in Costa Rica in terms of cultural existence.

**Keywords:** Indigenous people, Costa Rica, territorial concerns, cultural existence, governmentality approach, Ecuador, Pachakutik Plurinational Unity Movement, transnational cooperation, indigenous political movement
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Introduction

This Master Thesis turns attention to the collaboration between the government and the civil society. The following research helps to formulate the understanding about the actions of the government in order to govern the certain concern that the particular part of the population relates to. The cultural existence of the indigenous people in Costa Rica has been taken as the major problem. At the same time, it is argued that the possibility to secure that the indigenous culture continues to exist, can be ensured while guaranteeing the existence of the indigenous territories. The governmentality approach helps to elaborate on the actions that the government of Costa Rica has adopted in order to secure the indigenous territories. The governmentality approach also develops the possibility to understand the shortages in the actions of the Costa Rican government and then, in turn, argue about the possible improvements. As the named approach emphasises the importance of collaboration between the government and the civil society then the mentioned theoretical method also gives the bases to discuss about the opportunity to strengthen the cooperation between the named actors.

In the case the government is not willing to collaborate with the civil society as much as the civil society expects to, and the decisions as well as the actions adopted by the government are not constructive, then the particular group of people from the civil society can initiate certain actions in order to construct the change. The actions that the civil society could initiate to receive the attention of the government to their concern can be diverse. The present Thesis turns attention to the transnational cooperation and the formation of the political movement. The activities are elaborated on as the possibilities for the civil society to make the government accountable for its actions. The both named actions will give the opportunity for the civil society to express their opinions and be more involved in the decisions of the government and actions though, at the same time, creates the possibility for the Costa Rican government to receive more knowledge concerning the indigenous territories and according to this, govern the concern of the disappearance of the indigenous culture.
Research Questions

The central focus of the current Master thesis is presented in the main research question that will be elaborated on throughout the thesis.

To what extent does the Costa Rican government prevent the disappearance of cultural existence of the indigenous people?

The main question focuses on the actions and decisions that the Costa Rican government has adopted to secure the existence of the indigenous culture in Costa Rica. The aspects of traditional knowledge and expressions that indigenous people have passed on from one generation to another and what now, while occupying the territory of indigenous people, would lose the existence, is examined in the context of the cultural existence of indigenous people. The main research question does not only examine the actions and decisions that the government has adopted but also elaborates on the question in a wider framework, examining the shortage of the activities of the government. The shortage in the activities of the government is examined in a manner that forms the possibility to elaborate on the aspects in what the government has neglected the importance of the cultural existence of the indigenous people. The prior mentioned gives an opportunity to conclude with an inference whether the activities of the Costa Rican government have been sufficient to secure the indigenous cultural existence in Costa Rica or not.

Scientific and Social Significance of the Research Question

Scientific Significance

Scholars have examined the governmentality approach in several ways. Sending and Neumann (2006) use the governmentality approach in order to explain the change of the role concerning the civil society. They argue that the civil society is not the passive object for the government to govern. In contrary, it is examined that the civil society is, in the present case, the object and subject for the government (Sending; Neumann 2006, 651). Dryzek (2012) also elaborates on the governmentality approach though he examines different scholars in order to explain the role or the existence of the global civil society (Dryzek 2012, 108). O’ Malley (2008) looks at the governmentality approach from a more distinctive side and elaborates on the existence of the liberal governmentality and the possibility of having the risk in it (O’
Malley 2008, 69). The argumentation assures that the governmentality approach is used in order to elaborate on diverse issues. In the present thesis, the governmentality approach helps examine the actions and decisions adopted by the Costa Rican government in order to govern the occupation of the indigenous territory by the non-indigenous people. Considering this, the future scholars could extend the research while examining the actions of the government according to the governmentality approach and analyse whether and to what extent the collaboration between the government and the civil society also exists in another countries¹.

_Social significance_

Insufficient attention to the culture of the minority group can lead to the loss of diversity. The traditions and expressions that the indigenous people have developed and which have passed on from one generation to another can disappear, while sufficient attention is not turned to the preservation of activities and the values of indigenous people by the non-indigenous people. The loss of the diversity in the case of Costa Rica, could be examined, however, as if the disappearance of certain traditions and expressions would have impact on the whole world. The existence of diversity in culture could form the existence of pluralism of the ideas that, in turn, could enrich the lives of the non-indigenous people. However, certainly the question of how exactly the enrichment of ideas could emerge and whether a particular group of people, in the current case, the indigenous people, would even have the concepts that could create the potential improvement in the lives of the rest of the society. The improvement could emerge, in case certain activities or products will be adapted that non-indigenous people have not included formerly into their everyday life, but the indigenous people have as the essential concepts in their traditions. In the mentioned case, the new knowledge about the particular activities or products of the indigenous people, could broaden the point of view of the non-indigenous people.

¹ The current thesis elaborates on the collaboration between the government and the civil society in Costa Rica. In future the scholars could examine the other countries besides Costa Rica.
Sub-Questions of the Master thesis

The sub-questions help to examine the main question more specifically.

1. To what extent does the indigenous territory perform an important role concerning the prevention of disappearance of their cultural existence?
2. How does the governmentality approach help to evaluate the actions that the government has accomplished to secure the presence of indigenous territories in Costa Rica?
3. To what extent does the formulation of an indigenous political movement help indigenous people to secure that the rights of indigenous people have been taken into consideration by the Costa Rican government?

The sub-questions of the current Master thesis give an overview on the concern regarding the indigenous cultural existence in Costa Rica. Each elaboration on the sub-question is divided into a separate chapter that, in turn, gives the possibility to examine the particular concern or aspect individually. All the sub-questions together formulate the multilateral understanding and explanation of the main research question.

- The first sub-question focuses on explaining the importance concerning the indigenous territory in Costa Rica. It elaborates on the fact that the indigenous territory has very significant value in the case of the indigenous cultural existence. Consequently, the sub-question helps to contribute to the understanding of the main research question, while explaining that in order to ensure the cultural existence of indigenous people is essential to guarantee the presence of the indigenous territories.
- The second sub-question uses the governmentality approach in order to elaborate on the actions and decisions adopted by the Costa Rican government concerning the territory of indigenous people. Consequently, the sub-question gives the understanding on how the Costa Rican government has governed the question of securing the indigenous people`s territories in Costa Rica. According to this, the sub-question helps to discuss about the concern regarding the cultural existence of indigenous people and whether the governing named concern by the Costa Rican government has been efficient.
- The third sub-question emphasises the importance of the cooperation between the civil society and the government. Namely, the governmentality approach helps to turn
attention to requirement for the collaboration between the mentioned actors while arguing that the cooperation could be essential in order to find the most efficient solutions for the territorial concerns of the indigenous people. The third sub-question contributes the understanding of the main research question, while emphasising that the collaboration between the Costa Rican government and the indigenous people is important and the indigenous people are the essential source for the Costa Rican government in order to govern the certain concern of the indigenous people. According to this, during the third chapter will be discussed about the hypothetical opportunity to form the indigenous political movement in Costa Rica while basing on the relevant example of Ecuador.

Research Methodology and Design

The Master thesis includes the theoretical and the practical part. Firstly, the theoretical approach presents the framework that will be used later in the practical context. The previous means that the theoretical framework helps to examine whether and how the theory corresponds with reality. In the theoretical part the governmentality approach will be explored which helps to understand if and how the Costa Rican government governs the question of the territory of the indigenous people in Costa Rica and, in turn, the cultural existence of the indigenous people. The theoretical part also covers the potential actions of the civil society, for example concerning the transnational cooperation, and the opportunity to form a political movement. During the analysis two surveys will be conducted using a qualitative method which will help to understand and demonstrate the actions and decisions of the Costa Rican government but at the same time, the opinions of the participants of the survey will be received on whether the actions of the government have been effective\(^2\). While in the theoretical part, the transnational cooperation possibilities will be elaborated on, the analysis part demonstrates the collaboration between the several indigenous organisations from Costa Rica and abroad as well as with the United Nations. As mentioned above, the theoretical part will also cover the question of forming the indigenous political movement. The analysis will first examine the formation of the political movement in Ecuador and then elaborates on the similar opportunity in Costa Rica.

\(^2\) Whether the actions and decisions of the Costa Rican government has decreased the threat of the disappearance of the indigenous cultural existence.
Surveys

The first survey includes the assessment of the United Nations Periodic Review Reports. The reports cover three distinct levels: the United Nations, National and Stakeholders. All the levels are elaborated on, although, the emphasis is on the National Report. As the examination of the reports includes information from the years 2009 and 2014, it gives an opportunity to conclude with a comparison between the particular changes. The current secondary research is conducted with the intention to comprehend whether and how the attitude and the actions of the Costa Rican government have changed towards the indigenous territorial questions or not.

In order to realise whether the changes of the Costa Rican government in the terms of the indigenous territorial questions have taken place, the analysis will be conducted. The analysis that will be conducted about the years 2009 and 2014 will give the possibility to conclude with the understanding whether the concern about the indigenous territorial questions has decreased or not.

The second survey includes an online questionnaire that was sent to people living in Costa Rica. The 80 questionnaires were sent out and 21 responses were possible to receive. The participants of the survey were chosen, while turning attention to the aspect of including participants from different sectors and age groups. As the questionnaire guarantees absolute anonymity of the participants of the survey, the analysis of the questionnaire will not include the examination on the diverse ways of thinking of the participants concerning the indigenous territorial questions. This means that even when the questionnaire involves the participants of the different sectors as well as the indigenous people themselves, the conclusion of the analysis will not show the difference of the opinions depending on the sector where the particular participant of the survey is active. Despite the anonymity of the questionnaire, the survey gives an opportunity to gather the wide range of knowledge on the situation regarding the territorial concerns of the indigenous people. After the analysis of the questionnaire it will be possible to conclude whether people in Costa Rica are generally interested in the questions of territorial concerns of indigenous people, how the participation in mentioned concern of the Costa Rican government is assessed and whether the indigenous people are active to demonstrate their desire to be included in the rest of the society.

3 Private, public and third sector.
Theoretical framework

Introduction

The theoretical framework includes the elaboration on the governmentality approach. In addition the relevance of the governmentality approach is involved in the current research. The named approach gives the possibility to elaborate on the actions that the government adopts in order to govern the particular problem that is linked to a certain part of the population. The governmentality approach also considers important the ideas and opinions of the group of people that is linked to the problem that the government governs. According to this, the present research also includes the opportunities for the group of people in order to be more visible with its potential ideas for the government. In other words, the prospects of the particular part of the civil society will be elaborated on which could be practiced in order to help the government to govern the problem to what the group of the society is linked to. In the current theoretical framework the transnational collaboration and the formation of the political movement will be elaborated on. The opportunity is examined on how the transnational cooperation and the formulation of the political movement would help the particular group of the civil society to be more involved in the discussions that would have impact on their way of living and at the same time, would create the possibility for the government to receive more information about the particular concern of the civil society and therefore, in turn, gives the chances for the government to govern the certain problem in a more efficient way.

Governmentality approach

The governmentality is the approach that should give the explanation how to govern (Burchell; Gordon; Miller 1991 1991, 7). Governmentality refers to the words govern and mentality. This means that the governmentality explores the exact processes of governing as a practice as well as the way that explains how the governing happens (Sokhi-Bulley 2014). When examining the mentalities or in other words ‘government rationalities’ certain goals and categories can be thought of (O’Malley 2008, 56). The ‘rationality of government’ that Foucault almost interchangeably also used as ‘art of the government’ emerges certain questions that will help to examine the procedure of governing in a more transparent manner. “Who can govern, what governing is, what or who is governed” (Ibid 1991). Li (2007)
explains the ‘rationality of government’ when arguing that the governamental approach analyses “how different locales are constituted as authoritative and powerful, how different agents are assembled with specific powers, and how different domains are constituted as governable and administrable” (Li 2007, 276). Therefore, the governamental approach should give the understanding on “How governing happens and how it is thought” (Sokhi-Bulley 2014).

In order to clarify how governamity turns attention to governing, it is important to first elaborate on the verb ‘To govern’ in a wider sense. ‘To govern’ can have diverse meanings, involving the material and physical as well as the moral understanding. The material and physical comprehending should explain ‘providing certain support for’ or ‘directing to move forward’ approach. The moral significance of the verb ‘to govern’ is more related to conducting someone. The moral meaning can involve the command and control relationship between the governor and the group of people that are governed. However, the verb ‘To govern’ can have different implications, the governamental approach is focused on the ‘conduct of conduct’ approach (Sokhi-Bulley 2014).

Foucault proposed that in the approach of governamental the activities of the government at large could be examined as ‘conduct of conduct’. Foucault explained it by saying that it is “a form of activity aiming to shape, guide or affect the conduct of some person or persons” (Burchell, Gordon, Miller 1991, 2). Sokhi- Bulley clarified the ‘conduct of conduct’ term as well, according to Foucault, and gave the description that conduct could be seen as regulation and conduct as behaviour. Therefore, ‘regulation of behaviour’ can be taken as the way how to examine the actions of the government. However, in this case, whose behaviours will be regulated by the government? The government acts directly or indirectly on the population to change it to be governable. In other words, the government impacts the population directly through the certain campaigns or either indirectly through different techniques. By the techniques is meant the ways through which the government impacts and directs the behaviour of the population without the complete awareness of the people is meant by the techniques (Burchell, Gordon, Miller 1991, 100).

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4 For example, impacting the particular treatment of the patient (Sokhi-Bulley 2014).
In order to be able to influence the behaviour of the population either directly or indirectly the certain capacities or knowledge of the government is needed (Li 2007, 277). O’Malley explains that collected ideas, practices and available materials could be used for gathering the knowledge that enables to influence the behaviour of the population (O’Malley 2008, 54). Foucault adds that the procedures, analyses and reflections, as well as calculations can all together formulate the power which can later be used on the target population (Sokhi-Bulley 2014). In case the information is collected to govern the certain group of people in a particular way the result can be the complication to understand which kind of action among the all possible choices will be the most effective. However, one opportunity could be to include as many centres of knowledge as possible (O’Malley 2008, 56). The diverse centres of knowledge could be for example, government’s institutions, nongovernmental organisations (NGO) but also the people themselves whose behaviours are attempted to be governed. The mentioned centres of knowledge could be used to gather the information needed in order to govern the certain concern of the civil society by the government in a more efficient way.

Li (2007) explains that the governmentality approach includes diverse programs. The program itself means the aim or plan of the government that it wants to accomplish regarding changing the behaviour of people. To formulate the program it is needed that the certain population is linked to the particular problem. It gives the opportunity to represent the specifiable limits as well as the characteristics that have emerged the particular concern (Li 2007, 279). Examining the specific limits and the characteristics of the concern gives the knowledge that, in turn, helps to form the program to govern the behaviour of the people. The practice that is called as implementation, realisation of the program, is not always as effective as the program is meant to be in the beginning (Li 2007, 279). Lemke (2002) argues that when the particular obstacle emerges during the realisation of the program then the previous does not mean that the difficulty is in implementation of the program. He explains that when the certain obstacle emerges during the practice then the concern was already settled in the beginning into the program itself (Lemke 2002, 9). The obstacles can be varied, however, one of the possible drawbacks can be that the group of people do not adopt the certain developments that the government would like to implement. Therefore, it can be argued that the government did not elaborate on the knowledge about the particular problem well enough while creating the plan and the previous, in turn, lead to the failure in practice.
According to governmentality, the welfare of the population, as well as the improvement of its condition, is important for the government (Burchell; Gordon; Miller 1991, 100). Increasing wealth, longevity and also health of the population are essential for the government (Li 2007, 275). As the governmentality approach assumes, the governing by government through direct command and control will not bring desired results (Bröckling; Krasmann; Lemke 2011, 13). Lemke (2002) finds that the equilibrium between what people want and what governor wants, is needed to achieve (Lemke 2002, 4). Balance is needed, not to govern too much or too little, governing cannot be focused only on the command and obedience approach (O’Malley 2008, 55). The prior mentioned is important to be taken into account as individuals have emerged as self- governing entities and therefore their capacities and potentials should be listened to as well (O’Malley 2008, 63). This means that people want to express their opinion and do not want to be governed without being able to state their thoughts.

Governmentality is an approach through which analysis could be conducted on the actions of the government towards the civil society. While examining the decisions and actions that a particular government has adopted, it could, at the same time, also be possible to analyse the reactions and opinions of the particular group of people towards whom, the solutions are formulated by the government. As it was mentioned previously, the command and obedience is not seen as an effective way how to form the behaviour of people, instead the involvement of their opinions is considered to be more constructive. In case the particular group of people determines the actions and decisions adopted by government not sufficiently cooperative with them, then the possible contra actions by the persons from civil society towards the government can emerge.
Relevance of the governmentality approach in the research

The governmentality approach helps to structure the framework that explains how the governing takes place and how it is thought. This means that, however, the governmentality takes one certain institution as the ‘governor’, in the current research analysed as the Costa Rican government, but in the mentioned approach it is also essential to include the opinions and thoughts of the population that is governed. The named way of examination gives the explicit understanding regarding the two aspects. First, the governmentality approach gives the possibility to explore what have been the exact actions that the government has completed in order to govern the particular concern that it has linked to the certain population. Second, the governmentality approach, while examining and taking into account the opinions of both sides, can formulate the explicit understanding about the concern of the particular population and, finally, would give the opportunity to demonstrate the aspects that need the development in order to guarantee that the governing of the concern will be efficient.

The current research elaborates on the actions and decisions that the Costa Rican government has adopted concerning territorial problems of the indigenous peoples. In the case of governing the named concern the behaviour of the indigenous people could be changed as well. The prior mentioned means that when the government adopts certain choices concerning the indigenous territory then the adopted decision by the government can regulate one way or another the manner of living of the indigenous people. The governmentality approach gives the opportunity to firstly, find the framework how the government in Costa Rica has governed the occupation of the indigenous territories by the non-indigenous people and secondly, elaborate on whether the actions by the government in order to decrease the illegal occupation has been efficient. The research examines the laws that the Costa Rican government has adopted regarding the territorial concerns of the indigenous people. The previous forms already certain understanding whether and how much the government has turned attention to

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5 Read the page 13.
6 In the current research examined as the indigenous people living in Costa Rica.
7 The government and the particular part of the population.
8 It is efficient while the result of the governing would be the decrease of the concern.
9 E.g. It is elaborated on the I chapter of the analysis that the occupation of indigenous territories by the non-indigenous could have the impact on the disappearance of the cultural existence of the indigenous people. According to this, the decisions that the government adopts concerning the illegal occupation of the indigenous lands could have impact to the living conditions of the indigenous people. E.g. When indigenous people do not have their territory then it could mean that they can not practice their traditions.
the mentioned problem. In order to receive a comprehensive opinion about the actions of the Costa Rican government which would give the possibility to change the illegal occupation of the territory governable by the government, the survey was conducted. The survey that involves the examination of the United Nations Periodic Review Reports will demonstrate the exact activities that are adopted by the Costa Rican government in order to govern the indigenous territorial concerns\textsuperscript{10}.

It is essential in the governmentality approach also to comprehend the opinions of the rest of the society about the particular concern because only then it is possible to improve the certain situation\textsuperscript{11}. On the one hand, it will be elaborated on how the government governs the questions concerning the occupation of the territory of indigenous peoples. On the other hand, the information whether the rest of the society considers the activities that the government has adopted regarding the indigenous territorial issues efficient is also included. The second survey\textsuperscript{12} embraces the questions that would give the possibility to receive wider knowledge from the participants of the survey about the opinions concerning the cooperation with the indigenous people and, also, about the activities that the indigenous people have arranged in order to be more visible in the society\textsuperscript{13}. Finally, the application of the governmentality approach gives the opportunity to formulate the potential recommendation in order to ensure that the governing of the illegal occupation of the indigenous territories would be more comprehensive\textsuperscript{14}.

\textbf{Transnational cooperation}

The civil society has broadened and the determination only with the certain state is already complicated (Mitrani 2013, 178). The collaboration has emerged between the actors of the local civil society and the foreign allies with whom the common values, ideas and services are shared (Keck, Sikkink 1998, 2). The government has to be aware and take the broadening collaboration between the local actors of the civil society and the international actors into

\begin{itemize}
\item \textsuperscript{10} Read the page 38.
\item \textsuperscript{11} Read the page 16.
\item \textsuperscript{12} Read the page 43.
\item \textsuperscript{13} To be more involved in the questions that could affect the situation concerning the territory of the indigenous people.
\item \textsuperscript{14} It is argued that the formation of the indigenous political movement in Costa Rica (similarly like in Ecuador) would create the essential opportunity to involve the opinions of the indigenous people concerning their territorial issues and therefore, helps to govern the mentioned concern by the government more extensively.
\end{itemize}
account, as the cooperation can help the local actors of the civil society to impact the government in terms that would not be possible while acting alone without the foreign support (ibid. 1998, 12-13). This means whether, due to the certain reasons, the government still does not involve the opinions of civil society in the policy making procedures arranged by government then the result could be that the civil society starts the collaboration to influence the decisions the government has adopted.

The cooperation between the local civil society and the international actors can help to impact the attitude and behaviour of the government. Keck and Sikkink (1998) argue about such collaboration between the nongovernmental actors and named the scheme for action as “boomerang pattern” (Keck, Sikkink 1998, 12-13). The “boomerang pattern” means international cooperation that has emerged between the actors that are concerned about the same values, ideas or practices and together pressuring the government while having the possibility that the collaboration would help change the actions of the government towards the civil society (Keck, Sikkink 1998, 12-13). The changing of the actions means having the incentive that government alters to be more open for cooperation with the actors of the civil society while turning more attention to the opinions and ideas that the actors of the civil society have. The cooperation can take place but it is not certain that it will surely impact the actions or decisions made by the government (Sinclair 2012, 62).

The governmentality approach assumes that the government acts in a way that emphasises the importance of the welfare and the longevity of the population. In addition the governmentality approach claims that the governing by the government could not be conducted through the command and obedience approach. The previous means that the most efficient solution for the problems according to the governmentality approach will be achieved while the ideas of the government will be involved as well as the opinions of the civil society taken into consideration. The prior mentioned demonstrates that the governmentality approach represents the actions of the government in a unilateral way. In the current context the unilateral way means that the governmentality approach includes only the way of thinking while the certain government is already initially open for the cooperation with the civil society and involves them in the governing processes. However, in reality, it is not always guaranteed that the government assumes the welfare and the longevity of the population to be the priority. Similarly, the assumption that the government claims that the

15 Read the page 16.
involvement of the opinions of the civil society will be essential in order to find the efficient solution to the particular problem could not be always relied on.

**Formation of the political movement**

When local actors of the civil society start collaboration with the foreign allies then it would be possible to influence the particular government\(^{16}\), however, as mentioned above, it is not sure how large this impact could be. Despite the possible influence, the cooperation can strengthen the local civil society and make the steps towards the formation of the social movement. Ruggiero; Montagna (2008) find that the shared understandings between the participants determine the existence of the collective action (Ruggiero; Montagna 2008, 147). Porta; Diani (2006) also argue about the needed aspects that are essential to create the collective action and assume that the values and cognitive elements of the culture are necessary to be taken into consideration. The certain principles and concerns form similar values which finally develop the identification of the social actors and relate them together into a particular social movement. In the case of cognitive elements of culture, the values are not mentioned as the most important aspects, however, the previous experiences of actors involve significant role while dividing individuals into a certain group. The practices create the situation where the conditions that involve unjust\(^{17}\) according to actors of social movement, are highlighted (Porta; Diani 2006, 87). Previous, in turn, gives the opportunity for actors to unify in order to decrease the situations where the certain unjust is considered to exist.

Porta and Diani (2006) turn attention to the importance of the collective identity while highlighting the recognition and creation of connection processes in the case of the social movements. The presence of common purpose and shared commitment, are important because the mentioned aspects create the links that enable participants to connect with each other into a movement. Holland et. al. (2008) explain the presence of the collective identity in social movements. Collective identity is a particular shared sense between the participants of the movements. Shared sense could be examined as certain common activities and

\(^{16}\) The certain government that did not involve the opinions of the actors of the civil society into the decision making processes.

\(^{17}\) "unjust"- is not explained by Porta; Diani (2006) however, it is examined in current context as activities that for certain group of people (minority group), cause unequal situations comparing to the rest of the people.
commitments that would unite individuals in the social movement. Similar cultural, racial, ethnical or national background tends to create the collective identity that, in turn, “can be bases for solidarity and individual belonging” (Holland et. al. 2008, 97). Framing in the terms of ‘us’, who participate in the particular movement and others who are not participants (Ruggiero; Montagna 2008, 147), form the situation, where the determination of boundary definition is possible to be used (Porta; Diani 2006, 21- 22). The boundary definition helps to create the understanding about the participants that are involved in the certain movement and exclude the others (ibid. 2006, 21- 22). Porta and Diani (2006) also turn attention to the determination of the actors of the certain movement and clearly identified opponents and claim that the actors of a certain movement promote or oppose the social change (Porta; Diani 2006, 20- 21).

Through the communities, created by the decision-makers\textsuperscript{18} for the social movements to have direct contact mutually (Porta; Diani 2006, 236) gives the opportunity, on the one hand, to the government to involve the ideas of the activists that represent the certain social movement. On the other hand, through the communities the activists of the social movement can stand for the concerns they might have. The participants of the social movement can express their ideas and opinions while participating in particular communities that the government has established. The cooperation with the certain political party can be an alternative possibility for social movement to defend its point of views. The collaboration between the political party and the precise social movement can be established through diverse manners, however, one of the possible ways could be representation of the interests\textsuperscript{19} of the social movement by the political party (Porta, Diani 2006, 214).

Depending on the position of the political party, meaning whether the party is in government or not, the collaboration with the certain social movement can be different. Porta, Diani (2006) claim about varied attitudes from political party towards social movement, in the case the political party is in the government or not, however, they conclude that it is too irregular in order to make certain conclusions. On the other hand, Porta; Diani (2006) argue about the necessity for the political party to maximize the re-election chances into the government and therefore argue that the political party needs to turn attention, in particular, to those who form

\textsuperscript{18} Examined as the particular government.

\textsuperscript{19} Porta; Diani (2006) do not explain the concept where the social movement can represent it’s interests through the collaboration with the political party (Porta; Diani 2006, 214). In current context it could be examined in the following manner. The social movement cooperates with the political party to defend and highlight the issues that for the social movement are essential.
the largest percentage of voters (Porta; Diani 2006, 215). The previous does not give the real certainty for the social movement that its ideas and opinions, for the certain changes in society, will be examined as important for the political party. Consequently, the collaboration with the political party does not give the confidence for the social movement to have the chance to take part in the decision making processes\textsuperscript{20} of the government where the issues that are important for social movement will be discussed.

Certain social movement can also start to show initiative to take the responsibility to act as a political movement. It would be possible to be a part of the political system but should also give the opportunity to highlight the issues, important for the political movement, that are ignored by the other political parties (Mijeski; Beck 2004, 49). In the case the political movement would like to contest in the elections and participate in the political system then, depending on the laws of the particular country, it can cause the necessity to loosen the restrictions. The restrictions frame the participation of the independent candidates and candidates supported by the political movement in the elections (Mijeski; Beck 2011, 39). At the same time, it can be questionable whether the certain political movement that struggles for issues of the particular group of people finds enough supporters in elections. One of the possibilities would be to include several issues into the elaboration plan of the political movement that would be connected with each other via the particular central problem (Mijeski; Beck 2011, 40). The previous can create the situation that enables the political party to engage more people and, in this way, find more supporters in particular elections.

In the case, the certain group of the civil society feels that the government is not involving them into the policy making procedures\textsuperscript{21} then the particular group from the population can start to take actions to publish and highlight their opinions. Collaboration with the foreign allies can be one of the possibilities to get the attention of the government, however, also forming the political movement can reach to the conclusion where the involvement of the particular group of people, in policy making processes, can occur. Finally, gathering the knowledge to form the programs to change the behaviour of the particular group of people by the government but also reactions of the civil society towards the formulated programs, are

\textsuperscript{20} The participation in the decision making processes, by the social movements, are thought as the collaboration between the social movements and political party, while the political party represents the ideas and thoughts of the social movement in the government.

\textsuperscript{21} Government does not include the information, knowledge and opinions of the group of people to whom the policy has certain influence on.
reciprocal. Reciprocal, in the sense that both parts, government as well as the civil society, try to show that there are certain aspects in social as well as in political order that need the change. In the case the collaboration takes place between the civil society and the government then the formation, as well as implementation of the change, can be assumingly more constructive 22.

The transnational cooperation and the formation of the political movement could be the opportunities to make the certain government accountable. Both possibilities could create the situation where the government starts to take the welfare of the population into consideration and also turns more attention to the importance of the involvement of the civil society in the governing processes 23. In other words, the transnational collaboration and the formation of the political movement could be used as the potential activities of the civil society when the government does not act as the governmentality approach presumes. The transnational collaboration gives the opportunity to demonstrate the certain concern of the civil society to the foreign cooperation partners and, thus, hope that the transnational cooperation leads to the situation where it is possible to impact the decisions of the particular government. In the present case it is elaborated on as the Boomerang pattern 24. The formation of the political movement could give the opportunity for the civil society to be more visible with its ideas and opinions. The prior mentioned means that if the civil society considers the cooperation with the particular government insufficient in certain issues then the possibility would be the formation of the political movement that would assumingly secure the opinions of the civil society in the governing processes. The governmentality approach is not considered as the approach that elaborates on the way of governing that is perfect, however, it is in the current research examined as the method that treats the governing process in a too idealised way. According to the previous, the transnational cooperation and the formation of the political movement could help to demonstrate the possible actions of the civil society when the activities of the government do not resemble with the ones that are examined in the governmentality approach 25.

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22 In the case, government and civil society share their thoughts then it can be possible that the common understanding will be reached. The shared agreement will give the opportunity to make the changes in social as well as in political order.
23 The discussions on the aspects that have an impact or importance for the certain group of the civil society.
24 Read the page 19.
25 When the government does not consider as important the longevity and welfare of the population and does not assume that the best potential outcome for the particular concern of the civil society will be received when the opinions of the persons from the civil society will be included.
Conclusion

The governmentality approach creates the framework that gives the possibility to elaborate on the actions of the government while governing the particular problem that is linked to the certain part of the population. The governmentality approach examines the actions adopted by the government to govern the specific concern of the particular group of people. At the same time, assumes that the best potential outcome, in order to find the solution for the precise problem would be for the government to also take the opinions of the civil society into consideration. In addition, the governmentality approach assumes that the government claims that the longevity and the welfare of the population are essential. However, the way how the governmentality approach elaborates on the potential attitude and manners of action do not always reflect the possible condition that is present in reality.

The transnational collaboration between the actors of the civil society has named as one of the possibilities for the civil society to be more visible with its ideas and opinions for the government. The transnational cooperation could formulate the “Boomerang pattern” that would assumingly help the civil society to take the government accountable on its actions and form the situation where the opinions of the civil society will be taken into consideration. At the same time, the formation of the political movement from the social movement could be the opportunity for the civil society to receive the initiative in the aspects that are important for them and where it seems that previously the political entities have not dealt with complete accuracy. According to the mentioned potential opportunities for the civil society, the governmentality approach gives the framework that forms the possibility to examine the actions of the government in the case of the particular problem of the civil society exists. The transnational cooperation and the formation of the political movement would be the potential activities for the civil society in order to secure their rights and opinions when the government does not act as the governmentality approach determines.
ANALYSIS: I Chapter

Indigenous territory and cultural existence

Introduction

The present chapter is important because it helps to understand what aspect is essential in order to be able to secure the cultural existence of indigenous peoples in Costa Rica. It is argued that in order to secure the indigenous cultural existence then is needed to secure the presence of indigenous territories. The first chapter helps to formulate the understanding about the relation between the territory of the indigenous people and their cultural existence. In order to form the multilateral conclusion about the importance of the indigenous land in the framework of the indigenous cultural existence the following sub-question will be elaborated on.

1. To what extent does the indigenous territory perform an important role concerning the prevention of disappearance of their cultural existence?

The chapter starts with the examination of the definition of the indigenous people. While forming the understanding on the indigenous people it will help to create the conception about the aspects that form an important part concerning the indigenous people. The definition of the indigenous people highlights the importance of the question of the territory in order to secure the presence of the indigenous cultural existence. The current chapter analyses the meaning of the cultural existence and the aspects that the mentioned term could signify. Finally, the concern regarding the illegal occupation of the indigenous peoples’ territories will be elaborated on and the mentioned illegal activity examined briefly.
Indigenous people

Despite the diverse groups that are present in the certain nation state, the groups are unified as a nation. While constructing the concept of the nation state, it forms the possibility to create the understanding about the exclusion or inclusion of the particular group of people. In the case of formulating the understanding about the certain nation it gives the opportunity to discuss about the groups of people that are included into a specific nation and, in turn, exclude the others. According to the previous, the examination of the named concept also gives the perception about the difference between the groups that are majority or minority in the particular nation (Kugelmann 2007, 235).

The inclusion of the indigenous people under the minority group has been questionable. The issue arises because of the aspect that in some countries the indigenous population constitute the majority of the population of the state, however, in the other countries the population of indigenous people can form a minority (Ibid. 2007, 236). According to F. Capotorti the minority means that a certain group of people is numerically smaller from the rest of the population and therefore, does not formulate the dominant position. Capotorti adds that the minority group possesses diverse ethnic, religious or linguistic characteristics from the rest of the population of the state and the minority group wants to preserve their culture as well as their traditions, religion and the language (Ibid. 2007, 237).

It is estimated that about 40 million indigenous people live in Latin America. In Brazil the number of indigenous people figures the minority, however, in Guatemala and Bolivia the indigenous population forms the majority (Feiring 2013, 61). The current Master thesis turns attention to the indigenous people that are living in Costa Rica. Eight indigenous groups are present in Costa Rica, comprising about 2.4 per cent from the national population: Bibris, Brunkas (Borucas), Ngäbes, Cabécar, Chorotegas, Téribes, Malekus (Oconitrillo 2012, 72-74). The previous demonstrates that the indigenous people form the minority compared to the rest of the population in Costa Rica. Despite the number of the indigenous people, the current Master thesis considers the protection of the indigenous cultural existence as essential.

To define the concept “indigenous people” has been complicated and is proved by the United Nations that still considers the different options without the certain conclusion (United Nations 2009, 4). However, the several reasons can be possible that could explain the complications concerning the formation of the universal definition for the “indigenous
people” then the United Nations (2009) in its report named “State of the World’s Indigenous Peoples”, assumes that the universal definition would not even be practical because it would be either over- or under- inclusive. This means that in certain societies the definition of “indigenous people” would be suitable and not in others (United Nations 2009, 7). Feiring (2013) agrees with the complications in order to create the concrete definition for the indigenous people, however, adds that the universal definition would not be necessary as well as not desirable. She assumes that as the conditions for indigenous people all over the world vary widely and therefore, it is complicated to find the common way to create the definition (Feiring 2013, 14). Despite the different thoughts concerning the named definition the most common explanation for the concept “indigenous people” is provided by José R. Martínez Cobo. He has formed the explanation of the concept and the following description is widely used (United Nations 2009, 4).

“Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system” (Ibid 2014, 4).

The prior mentioned description involves the aspects concerning the historical background of the territories of the indigenous people. The definition also highlights the aspects of the ethnic identity of the indigenous people and that the ethnic identity should be defended by the social institutions and the legal system. However, the description mentions different aspects that all form the important part concerning the indigenous people, then the central concept seems to be the aspect that indigenous people have been local in the particular territory for a long time passing on the territory as well as the way of living from one generation to another. The previous highlights the importance of the similar living conditions of the indigenous people that would create the possibility to maintain the potential opportunity to preserve the traditions that are inherent for the indigenous people. According to this, could be argued that in order to ensure that the indigenous people could preserve their traditions and handle them over to one generation to another then the existence of their territory is essential.
Feiring (2013) emphasised the complications in order to create the universal definition for the indigenous people, and claims about the importance to elaborate on the Convention No. 169 of the International Labour Organisation (ILO). She assumes that the named convention creates the subjective and the objective criteria that could be applied while identifying the indigenous people in the particular country (Feiring 2013, 14). Among the several aspects are the ones that also refer to the importance of territory as well as notice the peculiarity in the terms of indigenous culture.

- “Descend from populations who inhabited the country or geographical region at the time of conquest, colonisation, or establishment of current state boundaries
- Have social, cultural, and economic conditions that distinguish them from other sections of the national community
- Have their status regulated wholly or partially by their own customs or traditions or by special laws or regulations
- A special relationship with land and natural resources” (Feiring 2013, 15).

The criterias that are mentioned above, make the similar reference to the aspects that are also named in the definition developed by José R. Martínez Cobo. The definition as well as the criterias associate the indigenous people with the historical background concerning the particular territories, the cultural distinction from the rest of the population and highlight the importance between the indigenous people and their land. The indigenous people have established the particular practices in the terms of the land use as well as constituted the certain strategies that form their livelihood (Feiring 2013, 15). As the land for the indigenous people seem to express the important role in the indigenous cultural existence then the connection between the indigenous culture and their territory will be examined in the following section.

**Culture and Territory of Indigenous people**

The culture is very wide concept and many scholars have observed culture from diverse perspectives. Barker (2004) highlights that culture is a contested as well as a complicated word because it does not represent a certain entity. He adds that culture creates the possibility to talk about the human activities from the several standpoints (Baker 2004, 44). The culture could include the language that is constituted by the representation. At the same time, Baker
(2004) refers to the culture including the practices, artefacts and also the spatial arrangements and many other aspects. In addition, he assumes that there is not wrong or right way of the elaboration on the culture. It is claimed that the diverse ways of elaborations on the culture are performed because of the wish to achieve different purposes\(^{26}\) (Ibid. 2004, 44-45). The aim of the current chapter is to explain the culture in the terms of the traditions of the indigenous people and examine the significance of the territory in the indigenous cultural questions.

The culture could be defined as “complex whole which includes knowledge, belief, art, morals, law, custom, and any other capacities and habits acquired by man as a member of society” (Kipuri 2009, 52). As the definition demonstrates then the culture can include different complex of activities and aspects. The Indigenous culture involves several customs and arts. The music of the indigenous people as well as the particular musical instruments forms the part of the indigenous culture. The percussive instruments can be different depending on the region where the indigenous groups live in Costa Rica but despite the difference, the music as well as the instruments formulates the important part in the indigenous traditions (Helmuth 2000, 105). In addition to the traditional music and the construction of the musical instruments, the woodcuts, engravings, sculpture and the woodworking could be also included among the indigenous traditions. While examining the named traditions then reveals the understanding that the materials needed in order to practice the traditions come from the natural resources (Ibid. 2000, 115-116).

Kipuri (2009) explains the significance of the indigenous territories while claiming that for example, the traditional knowledge including making the handicrafts and other cultural expressions that have been created while using the particular natural resources are available on the indigenous territories. In addition to the relation with the territory concerning the receiving the natural resources and using them for making the particular products of art, the indigenous people also have the spiritual relationship with their land. The mentioned relationship appears in the terms of the connection between the currently living indigenous people and their ancestors. The ancestors are buried on the certain territories and the named places are gained the status of sacred lands that are often visited as well as revered by indigenous people. In addition, the importance of the land for the indigenous people is expressed as well in the case of the names of the indigenous people meaning that the

\(^{26}\) Baker (2004) examines the several scholars and finds that it is possible to study the concept of the culture for example from the noun, tool and anthropological perspective (Baker 2004, 44-45).
indigenous people often are named after the area where they originally come from (Kipuri 2009, 53).

The culture of indigenous people is based on the relationship with their land ... (Kipuri 2009, 52). The culture of the indigenous people have kept in alive while passing on their knowledge and arts, rituals from one generation to another. Kipuri (2009) argues that the indigenous territories have fundamental value in the case of keeping alive the culture of indigenous people (Ibid. 2009, 52). He explains the mentioned aspect while elaborating on the question of centrality of land in the lives of indigenous people and clarifies it by adding the explanation published by the Permanent Forum (Ibid. 2009, 54).

"Land is the foundation of the lives and cultures of indigenous peoples all over the world. This is why the protection of their right to lands, territories and natural resources is a key demand of the international indigenous peoples’ movement and of indigenous peoples and organizations everywhere. It is also clear that most local and national indigenous peoples’ movements have emerged from struggles against policies and actions that have undermined and discriminated against their customary land tenure and resource management systems, expropriated their lands, extracted their resources without their consent and led to their displacement and dispossession from their territories. Without access to and respect for their rights over their lands, territories and natural resources, the survival of indigenous peoples’ particular distinct cultures is threatened” (ibid. 2009, 54).

The territories as well as the resources that are found on the indigenous lands, form the cultural and spiritual significance for the indigenous people. It could be argued that the resources that originate on the indigenous territories are essential for the indigenous people and for the rest of the society because the reserves located on the indigenous territories form the majority of the genetic resources27 of the world. The Indigenous people have developed certain practices and have traditional experience about the ecological progress that would help to arrange the low-carbon sustainable development. The practices and the knowledge also include the information about the biodiversity conservation, sustainable use of biodiversity that help to control and preserve the genetic diversity (Inter-Agency Support Group on Indigenous Peoples’ Issues 2014, 1). The previous highlights the importance of the knowledge and habits of the indigenous people concerning their territories as well as emphasises the significance of the mentioned information for the rest of the society.

27 However, it is not specified what is the percentage of the genetic resources in Costa Rica.
The land for the indigenous people is essential in order to keep the culture of the indigenous people alive. In the case the terrain for the indigenous people forms the bases for their cultural existence then it should be important, definitely, for the indigenous people themselves as well as for the non-indigenous people to secure the preservation of the territorial areas. At the same time, when it is possible to examine the high importance of the territory of the indigenous people in the case of the presence of their culture, the struggles that indigenous people have in order to secure their territorial lands are also visible. The elaboration by Permanent Forum highlights the concern that the cultures of indigenous peoples are in threat. The concern regarding the threat of disappearance of indigenous peoples’ cultural existence has arisen while acknowledging that the territory of indigenous people is not respected by non-indigenous people.

Illegal occupation of the territory

Costa Rica is named among the countries that have generally positive human rights record. Unlike the neighbouring countries, Costa Rica has been able to avoid the violent conflicts and succeeded in the formation of the political stability. At the same time, the illegal occupation of the indigenous territories by the non-indigenous people, has been a continuous issue to be concerned about (Mackay; Garro 2014, 7). In Costa Rica, 24 territories are legally recognised as indigenous terrains. Already during the 1930s the first recognition of indigenous areas occurred, however, some of the lands of indigenous people were recognised as late as 2001 (Ibid. 2014, 8).

Illegal occupation of indigenous people territories, by the non-indigenous people, exists in Costa Rica. The estimation evaluates that 6,087 non-indigenous persons have already occupied the areas, covering more than 43 per cent of the total lands that initially belonged to the indigenous people (Mackay; Garro 2014, 10). The Convention on the Elimination of All Forms of Racial Discrimination (UNCERD) has raised the concern about the illegal acquisition of the indigenous terrains in Costa Rica, already from the year 1999, however, the most recent association with the same issue took place during 2010 and 2011, concerning the Téride people (Mackay; Garro 2014, 10). Although, UNCERD has been involved with the concerns since 1999, then actually the stated issue has caused misunderstandings already

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28 Read the Social significance, page 9.
since 1960. The government of Costa Rica has noticed the problem, however, the draft law is pending since the year 1995 that should concretise the management of indigenous peoples’ property rights (Mackay; Garro 2014, 9).

The illegal occupation of the indigenous territories by the non-indigenous people is a concern in Costa Rica. It has not emerged recently but has already been visible for a long period of time. While elaborating on the number of indigenous people in Costa Rica among the rest of the society it could be assumed that the number of the indigenous people living in Costa Rica is rather marginal. The previous does not mean that the indigenous people should be excluded from the rest of the society. However, according to the fact that the continuous occupation of the indigenous territories by non-indigenous people exists, as well as the lack of the concretised framework that would help to manage the indigenous property rights, then the indigenous peoples’ territorial question seems to present the problem that is not properly governed by the Costa Rican government.

**Conclusion**

The current chapter focused on the main aspect that would be essential in order to prevent the indigenous peoples’ cultural existence. While elaborating on the definition of the indigenous people then reveals the understanding about the importance of the concept of their territory in order to keep alive the traditions of the indigenous people. During the examination of the cultural aspects of the indigenous people in Costa Rica, is possible to argue about the relation between the indigenous cultural traditions and their terrains. The areas perform the cultural and the spiritual significance for the indigenous people. They have passed on their lands to one generation to another and thus, it has historical background. Their culture involves several customs and arts that are often related or made of the natural resources that originate from their terrains. At the same time, the indigenous people in relation to their lands have formed the understandings and knowledge about the traditions that would also be essential for the rest of the society, for example the conservation of the biodiversity and sustainable use of the biodiversity.

The indigenous territory performs highly important role concerning the prevention of the disappearance of the indigenous cultural existence. Despite the explicit understanding about the significance of the indigenous land in the case of the presence of the indigenous cultural
existence, is possible to elaborate on the illegal occupation of the indigenous territories by the non-indigenous people. The illegal occupation of the indigenous areas is argued as a threat that could cause the indigenous cultural disappearance. According to this, as the occupation of indigenous territories by the non-indigenous people has been continuously present in Costa Rica then the mentioned aspect could signify that the government of Costa Rica has not been efficient in order to create the framework that would form the maintenance of the indigenous territories and in turn their culture. However, the concept is hypothesis then the reliability could be examined in the next chapter.
ANALYSIS: II Chapter

Indigenous Territory and the Governmentality Approach

Introduction

The first chapter of the analysis demonstrates that the protection of the indigenous territory is essential in order to ensure the existence of the indigenous culture. As the significance of the indigenous lands is prior elaborated on then the current chapter examines what have been the actions that the Costa Rican government has adopted in order to secure the protection of the indigenous peoples’ terrains. In order to understand what the actions that the government has adopted have been and whether these actions have been efficient, the following sub-question will be elaborated on.

4. How does the governmentality approach help to evaluate the actions that the government has accomplished to secure the presence of indigenous territories in Costa Rica?

The second chapter starts with the explanation how the governmentality approach could be used while examining the territorial concern of the indigenous people in Costa Rica. It will be argued that the named approach gives the opportunity to evaluate on the actions of the Costa Rican government in order to govern the mentioned concern of the indigenous people. According to previous, the governmentality approach forms the framework in what the empirical knowledge could be examined. The elaboration on the empirical part includes the understanding about the existence of the legal framework in Costa Rica concerning the indigenous people and their land. In addition, the surveys will help to formulate the knowledge whether and how the laws about the territorial questions of the indigenous people are present in the practice.

The first survey about the United Nations Periodic Review Reports will help to understand the changes in the actions of the government regarding the indigenous territories in Costa Rica during the years 2009 and 2014. Consequently, the elaboration on the transnational cooperation between the indigenous groups of Costa Rica, the United Nations and with the regional indigenous communities will help to explain the potential reasons why the Costa Rican government started to acknowledge the concern for the indigenous terrains in Costa Rica. The second survey involves the participants living in Costa Rica that are active in the
different sectors and are included in the diverse age groups. The second survey formulates the understanding whether the actions and decisions of the government regarding the concerns of the protection of the indigenous territories have reached to practice or not. Finally, will be analysed the relevance between the governmentality approach and the empirical knowledge. According to this, it could be elaborated on whether the information gathered during the empirical research is similar to the framework that the governmentality approach determines or not. In addition, the elaboration of the governmentality approach helps to highlight the shortages in the actions of the Costa Rican government in the case of securing the indigenous territories.

**Empirical Research**

**Governmentality approach in practice**

In the introduction of the theoretical framework the governmentality approach was elaborated on. The governmentality approach gives the opportunity to frame the actions and the particular decisions that the Costa Rican government has adopted concerning the indigenous territorial concerns in Costa Rica but at the same time, also helps to identify the shortages and possibilities for the certain improvements. The elaboration on the governmentality approach while examining the laws, conventions, agreements adopted by the government as well as the creation of the governmental institutions and the programs developed by the latter in terms of protection of the indigenous lands will give the opportunity to understand whether the Costa Rican government has been successful while securing the existence of the indigenous areas or not. The governmentality approach helps to establish the understanding how the Costa Rican government has tried to govern indigenous territorial concern, how the Costa Rican government has gathered the knowledge about the mentioned concern and whether the collaboration between indigenous people and the Costa Rican government exists.

**Legal framework**

Two laws that should formulate the protection of the indigenous territories in Costa Rica are *Ley Indigena* by the 1977 and *International Labour Organisation Convention No. 169* (“ILO
169”) ratified in 1993. Despite the laws that should structure the protection of the indigenous territories, it is essential to note that the majority of the other American states also have the constitutional guarantees in the case of indigenous property as well as to cultural rights, however, Costa Rica is an exception. In the latter mentioned country the only constitutional recognition embraces the indigenous linguistic rights from 1999 (Mackay; Garro 2014, 6). According to the Ley Indigena, the indigenous territories are “inalienable” as well as “exclusive” to the indigenous people. Additionally, it is mentioned that the non-indigenous people are not allowed to “rent, lease, purchase or acquire by any other means lands therein” (Ibid. 2014, 10). Article 5 in the Ley Indigena reflects the actions of the government in the case of occupation of the indigenous lands takes places by the non-indigenous people. The article 5 explains that the state needs to remove all the persons that are related with the occupation from the indigenous lands, no matter the aspect whether the occupation has been in good faith or not (Ibid. 2014, 19).

ILO convention No. 169 states that while ratifying the convention it is essential to act according to the articles below:

- **Article 13**
  
  (1): “... governments shall respect the special importance for the cultures and spiritual values of the peoples concerned of their relationship with the lands or territories...”.

- **Article 14**
  
  (2) “Governments shall take steps as necessary to identify the lands which the peoples concerned traditionally occupy, and to guarantee effective protection of their rights of ownership and possession”.

- **Article 18**
  
  “Adequate penalties shall be established by law for unauthorised intrusion upon, or use of, the lands of the peoples concerned, and governments shall take measures to prevent such offences” (International Labour Organisation 1989).

In addition, Costa Rica has voted in favour of The United Nations (The UN) declaration on the Rights of Indigenous People (Kus Kura S.C et al. 2014, 1), American Convention on
Human Rights\textsuperscript{29} (Steiner; Uribe 2014, 5) and Agreement establishing the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (The United Nations 1992, 394). The UN declaration on the Rights of Indigenous people publishes explicitly the articles that should form the actions towards the territories of the indigenous people\textsuperscript{30}.

\textbf{Article 8}

\((b)\) “Any action which has the aim or effect of dispossessing them of their lands, territories or resources” (The United Nations 2008, 5).

\textbf{Article 10}

“Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return” (Ibid. 2008, 6).

\textbf{Article 26}

1. “Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired”.

3. “States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned” (Ibid. 2008, 10).

Costa Rica has ratified the precise conventions, declarations and agreements. Certainly, it would be too subjective to argue whether these are sufficient or there should be more articles that would cover and form the questions of the indigenous people and for example, the issues concerning their territories. However, is available the particular framework that, at least in theory, should give the particular rights for the indigenous people to secure their position regarding their lands. The other question, definitely, would be if the framework that is established in theory, is also present in practice. One of the possibilities to examine the

\textsuperscript{29} Convención Americana sobre Derechos Humanos

\textsuperscript{30} Does not mean that the other mentioned agreements or declarations do not highlight the important information but the UN declaration is the most exact.
previous question and elaborate on the results concerning the presence of the law, is to explore the actions that have taken place regarding the indigenous people in Costa Rica while examining the activities of different participants, meaning the indigenous people, government and international actors.

The United Nations Periodic Review Reports (UPR)

In order to understand the decisions and developments that have taken place concerning the indigenous people’s concerns regarding their territories, one of the possibilities is to examine the research that has previously already been made\textsuperscript{31}. The research helps to receive the basic understanding, explaining what has happened in Costa Rica concerning the indigenous people and the concerns regarding their land. As the research involves three different levels, including National, Stakeholders and the United Nations Review Reports then it is possible to gather the information and knowledge in a wider scale and from the participants that have diverse roles, in the case of the indigenous people. Additional importance is also given to the reports while involving the aspect of the possibility to identify the changes that have taken place during 2009-2014. The previous means that all levels, National, Stakeholders and the United Nations, have two reviews, the first cycle review was made during 2009 and the second cycle in 2014. The mentioned aspect gives the opportunity to make the comparisons concerning the developments in the case of the indigenous people in Costa Rica and their concerns for their land.

The first cycle review that was made during 2009, in the National report there was not named the problems concerning the indigenous people and their land (National report 2009). Examining the National Report released in 2014 the different approach regarding the aforementioned issue is noticeable. The National Report involves information about the El Diquís hydroelectric project and the Special Rapporteur who was in Costa Rica to determine the impact of the project on the indigenous peoples in the area (National report 2014, 13). In addition to Special Rapporteur, it is possible to notice the desire to show the intentions of the government to cooperate with the vulnerable group while seeking the paths to a dialogue with

\textsuperscript{31} During the Human rights course, in University of Groningen (2014-2015), while I was researching the Terreba indigenous people and their international cooperation with foreign indigenous groups. The current examination of the United Nations Reports are elaborated on the current Master thesis on the pages 38-39. The original information is taken from the pages 9-10 from my work “Indigenous people in Costa Rica” (2015).
the indigenous populations (National report 2014, 13). In the United Nations Report during the year 2009, the Committee on the Elimination of Racial Discrimination (CERD) demonstrates the concern over the land issues and urged the government to strengthen its efforts in order to guarantee the rights for the indigenous people to tenure the land (The UN report 2009, 10). The report revealed in 2014 arises many concerns. The invisibility of the indigenous people’s involvement in policy making procedures was highlighted as well as the concern regarding the people of Térraba who were not consulted regarding the project of the hydroelectric dam (The UN report 2014, 12). As the Special Rapporteur was invited to make the observations (The UN report 2014, 12) it can be said that the problems have been noticed by the Costa Rican government.

The report of the Stakeholders (2009) highlights several concerns regarding the indigenous people, for example the questions of health, housing and security (Stakeholders report 2009, 7). In addition, is mentioned in the Report of the Stakeholders the concerns of illegal occupation of the indigenous people’s territories (Stakeholders report 2009, 9). The question of illegal occupation of the indigenous lands is also highlighted as the continuous problem in the Stakeholders Report for the year 2014 (Stakeholders Report 2014, 9). From the analysis of The United Nations Periodic Review Reports it is apparent that the Stakeholders brought forward the concern about the land of the indigenous people during both review reports. However, the UN report from 2009 reflected the problematic aspects but the direct indication to the problem was still missing. The contrary aspect was found during the 2014 in the United Nations report. In 2009 the attention of the Costa Rican government was not turned towards the indigenous people’s concerns in case of their land problems. The aforementioned aspect was completely changed in five years’ time.

**Transnational cooperation**

The indigenous people’s problem concerning the occupation of their land by the non-indigenous people has received attention but have been relatively few direct dialogues between the state representatives and the indigenous people themselves. During 2013 the change was present and one conference took place where there were representatives of state of Costa Rica as well as the organisations and communities that represent the rights of indigenous people. During the conference, which was 17th session of the Inter-American Commission on Human Rights, the territorial issues of the indigenous people of Costa Rica
were elaborated on. The communities and the organisations of the indigenous people highlighted that the illegal occupation of the indigenous territories by the non-indigenous people is present and unfortunately increasing. At the same time, it was mentioned by the communities and organisations of the indigenous people that the laws formulating the rights of indigenous people over their lands are present in the legislature of Costa Rica, however, it has not reached to practice. While examining the responses of the representatives of the state, they agree with the named concerns of the indigenous people and admit that the violence over the indigenous peoples` lands is unfortunately existent in Costa Rica. At the same time, representatives of the state note the willingness to collaborate with the indigenous people in order to find the solution for the mentioned concern (Forese 2013).

While turning attention to the changes in the National Universal Periodic Review Report, it is possible to examine the change in the case of the National Report, comparing the reports of 2009 and 2014. However, it could be asked and assumed about the reasons why the government previously, meaning during 2009, did not highlight the problem concerning the territory of the indigenous people in Costa Rica but during year 2014 the mentioned aspect was included in the report. Certainly, it would be possible to assume about the diverse aspects which caused the named change however the transnational cooperation, between the nongovernmental organisations of the indigenous people that are present in Costa Rica and the foreign organisations, could be one of the actions that emerged the necessity for Costa Rican government to examine the questions concerning the land of the indigenous people.

During the year 2010, the organisations that present the thoughts of the indigenous people in Costa Rica, the regional indigenous organisation as well as the international nongovernmental organisation started to collaborate. The cooperation involved sending a request to the Committee on the Elimination of Racial Discrimination. The request was sent to inform the named Committee about the constructions of the dam that takes place in Costa Rica and influences the indigenous people living nearby (Asociacion Cultural Indigena Terbe et al. 2010, 1). After sending the request to CERD the UN Special Rapporteur, S. James Anaya came to Costa Rica to examine the situation concerning the indigenous people and the possible impact to their land (Forest Peoples Programme 2011). The Special Rapporteur made the recommendations during his observations and meetings with the various participants who are involved one way or another\textsuperscript{32} in the questions of building the dam in Costa Rica (Anaya

\textsuperscript{32} Who are organising the building, who are building and who are influenced by it.)
However, the recommendations made by S. James Anaya were diverse, they all included that the government needs to emphasise the importance regarding the protection of the Indigenous peoples’ rights in Costa Rica (Anaya 2011, 5-11).

While examining how the nongovernmental organisations started the cooperation with each other and with the United Nations, it could be elaborated on as the action of Boomerang pattern\(^{33}\). While the nongovernmental organisations in Costa Rica understood that the government does not consider their thoughts and ideas as important then the nongovernmental organisations started to collaborate with other foreign organisations, while hoping that the cooperation would lead to the situation where the government in Costa Rica takes the concerns that the indigenous people have into account. The Universal Periodic Review Report demonstrates that the government in Costa Rica, at least, started to notice in a wider scale\(^{34}\), that the concern regarding the indigenous people and their territories exists in Costa Rica.

**Institutions and Development plan**

The National Commission on Indigenous Affairs (CONAI) and the Integral Development Associations (ADI) are the institutions that arrange the several questions concerning the indigenous people in Costa Rica\(^{35}\). The institutions are not recently established but as their actions and decisions determine essential factors regarding the indigenous peoples’ concerns over their land, they are important in order to examine the activities and responsibilities of the named institutions as well. CONAI was established during the year 1973 and was created to represent the interest of the indigenous people and act as the coordinator in terms of providing social services and to promote development among the indigenous people living in Costa Rica (Comision Nacional de Asutos indigenas 2015). The government in Costa Rica has also created the body called Integral Development Associations (ADI) and its units are thus part of the official government bodies. It was founded already during the year 1960 and was formed in order to “govern each indigenous territory and exercise the legal personality on behalf of the indigenous peoples” (MacKay; Garro 2014, 35).

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\(^{33}\) Read the explanation from the page 19.

\(^{34}\) The National report in 2014 included the concern about the territories of the indigenous people that was missing during the 2009 report.

\(^{35}\) The information comes from the examination examined below.
In Costa Rica, the government has launched the National Program for Development for the years 2011-2014. The National program embraces the issues of all the indigenous groups in Costa Rica. It is part of the public policy and the aim is to promote the respect to the cultural identity and human rights. In more detail, it includes the certain developments involving the guarantees of the access to the basic services, promotes agricultural production, infrastructure and security of the citizens. Various institutions from the social sector participate in the implementation of the Program, for example, CONAI, IMAS, DINADECO, IDA and many more (Zamora 2010, 55). Despite this argumentation the National Program for the Development for the years 2011-2014 does not include the insights into the territorial concerns of the indigenous people.

As the National Program for Development for the years 2015-2018 involves insights to the problems of the “Autonomy Bill” in Costa Rica, the background of the mentioned Bill will be explained (Escalante 2014, 38). During 1995 the indigenous people had the intention to change the legislature and develop the approach on how to create the actions in case the occupation of indigenous people took place by the non-indigenous people. The intention was named as “the Bill for Autonomous Development of Indigenous Peoples”- shortly as the “Autonomy Bill”. However, there has been continuous debate and consultations about the Bill that has finally led to a situation in which, the Bill is not adopted. The Autonomy Bill “is aimed at granting full autonomy to the indigenous peoples and recognizing their right to enjoy their own cultures, as well as the right to administer their territories” (Mackay; Garro 2014, 43). The Bill would also establish the new procedures and funds concerning the illegal occupation of the indigenous lands by the non-indigenous people (ibid. 2014, 44).

The Program for the years 2015-2018 includes the aspect of the Autonomous Bill, however, it does not form any further explanations how to proceed with the adoption of the Bill (Escalante 2014, 38). The Program identifies that certain conflicts concerning the territorial questions have taken place and explains that the conflicts have been caused by the incorrect coordinates presented in the laws that form the overlapping of the protected areas, indigenous territories or rural settlements. The National Program highlights the territorial issues and claims that the management of the questions of the overlapping territory has to be formulated into a better system36 (Ibid. 2014, 41). The government of Costa Rica announces that Costa Rica has concerns about the absence of the comprehensive policy in the case of land

36 The National Program for Development (2015-2018) does not explain it in more detail.
management and assumes that the establishment of the mechanisms for the cooperation of the different agencies\textsuperscript{37} should help to develop the more effective management for the territorial questions (Ibid. 2014, 42). Despite this point, is important to acknowledge that while it was elaborated above that the National Program for the Development for the years 2011-2014 did not include the insights into the territorial concerns of the indigenous people then the National Program for the Development for the years 2015-2018 the indigenous territorial concern is acknowledged by the government.

**Survey**

The second survey of the current Master thesis helps to structure the understanding about the actions that have reached to practice and about the activities that remain in theory\textsuperscript{38}. The participants of the survey\textsuperscript{39} will be questioned about the indigenous peoples’ involvement in the policy making processes of the government that have significant value for the indigenous people. In addition, the information about the collaboration that takes place between the indigenous people and the Costa Rican government and the visibility of the indigenous people concerning the cooperation with the several indigenous organisations will be researched. In the following terms each of the questions is elaborated on and finally, the summary will be given\textsuperscript{40}.

\textsuperscript{37} The National Program for Development (2015-2018), does not explain the aspects of the mechanisms and does not bring the examples of the possible agencies.

\textsuperscript{38} Read about the technical details of the survey from the Appendix 1.

\textsuperscript{39} Additionally, the transcripts of the responses are included in the section of Appendix 3.

\textsuperscript{40} The survey was held originally in Spanish as well as the answers and thus, in current case all the questions and answers will be translated to English. The original version of the outline of the survey and the translation in English will be available in the section of Appendix (read the page 86).
What is your opinion regarding the involvement of indigenous people into the policy making processes in practical terms?41

Participants gave diverse answers for the first question, however, the topics of the answers could be divided into three groups. The people answering the questions firstly mentioned the actions that are absent in the case of the Costa Rican government meaning that the government has not developed the needed steps in order to arrange the indigenous people’s concerns over their territory. The problem over the indigenous peoples’ land was highlighted by the people answering the questions and it was claimed that it is increasing problem in Costa Rica. Some persons explained that the non-indigenous people are violently occupying the indigenous peoples’ territories. In addition, it is claimed that the indigenous people are not priority for the government and, consequently, no dialogue has been created between them. Despite the many answers that include the information noting that the government has not done anything to achieve the proper conditions for the indigenous people then the certain responses explain that the government has tried to form the bases for providing the basic services for the indigenous people. However the actions have not been successful because the services have not been widely available for the indigenous people.

Secondly, the participants that took part in the survey stated the aspect of the laws that regulate the indigenous peoples’ living conditions as well as the possible responsibilities of the non-indigenous people to respect and act concerning the territories of the indigenous people. The answers included the knowledge that the accurate laws exist to regulate the actions regarding the indigenous people’s territories, however, it was claimed that the laws do not work in practice. In addition, it is assumed that the laws that exist are more for the media and not for the real framework, meaning that the laws are written on paper but are not used in reality. Some persons answering the questions claimed that the certain institutions that should cover the questions regarding the indigenous people and their possible problems in Costa Rica exists, however, the administrative part in Costa Rica is very complicated. This means that, though, there is desire to create particular change in certain questions it takes a very long time.

41 Explanation of the question: The intention is not to get information about what the laws say but how the laws have been practised in real life. Do you feel that Indigenous people are living separately and that their opinion is not considered when the decisions are made about their (for example) territories?
Thirdly, the answers include the information about the non-indigenous people and their thoughts or ideas towards the indigenous people. Several questionnaires reveal that the education that is provided for the non-indigenous people does not include sufficient information about the indigenous people. It is argued that not enough education is received about the indigenous people and therefore, has created the situation were the non-indigenous people are often not informed or do not care about the living conditions of the indigenous people. Certain persons have assumed that the cooperation between the indigenous and the non-indigenous people should be achieved but at the same time, it is acknowledged that meanwhile the younger generation of the indigenous people are more openly agreed to collaborate then the older generation prefers staying in the background. At the same time, it is understood regarding the questionnaires that more information and education about the indigenous people for the non-indigenous people would help to break the stereotypes that have occurred about the indigenous people.

- **How has the attitude of government as well as the attitude of non-indigenous people toward indigenous people changed during the last ten years? To what extent has it changed in terms of involvement into decision making processes and taking the indigenous peoples opinions into account?**

One of the participants that filled the form of the survey explains that all the attitudes of the non-indigenous people toward the indigenous people that live in Costa Rica, could be divided into the following groups: people who do not know about the indigenous people; People who know about the conditions of indigenous people but do not know what to do in order to change the conditions into better; people who do not care what is happening with the indigenous people. Similarly, like previously said, all the answers of the surveys could be divided. People who do not know about indigenous people were mostly saying that they do not have sufficient information, however, the question remained whether they would like to know more or they also lack interest. The participants of the survey that were informed about the indigenous people claimed that they feel ashamed while having so few indigenous people in Costa Rica the violence of their lands and not respecting the indigenous people is still present.

It is highlighted in the answers of the surveys that the indigenous people have become more and more proud of themselves and, therefore, it is possible to examine that the indigenous
people are more widely accepted in the society of Costa Rica. Many surveys that are filled by the people who seem to have the knowledge but do not know what to do with the indigenous peoples’ issues, say that the attitude of the government has not changed and has remained similarly indifferent toward the indigenous people as before. However, they notice the fact that the government has provided the certain basic services for the indigenous people but it is assumed that the support, coming from the government, should be more effective. Some argue that the support of the government for the indigenous people is insufficient due to the corruption that takes place in the public sector. In the surveys, it is possible to find the information about the opportunities that are provided for the indigenous people in the terms of attending the universities. It is explained by saying that the certain scholarships are offered for the indigenous people.

Many participants of the surveys have also provided the possible actions what to do in the current situation concerning the indigenous people. The ideas come from the people who, are included in the group of responders who have the knowledge about indigenous people but do not know exactly what to do. They provide the possible opportunities what should be done with indigenous people but at the same time, they are not sure whether it will help or not. It is mentioned that the organisational part should be framed in a better way; the motivation should be higher to help and work with the indigenous people; Respecting the laws is important; higher knowledge about the indigenous people is essential; working in one team and not separating the indigenous and non-indigenous people. It is also stated that the government should have certain and confident framework which helps to work with the indigenous people.

Previously, the third group of people that do not care what is happening with the indigenous people was also referred to. The participants included in the survey that present the previously mentioned view, assume that in all countries that are present in Latin America, the situation is similar, meaning that the indigenous people are kept in the background not in the forefront. Adding that the indigenous people are the minority and it will not change in the future at the same time, asking if it would even be a necessary change in the society. It was also obvious for them that the indigenous people are already now very much involved in the society and why the discussions about the indigenous people are even essential.

42 I will come back to the issue in the next question of the survey.
• In your opinion, to what extent are the indigenous peoples’ communities trying to get the attention of the government to their way of living (existence of education possibilities, protect and secure the cultural differences). Please, explain why you think so and if the Indigenous people actions have had certain influence?

The participants that took part in the survey answered the question in the following manner. Firstly, the possible ways how the indigenous people in Costa Rica have tried to get the attention of the government or highlight their conditions in the society as a whole were named. Answers of the survey include the information that the indigenous people in Costa Rica have tried to get the attention while highlighting the questions of human rights. It would be subjective to argue that the action was the only aspect that helped the indigenous people to achieve the possibility to have the teachers in the education offices that teach in the indigenous languages, but surely defining the human rights by the indigenous people can be one of the possibilities that lead to the named right in educational terms. The surveys argue the previous, however, in addition, the aspect of the continuous cooperation between the indigenous people and the universities was highlighted while explaining that the certain researchers and the associations of the indigenous people are trying to find the collaboration possibilities at the same time, not explaining the cooperation areas. While in the previous question there was stated the aspect that the indigenous people have felt ashamed about their identity and now the mentioned condition is in a way of change then in the current question of the survey adds the concepts for the explanation. It is argued by the participants of the survey that the indigenous people today are more proud of themselves and this aspect has led to the cooperation with the tourism sector. The indigenous people have started to introduce their culture and the tourism sector has accepted the culture of indigenous people as one of the possible perspective for future business collaboration.

Firstly, it was stated that the indigenous people have tried to get the attention of the government and the society, as a whole, secondly, the surveys bring out the reasons why ‘getting the attention’ has not been successful. It is explained that the indigenous people have not been attracted to work with the government\footnote{Not explained why named attitude has conceived.}, however, particular collaboration has been taking place regarding the health issues. It is argued that despite the situation, the indigenous people are not attracted to work with the government then even when there has been some initiative from the indigenous people, it has not received the support from the government and therefore, the initiatives by the indigenous people have not been successful. The previous has
led to the situation where the indigenous people have often decided to leave their territories and have started their lives somewhere else.

The participants of the surveys also turned attention to the aspects why the indigenous people have not been successful while trying to get the attention of the Costa Rican government and the society. Among many reasons, the absence of the clear framework or idea how to work, was named, meaning that the indigenous people should organise more explicitly what they wish to achieve. At the same time, it is mentioned that the interest of the non-indigenous people about the indigenous people, is almost absent. While examining for example the media, that was sometimes done by the participants of the surveys, conclude that media is not involving indigenous people in its elaborations. The previous is also named as the reason why the non-indigenous people do not have sufficient knowledge about the conditions of the indigenous people in Costa Rica however it is claimed that many non-indigenous people are not even interested in knowing about the indigenous people. The named attitude was reflected in the surveys as well while concluding with the assumptions that all is well with the indigenous people, no attention on them is needed and assuming that while something is unsuitable for the indigenous people then they always have the right to protest. Despite this attitude, also was present the way of thinking that the best for the indigenous people is when they can live how they think is better for them and the most accurate the rest of the society should do, is to let the indigenous people to be as they wish.

- What kind of international organisations (institutions, academic organisations, research centres or other communities) are cooperating with the local indigenous people communities? To what extent are the outcomes of the cooperation visible?

The question demonstrated that the participants of the survey do not have a wide range of knowledge in the current topic. Uncommon among the surveys was the result where the participants could name the exact international organisations with whom the collaboration with the local indigenous peoples’ communities in Costa Rica exists. Despite the mentioned aspect, the certain answers included the wide range of the knowledge. At the same time, even when the number of people did not know about the international collaboration partners for the Costa Rican indigenous communities then emerged the information that many religious organisations and also Costa Rican non-indigenous people are rather often going individually or in a particular group to help the indigenous people in diverse ways. Firstly, were named the
international organisations with whom the indigenous communities are collaborating with: World Bank, Committee on the Elimination of Racial Discrimination (The United Nations), Central American Indigenous Youth Network, World Health Organisation, Kus Kura, Forest People Program. While participants of the survey had less knowledge about the international organisations then it seems that more information is feasible to receive from them about the local partners with whom the cooperation takes place. Several times it was possible to reach the understanding that the universities in Costa Rica have particular projects in the terms of what the students are elaborating on the situation of indigenous people and try to help them while providing certain food products or go and help with the activities that are essential, in a certain moment, for the indigenous people. The universities of Costa Rica have said to have the name as “defender of indigenous rights” in Costa Rica.

The persons that participated in the survey explained that the regional indigenous peoples’ community KUS KURA is a relatively strong organisation that provides the information and the protection of the indigenous people’s rights. Several surveys also highlight the importance of the Costa Rican local indigenous community named as La Mesa Nacional Indigena de Costa Rica\textsuperscript{44}, and similarly, assume that the mentioned organisation has developed the steps forward in the case of defending and promoting the indigenous peoples’ activities and conditions in Costa Rica. La Mesa Nacional Indigena de Costa Rica has arranged the conferences and the meetings to acknowledge the non-indigenous people about the indigenous people’s conditions and their concerns in Costa Rica. It is argued that La Mesa Nacional Indigena de Costa Rica represents the demands and the opinions of the indigenous people. In addition, also the organisation Frente Nacional de Pueblos Indigenas (FRENAPI)\textsuperscript{45} has named as the organisation that one way or another tries to promote the living conditions of the indigenous people located in Costa Rica, however, it has not received as strong power in the indigenous issues as it is concerning La Mesa Nacional Indigena de Costa Rica\textsuperscript{46}.

Similarly, like it was mentioned in the case of the universities of Costa Rica that tend to have certain projects to help the indigenous people in Costa Rica in diverse manners then the religious organisations are also named that, for example, during Christmas go to the

\textsuperscript{44} As the official translation for the name in English is not available then I will not translate it and will keep the name in Spanish.

\textsuperscript{45} Similarly, like in the case of La Mesa Nacional Indigena de Costa Rica, the official translation in English is not available and therefore, the name is kept in Spanish.

\textsuperscript{46} The reason is not explained and I personally assumed it while examining the number of people explaining the importance of La Mesa Nacional Indigena de Costa Rica comparing with the FRENAPI.
indigenous communities and bring them food or other products needed. At the same time, it is also stated that the certain people go individually or in a group to bring the food or other products as well or help with the particular work. Besides the helping of the indigenous people with the products and other essential activities, it is also a common answer in the survey while explaining the collaboration between the non-indigenous and the indigenous people in the case of the tourism sector. Despite the collaboration partners, several people find that the concrete changes in the conditions of the indigenous people could be made only with the help of the government.

**Conclusion of the survey**

Some participants of the survey assume that as the older generation of the indigenous people prefer to be without connection to the rest of the society then perhaps the best what the rest of the society should do is to let the indigenous people live alone and do not intervene into the life of the indigenous people. However, it could be an argument to discuss then the present paper does not take the mentioned aspect into consideration and leaves the issue to the future scholars to deal with. Indigenous people have already shown interest to collaborate with the non-indigenous people, including for example that the indigenous people are more proud of their identity and want to demonstrate their culture and cooperate with the tourism sector. At the same time, the society is already connected meaning that the indigenous people and non-indigenous people are related, for instance while discussing about the question of territory. Consequently, this makes it difficult to exclude particular group from the whole society.

The participants of the survey argue that people in Costa Rica are divided into three groups. People who do not know about the indigenous people, who know and do not have the ideas what to do to change their living conditions and their involvement in the decision making processes and finally, the people who are not interested in talking about the indigenous people at all. The surveys reflect that the indigenous people are more proud of their culture today and would like to share it also with the rest of the society while engaging, for example, in the tourism sector. At the same time, it is mentioned in the surveys that since now the information about the indigenous people living in Costa Rica, is insufficient. It is assumed that including the knowledge about the indigenous people into the education system would be one of the

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47 Read more information from the Appendix 2.
possibilities how to share more information about the indigenous people to the rest of the society, however, at the same time, it is also examined that the media has not been actively talking about the indigenous people and the named aspect should be changed as well.

The participants of the survey also mention the local communities of the indigenous people - especially, La Mesa Nacional Indigena de Costa Rica and Frente Nacional de Pueblos Indígenas (FRENAPI). From the regional or international organisations World Bank, Committee on the Elimination of Racial Discrimination (The United Nations), Central American Indigenous Youth Network, World Health Organisation, Kus Kura, Forest People Program are mentioned. It is claimed that the named organisations collaborate with the indigenous communities in Costa Rica. The persons participating in the survey turn attention to the cooperation that the indigenous communities in Costa Rica have with the universities located in the named country. The universities are said to collaborate with the indigenous communities while having certain projects in terms of what students go and help the indigenous people with the activities that are needed at a particular moment and also deliver the basic products or the presents to the indigenous people. Similar activities are also present with the individuals or groups of people that are interested in helping the indigenous people. In addition, the religious groups or organisations have sent presents to the indigenous people during the Christmas period.

The various ways and organisations have been present concerning the help of the indigenous people. It is essential to also turn attention to the actions and decisions made by the Costa Rican government towards the indigenous people living in Costa Rica because the mentioned aspect also involved a wide part in the survey. Several answers of the survey include the information that the attitude of the Costa Rican government has been indifferent towards the indigenous people. However, are also present the opinions including the information that the government has provided the certain basic services for the particular indigenous communities but the availability of the services for the indigenous people has not been effective. At the same time, the questions of the laws that should regulate the living conditions of the indigenous people as well as their rights for example terms of indigenous territories were elaborated on. Most of the participants of the survey find that Costa Rica has structured the framework of the laws very well but at the same time, the framework does not work practical ground, meaning that in practice the laws are not functioning.
In addition, some responders of the survey gave the recommendations on how the collaboration between the government, indigenous and non-indigenous people should take place. As it was elaborated on, respecting the laws in practice and the motivation to help the indigenous people are essential. It is explained that today indigenous people in Costa Rica already have the right to have the teachers that teach in the languages of the indigenous people in their educational centres. In addition, it is argued that it is essential to have the several institutions and organisations defending and promoting the rights of the indigenous people. Despite this argumentation, it is still highlighted that the government is an institution that can create the durable change and the development concerning the indigenous peoples’ rights.

The Governmentality approach and the actions of the Costa Rican Government

The governmentality approach expects that the government gathers knowledge that in turn helps to govern the particular problem that the certain part of the population may have. In the current case the actions of the Costa Rican government in order to govern the indigenous territorial concerns are examined. This Master thesis examines that the insufficient actions adopted to secure the indigenous people territory could lead to the cultural extinction of the Costa Rican indigenous people. First, the Costa Rican government has adopted several conventions, declarations, agreements and laws that form the legal framework to govern the indigenous territorial questions. The legal framework constructs the understanding that it is necessary to respect and secure the indigenous territories. In addition, it is mentioned that the indigenous people have the right to their lands and adequate penalties are needed to be formed in order to create the essential protection for the indigenous people concerning their lands. Theoretically, the legal framework could give the guarantee for the indigenous people that their lands and the resources available on their lands are protected. At the same time, the laws, conventions and the agreements can formulate the understanding for the non-indigenous people that the indigenous territories are inalienable. The previous elaboration on the legal framework demonstrates that when adopting the legal documents it is possible for the government to already create the regulation of the behaviour of the certain part of the population.

While adopting the legal framework then could be expected that people would respect the laws. In the current context could be assumed that when the government adopts the legal framework concerning the protection of the indigenous territories then the indigenous people can be sure that nobody comes to interfere and occupy the
The governmentality approach assumes that it is essential to gather knowledge from several centres for the governing of the certain concern. The Costa Rican government has established two institutions that, theoretically, are specialised to work with the particular problems of the indigenous people in Costa Rica and, according to this, find the most efficient solutions. The CONAI and ADI are the institutions established by the Costa Rican government that also develop the plans and the aims in the case of the actions needed in order to govern the indigenous concerns. The governmentality approach assumes that the aims and the plans of the government is the program that will be implemented in order to govern the particular concerns of the certain part of the population\(^{49}\). According to this theoretical approach, it is also possible to find the relevance in the practical field. The CONAI and ADI and specific smaller units have constructed the National Program for Development for the years 2011-2014 as well as for the years 2015-2018 in cooperation with the Costa Rican government. The implementation of the program is also guided by the mentioned institutions.

The National Program for the Development includes the knowledge about the indigenous people and their concerns. The Program for the Development acknowledges that certain conflicts have taken place in Costa Rica concerning the indigenous territorial questions. In addition, the information about the Autonomy Bill is included. The evidence about the Autonomy Bill involves the knowledge about the essential aspects of the mentioned legal document but also the shortages and concerns that formulate the reasons why the document is not adopted by the government. It may seem constructive\(^{50}\) that the Costa Rican government states and elaborates on the concern over the indigenous territorial questions in Costa Rica but the examination of the named problem by the Costa Rican government has not always been existent\(^{51}\). The governmentality approach expects that even if the implementation of the program has not been effective it does not always mean that the program has not been correctly constructed. The governmentality approach assumes that in case the implementation of the program failed then it is due to the incorrect construction of the program in the first place\(^{52}\). While examining the National Program for Development for the years 2015-2018 indigenous territories. At the same time, while adopting the laws regarding the protection of the indigenous territories then in theory will be governed the behaviour of the non-indigenous people, meaning that they will not go and occupy the indigenous territories.

\(^{49}\) Read the page 15.
\(^{50}\) It will give hope, at least hypothetically, that while the problems are acknowledged then will be also worked towards finding the solutions for the problems.

\(^{51}\) Read the UPR survey, on the page 38.
\(^{52}\) Read the page 15.
then due to the novelty of the program it is complicated to make assumptions whether the implementation of the program has been efficient or not. However, the Program for Development for the years 2011-2014 is already bygone but due to unavailable information about the named program it is impossible to formulate the conclusion about the success of the implementation of the program.

The governmentality approach expects that for the government the welfare of the population is essential. According to the previous the governmentality approach expects that while governing the certain problem of the particular part of the population a situation is needed to be achieved in which the equilibrium what the people and the governor wants\textsuperscript{53} is established. Despite the fact that the governmentality approach assumes that the opinions of the particular part of the population are taken into consideration by the government but it does not mean that such kind of manner of action would always be principal. In Costa Rica the indigenous organisations started the cooperation in transnational terms with the foreign indigenous organisations as well as with the United Nations. The collaboration occurred because the indigenous people felt that the Costa Rican government does not include them into the decision making and the government does not consider the opinions of the indigenous people as essential. As the elaboration demonstrated\textsuperscript{54} the collaboration helped to make the Costa Rican government accountable for the actions and decisions adopted concerning the indigenous people. The survey that included the United Nations Periodic Review Reports shows that the Costa Rican government has started to acknowledge the territorial concerns of the indigenous people. In addition, the conference was organised where the indigenous people could take part and were allowed to express their thoughts and opinions.

The Costa Rican government started to acknowledge the concern that the indigenous people have regarding their territorial questions as well as the conference was held where the indigenous people were invited to explain their needs and problems. The previous certainly demonstrates that the Costa Rican government has made particular progress concerning the indigenous people territorial questions. However the Costa Rican government has acknowledged the problems regarding the territorial questions of the indigenous people then the survey\textsuperscript{55} demonstrates that the shortages still are present in the case of the collaboration between the indigenous people living in Costa Rica and the Costa Rican government. The

\begin{footnotes}
\item[53]Read the page 16.
\item[54]Read the page 39.
\item[55]Read the page 43.
\end{footnotes}
participants of the survey explain that the Costa Rican government is not engaged in the indigenous land concerns and the occupation of their terrain is still occurring. While the governmentality approach assumes that the welfare of the population is essential for the government and it is important to include the information what the particular part of the population wants then the situation in Costa Rica seem relatively different.

The participants of the survey explain that despite the fact that there are certain activities the Costa Rican government has arranged in order to improve the living conditions of the indigenous people then the collaboration between the indigenous people and the government is still marginal. In addition, it is mentioned that little information is available about the indigenous people. The participants of the survey acknowledge that the indigenous people have started the collaboration with the tourism sector but at the same time, assume that the proper changes in the case of securing the indigenous territory could be made if cooperation with the Costa Rican government was more efficient. As the adoption of the legal framework has not been effective\(^\text{56}\) then, in turn, it could be assumed that the government has not been able to govern the behaviour of the indigenous people as well as the non-indigenous people in an efficient way.

**Conclusion**

The present chapter gathered the empirical knowledge in order to use it in the elaboration on the actions that the government has accomplished to secure the presence of the indigenous territories in Costa Rica. The governmentality approach embraced the empirical knowledge in order to discuss more precisely about the actions that the Costa Rican government has accomplished concerning the indigenous lands in Costa Rica. In addition, the governmentality approach also helped to turn attention to the aspects where the actions of the Costa Rican government have been insufficient. The empirical part included the examination of the laws that are present in Costa Rica concerning the indigenous territories. Furthermore, the two surveys were conducted in order to gather the knowledge on whether and how the laws regulating the different questions regarding the indigenous territories are functioning in practice. According to this, the governmentality approach gave the possibility to analyse the

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\(^{56}\) Despite the laws that regulate the protection of the indigenous territories then the occupation of the named lands is taken place.
shortages in the government’s actions in case of securing the indigenous areas as well as elaborate on the potential improvements.

Despite the fact that in Costa Rica the legal framework exists that is adopted to secure the indigenous territories, the surveys prove that the legal framework do not function in practice. The Costa Rican government did not acknowledge the indigenous concerns for their territory during the year 2009. The report conducted during 2014 shows that the attitude of the Costa Rican government has changed and certain points for concern for the indigenous lands are highlighted. The present chapter elaborates on the reason for the change in the attitude of the government in terms of the collaboration that the indigenous people in Costa Rica started with the regional indigenous communities as well as with the United Nations in order to highlight the problems they have regarding the occupation of their lands. The survey conducted based on the United Nations Reports demonstrate that the Costa Rican government has started to acknowledge the points of the concern regarding the occupation of the indigenous people but it does not mean that the legal framework is now functioning in practice.

The community of the indigenous people living in Costa Rica had the possibility to express their thoughts and ideas in the conference. The participation in the particular conference demonstrates that the indigenous people have had the opportunity to make their ideas heard by the Costa Rican government but it is arguable whether the mentioned possibility has been constructive. The second survey included the 20 participants that are living Costa Rica. The significance of the survey is that the participants of the survey present different sectors and age groups. The previous makes the elaboration on the responses more comprehensive. The answers of the survey confirm that the particular collaboration is present between the indigenous people and the Costa Rican government but the cooperation is very marginal. The participants of the survey highlight that the information about the indigenous people is not widely available for the non-indigenous people and, therefore, it formulates the situation in which it is relatively difficult to take the opinions of the indigenous people into consideration.

The gathered information during the surveys and about the legal framework that is present in Costa Rica, gives the possibility to juxtapose the governmentality approach with the practical actions adopted by the Costa Rican government concerning the territorial problems of the indigenous people. The governmentality approach helps to form the understanding what the Costa Rican government has done in order to govern the territorial concern of the indigenous people. At the same time, the elaboration on the governmentality approach creates the
possibility to demonstrate the shortages that are present in the actions of the Costa Rican government. The Costa Rican government has formed two institutions that should gather knowledge about the indigenous people and, in turn, help to govern their problems. In addition, the Costa Rican government in cooperation with the formed institutions, CONAI and ADI, as well as with some certain other units have also constructed the Development plans for the years 2011-2014 and for 2015-2018. Due to the unavailable information the success of the mentioned plans is complicated to assess.

As was examined in the theoretical framework, the governmentality approach could be elaborated on as the unilateral method, examining the possibility that for the government the welfare of the population is essential and the government considers the ideas and opinions of the civil society as important. However, the surveys demonstrate that the Costa Rican government has started to acknowledge the concern of the occupation of the indigenous territory in Costa Rica by the non-indigenous people then, at the same time, the survey demonstrates that the collaboration between the indigenous people and the government has not been effective. According to this, the actual situation in Costa Rica is different than the governmentality approach expects concerning the welfare of the population and taking the opinions of the population into consideration. The following chapter focuses on the aspect how to guarantee the equilibrium between the desires of the government and indigenous people as well as on the creation of the centre of knowledge that would be useful for the indigenous people and for the Costa Rican government.

57 Read the page 16.
ANALYSIS: III Chapter

Formation of the indigenous political movement in Costa Rica

Introduction

The first chapter of the current Master thesis concluded that the indigenous culture and their territory are related. It was examined in the first chapter that in order to secure the indigenous culture it is essential to ensure that the indigenous people have their territories and that the non-indigenous people are not occupying the indigenous lands. The second chapter elaborated on the actions that the Costa Rican government has adopted in order to secure the indigenous territories. The second chapter concluded with the understanding that the actions of the government have not been efficient and the laws that the government has adopted to secure the territories of the indigenous people are present in theory but are not functioning in practice. The present chapter is essential because it elaborates on one of the possibilities that would help to involve the indigenous people in the political landscape in Costa Rica. The current chapter includes the elaboration on the potential formation of the indigenous political movement in Costa Rica and argues that the mentioned formation would be essential development in order to ensure that the rights of the indigenous people have been taken into consideration by the government.

3. To what extent could the formation of the indigenous political movement help the indigenous people to secure that the rights of the indigenous people have been taken into consideration by the Costa Rican government?

The governmentality approach, in the present chapter, enables to emphasise the importance of the collaboration between the civil society and the government. According to this, it is argued about the formation of the centre of knowledge that would help to achieve the equilibrium between the desires of the Costa Rican government and the indigenous people. The examination of the governmentality approach in case of the creation of the indigenous political movement will help to understand how the formation of the indigenous political movement would help to govern the potential indigenous concerns in a more efficient way by the government. In addition, the aspects of how the development of the political movement would be beneficial for the indigenous people that are living in Costa Rica could be understood. In order to analyse the possibility to strengthen the collaboration between the
government and the indigenous people in Costa Rica then the political landscape as well as the indigenous protests and the indigenous organisations active in Costa Rica will be examined. The example about the formation of the indigenous political movement in Ecuador gives the possibility to make assumptions and comparison between Costa Rica and Ecuador and, finally, argue about the potential development of the indigenous political movement in Costa Rica as well. The examination about the political movement in Ecuador is essential as it gives the opportunity to highlight the potential activities that the political movement of the indigenous people can achieve in order to secure that the opinions of the indigenous people would be involved in the political discussions that determine the decisions important for the indigenous people.

The examination about the political movement in Ecuador is essential as it gives the opportunity to highlight the potential activities that the political movement of the indigenous people can achieve in order to secure that the opinions of the indigenous people would be involved in the political discussions that determine the decisions important for the indigenous people.

**The Governmentality Approach and the formation of the Indigenous Political Movement**

The governmentality approach assumes that the particular government includes the opinions of the civil society in the governing processes. The named approach expects that in case of governing a specific concern of the particular group of the civil society and while finding the equilibrium what the government expects and what the certain group from the civil society desires then the solutions for the problems will be more efficient. According to this, the governmentality approach gives the understanding for the requirement of cooperation between the government and the civil society in order to guarantee effective solutions for the concerns of the civil society. Additionally, it also forms the possibility to elaborate on the potential activities that could be adopted or achieved in order to ensure that the opinions of the civil society will be involved in the political decision making.

The governmentality approach expects that the diverse centres of knowledge are needed to include in order to ensure that the governing of the certain concern of the particular group of the civil society by the government would be effective. In the current chapter the possibility to form the political movement of the indigenous people is elaborated on. The previous could also be taken as one of the centres of knowledge that helps to receive more information about the indigenous problems and, thus, helps the government to govern the particular concern of the indigenous people. According to this, the governmentality approach gives the chance to elaborate on the aspect that would help to create the situation where the government is able to receive more knowledge in order to govern effectively. While the political movement of the
indigenous people will be developed as the centre of knowledge then on the one hand, the government can receive more information about the indigenous people and their concerns but on the other hand, the formation of the political movement of the indigenous people in Costa Rica would give the possibility for the indigenous people as well to be more active and highlight their opinions.

Political Landscape in Costa Rica

Costa Rica has had many corruption cases among the political elites. Especially, the scandals revealed during the year 2004. The scandals impacted the party system, meaning that while before the corruption scandals Costa Rica had the two-party system then after the scandals the named system collapsed (Bertelsmann Stiftung, BTI 2014, 4). During the year 2006 patterns started to become evident which demonstrated that the new parties have emerged and the old ones that had previously dominated were losing the hegemony (Ibid. 2014, 12). Freedom House (2014) claims that the main political parties in Costa Rica are “National Liberation Party (PLN), the Citizens’ Action Party (PAC), the Libertarian Movement Party (PML), and the Social Christian Unity Party (PUSC)” (Freedom House 2014). The elections held during the year 2014 demonstrated once more that the two-party system has collapsed because altogether the nine parties participated in the elections as well as took part in the coalition negotiations (Freedom House 2015).

During the year 2010 the first female won the Presidential elections in Costa Rica. Laura Chinchilla was inaugurated into the President position while receiving almost 47 per cent from the total amount of the votes. L. Chinchilla has been also accused of corruption as her predecessors58. As the scandals took place due to the several corruption cases then the cabinet ministers were also forced to resign. During the 24 months 15 cabinet ministers were resigned and the previous created the lack of confidence towards the public administration by the citizens. As citizens of Costa Rica had lack of confidence and confused attitudes towards the democracy because of the frequent scandals of corruption then it is relevant that the next President that was chosen was a man, whose campaign included the plan how to tackle the corruption during his potential office time (Freedom House 2015).

58 Exception has been Oscar Arias, who was working as Costa Rican President during the years 2006-2010 (Freedom House 2014).
Costa Rica renewed the electoral law before the elections that took place during the year 2010. The reforms included reformations in terms of the regulations on political party as well as the campaign financing. In addition, the electoral law renewed the certain aspects concerning the participation of women in political parties (Freedom House 2014). During the year 2010 the reforms were made for the elections then the reformations continued during the year 2014. First, the regulations for the elections changed regarding the Costa Ricans that are residing abroad. The previous means that the Costa Ricans that are residing in foreign country meanwhile the election takes place still have the chance to vote. Second, the reform was also made regarding the party lists meaning that now is required that 50 per cent of the people that are participating in the elections from the particular party needs to be women (Freedom House 2015). The constitutional reform took place during 2014 that was passed by the legislature. The reform identified and defined Costa Rica as “multi-ethnic and plurinational”. At the same time, the Freedom House report for the year 2015 expresses that the indigenous rights have not been the priority for the government in Costa Rica (Freedom House 2015).

Costa Rica has national ministries that are centralised but also the institutions that are specialised depending on the function. In addition, the municipal governments that function in a decentralised manner are present (Bertelsmann Stiftung, BTI 2014, 6). Costa Rica has not established particular constraints in terms of the elections and the BTI 2014 examines the elections in Costa Rica as free and fair (Ibid. 2014, 7). The Costa Rican constitution as well as labour code have ensured that the association and assembly rights have been guaranteed in Costa Rica. The previous could also be one of the reasons why several groups from the different sectors organise very often collective actions, for example protests59. The different groups from the national, regional and local level frequently try to influence the government as well as the public opinion (Bertelsmann Stiftung, BTI 2014, 7-8).

In Costa Rica several interest groups are present. The interest groups include the social movements, community organisations as well as unions and business and professional associations. The social movements have collaborated many times in order to protest against the Costa Rican government. The recent protests have included more than 18 groups. The protests are usually held in order to demonstrate the disagreement towards the particular actions that the Costa Rican government has adopted. The government has been respectful during the actions that demonstrate the disagreement throughout the majority of the times but

59 During the year 2011 took place 632 protests (Bertelsmann Stiftung, BTI 2014, 8).
have also been cases where police repression has been reported (Bertelsmann Stiftung, BTI 2014, 13).

The various scandals of the corruption that have been revealed from the public sector have decreased the confidence of the rest of the society towards the public administration in Costa Rica. Despite the scandals of the corruption, the different aspects concerning for example the administration of the elections is constantly pursued to be developed. Reformations have been made in terms of the participation as the voter as well as regarding the persons who will be elected. In addition, the reforms have also been made concerning the identification of Costa Rica while emphasising that Costa Rica is a multi-ethnic as well as a plurinational state. The continuous reformations in the political field demonstrate that Costa Rica tries to develop and make the election processes more explicit. At the same time, while it is possible to evaluate the reformations that the government has adopted the civil society has been active as well. The collective actions including the several associations and protests show that the civil society is willing to express their thoughts and wishes to announce the problems they have and, in turn, hopes that the government is willing to make the particular changes. Even though, several organisations and associations of civil society are present in Costa Rica, the present Master thesis turns attention to the indigenous people. According to this, the next section of the present chapter elaborates on the indigenous protests and gives the understanding about some of the indigenous organisations that are active in Costa Rica.

**Indigenous people`s protests and indigenous organisations in Costa Rica**

The diverse protests are frequent in Costa Rica. The indigenous people have also gathered and arranged the protests. The clear examples are for instance the one that took place on the 13th August during the year 2012, and another that was arranged on the 15th October 2015. The first protest is the demonstration that has taken place annually for already more than 10 years. It is held on the International Day of the World’s Indigenous peoples. The demonstration is organised before the National Assembly and is arranged in order to remind the government that they still have not adopted the Indigenous Autonomy Law. The protest of the indigenous people is coordinated in order to formulate the understanding for the government that the law is essential for the indigenous people and now the government has published the

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60 Information about the law, page 42.
promises but the exact actions in order to adopt the law are incomplete (Lopez 2012). The second mentioned protest was organised because the indigenous people living in Costa Rica found that the Costa Rican government has not considered listening to the ideas and opinions of the indigenous people important enough and the government has not consulted the potential actions concerning the reduction of the emissions on the particular territory with the indigenous people. It is announced that the indigenous people agree with the certain aspects the government plans to organise but at the same time the indigenous people feel that the government does not consider the customs and the way of living that the indigenous people practice as essential (Gallegos 2015).

The named examples of the protests held by the indigenous people in Costa Rica demonstrate that the indigenous people in Costa Rica are active in order to fight for their opinions and beliefs. As it was examined in the previous section of the present chapter, the diverse organisations and associations of the civil society are active in Costa Rica. While examining the participants of the protests, conferences, or projects including the topics essential for the indigenous people, it is possible to name the indigenous organisations or associations that are active in Costa Rica. During the year 2011 several organisations of the indigenous people cooperated in order to send the report to the United Nations to explain the situation of the indigenous people in Costa Rica. Kus Kura and Térraba indigenous peoples’ organisations were one of the participants that were involved in writing the report and sending it to the United Nations (Forest Peoples Programme 2011). Kus Kura is one of the indigenous associations that is present in Costa Rica and was established during the year 2002. The aim of the Kus Kura has been the development and work with the indigenous children and youth. The mentioned association of the indigenous people has had several projects to develop for instance the educational availabilities for the indigenous children (Brenes 2010). Brenes (2010) assumes that the projects of the Kus Kura have been successful because they have organised the actions in a horizontal manner instead of the vertical that is present in governmental arrangements 61. In addition, Kus Kura has arranged indigenous meetings in order to gather the indigenous groups to provide the knowledge about the rights that the indigenous people have in Costa Rica (Ibid 2010).

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61 Brenes (2010) claims that working in a horizontal manner has helped to ensure more effectively the development of indigenous youth in Costa Rica because working in such method has helped to reach the priorities in more accurate way (Brenes 2010).
Together with the Kus Kura, the leaders of the Maleku and Térraba indigenous people living in Costa Rica participated in the conference that took place during the year 2013. The conference was held in order to give the possibility for the indigenous groups to discuss with the Costa Rican government representatives the concerns they have regarding the occupation of the indigenous territories (Florese 2013). In addition to the previous, the leaders of the Maleku, Térraba as well as Salitre indigenous groups together with Frente Nacional de Pueblos Indigenas (FRENAPI) organised one press conference in order to release the information that the Costa Rican government has not adopted the particular measures proposed by the Inter-American Commission on Human Rights in order to secure the indigenous people and their territories (Mora 2015). FRENAPI also was the indigenous organisation that sent out the complaints for the Costa Rican government while announcing that the non-indigenous people are aggressive and threat to the indigenous people. However, the complaints were sent to the government, FRENAPI claims that the Costa Rican government has not tried to find a solution to the problem (CRHoy 2012).

During the survey\(^62\) the participants named two indigenous organisations that are active in Costa Rica and represent the demands and opinions of the indigenous people. One of the organisations that was mentioned by the participants of the survey was previously elaborated FRENAPI but La Mesa Nacional Indigena also was highly named. La Mesa Nacional Indigena is the indigenous association in Costa Rica that embraces the various indigenous groups as well as the organisations in order to promote the questions concerning the indigenous autonomy in Costa Rica. La Mesa Nacional Indigena cooperates with the different organisations in the regional level, for example with the Consejo Indígena de Centro América\(^63\). La Mesa Nacional Indigena has collaborated with ADI\(^64\) in Costa Rica that is the indigenous association that is established by the Costa Rican government. However, La Mesa Nacional Indigena has cooperated with the mentioned government association concerning regarding the indigenous people then the La Mesa Nacional Indigena has announced that “it does not even pretend to be” the representative of the indigenous people in the discussions with the Costa Rican government (La Mesa Nacional Indigena 2011, 7). The elaboration on the protests that the indigenous people have organised as well as the examination on the several activities concerning the indigenous organisations demonstrate that the indigenous people are active in Costa Rica and try to fight for their rights and highlight their opinions. In

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62 Read about the survey, page 49.
63 Unofficial translation: Indigenous Council of Central America
64 Read about ADI, page 41.
order to have more possibilities to be involved in the discussions essential for the indigenous people in Ecuador, the indigenous organisations formed the political movement. In the following terms, the activities concerning the creation of the indigenous political movement in Ecuador will be elaborated on and according to this, also the possibility to form the indigenous political movement in Costa Rica will be examined.

Ecuador is named as one of the most unstable countries in the Americas. Becker (2011) highlights that the instability in Ecuador could be explained in political terms. Political changes in the power has led to the situation where during the twentieth century only three periods exist while the President of Ecuador was able to complete the determined term in office (Becker 2011, 26). Lucero (2008) adds that the party system in Ecuador has not been successful while explaining that the parties in Ecuador have been unable to present the interest of the people of the civil society. This, in turn, has led to the situation where mass protests are frequent in Ecuador (Lucero 2008, 8). About 3 million indigenous people live in Ecuador which form 29% of the rest of the population (Cleary; Steigenga 2004, 5). Among the several indigenous groups the indigenous have varied habits and attitudes towards their lands and activities. Langer; Muñoz (2003) examined the variation between the Amazonian indigenous people and the indigenous living in Ecuadorian highlands in order to explain the differences in terms of the way of living among the indigenous people in Ecuador (Langer; Muñoz 2003, 15). Despite the different aspects which are possible to identify among the indigenous groups, on the whole the indigenous people seem to be actively engaged with the rest of the society in Ecuador.\(^{65}\) However, it would be arguable whether the indigenous people are positively accepted among the non-indigenous people in Ecuador but the indigenous people have been rather active in order to express their thoughts or interests\(^{66}\).

The indigenous people are often featured on the Ecuadorian postage stamps as well as on the travel posters (Lauderbaugh 2011, 128). At the same time, the indigenous movements in Ecuador have revealed the publications as well as the public statements. Several publications and statements indicate the activities and the aspirations of the indigenous people living in Ecuador (Cott; Scher 2002, 170). However, the indigenous people are more visible for the rest of the society then the attitudes and opinions towards the indigenous people by the indigenous people are controversial. Namely, indigenous people are called ignorant brutes by the non-indigenous people and at the same time, it is highlighted that the indigenous people are not

\(^{65}\) While indigenous people are featured on the stamps and are revealing publications. Read the page 65.

\(^{66}\) Revealing the publications (Read the page 65) and formation of political movement (Read the page 66).
able to participate in the National affairs. In addition to the previous, the non-indigenous people assume that the indigenous people living in Ecuador could also be the reason for the impediment of progress. The frequent suppression of the indigenous people in Ecuador by the non-indigenous people caused the activism of the indigenous people that, finally, led to the uprisings arranged by the natives (Lauderbaugh 2011, 128).

Despite the number of the indigenous people and the possible differences that could be mentioned while examining the indigenous groups living in Ecuador, unity is still possible to constitute between them (Langer; Muñoz 2003, 15). Unity could be formed because of the diverse reasons, however, during the year 2000 the indigenous people joined and also cooperated with the military members in order to overtake the legislative authority in Ecuador. The reason for the collaboration between the indigenous people and the military members was also the desire to demand the President to resign from his position. As the President resigned after the demand then it could be said that the cooperation was successful. Langer; Muñoz (2003) elaborate on whether the resigning of the President was ultimately a success. He explains that despite of the resigning of the President the next elected President continued the previously adopted policies (Langer; Muñoz 2003, 66). Despite the uncertainty in terms of the outcome of the cooperation between the indigenous people and the members of the military, the initiative of the named action demonstrates the power that the indigenous groups have in Ecuador.

During the late twentieth century Ecuador had two regional indigenous confederations. One was located in Sierra and called ECUARUNARI, another named as CONFENIAE, situated in the Orient. During the 1980s the named confederations started cooperation and established unified indigenous organisation, called CONAIE (Mijeski; Beck 2011, 114). The Confederation of Indigenous Nationalities of Ecuador (CONAIE) has been named the most powerful Indigenous organisation in Ecuador but also in all of Latin America (Mijeski; Beck 2011, 36). CONAIE has highlighted the identity and cultural questions that have risen in case of the indigenous people living in Ecuador. Their concern involved, for example, the bilingual education, protection of archaeological sites... (Ibid.2011, 37).

During the 1996 CONAIE joined with the Coordinator of Social Movements (CMS) and together they formed the Pachakutik Plurinational Unity Movement (called shortly as

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67 Lauderbaugh (2011) does not specify the exact form of the progress (Lauderbaugh 2011, 128).  
68 The dissatisfaction towards the President was emerged due to the decisions the President adopted because of the economic crises (Langer; Muñoz 2003, 67).
Pachakutik) (Mijeski; Beck 2011, 39). The formation of the Pachakutik political movement gave the possibility for the CONAIE to have the potentiality to act in a political field (Unidad Coordinadora Pueblos Indígenas en América Latina y el Caribe 2011, 7). As a change took place in electoral law in 1994 then during the elections that were held in 1996, the opportunity for the Pachakutic candidates emerged to take part in the elections. The changes involved the loosening of the restrictions and allowed the possibility for the independent candidates to compete and candidates supported by the political movements to run the office (Mijeski; Beck 2011, 39). The candidates have been included in the work of the government and a candidate of the Pachakutik has also applied for the President position during the year 2006 (Unidad Coordinadora Pueblos Indígenas en América Latina y el Caribe 2011, 8). During the year 1998 the state institution in Ecuador was established (El Universo 2003). The creation of the State Planning Agency (CODENPE) took place in order to guarantee actions that would help to find solutions for the Indigenous concerns. The named institution recognised the importance of CONAIE and emphasised the significance of the presence of Indigenous participants in the agency working processes (Lucero 2008, 12).

Pachakutik was seen as the political party that did not fight only for the indigenous people that are living in Ecuador but involved the black, mestizos and whites as well (Mijeski; Beck 2011, 40). The actions of the Pachakutik were labelled as common struggle to “replace the current inequitable social, economic and cultural order” (Mijeski; Beck 2011, 40). Lucero (2008) claims that the mentioned political movement has ties with the CONAIE and emphasises the multi-ethnic character concerning the Pachakutik while explaining the presence of Indian and non-Indian candidates (Lucero 2008, 12). As examined, the formation of the Pachakutik political movement has widened the possibilities for the indigenous people to be more engaged with the political field in Ecuador. Despite the fact that the indigenous candidates have had the possibility to participate in the government work and take part in the selection of the Ecuadorian President, it is essential to also mention what the Pachakutik has done in order to engage more indigenous people in the political processes.

In Ecuador many indigenous people live in the places that are hardly accessible rural areas. As the voting centers have been far as well as due to the low extent of the ability to read, the indigenous people have not participated in elections and therefore have not had the chance to express their opinions. The obstacle has also been the aspect that many indigenous people speak their own language and their understanding in Spanish can be rather low. To avoid the exclusion of the indigenous people from the election processes then Pachakutik firstly
organised the delivery of identity cards to the indigenous people, secondly translated the electoral materials into the languages that were understandable for indigenous people and, finally, established the election centres close to the places where the indigenous people live (Madrid 2012, 169). In addition, the creation and function of the Pachakutik movement created the system that ensured work possibilities for the indigenous people in case of the positions like mayors, national legislators as well as for the government ministers. Before the existence of the Pachakutik movement the indigenous people were not involved in the named positions. As the discrimination and the questions of inequality were the concepts essential for the Pachakutik then the creation of the named political movement also formed the opportunity to highlight the named concerns in the policy agenda in Ecuador (Ibid. 2012, 107).

**Hypothetical Case: The formation of the Political Movement in Costa Rica**

As elaborated, the several indigenous organisations are present in Costa Rica that are struggling in order to defend the rights of the indigenous people. Although the Costa Rican government has created two state institutions (CONAI; ADI)\(^69\) that should help to find the solutions for the indigenous problems then the conclusion of the survey\(^70\) reveals that the Costa Rican government still does not involve the indigenous opinions in the government decision making processes. In the case the state institutions are formed in order to deal with the indigenous problems and when the solutions are not apparent then the efficiency of the state institutions could be begun to be questioned. In the following terms the comparison between Costa Rica and Ecuador will be made concerning the situation of the indigenous people in both countries and finally, the potentiality to create the indigenous political movement in Costa Rica as it was formed in Ecuador will be elaborated on.

The indigenous people in Ecuador are featured on post stamps and they have revealed some publications\(^71\). It demonstrates that the indigenous people have agreed to be more visible among the rest of the society. In Costa Rica the same aspect could be highlighted. The survey that was arranged among the people living in Costa Rica concludes that the indigenous people`s cooperation with the tourism sector has increased and the indigenous people are

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\(^69\) Read on the page 41.

\(^70\) Read about the survey on the page 50.

\(^71\) Read the page 65.
more willing to demonstrate their culture\textsuperscript{72}. Despite the interest of the indigenous people to be more visible among the rest of the society the attitude of the non-indigenous people towards the indigenous people has been rather negative or indifferent in both countries. As the conclusion of the survey demonstrates, the non-indigenous people do not know much about the indigenous people and their interest is marginal as well. In Ecuador the non-indigenous people have announced that the indigenous people are the reason for impediment in case of development in Ecuador. According to this, it could even be said that in both countries the indigenous people have tried to be more visible among the rest of the society, however, the attitudes and opinions of the rest of the society towards the indigenous people have been neutral or rather discouraging.

The considerable difference between the two countries is the percentage of the indigenous people from the rest of the societies. As examined in the first chapter of the analysis, the indigenous people in Costa Rica formulate 2.4\% of the rest of the population. In Ecuador the percentage is 29\%\textsuperscript{73}. Despite the small number of indigenous people present in Costa Rica the indigenous people have demonstrated the power to make the certain changes. While examining that in Ecuador the indigenous people have collaborated with the military in order to make the change in the political elites\textsuperscript{74} then in Costa Rica the transnational cooperation between the regional partners and the United Nations has helped to change the attitude and actions of the Costa Rican government towards the indigenous people living in Costa Rica\textsuperscript{75}. In addition, the indigenous people have sent out complaints to publish their discontent. As the Costa Rican government has agreed to participate in the conference\textsuperscript{76} together with the indigenous people in order discuss the aspects that have caused the dissatisfaction, it actually proves the strength and willingness of the Costa Rican indigenous people to secure their rights and express their opinions.

In Ecuador and in Costa Rica instability in the political field is present. While in Costa Rica the corruption cases have decreased the trust of the civil society towards the government then in Ecuador the frequent changes of the President demonstrate confusion and disorder in the public sector as well. In both countries the unsuccessful decisions of the political parties have created the situation in which the indigenous people have started to organise protests in order

\textsuperscript{72} Read the page 47.
\textsuperscript{73} Read the page 65.
\textsuperscript{74} Read the page 66.
\textsuperscript{75} Read the page 40.
\textsuperscript{76} Read the page 39.
to present their opinions and defend their rights. According to this, it could be claimed that in named countries the indigenous people have gathered in order to show their interest to make the change in the current political decisions and actions. The wish to secure their rights and express the opinions has led to the situation where the indigenous people in Ecuador have created the indigenous political movement. The political movement has helped the indigenous people in diverse ways. For example, the indigenous people had the opportunity to be involved in the employment positions that was not possible before the creation of the indigenous political movement and the attention of the political elites was more turned to the discrimination and the inequality questions. In addition, the political movement of the indigenous people also made the involvement of the indigenous people while creating feasibilities concerning the voting system possible.

As the survey arranged among the people living in Costa Rica demonstrated then the laws that are present in Costa Rica in order to protect the indigenous territorial rights are not functioning in practice. In addition, the protest that the indigenous people have organised in Costa Rica show that the government has not involved the indigenous people in the decision making processes as much as the indigenous people have wanted to. According to this, the possibility to create the indigenous political movement in Costa Rica could be argued. The mentioned formation would form the opportunities for the indigenous people to express their opinions and be more informed about the decisions that are being made in political elites. At the same time, the formation of the indigenous political movement would also be the possibility for the Costa Rican government. Namely, as the creation of the political movement could give the potential for the Costa Rican government to receive more precise information about the indigenous concerns. In Ecuador, for example, the State planning agency was formed with contribution of the indigenous political movement. The named agency was created in order to be able to be informed about the concerns of the indigenous people and their opinions. The previous example demonstrates that the indigenous political movement in Ecuador has given the possibilities for the indigenous people of Ecuador to be more informed about the discussions in the political elites as well as inform them about the indigenous peoples’ problems and thoughts.

In Costa Rica the assembly and the association rights are guaranteed. It could be proved while examining the presence of the diverse interest groups in Costa Rica and the protests they have

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77 Read the page 67.
78 Read the page 44.
arranged. In addition, the reformations made in Costa Rica, for example, concerning the electoral processes could refer to the aspect that Costa Rica is a country that allows change to happen and is willing to develop. Including the potential to assemble and associate as well as the general willingness and welcoming attitude towards the reformations then would be possible to make assumptions about the opportunity to form the indigenous political movement in Costa Rica. As examined before, the possibility that the government of Costa Rica as well as the indigenous people of Costa Rica will benefit from the named formation is feasible. Despite the benefit in case of creation of the political movement in Costa Rica, it would be questionable what organisations would be willing to create the named political institution.

In Ecuador the certain indigenous organisations unified and created the indigenous political movement but while elaborating on the same possibility in Costa Rica then the particular questions arise. First, what organisations should be unified for the formation of the political movement? The participants of the survey highlight the importance of the La Mesa Nacional Indigena and FRENAPI in case of defending the opinions of the indigenous people. In addition, as examined, KUS KURA has been the indigenous association that has been involved in sending the letter for the United Nations as well as the participant in the conference in order to defend the right of the indigenous people. According to this, it could be argued that Kus Kura has the wish to have the initiative to secure and develop the concepts concerning the indigenous people and, thus, could be assumed as one of the candidates for the indigenous political movement. Despite the ability or potential capacity to form the indigenous political movement, the willingness to create it would be arguable. La Mesa Nacional Indigena is the indigenous organisation that cooperates regionally with other indigenous organisations and collaborates with the state institution that is formed in order to defend and secure the indigenous rights. As it was mentioned previously, La Mesa Nacional Indigena is not even pretending to be the representative of the indigenous people. In the case La Mesa Nacional Indigena has not wanted to be considered as the representative of the indigenous people and has preferred since now to collaborate with the state institution then it is questionable whether the named indigenous organisation would have willingness to participate in the political field as the indigenous political movement.

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79 Read the page 61.
80 Read the page 49.
In the case the particular indigenous organisations or associations are still willing to create the political movement then it would be essential to form the framework in which the political work would take place. The previous means that, for instance, in Ecuador the political movement emphasised the questions of equality and discrimination, thus, the target group as well as the problems they covered was related more than only with the indigenous people. La Mesa Nacional Indigena, FRENAPI, and Kus Kura have been engaged with the questions of the indigenous territory, indigenous children and youth as well as their education and the possibility to achieve indigenous autonomy. It would be hypothetical to argue whether the mentioned topics would develop the fundamental bases in order to form the indigenous political movement in Costa Rica or not.

In Costa Rica are present the particular indigenous organisations that at least in theory would have the capacity to establish the indigenous political movement. Despite the potential capacity, they have demonstrated while organising several activities in order to defend or promote the indigenous rights, the creation of the indigenous political movement in Costa Rica would be questionable. First, due to the lack of knowledge whether the indigenous organisations would like to create such kind of political arrangement or not. In addition, the topics that would be covered in case the indigenous political movement was to be created are debateable. However, many questions have incomprehensive answers at the moment, is evident that the indigenous people as well as the government in Ecuador benefited from the creation of the indigenous political movement. The hypothetical result for the creation of the indigenous political movement for the indigenous people or for the government in Costa Rica is uncertain but the formation of the movement is not impossible.

81 Read the page 67.
Conclusion

This chapter has examined to what extent the formation of the indigenous political movement would help the indigenous people to secure that the rights of the indigenous people have been taken into consideration by the Costa Rican government. The governmentality approach was used in order to receive the explicit understanding about the beneficial aspects that the development of the indigenous political movement could create for the indigenous people as well as for the Costa Rican government. The named approach highlights the importance of the equilibrium between the desires of the government and the civil society in order to achieve the efficient solution for the concern of the civil society. In order to guarantee the existence of the mentioned equilibrium then is essential that the particular collaboration takes place between the civil society and the government. According to this, the governmentality approach emphasises the importance of existence of the centre of knowledge that enables to gather the information about certain concern of the civil society. In the present chapter was argued that the formation of the indigenous political movement as the centre of knowledge could guarantee that the rights of the indigenous people have been taken into consideration by the Costa Rican government.

In the current chapter the examination included the example of developing the indigenous political movement in Ecuador that would enable to understand the beneficial aspects that could emerge while the indigenous people in Costa Rica also form the indigenous political movement. The elaboration on the indigenous groups and their activities taken place in Costa Rica demonstrate that the indigenous people are active in Costa Rica and try to defend their rights and want to express their opinions. As in Ecuador the indigenous people have formed the indigenous political movement that has been able to secure the involvement of the indigenous people in the political processes, the formation of the indigenous political movement could also be efficient possibility for the indigenous people that are living in Costa Rica. The development of the political movement of the indigenous people in Ecuador gave the possibility for the indigenous people to express their opinions and concern through the political movement or through the State Planning agency that was created in the contribution of the Pachakutik indigenous movement. In addition, the formation of the indigenous political movement gave the opportunity for the indigenous people to be involved in the employment positions that was impossible before the creation of the indigenous political movement in
Ecuador. In contribution with the Pachakutik indigenous movement the policy agenda in Ecuador was changed and more attention was turned to the discrimination and inequality issues.

The formation of the political movement of the indigenous people helped the indigenous people living in Ecuador to be more involved in the political landscape and express their opinions. The previous, in turn, gave the possibility for the government of Ecuador to receive more information about the indigenous people and as well as their potential concerns. The particular changes that have taken place in Ecuador after the indigenous political movement was created, demonstrate that it is possible that the opinions of the indigenous people will be taken into consideration and accepted by the government. As the changes after the creation of the political movement in Ecuador established rather considerable developments then it could be assumed that the formation of the indigenous political movement will help the indigenous people to secure that the rights of the indigenous people have also been taken into consideration by the Costa Rican government to high extent.

Despite the possibility to secure the indigenous cultural existence in a more efficient way while forming the indigenous political movement then the formation of the political movement itself in Costa Rica is questionable. The several indigenous organisations are active that could be the participants in the indigenous movement but whether they are willing to create and be part in the political context in such terms would be arguable. In addition, it is debatable what the areas that will be covered in case the indigenous people in Costa Rica plan to create the indigenous political movement would be. In Ecuador the political movement did not only include the indigenous people and covered also the questions, for example economy, discrimination and inequality. The topics what would be covered in the case of the indigenous people form the political movement in Costa Rica could be similar with the ones that the indigenous political movement covered in Ecuador, but not necessarily.\footnote{The areas and the aspects the indigenous political movement would cover in Costa Rica, will depend on the needs and the conditions of the indigenous people, the rest of the society as well as on the regulations of the government.}

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Summary

This Master thesis explored the relation between the Costa Rican government and the Indigenous people living in Costa Rica. The main focus of interest was the concern whether and how the Costa Rican government is governing the disappearance of cultural existence of the indigenous people. According to this, the aim of the thesis was to elaborate on the question to what extent does the Costa Rican government prevent the disappearance of cultural existence of the indigenous people? In order to examine the named question in the explicit manner then the following sub-questions were explored.

1. To what extent does the indigenous territory perform an important role concerning the prevention of disappearance of their cultural existence?
2. How does the governmentality approach help to evaluate the actions that the government has accomplished to secure the presence of indigenous territories in Costa Rica?
3. To what extent does the formulation of an indigenous political movement help indigenous people to secure that the rights of indigenous people have been taken into consideration by the Costa Rican government?

The named sub-questions were elaborated on in the chapters of analysis, and the theoretical framework formed the possibility to include the theoretical understanding essential for the case in analysis. The theoretical framework of the present Master thesis includes the elaboration on the governmentality approach while turning attention to the meaning of the approach as well as the manner of the examination on how the governmentality approach analysis the governing of the particular concern of civil society by the government. The named approach emphasises the importance of the welfare of the population and turns attention to the necessity to have the proper programs (aims and plans) of the government in order to govern the problems of the civil society in an efficient way. The named method emphasise the importance of including the opinions of the civil society while the government governs the certain problem that the civil society might have. The thoughts and opinions of the civil society are examined as essential in current Master thesis because the governmentality approach assumes that the formulation of the equilibrium between the desires of the government and the civil society will finally form the possibility to reach the most effective solution for the problems of the civil society.
Then, it is examined during the second chapter of analysis, the governmentality approach represents the way of examination that is rather unilateral. The examination in unilateral way means that the named approach focuses on the aspect that the government is certainly willing to cooperate with the civil society and includes the opinions of the latter while adopting the decisions essential for the particular group of the civil society. However, it is not ensured that the mentioned manner of acting by the government is always practically guaranteed. According to this, the theoretical framework of the Master thesis turned attention to the explanation of the transnational cooperation as well as formation of a political movement. The transnational cooperation and the formation of the political movement by the certain part of the civil society is argued to form the possibility for the civil society to be more included in the political decision making by government as well as gives the potentiality for the particular government to be more informed about the concerns of the civil society. The theoretical examination of the governmentality approach as well as the transnational collaboration and the formation of the political movement formed the framework that was used in the chapters of analysis. According to this, the theoretical framework constructed the possibility to examine whether and how the theory is relevant in terms of the practice.

The first chapter of analysis examines to what extent does the indigenous territory performs an important role concerning the prevention of disappearance of their cultural existence. The examination about the named sub-question established the understanding that the territory for the indigenous people has high significance. The first chapter argues that the territory is essential for the indigenous people because of the cultural and the spiritual significance it possesses. According to this, the chapter concludes with the comprehension that the indigenous territory performs a highly important role concerning the prevention of the disappearance of the indigenous cultural existence. Despite the important role that the territory possesses for the indigenous people and for the presence of their cultural existence, the first chapter argues about the existence of the illegal occupation of the indigenous territories by the non-indigenous people. The prior mentioned is examined as the threat for the cultural existence of the indigenous people. As the illegal occupation of the indigenous lands is present in Costa Rica then it gave the possibility to doubt about the efficient
arrangements and decisions by the Costa Rican government in case of securing the territories of the indigenous people and, in turn, their culture.

The second chapter of analysis explored how does the governmentality approach help to evaluate the actions that the government has accomplished to secure the presence of indigenous territories in Costa Rica? The examination through governmentality approach gives the opportunity to highlight the actions that the Costa Rican government has accomplished concerning the protection of the indigenous territories in Costa Rica. The named approach also structures the possibility to turn attention to the aspects where the actions of the Costa Rican government have been insufficient. According to this, the governmentality approach gave the opportunity to analyse the shortages in the government`s actions in case of securing the indigenous territories as well as elaborate on the potential improvements.

The second chapter gave the empirical overview about the laws regarding the territories of the indigenous people in Costa Rica. It develops the possibility to understand whether the laws that should frame the protection of the territories of the indigenous people exist in Costa Rica and, in turn, whether they function in the practice or not. In addition, the empirical part of the second chapter included the examination of the actions adopted by the government in order to secure the territories of the indigenous people. The elaboration on the institutions that the Costa Rican government has established, demonstrate that the mentioned government has adopted the certain developments in order to receive more information about the indigenous people and about their potential concerns. However, the Costa Rican government has established the institutions CONAI and ADI then it does not signify their efficient management concerning the indigenous people and their problems.

In order to receive accurate understanding about the situation of the indigenous people as well as the involvement of the government in the concerns of the indigenous people in Costa Rica then the two surveys were arranged. The first survey included the examination of the United Nations Review Reports from the years 2009 and 2014. The conducted research demonstrates the change in the attitude of the Costa Rican government concerning the indigenous territories. This means that while in the year 2009 the government did not mention the concern regarding the illegal occupation of the indigenous territories then it was later included in the Report of the year 2014. During the second chapter, there is an elaboration for this aforementioned change in the attitude of the Costa Rican government.
It is concluded that the reason why the change could have taken place is due to the transnational cooperation between the indigenous organisations active in Costa Rica, the regional indigenous organisations as well as with the United Nations.

The second survey was organised among the people living in Costa Rica. The survey included people from different sectors and professions and helped to form the understanding about the situation that is present in Costa Rica concerning the indigenous people and their cooperation with the government as well as with the rest of the civil society. The survey highlights that the indigenous people in Costa Rica are more active now and the cooperation, for example with the tourism sector has increased. The participants of the survey mention that the indigenous people in Costa Rica have also received the possibility to teach in the languages of the indigenous people. Despite this factor, the survey concluded that the actions which the government had arranged concerning the indigenous people and their potential concerns are insufficient. In addition, is mentioned that in Costa Rica the knowledge of the rest of the society regarding the indigenous people is marginal.

The third chapter of the analysis aimed to find the answer for the question of, to what extent the formation of the indigenous political movement could help the indigenous people to secure that the rights of the indigenous people have been taken into consideration by the Costa Rican government. In the present chapter the governmentality approach formulated the possibility to understand the necessity to have cooperation between the civil society and the government while emphasising that only the collaboration could ensure that the efficient solutions will be achieved for the potential problems of the civil society. In addition, the governmentality approach gave the possibility to elaborate on the importance of the civil society as the centre of knowledge while concluding that the civil society should be the essential source for the government from where to receive the information about the possible concerns of the civil society that, in turn, would help the government to govern the problem in a more efficient manner.

During the chapter the political landscape of Costa Rica was examined. The elaboration demonstrated that even the corruption has been high in the public sector then the developments and innovative approach has been appreciated by the government. The developments have been conducted concerning, for example the regulations for the elections, in constitutional reform. In addition, the constitution of Costa Rica as well as the labour code has ensured that the association and assembly rights have been guaranteed in Costa Rica. The
previous feature could be one of the reasons why there are present in Costa Rica, several interest groups, who rather actively organise protests in order to demonstrate their disapproval for the decisions, adopted by the government. One of the parts of the civil society which tends to protest frequently, are the indigenous people. The third chapter turns attention to the protests held on 13th August during the year 2012, and another that was arranged on the 15th October 2015. The first mentioned protest that is organised annually emphasises the concerns of the indigenous people about the Autonomy Law and the second protest was arranged in order to demonstrate that the government has not included the opinions of the indigenous people in the discussions that are essential for the indigenous people. In addition, are elaborated on the organisations of the indigenous people that have been active in Costa Rica. Namely, Kus Kura, Térraba indigenous peoples’ organisations, Maleku, Salitre, FRENAPI, La Mesa Nacional Indigena de Costa Rica are the organisations whose leaders, by one or another manner have highlighted the concerns of the indigenous people through several activities, for example while participating in a conference or taking up contact with the United Nations.

The third chapter included for example the formation of the indigenous political movement in Ecuador. The formation of the political movement of the indigenous people helped them to be more involved in the political landscape and express their opinions. This, in turn, gave the possibility for the government of Ecuador to receive more information about the indigenous people as well as about their possible concerns. The particular changes taken place in Ecuador after the indigenous political movement was created, demonstrate the possibility that the opinions of the indigenous people will be taken into consideration and accepted by the government. As the changes after the creation of the political movement of indigenous people in Ecuador established rather considerable developments, then it could be assumed that the formation of the indigenous political movement will help the indigenous people to secure that their rights, should accordingly be taken into consideration by the Costa Rican government in a high extent.

Thus, the third chapter concluded while emphasising that the formation of the indigenous political movement could help the indigenous people in Costa Rica to secure their rights. Despite this point, the examination reveals that the formation of the political movement of the indigenous people in Costa Rica could be questionable due to the possibility of insufficient initiative and motivation from the indigenous organisations present in Costa Rica to participate in the political landscape as the movement. In addition, is mentioned the demand
for the discussion about the potential areas which the indigenous political movement would cover while finally, the participation in the political field would be decided by the indigenous people. Despite the several uncertain aspects concerning the creation of the indigenous political movement in Costa Rica then the formation of indigenous political movement would give the possibility for the indigenous people to secure their rights.

Conclusion

This Master thesis emphasises the importance of cooperation between the civil society and the government. Namely, the collaboration between the Costa Rican government and the indigenous people was examined. The aim of the present research was to explore to what extent the Costa Rican government prevents the disappearance of cultural existence of the indigenous people. The three sub-questions formed the possibility to discuss and elaborate on the main question. The elaboration on the first sub-question included the argumentation that the territory of the indigenous people is the most essential value, and in order to secure the culture of the indigenous people it is important to guarantee the existence of the indigenous territories. In the following chapters the governmentality approach was used in order to evaluate on the actions that the Costa Rican government has adopted to secure the indigenous territorial concerns in Costa Rica. In addition, the mentioned approach formed the framework through which it was possible to examine the importance of the collaboration between the Costa Rican government and the indigenous people.

The governmentality approach assumes that the welfare of the population should be essential for the government. This means that is important for the particular government to include the opinions of the civil society as well in order to find the most efficient solutions for the concerns of the civil society. In addition, the governmentality approach expects that the government needs to collaborate with the centres of knowledge in order to receive the information that will be needed to govern the certain concern of the civil society in the efficient way. According to this, the governmentality approach helps to evaluate on the actions that the Costa Rican government has conducted in the case of securing the illegal occupation of the indigenous territories and also understand the shortages in terms of governing this issue.
The Costa Rican government has adopted several laws concerning the importance of protecting the indigenous territories. The Costa Rican government has established two governmental institutions, CONAI and ADI, in order to govern the possible concerns of the indigenous people in Costa Rica. The survey conducted among the people living in Costa Rica states that the government has provided the basic services for the indigenous people. The other survey organised while gathering the information about the United Nations Review Reports demonstrate that the Costa Rican government has started to acknowledge the problem concerning the illegal occupation of the indigenous territories by the non-indigenous people. This concern was not named in the case of the National report during the year 2009. The National Program of Development for the years 2015-2018 highlights the problem concerning Autonomy Bill. This acknowledgement by the government was absent during the 2011-2014 National Program of Development. The National Program of Development for the years 2015-2018 also discusses about the reason behind the illegal occupation of the indigenous territories which have emerged while emphasising that the territorial concerns of the indigenous people have arisen due to the incorrect geographical coordinates that are present in the laws. In addition, it is mentioned that the comprehensive policy would help to concretise the land management in Costa Rica.

The previous elaboration on the actions that the Costa Rican government has adopted demonstrates the development in the case of acknowledging the concerns of the indigenous territorial questions by the government. Despite the named activities that the Costa Rican government has established, the survey that was conducted, asks the opinions of the people living in Costa Rica, and controversially demonstrates the another way of understanding. Namely, the participants of the survey highlight that even though the laws that should protect the indigenous territorial concerns exist, in practice they do not function. The same aspect reveals itself while elaborating on the governmental institutions that were created by the Costa Rican government in order to govern the concerns of the indigenous people. The CONAI and ADI were formed but it is said by the participants of the survey that these institutions do not cooperate with the indigenous as much as they should. The Autonomy Bill is examined during the second chapter as the law that when adopted by the Costa Rican government then it should identify the indigenous cultural aspects as well as find the solution in terms of the indigenous territories. Yet the Costa Rican government has not adopted the law since 1995 and the indigenous people have had several protests in order to remind the Costa Rican government of the importance of the Autonomy Bill.
While elaborating on the actions that the Costa Rican government has adopted in order to secure the territories of the indigenous people, then it is possible to notice that the governmentality approach represents the actions of the government in a unilateral way. Namely, the governmentality approach includes only the way of thinking while the certain government is already initially open for the cooperation with the civil society and involves them in the governing processes. However, in reality, it is not always guaranteed that the government assumes the welfare and the longevity of the population to be the priority. In the present thesis the transnational cooperation and the formation of the political movement were examined as the opportunities to make the Costa Rican government accountable in terms of the territorial concerns of the indigenous people.

The indigenous people in Costa Rica have demonstrated the willingness to protect their rights concerning their territories. The transnational collaboration, explained in the second chapter, demonstrates the wish of the indigenous people to highlight the concerns in the case of the illegal occupation of territories by the non-indigenous people. Similarly, the indigenous people have arranged certain protests, as examined in the third chapter of analysis, as well as the existence of several indigenous organisations that one way or another try to secure the different questions of the indigenous people. The Ecuadorian example, elaborated in the third chapter, demonstrates the possibility to form an indigenous political movement. By highlighting the beneficial aspects that emerged for the indigenous people after the formation of their political movement in Ecuador, the parallel was attempted to be drawn with the Costa Rican indigenous people, while examining the opportunities to also form the mentioned movement in Costa Rica. The actual creation of the indigenous political movement in Costa Rica would be questionable because of the uncertainty in terms of the willingness of the indigenous organisations present in Costa Rica to participate in the political field in the above mentioned manner. Despite the uncertainty, it could be assumed that the formation of the indigenous political movement would help the indigenous people to secure that their rights are also taken into consideration by the Costa Rican government to high extent.

As it was concluded in the first chapter of analysis, in order to prevent the disappearance of cultural existence of the indigenous people, it is essential to secure the existence of the indigenous territories. The Costa Rican government has started to acknowledge the problem concerning the indigenous territories as well as mentioned the problematic of- why the concerns regarding the illegal occupations of the indigenous territories has even emerged in first place. In addition, the government has adopted certain laws in order to secure the
indigenous territorial questions but the Autonomy Bill, which could be assumed to be the most important for the indigenous people, is not adopted. Despite the laws that have been adopted by the Costa Rican government in order to secure the territories of the indigenous people their function in practice is questionable. The aim of the present Master thesis was to understand to what extent the Costa Rican government prevents the disappearance of cultural existence of the indigenous people. The research has created the understanding that the Costa Rican government has started to acknowledge the concern of the illegal occupation of the indigenous territories, however the real actions in terms of governing the problem, is not concrete. According to this, it could be concluded that while the Costa Rican government has not been able to create the visible framework in order to secure the indigenous territories and when the illegal occupation of the indigenous territories still exists, then the government has not been able to prevent the disappearance of cultural existence of the indigenous people to a sufficient extent. Despite this conclusion, it could be assumed that when now the Costa Rican government, has at least started to acknowledge the problem of the illegal occupation of the indigenous lands then it gives the hope that perhaps in future the Costa Rican government would be more successful in preventing the disappearance of cultural existence of the indigenous people in Costa Rica.

Elaborating on the formation of the indigenous political movement in Costa Rica would be a hypothetical opportunity for the Costa Rican government to receive more information about the indigenous people’s concerns and then, in turn, finally secure the existence of the indigenous culture. In addition, the formation of the indigenous political movement in Costa Rica would create the possibility for the indigenous people to highlight their concerns for the Costa Rican government hopefully in a more efficient manner. While examining the actions of the indigenous people since now, it could be assumed that the willingness to secure their rights can be the force to create the political movement in Costa Rica. Whether and how the cooperation between the Costa Rican government and the indigenous people living in Costa Rica will develop, could be examined in future.
The research in future

The present Master thesis can initiate different opportunities for the following research. In current case, the three elaboration possibilities will be mentioned. The examination could include the research about the younger generation of indigenous people in Costa Rica. Namely, could be examined whether the mentioned generation would be interested in introducing their culture to the non-indigenous people or they prefer to recede from their cultural ties and resemble themselves more with the non-indigenous people. The mentioned aspect, in turn, would reveal the knowledge whether the culture of the indigenous people would have possibility to disappear in the future due to the indigenous people themselves, who are not proud of their identity. The second opportunity for the following research could be the elaboration on the weaknesses of the indigenous organisations. Namely, could be examined the possible actions and decisions that would give the possibility to strengthen the organisational capacity of the indigenous organisations in Costa Rica. The previous can form the possibility to decrease the weaknesses in terms of the organisational capacity of the indigenous organisations and, in turn, would give the potentiality for the indigenous people to form the structured opinions and the ability to present them to the Costa Rican government. The third idea for the future research can be applied in order to focus on the other countries while examining the actions of the government according to the governmentality approach and analyse whether and to what extent the collaboration between the government and the civil society exists. The mentioned elaboration could give the possibility to examine the desires of the government and the civil society of the particular country and then, in turn, examine the most effective solutions for the particular concerns of the civil society.
APPENDIX

1) The survey was arranged via Internet, using communication sites. I did not go to conduct the interview in direct terms with the participants due to the distance between my homeland and Costa Rica. As I promised to the participants that their identity will be covered with total anonymity then I do not refer to the exact professions in which the participants are engaged in. I would like to clarify that the people who were interested in cooperating, are from a very wide range of age and people from all sectors are represented. Receiving the answers from the participants was relatively complicated. Out of 80 forms of the questions that were sent out, 21 responses were received. The amount of the responses is clearly smaller than expected but sufficient while making an adequate summary. The survey includes the four questions that were selected to understand the knowledge of the participants about the conditions of the indigenous people living in Costa Rica.

2) The survey that included 21 people living in Costa Rica allowed to receive enough information to make a comprehensive analysis about the situation of the indigenous people living in Costa Rica and their cooperation with the local indigenous people and the organisations that are collaborating with the indigenous people in Costa Rica as well as with the foreign organisations. During the period of sending the surveys, it was understandable that receiving the responses was complicated. At the same time, it is essential to add that the issue of confidence emerged between me and the participants of the survey, meaning that I needed to explain very clearly about my background and the motives to receive the answers. It is very subjective and speculative but considerably possible that in the case the survey had taken place in face to face terms then it would have been possible to receive more participants in the survey than in the present case.

83 It is enough because the participants of the survey have very different backgrounds, referring to age and profession. Among the participants of the survey are the indigenous people as well as the indigenous organisation. In order to receive the more precise analysis then also the non-indigenous people are included from the public, private and third sector.
3) Two of the transcripts could not be published because the respondents concerned urged me not to demonstrate their answers\textsuperscript{84}.

\textsuperscript{84} According to this, is possible to read the answers of the survey from 19 participants. Read the page 89.
Survey

My name is Triin Ott and I am a Master degree student in the Netherlands. The following survey is made to get more information regarding the questions of Indigenous people in Costa Rica. The answers will be used for my Master Thesis however total anonymity is maintained.

Thank you for the cooperation!

Questions

- What is your opinion regarding the involvement of Indigenous people in practical terms into policy making processes? (Explanation of the question: The intention is not to get information about what the laws say but how the laws have been practised in real life. Do you feel that Indigenous people are living separately and that their opinion is not considered when the decisions are made about their (for example) territories?

- How has the attitude of government as well as non-indigenous people changed during the last ten years toward Indigenous people? To what extent has it changed in terms of involvement into decision making processes and taking into account Indigenous peoples opinions?

- In your opinion, to what extent are the Indigenous people communities trying to get the attention of the government to their way of living (existence of education possibilities, protect and secure the cultural differences). Please, explain why you think so and if the Indigenous people actions have had certain influence?

- What kind of international organisations (institutions, academic organisations, research centres or other communities) are cooperating with the local Indigenous people communities? To what extent are the outcomes of the cooperation visible?
Encuesta

Mi nombre es Triin Ott y soy una estudiante de Maestría en Holanda. La siguiente encuesta está fue elaborada con la finalidad de recoger mayor información acerca de la población Indígena de Costa Rica. Las respuestas serán utilizadas en mi tesis de maestría; sin embargo, se garantiza absoluta anonimidad.

Gracias por su cooperación!

Preguntas

- ¿Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas? Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

- ¿Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta qué punto ésta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.

- En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de ésta manera y si las acciones de la población indígena han tenido cierta influencia.

- ¿Qué tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? ¿En qué medida son visibles los resultados de dicha cooperación?
Encuesta

Mi nombre es Triin Ott y soy una estudiante de Maestría en Holanda. La siguiente encuesta esta fue elaborada con la finalidad de recoger mayor información acerca de la población Indígena de Costa Rica. Las respuestas serán utilizadas en mi tesis de maestría; sin embargo, se garantiza absoluta anonimidad.

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- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
  
  Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

  Si se toman en cuenta tiene relación con instituciones públicas, no en gran mayoría el gobierno atiende necesidades sociales y económicas, tienen voz.

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  A cambiado, ejemplo “Rotary club” dono en localidad de “Grano de Oro “Cartago CR albergues y están por donar otro, hay participación de sector privado y público en aspectos sociales, no de manera muy grande, pero si hay aporte. Ejemplo en esta localidad tiene servicios médicos públicos dados por el gobierno de CR.

- **En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?**
El ministerio educación ha tratado de implementar educación con profesores indígenas para recuperar “IDIOMA “. Ellos llaman la atención hacen pequeños ferias donde exponen el arte cultura etc.

- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

Club Rotario hizo albergue y acueducto 2km en la montaña para que no tengan que ir a consumir agua de rio o no laven en el rio, gobierno a electrificado algunas zonas, algunas organizaciones “Organización Mundial de la Salud”. 
Encuesta

Mi nombre es Triin Ott y soy una estudiante de Maestría en Holanda. La siguiente encuesta esta fue elaborada con la finalidad de recoger mayor información acerca de la población Indígena de Costa Rica. Las respuestas serán utilizadas en mi tesis de maestría; sin embargo, se garantiza absoluta anonimidad.

Gracias por su cooperación

Preguntas

- ¿Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?
  Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. ¿Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?
  Respuesta
  Sí viven separados y cuando se trata de hacer alguna ley para ellos los demás opinan por ellos y aprueban lo que está bien para los “blancos” y no desde el punto de vista de los indígenas. No cuentan con injerencia en las políticas. Sí hay muchas leyes, muchas no se ponen en práctica pero eso está cambiando, lo han demostrado en el caso ICE. Sin embargo, tienen servicios que les brinda el Estado como lo son servicios de salud, educación alimentación, que el Estado también les proporciona a otras comunidades en pobreza que no son indígenas. Existe una oficina que vela por los indígenas pero está en San José a 200 kilómetros de los pueblos indígenas, con personal blanco, la verdad no creo que haga mucho por ellos. Los indígenas en Costa Rica son muy pocos, menos de un 2%, la razón de esto fue el exterminio atroz que hicieron los Españoles de los indígenas. El otro problema es que son el estrato social más pobre que tiene Costa Rica, por tanto optan por hacer trabajo agrícola, desertan del estudio y entonces la lucha se vuelve imposible para la mayoría. Yo he tenido la oportunidad de visitar algunas comunidades y vivir algunos días con ellos, durmiendo en sus chozas y comiendo su comida y he podido ver de cerca su cultura y forma de vida, también sus grandes necesidades. Ejemplo: yo una vez estaba en una comunidad indígena en la zona atlántica de Costa Rica, que se llama Baja Talamanca, los indios se llaman Bribíes, su lengua es el bribrí, dentro de la Reserva Biológica Hitoy Cerere y vi como nuestro gobierno no les hacía una pequeña clínica del Seguro Social porque los indígenas no daban una porción de tierra para construir la clínica con un título de propiedad a nombre de la Caja Costarricense de Seguro Social de Costa Rica, que es propiedad del Estado Costarricense. Los indígenas viven en territorios que pertenecen a la comunidad
indígena general, ellos no tienen un título de propiedad para cada casa, tienen un territorio grande con sus casas, escuelas y otros, y son comunes para todos y viven así sin ningún problema. Al final el gobierno debió ceder.

Otra caso es el gran proyecto del Instituto Costarricense de Electricidad que es la planta hidroeléctrica "El Diquís", que se planea construir en territorios indígenas del sur del país y que será la más grande de Centroamérica con una producción de 630 megavatios.

Sin embargo, al proyecto se oponen los pueblos indígenas de la zona a los cuales el Gobierno deberá efectuar una consulta popular, proceso que está siendo seguido de cerca por el relator especial de la ONU sobre Derechos de los Pueblos Indígenas, James Anaya. En esta zona de Costa Rica los indígenas le han ganado al Gobierno, han peleado inteligentemente y creo que llegarán a una negociación que probablemente será que les den nuevos territorios con mejor infraestructura para vivir mejor y un porcentaje de utilidad de la producción de la electricidad. Vea: [http://observatorio-derechosindigenas.blogspot.com/](http://observatorio-derechosindigenas.blogspot.com/)

Existen muchas leyes de protección a los indígenas en Costa Rica y los indígenas cada vez más están haciendo valer sus derechos.

- ¿Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta qué punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.
  Respuesta

No hay indígenas actualmente en el gobierno y tampoco en el pasado, por lo menos no en puestos de toma de decisiones.

Ni la actitud del Gobierno ni la de la gente ha cambiado al respecto. Cuando hay campañas humanitarias de algún grupo organizado la gente ayuda. Siendo tan pocos los indígenas que tenemos es realmente una vergüenza que nuestros indígenas vivan en tal pobreza. Le corresponde al gobierno hacer esta tarea. Los indígenas deben seguir luchando.

La gran mayoría de los costarricenses tenemos sangre indígena, pero también sangre europea. A los costarricenses no les molesta esto, más bien piensan que es un orgullo, no como en Perú o México y casi todos los demás países de América, donde hay una lucha de clases.

Este sentimiento no va muy lejos porque la mayoría, más del 95 % nunca ha visitado las comunidades indígenas. No se avanza en el Gobierno en cambiar la vida de los indígenas como tampoco se soluciona la corrupción u otros muchos problemas en Costa Rica.
En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique ¿por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

**Respuesta**

Deben ellos organizarse y luchar pero en este momento no creo que las luchas que están llevando a cabo sean tan fuertes como para que las cosas cambien a corto plazo.

Creo que estudiando el caso ICE e Hidroeléctrica El Diquís contestamos esta pregunta. Este caso es un caso sin precedentes en América que vale la pena estudiar a fondo, cómo los indígenas contactaron a James Anaya indígena de los Estados Unidos quien está llevando la defensa de este caso en la ONU. Pero no es la norma es un caso aislado que esperamos que marque un antes y un después.

4. ¿Qué tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? ¿En qué medida son visibles los resultados de dicha cooperación?

1. Naciones Unidas
2. Central American Indigenous Youth Network
3. Existen algunos indígenas costarricenses que se han graduado de las Universidades que lideran algunos movimientos de ayudas a sus pueblos.
4. Instituto Tecnológico de Costa Rica
5. Universidad de Costa Rica.
6. Universidad Estatal a Distancia
7. Universidad de Costa Rica
   https://indigenacr.wordpress.com/2010/06/02/participacion-universitaria-en-reservas-indigenas/
8. Particularmente creo que se hace muy poco, yo voy cada año a las comunidades indígenas para llevar un poco de ayuda, comida, víveres en general, en una ocasión gestionamos un teléfono público que aún, tres años después es el único, esta ayuda no es representativa es a muy pequeña escala. No es que yo sea diferente, solo que una vez pensé que me gusta viajar para conocer otros países y sus culturas y no sabía nada de los indígenas de mi país, entonces fui y fue una gran experiencia. Lo que hago es ir de paseo y de paso llevo algo para dejar ayuda a algunos pero aquí no hay una solución. La lucha debe hacerse desde los que de verdad pueden hacer una diferencia, el Gobierno.
Encuesta

Mi nombre es Triin Ott y soy una estudiante de Maestría en Holanda. La siguiente encuesta esta fue elaborada con la finalidad de recoger mayor información acerca de la población Indígena de Costa Rica. Las respuestas serán utilizadas en mi tesis de maestría; sin embargo, se garantiza absoluta anonimidad.

Gracias por su cooperación

Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
  
  **Explicación de la pregunta:** la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

  
  *Conozco que existe un cierto grado de activismo de las poblaciones indígenas en temas de política, sin embargo desconozco su grado de impacto. Por lo general, en Costa Rica las decisiones políticas siempre son muy cuestionadas por diferentes grupos (éticos, ambientalistas, economistas, inversionistas, entre otros) y en algunos casos tienen un fuerte impacto en las mismas.*

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  En general, el gobierno ha garantizado que algunas poblaciones indígenas puedan contar con servicios mínimos necesarios (agua, electricidad, comunicaciones y educación) y esto ha recibido el apoyo de la población no-indígena. Se ha fomentado el voto de las poblaciones indígenas para elecciones políticas. Sin embargo, existen también comunidades bastante aisladas socialmente que aún carecen de dichos servicios.
En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

Desconozco en qué medida las comunidades indígenas luchan por obtener la atención del gobierno. Al menos, por la información dada en los medios de comunicación, desconozco la participación de dichos grupos.

Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

Desconozco la ayuda que organizaciones internacionales brindan a los grupos indígenas y su efectividad.
Encuesta

Mi nombre es Triin Ott y soy una estudiante de Maestría en Holanda. La siguiente encuesta esta fue elaborada con la finalidad de recoger mayor información acerca de la población Indígena de Costa Rica. Las respuestas serán utilizadas en mi tesis de maestría; sin embargo, se garantiza absoluta anonimidad.

Gracias por su cooperación

Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
  
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  R/ En periodos anteriores los indígenas de Talamanca (no así de otras zonas) han tenido representación en la Asamblea Legislativa y esto de alguna forma aportó visibilidad a sus necesidades, sin embargo esto fue algo aislado y se podría decir que en general ellos no tienen representación ni tampoco están ampliamente organizados para influir en las políticas que se generan. Se podría decir que en los grupos que se encargan de dar visibilidad a los derechos de los indígenas la mayoría de los miembros son no indígenas. En el manejo de los territorios se supone que la legislación está dada y garantiza protección, sin embargo en la práctica hemos tenido problemas últimamente sobre todo en la zona de Salitre por invasión de los territorios reservados por parte de terratenientes de la zona.

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  R/ No podría decir que exista un cambio, ha habido cambio respecto a la aplicación de sus derechos debido a la lucha de grupos aislados, pero a nivel general la población no lo ve como un tema de interés y tampoco en medios de comunicación existe visibilidad de estos asuntos, por ejemplo el problema en Salitre no ha sido cubierto por
los medios masivos de comunicación, sino que ha sido presentado a través de las redes sociales en una escala mucho menor.

- **En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?**

R/ Me parece que aunque no se puede generalizar, la percepción, por lo menos a nivel personal es que son pocos los que están realizando los esfuerzos para garantizar estos derechos. En general las conquistas obtenidas han sido importantes pero en los últimos años no ha habido nuevas conquistas, por lo menos que yo me diera cuenta.

- **Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?**

R/ Hace unos 10 años participé de un proyecto que se realizó con fondos de la cooperación Holandesa, con participación de un profesor y varios estudiantes del Tecnológico de Costa Rica. Ese esfuerzo fue visible para los participantes, pero no se le dio visibilidad a la población y estos es evidente pues, por ejemplo, yo solo conozco este esfuerzo, debido a que participé. Además también conozco sobre varios grupos religiosos que llevan regalos en navidad a ciertas comunidades.
Encuesta

Introducción:

En Costa Rica existen ocho grupos socioculturales indígenas distintos, Cabécares, Bribris, Ngäbe, Térrabas, Borucas, Huetares, Malekus y Chorotegas, habitan en 24 territorios y hablan en 6 idiomas indígenas. A ellos se deben sumar poblaciones indígenas migratorias como los Miskitos de Nicaragua y de Ngäbes de Panamá que trabajan en la producción agrícola en distintas zonas del país.

http://www.bibliotecologia.una.ac.cr/grupos_etnicos/documentospdf/indigenasdecr.pdf

En Costa Rica habitan 104.143 personas que se autodefinen como indígenas, constituyendo el 2.4% de la población total del país, según el más reciente censo poblacional realizado en el 2011. Esto significa un aumento sustancial, si se compara con las y los 63.876 indígenas registrados en el censo del 2000. No obstante, de estos 104 143 personas que se autodefinen como indígenas, solo 78.073 son indígenas con pueblo, lo que quiere decir que estas son personas que se adscriben a una de los ocho pueblos originarios que habitan en el país.


Normativa Indígena Costarricense Vigente:

- ORGANIZACIÓN INDÍGENA: Existen diversas formas de organización communal propias, que se originan de sus tradiciones. El Estado impuso las Asociaciones de desarrollo integral (ADI) como la única forma de representación hacia el exterior, según lo dispusieron los artículos 3, 4, y 5 del Reglamento a la Ley indígena.

- CONAI: “Comisión Nacional de Asuntos Indígenas”. Entidad estatal creada por Ley N° 5251 de 1973 fija políticas gubernamentales relacionadas con estas comunidades. Obligado a coordinar las acciones de los otros entes estatales hacia las comunidades indígenas. Su directiva la elige una Asamblea constituida entre otros por una Asociación de Desarrollo (ADI) de cada territorio. La acción del CONAI es ampliamente cuestionada por las mismas comunidades indígenas en las cuales las acciones emprendidas por ellos no han dado resultados, a mediados de la década de los 90 al CONAI se les rebajaron los presupuestos de operación por lo que su trabajo tiene un alcance limitado.
LEY INDÍGENA: Es la Ley N° 6172 emitida en 1977, que regula la organización comunal y territorial indígena, y reconoce una serie de derechos de otro tipo a favor de las comunidades indígena de Costa Rica.

REGLAMENTO A LA LEY INDÍGENA: Emitido por Decreto N° 8489-G de 1978, instrumentalizó artículos de la Ley Indígena, y dispuso que las (ADI) regirían a los indígenas en sus territorios.


DERECHO CONSUETUDINARIO INDÍGENA: Surge de tradiciones ancestrales, rige fundamentalmente en los territorios de tradición cultural muy arraigada.

PROYECTO DE LEY DE DESARROLLO AUTÓNOMO DE LOS PUEBLOS INDÍGENAS: Conocido como expediente N° 12032. En sus versiones más progresistas procuraba instrumentalizar los términos del Convenio 169 de la OIT, y llenar lagunas jurídicas que surgían de la legislación precedente (la Ley Indígena de 1977). Intereses políticos diversos han incidido en que no haya voluntad gubernamental de poner a discutir su texto. Actualmente se tramita bajo el N° de Expediente 14.352.

Preguntas

Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?

Actualmente en Costa Rica existen representantes de los pueblos indígenas, los cuales son los encargados de manifestar los actuales problemas que tienen sus comunidades, las cuales las manifiestan ante los entes de Gobierno. Como opinión personal, este o cualquier otro asunto que se presenta al gobierno representada por La Asamblea Legislativa de Costa Rica tiene que ir a votacion y este tramite puede tardar mucho tiempo la aprobacion.
Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.

Debido a que los primeros habitantes de Costa Rica fueron indígenas, siempre se ha tratado de tener buenas relaciones a nivel de personas no indígenas, gobierno y los grupos indígenas.

Como un precedente puedo citar la necesidad de la electricidad que tenían los grupos indígenas, ya que donde actualmente residen las condiciones no son aptas para llevar electricidad en forma normal (como en las ciudades), es por ello que el Instituto Costarricense de Electricidad (ICE), les instalo paneles solares para uso de electricidad.

http://www.perezzeledon.net/paneles-solares-rescatan-a-indigenas-del-aislamiento/

En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

Como un precedente, en el periodo electoral anterior 2010-2014 la presidenta Laura Chinchilla, junto con el Ministro de educación Leonardo Garnier, firmaron un decreto ejecutivo donde indica que las escuelas en territorios indígenas deben contar con maestros indígenas, al igual que en los puestos administrativos "Donde sea posible, los niños y niñas de los territorios indígenas tienen derecho a aprender a leer y escribir en su idioma materno, a que se les garantice que lleguen a dominar el español como idioma oficial de la Nación y a que progresivamente se desarrollen programas educativos bilingües", indica el decreto.

Además, se establece que todos los estudiantes indígenas tienen derecho a que en los programas educativos se integren los conocimientos locales propios de su cultura, cosmovisión, organización política, social y económica.
• Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

Organizaciones como el Banco Mundial, la Unidad Regional de Asistencia Técnica (ruta.org), el Programa de Desarrollo Rural (PDR), la Mesa Nacional Indígena, la OIT, la Comisión Nacional de Asuntos Indígenas (CONAI), El Comité para la Eliminación de la Discriminación Racial (CERD), el Consejo Internacional de Tratados Indios (CITI, o IWGIA en inglés). Esta organización, con cobertura de de Pueblos Indígenas del Sur, Centro, Norteamérica y del Pacífico (así como algunos grupos en el Caribe), lucha por la soberanía y la libre determinación de los Pueblos Indígenas.

En un plano más local, las universidades estatales toman un papel preponderante en la defensa de los derechos del pueblo indígena. La Universidad de Costa Rica (UCR) y la Universidad Nacional (UNA) son las que más proyectos han destinado a estas comunidades.

Ahora bien, quizás una de las organizaciones que más crecimiento ha mostrado en la última década es Kus Kura: El León Sociedad Civil. Pese a los distintos programas que velan por los intereses de las comunidades indígenas, no había organizaciones representativas de la niñez y la juventud indígena trabajando de manera conjunta en la implementación de estas recomendaciones, y que respondieran realmente a las necesidades de este sector poblacional tradicionalmente excluido. Kus Kura surge en julio del 2002, como una organización sin fines de lucro—inscrita bajo la ley de Asociaciones de Costa Rica, con Cédula Jurídica 3-106-330-474-10—para privilegiar el trabajo con la niñez y la juventud indígena, como ejes del desarrollo para sus pueblos.

Hasta el momento, Kus Kura ha obtenido resultados muy positivos: ha logrado la socialización (a nivel de organizaciones y líderes de base) de los convenios internacionales y de la Declaración de la ONU sobre los Derechos de los Pueblos Indígenas. Con sus talleres y encuentros, se dio la apertura de espacios de reflexión y análisis de la realidad de la juventud indígena en Centroamérica. Consiguió inculcar en la juventud indígena con la que trabajó, el sentido de tomadores y tomadoras de decisión en relación con las organizaciones gubernamentales, intergubernamentales y no gubernamentales.

Luego de analizar la labor de las organizaciones no gubernamentales, y contraponerlas con los pocos proyectos e iniciativas estatales, sobresale el hecho de que el Estado de Costa Rica no cuenta con una política coherente con la realidad de los pueblos indígenas. Para perjuicio de muchos y muchas, aún mantiene en sus programas un fuerte contenido de las políticas indigenistas de corte integracionista, cuyo fin se orienta a integrar a los pueblos indígenas a un proceso de desarrollo ajeno a sus realidades, irrespetando claramente sus derechos y cosmovisiones (El actual proyecto Diquís funge como claro ejemplo de esta actitud). Una muestra de ello es que la institución estatal encargada de coordinar acciones en beneficio de las y los indígenas, la Comisión Nacional de Asuntos Indígenas (CONAI), contempla en su
ley de creación, específicamente en el Artículo 4, principios que inspiraron las políticas indigenistas que tanto daño han causado a estos pueblos.

Encuesta

Mi nombre es Triin Ott y soy una estudiante de Maestría en Holanda. La siguiente encuesta esta fue elaborada con la finalidad de recoger mayor información acerca de la población Indígena de Costa Rica. Las respuestas serán utilizadas en mi tesis de maestría; sin embargo, se garantiza absoluta anonimidad.

Gracias por su cooperación

Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**

  Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

  En la actualidad, las poblaciones indígenas, en especial la de Salitre, en la zona Sur, han tenido problemas en la aplicación de las políticas públicas, ya que el gobierno ha intentado quitarles un poco del territorio del que son dueños; por lo que el gobierno, apresó uno de los líderes comunales, en este momento no preciso el nombre. Esta situación refleja la posición de los indígenas frente a las políticas públicas, en las que muchas veces se han visto afectados, en especial a lo que respecta al territorio.

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  Tengo 19 años, sinceramente es poca la información que tengo al respecto, lo que sé es que la Universidad Nacional, este año brindó becas completas a estudiantes indígenas.

- **En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de...**
posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

Jóvenes están sobresaliendo en temas de educación, con sus logros académicos, en una lucha, tal vez individual, pero que ha sido eficaz para sobresalir, en especial a temas de educación.

- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación o otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

Estoy enterada que el servicio jesuita para migrantes, ha estado trabajando en toda Centroamérica para proteger los derechos indígenas, intentando así bajar los índices de migración de la comunidad.
Encuesta

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Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
  
  Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

Si se involucran en muchos sectores (educación, servicios básicos, arte, protección de patrimonio tangible e intangible) pero pienso que no de la manera adecuada deben de invertir más dinero , en muchos casos con nuevos proyectos donde se involucran sus territorios puede prevalecer (la corrupción), que es evidente en nuestro país , y es donde ya la población indígena o otros sectores gremiales tiene sus asociaciones, organizaciones , que están al tanto para que se les tome en cuenta y luchan por sus derechos.(la leyes a favor de comunicación periodismo ayudan a que la población costarricense se entere de muchos temas)

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  Ha cambiado mucho antes esta población era muy aislada del desarrollo de país ahora a los no indígenas en universidades etc se concientiza y se capacita a los estudiantes en esta materia y pienso que en mi país en estos últimos años esta generación está teniendo una gran atracción e interés por sostenibilidad ,arte ,cultura, de igual manera la población indígena a tenido su propia iniciativa a involucrarse en todas las actividades .Como por otro lado hay personas no indígenas que estos tema no les interesa en absoluto.

- **En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por**
favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

La poblaciones indígena tienen sus organizaciones bien conformadas de igual manera como otros gremios ejemplo (educadores) si no le gusta algún (proyecto ley) se oponen y manifiestan para hacer valer sus derechos con (huelgas paros) .son organizaciones fuertemente conformadas.

El gobierno, organizaciones públicas y privadas hacen donaciones en materia de salud construcciones cuentan con centros de salud pública, hacen festivales de arte.

- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

La población indígena está siendo muy involucrada por medio de su arte en la industria de turismo que siento que es esta industria (turismo) es donde están más involucrados, en el cual son organizaciones nacionales o no nacionales (ONG) , Agencias de viajes ,organizaciones indígenas ,gobierno ,el cual ofrecen su cultura como un atractivo al turista de forma abierta .

Un ejemplos reales cuesta ver en mi país que hayan doctores, ingenieros, etc indígenas muchos trabajos tomados por estas personas son recolecta de café o agricultores en fincas donde no les pagan seguro social y de trabajo.


Direcciones y números de asociaciones indígenas.

http://www.redindigena.net/dirint/costarica.html
Encuesta

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Gracias por su cooperación

Preguntas

- Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?
  Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?
  R/Los indígenas requieren de un mejor espacio para ser escuchados. Debe de darse un reconocimiento que tiene ver sobre todo con el sistema educativo, o más bien los temarios, que no le dan el peso a nuestros territorios, a su historia, sus danzas etc. Así es como se empiezan a romper los estereotipos.
  No hay una buena participación.

- Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.
  R/ No ha cambiado mucho. Se sigue dando una gran discriminación. La Discriminación toma por lo menos tres matices: no importa, es decir, ignoro su realidad, la conozco y me da pena, es decir, siento lástima, o la conozco y me parece que son inferiores. Esa es fuerte.
  Pero todo esto se puede solventar con Educación, con información bien fundamentada.

- En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?
  R/Las comunidades indígenas están haciendo su parte, aunque falta muchísimo. Digamos que ahora tienen una mayor autoestima, se sienten más empoderados, están revalorando su cultura, sus costumbres.
Hace unos años en Costa Rica, ser indígena era algo trágico para un ser humano. Ahora se siente, al menos en algunos de sus miembros, un orgullo profundo por ser indígena.

Con la Actividad Turística se han puesto de “Moda”, el asunto acá es que no se piense simplemente en un producto turístico. Eso sería terrible.

- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

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Gracias por su cooperación

Preguntas

- **¿Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
  
  Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

  R/ me parece que si discriminación mucho a los indígenas en el momento de tomar las decisiones de la policía, siento que su participación es casi nula

- **¿Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena?**

  R/ la actitud del gobierno es difícil que cambie, sobre la población no indígena si ha cambiado bastante y se ha vuelto más considerada con ellos, ahora se trata de que ellos también voten en las elecciones de la presidencia pero es como en la única que se preocupan por ellos, pero en las demás leyes me parece que les falta más pensar en ellos.

- **En su opinión, en qué medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?**

  R/ En los últimos años ellos han venido a san José para poder terminar sus estudios y las carreras más elegidas por ellos es la Educación, creo que ellos tratan de hacerle notar al gobierno que necesitan más apoyo de ellos para poder brindales educación al pueblo indígena y en escuelas que estén capacitadas y
alcance de su pueblo, porque ellos quieren que los indígenas no solo aprendan el lenguaje de ellos y así se les hace más sencillo poder tener trabajos

• Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?
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Preguntas

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  No puedo decir que estoy actualizado en el tema, pero por lo que recuerdo y lo que he visto creo que la participación de los indígenas en la creación de políticas publicas se limita a las políticas que los afectan directamente, siendo generalmente un grupo de líderes comunales los que funcionan de portavoces no la comunidad entera.

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  Dado que en Costa Rica la población indígena es tan reducida, no creo que realmente la actitud vaya a cambiar por ninguna de la partes, Costa Rica no es Guatemala o México, los indígenas son visto como una minoría más como lo son los homosexuales, los discapacitados, etc. Es decir, no creo que se les vaya a dar un trato diferente al que se les da a las demás minorías en el país.
En su opinión, en qué medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

Sé que las comunidades se organizan y tienen líderes comunales, como lo mencioné anteriormente son los portavoces de las comunidades, pero hay un factor importante que hay que tomar en cuenta, muchos de los indígenas no se consideran así mismos costarricense, por lo que no tienen un interés particular en ganar la atención de un gobierno que no ven como el de ellos, es decir porque voy a pedir atención por parte de un líder que no considero mi líder. Como nota importante, (aunque de seguro ya lo sabes) que muchos indígenas tienen doble nacionalidad. Yo diría que la influencia que han generado al menos en la población costarricense es mínima, es muy raro escuchar en las noticias o leer en los periódicos alguna noticia relacionada con los indígenas, se que la prensa puso mucho atención a una estudiante indígena que se graduó de la universidad, pero aparte de esa noticia, como costarricense viviendo en el extranjero no he escuchado nada acerca de los indígenas recientemente.

Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

Hace algunos años tuve la experiencia de visitar una comunidad indígena en Talamanca, en la frontera con Panamá, y fue muy interesante ver como por medio del turismo estas comunidades no solo estaban generando ingresos a sus familias si no también estaban compartiendo y preservando su cultura, tanto con turistas nacionales como extranjeros. Actualmente no recuerdo si esta iniciativa fue gubernamental o de una organización internacional, pero sin duda alguna el resultado esta generando frutos.
Preguntas

• Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?

Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted quelos Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

En mi opinión considero que los indígenas de nuestro país tienen poca participación pasados esfuerzos de desarrollo han fracasado en incorporar el punto de vista indígena y frecuentemente han resultado en programas ineficaces. Mientras tanto los pueblos indígenas han permanecido marginados por el resto de la población costarricense.

A pesar de que los pueblos indígenas han tenido formas propias de organización y representación, las políticas generales y las políticas indigenistas del Estado no las han propiciado.

Al contrario, el Estado ha impuesto modelos de organización y representación que han, en la mayoría de los casos, socavado las formas de organización tradicionales. La experiencia ha demostrado que las formas de organización y representación impuestas por el Estado no han favorecido el desarrollo de las comunidades indígena.

• Cómo ha cambiado la actitud del gobierno y de la gente no indígena hacia la población Indígena?

Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.

El Estado ha abordado en general en América Latina y Costa Rica no es la excepción, una política desde un enfoque integracionista, paternalista y de exclusión, esta política surge más definidamente a partir de los Gobiernos que buscan en forma conjunta establecer una política regional en América Latina. Así, se puede resumir que lo que ocurre en la actualidad es el reflejo esa política que no se ha actualizado en forma integral, sino que se han dado pasos muy lentos y la mayoría sosteniendo estructuras institucionales anacrónicas que no permiten una evolución rápida como los requieren los pueblos indígenas, estos hechos los podemos resumir de la siguiente forma: • A partir de Patzcuaro, México (1940), los Gobiernos definen una “política Indigenista” basados en los objetivos de integración y dependencia. • Acuerdan y se implementan dos instrumentos: Jurídico con la promulgación del convenio 107 de la OIT; y la • Creación del Instituto Indigenista Interamericano (1942) y el mandato de establecer institutos indigenistas nacionales.

La manera en que pueden lograr una mayor participación es a través de la organización, la capacitación, la formación, la motivación, la apertura de espacios de participación, el conocimiento y respeto por los derechos, el trabajo en equipo y un buen manejo de información.
• En su opinión, en qué medida las comunidades indígenas están tratando de obtener la atención del gobierno para su formación de vida (existencia de posibilidades de educación, protección y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

La participación de movimientos y organizaciones indígenas, organizaciones indias, grupos y comités de defensa de los derechos humanos, algunos partidos políticos y asociaciones de universitarios e investigadores

• Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales?

En qué medida son visibles los resultados de dicha cooperación?

La Mesa Nacional Indígena de Costa Rica (MNICR) busca hacer incidencia por medio de la difusión de temas de los Pueblos Indígenas como tales, sus luchas, procesos, denuncias, demandas, propuestas y logros como apoyo a los hermanos y hermanas que suman sus esfuerzos en pro de los derechos humanos indígenas.

CONAI (Comisión nacinal de Asuntos Indígenas, como entidad estatal).

Junta de Protección de las Razas Aborígenes (JPRAN).

Convenio Sobre Diversidad Biológica.

Ley Indígena. No. 6172, publicada el 16 de noviembre de 1977

Reglamento a la Ley Indígena. Publicado mediante el Decreto No. 8487 del 26 de abril de 1978.

Convenios internacionales: “Convención Internacional sobre la Eliminación de Todas las Formas de Discriminación Racial”

El Comité para la Eliminación de la Discriminación Racial (CERD).

ONG’s

Compartimos raíces Organización sin Fines de Lucro en Costa Rica para apoyar a los pueblos indígenas con diferentes proyectos fomentando el desarrollo y capacitación de los pueblos indígenas.
1- Cual es su opinión respecto a la participación de los Indígenas, de manera práctica en los procesos de creación de políticas públicas? (considera que los indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones ej acerca de sus territorios?)

- En Costa Rica se creó una ley que favorecía a los indígenas en cuanto a territorio y lo referente a que tuvieran una forma de autogobierno, lo cual no se ha cumplido de forma que los beneficie en su totalidad. La opinión de los indígenas no se toma en cuenta para decisiones políticas y de hecho una gran mayoría de los indígenas no viven en el territorio asignado a ellos, aunque la población indígena ha aumentado, muchos de ellos han decidido salir de su territorio para conseguir trabajos y adaptarse un poco más a la comunidad no-indígena lo que les ha ayudado a incrementar su nivel de vida.

2- Como ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población Indígena.

- La actitud del gobierno se mantiene sin mucho cambio durante el transcurso de los años, el cual aporta un beneficio mínimo para con la población indígena dado que es una minoría que tiende a ser olvidada, pero al mismo tiempo tampoco se pronuncia el gobierno en contra de dicha población para un efecto negativo sobre la misma.

Se han creado proyectos, los cuales quieren el beneficio de los indígenas como por ejemplo mejorar la salud ya que esta tiene poco acceso a dicho beneficio aun cuando este beneficio lo proporcione el estado el acceso es difícil por cuestión de ubicación, pero este proyecto aunque pendiente va a un paso lento ya que no se ha concretado.

3- En su opinión en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Explique porque piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

Creo que la población indígena es una población muy pasiva y no se pronuncia mucho ante el gobierno, por lo cual tiende a ser olvidada. Se han tratado de hacer proyectos para mejorar su forma de vida, un ejemplo es el tema de la salud, una necesidad básica pero limitada, se ha ofrecido un puesto de salud en esta comunidad, el cual todavía se encuentra en proceso. Muchos indígenas han decidido salir de su territorio y formar parte de la comunidad
no-indígena, por lo que han podido mejorar el nivel de vida y tener más acceso a beneficios como educación, salud y trabajo.

4- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación.

En cuanto a organizaciones internacionales no tengo mucho conocimiento de estas, pero sí de organizaciones nacionales por ejemplo la organización de mujeres indígenas de Térraba en la provincia de Puntarenas, el Centro para el desarrollo indígena en la misma provincia, etc. Dichas instituciones ayudan al mejoramiento continuo de los indígenas de Costa Rica, aunque el progreso no es de forma rápida y eficiente, estos ayudan a que su población presente mejoras en ciertos aspectos. Un ejemplo es la indígena Mirna Román la cual con ayuda de una beca ha ejercido la profesión de médico y ha tratado de que exista un mayor acceso a este beneficio para la comunidad indígena ubicada en Coto Brus.
1. Mi opinión sobre grupos Indígenas. En Costa Rica muy poco se conoce sobre nuestros grupos indígenas y creo también que hay muy poco interés por conocer más sobre ellos. En la Escuela nos enseñan cuantos son y donde viven. En Turrialba y Bribri son zonas indígenas muy alejadas de las ciudades. El acceso es difícil, ellos caminan horas para salir a comprar cosas básicas y son muy pobres. El único contacto con ellos es cuando vemos a mujeres jóvenes con sus Niños pidiendo dinero en la calle. Son pocos los que lo hacen pero esa es la única referencia que tengo.

2. Participación de grupos indígenas en políticas públicas. La asamblea legislativa aprueba leyes, escucha a los indígenas cuando hacen manifestaciones que son muy pocas pero tengo la impresión que al final solo se toma en cuenta el interés del gobierno.

3. Movimiento indígena es pasivo. Por lo menos yo no conozco de acciones concretas que estén haciendo. Rara vez se escuchan en los medios de comunicación.

4. Organizaciones que trabajan con poblaciones indígenas son generalmente ONGs y entidades de la ONU para dar capacitación laboral o ayudar con agua potable por ejemplo.
1) la participación de los indígenas en el proceso de creación de políticas públicas es mínima y si hubiera sería en temas determinados, no existe una real participación de grupos indígenas en la agenda país a nivel macro.

2) La agenda indígena, salvo por en FA es omisa en muchos campos, el gobierno así como la oposición no parecen tener un rumbo claro en el tema, lo que se transmite en una falta de conocimiento o exposición del tema a la ciudadanía. La actitud de los no-indígenas se mantiene igual y dependiente de las políticas impulsadas por el gobierno de turno.

3) En realidad el tema indígena no es muy discutido ni expuesto en el quehacer nacional, hay un grave faltante de información del tema y la acciones realizadas por los grupos indígenas no son bien documentadas ni informadas entonces formar un criterio basada en acciones concretas es irresponsable y no basado en conocimiento de causa.

4) La falta de tratamiento de la agenda indígena es tal que no tengo conocimiento de cuales organizaciones ni grupos cooperan con los indígenas, los resultados de estas son igualmente mal expuestos e informados, lo que denota la seria falta de adecuado tratamiento al tema.
1. Históricamente la agenda indígena no ha sido prioridad en el Poder Ejecutivo. En este nuevo gobierno se incluyeron planes territoriales de 16 territorios aproximadamente en los presupuestos de las instituciones. Además, las prioridades de política pública se han construido y definido conjuntamente con los pueblos indígenas, en procesos de diálogo.

2. La actitud del gobierno ha cambiado de manera positiva, ya que desde la Presidencia de la República se asignó a un Viceministerio que atendiera la agenda indígena. De manera que se han logrado acciones interinstitucionales para atender las distintas demandas. El gran reto es lograr reducir los elementos racistas, principalmente en el cantón de Buenos Aires, en el la violencia hacia las personas indígenas se mantiene latente.

3. Ya sea recuperando tierras por las vías de hecho o posicionando en espacios públicos sus demandas.

4. Hay varias organizaciones como FRENAPI y ODAHIN que asesoran, acompañan y denuncian junto con los pueblos indígenas. Ayudando a mantener vigente y posicionando el tema.
Encuesta

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Gracias por su cooperación

Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
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  Creo que la parte indígena de nuestro país no es tomada en cuenta para nada. De vez en cuando algún grupo no gubernamental puede que les ayude pero nada más. No tengo conocimiento de algo en lo que participen

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  Creo que no existe ninguna, puesto que no estoy enterado de nada

- **En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?**

  Me parece y según tengo conocimiento a los indígenas de este país no les interesa formar parte de esta sociedad. Ellos siempre están bien como están. He visto casos
donde les dan vivienda y simplemente no la usan porque no la pidieron y no la necesitan. Deberían simplemente dejarlos ser.

- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

No tengo idea ni conozco ninguna
Encuesta

Mi nombre es Triin Ott y soy una estudiante de Maestría en Holanda. La siguiente encuesta esta fue elaborada con la finalidad de recoger mayor información acerca de la población Indígena de Costa Rica. Las respuestas serán utilizadas en mi tesis de maestría; sin embargo, se garantiza absoluta anonimidad.

Gracias por su cooperación

Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
  
  *Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?*
  
  Actualmente existen leyes que protegen los derechos de las comunidades indígenas. El panorama es muy opuesto, en las generaciones adultas (older generations) de los indígenas se tiene una reserva para integrarse a la sociedad, prefieren mantenerse dentro de sus comunidades. Las generaciones jóvenes si tienen una participación más activa en la sociedad.

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**
  
  *La sociedad costarricense es muy abierta a la participación de las comunidades indígenas, se les alienta a participar en las decisiones. Todos los procesos de toma de decisiones incluyen a las comunidades indígenas. No se lleva un proceso exclusivo para ellos. Se les considera un grupo equitativo de la comunidad.*

- **En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales).**
favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

La iniciativa para preservar la cultura y tradiciones indígenas viene del gobierno y otras NGO. Desconozco si las comunidades indígenas tienen programas propios.

- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

Existen varias organizaciones como la Comisión Nacional de Asuntos Indígenas (CONAI) quien ejecuta los programas de gobierno para comunidades indígenas. En otro plano las universidades públicas tienen un papel más preponderante en defensa de los derechos indígenas. Entre ellos los estudiantes de las universidades ejecutan programas de ayuda o cooperación con los pueblos.
Encuesta

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Gracias por su cooperación

Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**

  Explicación de la pregunta: la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?

  En general, se tienen aislados y con poca colaboración. Por ejemplo, actualmente se viven muchas luchas sociales (no violentas) para recuperar tierras que les han quitado a los indígenas. Si se respetan algunas políticas como el derecho al sufragio o he observado que en instituciones públicas hay rótulos indicando que ellos tienen prioridad a la hora de hacer trámites junto con las personas con adultas mayores o con capacidades especiales. En resumen, veo un progreso pero falta mucho.

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**

  ¿Cómo ha cambiado con respecto a qué o a qué periodo? En general, no percibo que la sociedad aborde el tema. En las universidades públicas sí (siempre unidas a sus luchas sociales) pero pareciera que el grueso de la población no piensa en el tema.

- **En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por**
favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?

Pienso que lo intentan pero no son efectivos. Tiene problemas de organización y estrategia por lo que no logran generar impactos fuertes. Sus movimientos logran acciones lentas y pueden estar sujetos a ciertos intereses. No necesariamente el que lidera un grupo es un buen estratega o desea ayudar al grupo. Normalmente, estos grupos buscan el consejo de los ancianos (los mayores) pero sus reuniones son complejas y con pocos acuerdos y muy lentos.

- Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?

Partiendo de que se refiere a solo internacionales, solo conozco una ONG que colabora pero no estoy muy pendiente de sus logros.
Encuesta

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Gracias por su cooperación

Preguntas

- **Cuál es su opinión respecto a la participación de los Indígenas, de manera práctica, en los procesos de creación de políticas públicas?**
  
  **Explicación de la pregunta:** la intención no es obtener información acerca de lo que dicen las leyes sino como las leyes han sido aplicadas en la vida real. Considera usted que los Indígenas están viviendo de manera separada y que su opinión no es considerada cuando se toman decisiones acerca de, por ejemplo, sus territorios?
  
  **Respuesta:** lamentablemente la participación de las comunidades indígenas en la creación de políticas públicas o en política en general es nula o casi nula. Es un sector de la población con muchas carencias en atención y valoración de sus derechos. Muchos de ellos están en lugares muy alejados y de difícil acceso o su escolaridad es limitada.

- **Cómo ha cambiado la actitud del gobierno y de la gente no-indígena hacia la población Indígena? Hasta que punto esta ha cambiado en términos de participación en los procesos de toma de decisiones y la consideración de las opiniones de la población indígena.**
  
  **Respuesta:** La actitud del gobierno siempre es indiferente ante las necesidades específicas de la población indígena al igual que otros sectores, pero se podría decir que esta es una población que han dejado aún más rezagada. La población no-indígena ha ido tomado un poco más de conciencia respecto a los valores y costumbres que se deben mantener o rescatar de los grupos indígenas y existen grupos independientes que trabajan en voluntariados donde se busca capacitar esta población y ayudar en infraestructura que pueda generar mejores oportunidades que los lleven a participar más en la toma de decisiones.
• En su opinión, en que medida las comunidades indígenas están tratando de obtener la atención del gobierno para su forma de vida (existencia de posibilidades de educación, proteger y asegurar las diferencias culturales). Por favor, explique por qué usted piensa de esta manera y si las acciones de la población indígena han tenido cierta influencia?
Respuesta: Existen algunas organizaciones de apoyo a las comunidades indígenas que trabajan para que sus opiniones y necesidades sean escuchadas. En Costa Rica el turismo es la actividad número uno en lo que se refiere a ingresos y divisas, por lo que se ha buscado de alguna forma utilizar sus costumbres y expresiones culturales indígenas para mostrar un poco de su cultura, mas que todo por medio del arte que ellos producen.

• Que tipo de organizaciones internacionales (instituciones, organizaciones académicas, centros de investigación u otras comunidades) están cooperando con la gente de las comunidades indígenas locales? En qué medida son visibles los resultados de dicha cooperación?
Respuesta: Personalmente desconozco si existe alguna organización internacional que este cooperando con las comunidades indígenas. Se que existen organizaciones nacionales de las cuales no recuerdo los nombres de las cuales he escuchado por personas que han trabajado en ellas.
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