

Quito, Ecuador, September 9th, 2006

Indigenous Perspectives on Ecotourism and Certification

A Conference Organized by the Center for Ecotourism and Sustainable Development

7-9 September, 2006
Quito, Ecuador

Proceedings of the Conference

In the Hall of the San Jorge Hostel, the 7th of September of 2006, at 9:00 in the morning, the conference Indigenous Perspectives on Ecotourism and Certification was inaugurated. Miguel Hilario presents the event for the CESD and thanks the participation of all and the collaboration for the organization in the event.

He presents the objectives of the Conference, emphasizing that this is not a workshop designed to impart academic knowledge but rather a conference to share knowledge among leaders, activists, entrepreneurs, and academics, to re-conceptualize ecotourism as we understand it and to redefine the mechanisms how ecotourism may benefit indigenous communities. If ecotourism has arrived or is arriving to the communities they should see how to use it for their economic and political empowerment, for self-determination, for their fights, considering laws, such as how to proceed from social inclusion to an economic inclusion in order to avoid an imposition that destroys the culture, that stops bringing private enterprises to our territories, but instead to use it for political and economic empowerment of the indigenous communities.

We look to share knowledge and to compose a document, beyond a declaration, that shall be a recommendation: how the indigenous communities wish to see ecotourism, how we certify it. We will have a recommendation, a declaration and a guide so that governments, private entities, and even the indigenous enterprises may improve the benefit for the indigenous communities. The creation of an active participation will be attempted; the documents will reference the active participation.

Beginning tomorrow we will attempt to begin at 8:30, to begin we ask that every participant register their name in the proceedings of the conference. All of the participants have prepared a presentation, and they can have copies to pass out at the end of the event, but they may take notes if they wish.

The participants will present quickly. During the meals there will be more opportunity to get to know each other, and in the evening there are activities to share and get to know each other better.

Ángel Tzec, from Belize, Maya, President of the Ins. The organization has the mission of cultural rescue and reinforcement of the Maya Culture of Belize. They have worked for 20 years, and have installed a school that does not follow the formal curriculum of the

state that depreciates the indigenous culture, and does not discuss its cosmovision, thus through a self-empowering, with appropriate and relevant education, they have formed their own appropriate educational system. They are installing a second school to educate young Mayan People, and amongst other things, they are trying to teach handicraft production. Ángel is an advisor to a group of women that attempts to expand handicraft activity into a form of community ecotourism.

Juan Carlos Jintiach, from the community Shuar from the FICSH, Ecuador, I come to exchange and share knowledge.

Cecilio Solís Librado, indigenous Nahua, from Mexico, president of the network of tourism that has 17 indigenous villages and 32 indigenous businesses.

Juan Sánchez Ximénez, Chol Maya, from the network of tourism from the jungle of Candona, Numar Maya, is part of the RITA network.

Katherine Roubos, student from Stanford University, International Relations, studies the relationship between culture and the management of natural resources.

Ruth Arias, from Puyo, Ecuador, will take the proceedings of the conference.

Joanna Levitt, works with Human Rights, and focuses on extractive projects in relationship to territorial rights and the rights of indigenous communities. She is helping with the conference in a subject as important as this.

Geraldine Slean, excited by the participation of everyone, works as the coordinator of CESD and has studied at Stanford University.

Amos Bien, works in certification, with the society of ecotourism, and with CESD. He will explain how certification works and he has the challenging job of trying to recapitulate the information about the obstacles that can exist in certification and he hopes to have information in the free time also in order to better define this complicated theme for the participants.

Rodolfo Pasha, from the Department of Madre de Dios, the community of Infierno, one of the 480 members of the albergue posada amazónica (Amazonian Inn) is a local guide.

Freddy Limaco, of Bolivia, president of the community, is here to share with everyone.

Patricia Villafuerte, of Peru, works with the Federation of Natives from Madre de Dios.

Jonny Paulino Romero, Ashánica, from the central jungle: the Mother Earth and the Father Sun makes us share so that there will be no frontiers.

Juan Quispe Huatta, secretary of the committee of tourism and culture of the Island of Taquille, Lake Titicaca, Peru, which amongst other things does training.

Marco Antonio Matullama, from Colombia, Leticia, Department of Amazonas, ethnic group Cochama, everyone needs to help everyone else. He also works with the Eguare Foundation.

Manuel Muñoz, from the south of Chile, from Chiloe, is advisor to the counsel and Professor in the University. He comes to share more than 20 years of work in the defense of territory in a high impact zone that deals with the timber, fishing and ecotourism industries. There are conflicts with conservationists, and the space is also affected by the diminishing ozone layer and it is necessary to defend the territory.

Ángel Canales, CEDESOS, five rural communities in Lake Titicaca.

Eliseo Fernández, from Peru, Puno, Professor at the University of Puno, Coordinator of the Institute of the Environment, works with four communities and with the Fundación Interamericana. They try to rescue lifestyles, clothing, etc. and offer it to the visitors. They are peasant communities and they see tourism as a promising activity.

Bill Durham, Director of CESD, from Stanford University, Professor of Anthropology and Human Ecology, Director of the Center of Ecotourism, will address how ecotourism can help in the fight for self-determination.

Miguel Hilario, Shipibo Conibo, from Peru, graduate student in Political Anthropology, comes to see the potential implementation of the self-determination right where ecotourism can be implemented in real terms.

Conference on Ecotourism

Miguel Hilario presents Dr. Bill, who is giving the conference an introduction to the international definition of ecotourism. Afterwards, the points of view of the participants of the conference will be taken.

How to assure that ecotourism benefits the indigenous communities is the principal question. There is a concept and there are various models. We try to see that ecotourism benefits rather than hurts indigenous communities.

Among the dangers of the interpretation of the concept is that it may not fulfill standards; for example, it can be interpreted to mean using towels twice rather than once. The term is vulnerable and can mean only exploiting the environment and the human population.

The promise of development, for example in agriculture, arrives with many new things, that maybe lead to greater earnings but it has contributed to the shortage of land and poverty. He indicates various models of retro-nourishing in respect to commercial agriculture and the vicious circle of land use, poverty, neocolonialism, an economic machine that exports land and cultural rights of the population and he asks how

ecotourism can stop being part of this same process. It is then necessary to search for the terms of conflict against this form of neocolonialism.

It should have less impact on the environment and be responsible. It is defined as responsible travel to natural areas that conserve the environment, that make a positive contribution to the environment and improve the wellbeing of the local people.

It is part of sustainable tourism: 1) conserves the environment, makes a positive contribution and 2) improves the wellbeing of the local people and 3) has to be a profitable business because without that it is not going to continue and 4) it has to consciously make sure that the visitors respect the environment and the culture.

How is this possible? It can be a private business and he presents such an example from Costa Rica. There have been studies of 152 businesses in the sector in the Americas. The majority, almost half, are inns and in the sample it can be seen that 40% are communal businesses. There are associations among the private businesses and community organizations, like the case of Kapawi that gives capital, training to the external world, and the foundation that supports them in terms of rights and fights for the protection of the territory. Another example is from the community of Infierno, with paths, inn, and infrastructure in association. They give 60% to the community and 40% to the company RFE. They manage 50% according to a control committee and all of the installation will be transferred to the community.

Every member brings his resources to the business. There is a natural attraction, as the local community provides land and knowledge and the NGO or the company provides resources, which could be an inn. The question is how to manage the resource and the earnings.

Catherine continues with how we define ecotourism. The answers received from the participants the month before the conference indicate that:

It is tourism that does not destroy the environment and respects the cultures that exist in them.

It is an alternative of conservation and development confronting the economic exploitation.

We highlight:

- Economic returns for the community that arrive to the community,**
- the people do not sell their culture but rather reinforce it,**
- it protects and maintains natural areas,**
- it has educational characteristics**

Other indicated characteristics are:

**There are native guides that put into practice their knowledge,
It includes daily or agricultural activities
Strategic alliances with public and private institutions**

Then there is much in common between the international definition and those that the participants presented **who have placed greater value on the participation rather than the economic benefits.**

Amos Bien, presents on the concept of CERTIFICATION.

The network of certification of Ecotourism of the Americas saw awhile ago that it was missing the voice of indigenous communities and they wish that the voice of the indigenous communities no longer be missing or be an obstacle or barrier in certification.

The certification in the application in the real world is a remedy to avoid greenwashing, vigilance against the negative impacts of tourism. It can reduce the negative impacts and augment the positive impacts that tourism can cause damage.

Certification offers a stamp, credibility, a guarantee of an established norm. there should be a challenge, a goal to earning the stamp. It should be voluntary and credible, verified by an impartial and recognized entity that can be the same group, the same federation.

Tourists will not go to a site that does not have security or hygienic practices, neither will they go to a difficult to reach place. There should be a quality of experience to attract the tourist and there should be an environmental and cultural consciousness at a reasonable price.

He presents the relationships between sustainable tourism with the tourism of nature, of communities, of beaches, cities, and adventure.

Sustainability implies: not to damage the resource, to involve the community, be economically profitable. He presents a chart of the sustainability elements in the environmental, social-cultural, and economic aspects.

Ecotourism means raising conditions: not only minimizing damages but also reinforcing three aspects: environmental, sociocultural, and economic.

There is a consensus between international norms and those expressed by the participants.

Ecotourism is part of sustainable tourism, there should be a certificate of indigenous tourism like there is in Australia, Guatemala, and Sweden. Certification of sustainable tourism and ecotourism indicates better practices.

Certification is a voluntary process that is evaluated, it requires an external audit and it produces a written guarantee in the sense that the product, service or result fulfills requirements. It should be a consensus.

See the slides, there is a detailed technical process, levels. Certification is based on processes or results, and both are necessary. There is a simple certification and a classification.

The certification cannot consider all the circumstances, they are costly and long processes but every village or community has their own circumstances, every one can develop their own code of conduct for tourism. They may oblige the tourist operators, for example, to comply with the codes of conduct, to make the process locally adapted and to ensure that there are improvements in the processes. It is possible to have good practices without having external certificates; they can develop their own local good practices. There are advantages in having certificates for indigenous tourism in all the Americas before having a local certificate because the market is easier to run at the macro-level, without a doubt there can also be improvement in processes at the local level.

Particia asks what acknowledgement and logotype means. Amos states that they don't do certification without bringing benefits, one can be in terms of marketing so it is necessary to have logotypes to separate themselves from other businesses, so that there can be access to markets and tourist operators even if the consumer cannot identify the seal of certification. But tourism magazines and tourist operators recognize the seal and with the logotype the marketing process is improved, however if a community improves their processes and the community only cares about itself even if it does not improve the marketing or external image, then it does not need the logotype.

Another question refers to the processes developed in indigenous communities in Guatemala, Sweden, and South Africa, what have they done in other aspects.

Ángel Tzec asks how the certification sees the exploitation of natural resources because **ecotourism is solely another economic component and it should not be a complete focus on this component because then ecotourism can be like a hurricane and if it fails it goes into bankruptcy**. There are people who think that ecological tourism is not to cut a tree and that conservation is not to use but give a better use to the resource and seeing that the maximum benefit is over the long term. Amos responds that he is in agreement: **abandoning traditional activities to learn only ecotourism is a disaster**.

Geraldine and Catherine present two case studies:

Geraldine presents the case of Swiss Nature-Best. She makes reference to what was stated earlier. A slide summary is presented: the typology (see slides): is from the process or development, and there are various levels. The principals of which are stated, the most important being the second one, to benefit the local economy. Every principal has a different number of criteria.

From the case, the positive is that there is only one level that includes various groups. The negative is that it is only local or regional and that it lacks an auditory process.

There is then a presentation of partners who recently arrived:

José Gualinga, from the Amazon, province of Pastaza, Sarayaku, works in community tourism, of his own initiative and experience from the OPIP, they have their own tour operator. He is also the delegate for external relations for Sarayaku.

Teresa Jimbict, from the village of Shuar, Inmkis community, province of Morona Santiago, Vice President of the National Counsel of Indigenous Women of Ecuador-CONMIE and secretary of evangelical indigenous women.

Heriberto Gualinga, from the kichwa community of Sarayaku, is the director of communication and a producer of videos.

Later Cristian Garzón, coordinator of the Runa Tupari network, from Imbabura, Ecuador, arrived and was integrated into the discussion.

After the conference Amos Bien presents the seal of Green Deal from the Green Alliance, Petén, Guatemala. A stamp of certification is costly. Of the 80 or 100 programs of certification in the world the majority are European and they concentrate on the environment before the social. Green Deal attempted to place equal weight on cultural, social, and environmental development but does not try to augment the quantity of tourists but rather ensure that they stay in Petén. He explains the program with slides. The large businesses help or assume the costs of the certification.

Green Alliance united to propose that the certification should be contemplated and that there were different criterion between the hotel owners, for example, and the Itsá Maya, the indigenous think more of the intention (heart) of the norm.

It states that there is a relationship and compatibility among the different certification programs.

Amos Bien presents a list of innovations of the Green Deal, with respect to the participation, security, quality, etc. The list of the norms has continued evolving and they are more specific now.

The only international program that has certified sustainable tourism and ecotourism is Green Globe 21, is presented by Amos Bien in a slideshow. Initially the certification or the stamp was bought solely by sending money; in the documents of the participants there is information on the theme but it is not updated. A business affiliated itself by sending, in one year, data on its consumption of energy to be analyzed and compared with data from other businesses that indicate what should be corrected in the consumption of water or other resources. If the business aligns itself with the limits of other practices of other businesses in the region, then it receives another seal from Green Globe 21, after the

auditory it will receive the certification. Green Globe 21 certifies ecotourism, businesses, communities (not necessarily indigenous) and tourist constructions. The standards are adapted to local conditions. It would serve to see if we indicate the local conditions and we adapt to the certification of Green Globe. There is one ecotourism business in Baja California with this certification. There should be a politics of ecotourism and the proceedings related to other enterprises of indigenous tourism. Every entity has an idea of best practices above the certification. There is a lecture of the requisite titles of certification, in various sections, education, and treatment of energy, among others.

The four paths for certification of indigenous tourism would be:

- **Not certifying, limiting yourself to the codes of conduct and good practices**
- **Adapting the international program like Green Globe to local conditions**
- **To make a new standard, based on existing norms**
- **To make something new, totally new.**

The process will be in its order from a very low cost to the first alternative to a very low cost one in the fourth alternative. The process will not cost less than US\$200,000 and follows a timeframe of 3 to 5 years. Some communities have decided not to favor certification but decide to follow the same codes of conduct and manuals of good practices.

Green Deal and Green Globe are two different paths, and the first is not global. The first is six years old and has the participation of Green Alliance and the process is evolving.

Cecilio Solis asks: there is talk in the certification programs of the generation of employees, but it seems that they are talking of how the business deals with the community rather than seeing the community as a business, **so it appears that the process sees the community as an object and not as a subject. The principal visual attraction has been maintained by the communities but at no point does it discuss the indigenous cosmovision** and how poorly planned tourism affects it. These certifications do not take this into account but our communities and indigenous businesses do take this into account. **It is necessary to work towards this sensitivity but these parts are not as tangible; however, they do affect the life of a village.**

Amos mentions that in the fourth related path there is a correction because the related certifications didn't contemplate the point indicated by the partner but it would so costly and it would be necessary to do it.

Cecilio Solis responds that tourist activity is important; spending so much money on certification is actually minimal in respect to inversions in other areas. Tour operators could support a process of this type. The best resource and the attraction by which tourism moves is by indigenous communities and biodiversity, ecological zones, and culture. The tour operators should finance this because they could not bring the tourists to see a mountain of money.

Jonny Paulino Romero, from Peru, shall we analyze what we would be gaining? Do we see it as a gain? There is no means of knowing how much we are going to gain but rather how we are going to change our patterns of life, if we do it, if we lose culture then there will be a spiritual break, wearing certain dressing does not indicate richness. The relationship with nature is not being seen, the spirituality. This break would be a loss and not a gain with ecotourism.

Manuel Muñoz, from Chile, states that the certification standards are exclusive, technical, and go beyond our endeavor. These processes of certification have a lack of analysis of public politics at the interior of the nation states in which we can make more of a difference. They are increasing large projects of tourism. Perhaps they fulfill technical norms of certification but without guarantee from local actors. The certification can be exclusive of our communities, like in the case of conservationists, that with a list of conditions, are excluding the local voices and slowing down our own advances, technical norms are fulfilled but without local validation, without legitimacy from the communities.

Catherin and Miguel Hilario remind us that the discussion deals with searching how to improve or include the indigenous voice in this theme of certification.

Catherin presents ROC, Respecting Our Culture, which is an example from Australia, is directed by indigenous people and certifies indigenous tourist businesses and it is developing processes to certify people, individual indigenous guides. It arose from the same villages, to qualify the themes that interest them, to split from 3 values, to promote the local authority, it is not a job with the government. They consult the businesses to make their management plans, they acknowledge the diversity of cultures as much in Australia like there are much more in the world, they work to support the best interests of the villages of Australia, and to support the real information. Their three values are:

-Respect for every culture, if a business arrives to ROC it means that the business can only work with previous and informed consent: to notify the community and receive the approval of the community.

-Protect the country, not only the community. The indigenous communities are the country; they are not apart from the country. Australia has to deal with the necessities of the indigenous villages and vice versa. They empower every community to measure the cultural impact and environmental changes that come with the tourists, to decide if it is worth continuing or not. They-the community- are those that measure the impacts and make decisions.

-Business control of quality and integrity. They train every business to develop it by themselves.

For the certification they should have the approval of the community and later they make and approve the management plan which they then certify when they fulfill their own management plans. The costs go from 100 to 170 dollars every year for certification in ROC, a difference from Green Globe which costs a great deal more. The costs depend on how many people are employed.

Patricia Villafuerte asks: Does ROC only work in Australia? She has been answered yes.

Ángel Canales, from Peru comments: They are presenting two proposals, the most important thing is a proper communal certification and that the people know that they are doing something positive. In this Australian experience there could be a voluntary quota. There are experiences of community certification for organic products in Brazil. They know their products, how to do it, and they have put their organic certification. This would be more suitable.

Marco Antonio, from Colombia, asks: in what topics are they trained?

Catherine: In economic management, environmental management, when there are changes and how to measure them in the environment; there is more advice more than capacitation on how to reinforce the community, and to manage a business.

Marco Antonio comments: yes because the community has its own knowledge of the environment. It is necessary to arrive at an agreement as to how much I can obtain as a community and as to how much it belongs to the academy.

Catherine: at times it is necessary to say it in such a way that outside forces understand it as well, even if the capacitors are indigenous.

José Gualinga: we have functioned with a base of local norms adopted to the needs of the local community, that work for the community and for the visitors, in this manner we have been able to develop community tourism. In our experience, since 1995 there have been some failures. What will be the difference between ecotourism and community tourism? There are more than 80 experiences of community tourism. We create a space for community tourism that was not given in the past, because the chambers of tourism have been the ones who managed the sector. Community tourism has its own concept. It is necessary to define community tourism, indigenous tourism, and ecotourism. What are the different definitions?

The answer is that these concepts need to be responded to and defined by the participants. Catherine indicates that ecotourism is what has been indicated: community tourism, in the USA for example, is to get to know the culture of every community and it doesn't have to do with the management of natural resources.

Ángel Tzec, from Belize, states that community tourism brings to mind a hamlet, with owners of lots that have defined attractions. The tourist comes to the community, gets to know it, and has a hand that extends to ecotourism to see flowers, trees, etc.; ecotourism, from the indigenous point of view, is little different from community tourism.

José Gualinga: where there are communities with ample territories, community tourism implies an entire micro-business structure at the base of the organization that this community has. Ecotourism is bound to community tourism which can also be adventure

tourism, of travels. We see community tourism as something broader. With the Ministry of Tourism we will develop this theme. Ecotourism here can be seen as relative to the landscape where we the communities see ourselves relegated.

Miguel Hilario, suggests that the commentaries be made after the intervention of Cecilio Solís and after the work of the group, in order to understand or make definitions, and to see the significance in terms of public politics.

Cecilio Solís, from México, presents the video Enchanted Land, with the study of the RITA case of indigenous tourism that comes from an autonomous process and a social rebirth, after seeing that their spaces were being overwhelmed by private initiatives that helped little in developing our communities. Autonomy is political, economic, social, and territorial. It is necessary to generate businesses that can improve the use of natural and cultural resources that we have. We do not sell, that means traditional tourism, including buying territory or invading it, they occupy. RITA enters in public politics, not with manifestations in the streets, but we do make it to the chambers with legal initiatives that we have managed for reforms that affect the life of our villages. After 14 years of rehearsal, to see that we have advanced politically, to see that we had senators, congressman, but we had not improved economically, we learned that the process of indigenous tourism; the economic is not the fundamental but it is important. Ecology, Culture, and Development with Identity is our slogan. The indigenous communities have our own forms of development and identity. RITA was formed for political economic empowerment, after 12 years, to be a business, of a national and international standard. The economic aspect is not just money but also the reinforcement of capacities; preparing our people in the educational environment, preparing ourselves better politically, so that our political delegates go to the legislature, decide, and work for autonomy. The institutions and NGOs wanted to lower the profile. They see us as in need of help, so we began to create a truly indigenous tourism. In order to create a different tourism we have revised the national indigenous and international rights, to know our rights and obligations, we have passed through a process of identity reinforcement. The internal and external cultural revaluation of our communities, to feel good as indigenous peoples and with our culture and getting to know the culture of the visitors, then we passed to a strategic planning of the revision, revision of laws, strengthening of capacities in tourism to offer quality, hygiene and security to enter in a process of certification that should not come from outside, but rather see from the inside in our proposal, with directives that we can propose from within, in community assemblies.

RITA is composed of 17 indigenous communities, 32 business associates, that has multiplied internally through internal networks, with biological and cultural corridors, we are financed, and we share we do not sell.

Unifying ourselves was a great advancement, we can offer different ecological zones, from semi-desert, to perpetual snow, to the Mexican Caribbean, with 17 distinct cultures; we do not mount scenery, we are in our houses, with lakes, waterfalls; it is not an act, these are our outfits; we do not need to get dressed up. How do we make a dignified business? So that we are not seen as the poor little Indian, we are the original people of

these lands. It is not prohibited that we be business people and participate in or define public politics.

RITA does not impose itself, these are local initiatives and that gives it more value. We have pushed the process, if we manage it poorly then we have a negative impact on the community, it is in this manner that we have generated the codes of behavior for the tourist from the community. We have defined what we show and what we do not show, the same as what we do when there is a visitor to our houses. There are very private and closed ceremonies that are only for the community where the tourist can not enter even if he pays. The same goes for medicinal plants. We conserve the sacred which is part of our community. We know that making a business is difficult but we have done it, we are entering the market, we want to close the cycle ourselves; we are beginning our own tour operator in the city of México and we are going to grow, we will follow with the tour operator to the USA and to Europe and we will have more economic benefit for our communities. We do not want to be objects anymore, we want to be subjects.

Miguel Hilario asks how they make sure that they will not be objectified by the indigenous peoples themselves.

Cecilio replies that we are in the process of globalization: you dance to the rhythm that they play for you or you manage to play your own music.

Manuel Muñoz, from Chile, asks: what is the role of traditional authority?

Cecilio: the traditional authorities see ecotourism as a bad thing because they have seen negative cultural impacts. The young people have had to talk to the traditional authorities, to ask permission and to show that they are evaluating the impacts. In the community assembly the old people have indicated what can be taught and what can not be. With the tour operator there are impacts, there is trash that can be seen and some that can not, but it is cultural and here the elders have an important role to tell us what can be done and what can not.

Manuel, from Chile, How do begin the process and with what resources?

Cecilio: the first is spiritual, our own force. For the operation, growth, there has been state support and it is necessary to find other sources, with the tour operator alone they think that they could increase the activity.

Ángel Canales, from Peru, asks: how do you protect the purchase of your territories?

Cecilio: it was for this reason RITA was born, the indigenous zones are the most conserved, 75% of the conserved zones are indigenous zones. Private enterprise went there for profit, all of the Maya Riviera is very privatized when before it was communal, and it was because of this that RITA was born in order to appropriate our own spaces, so that the people know and that the use of the natural resources can generate employment and create an alternative economy to that which now exists because ecotourism should

not replace what people now do so that we do not fall into a process of alimentary dependence, but the strategic planning process is important. Tourism is an alternative activity, complementary to the principal private activity, in the milpa (field) or elsewhere. We have seen that it generates good paying jobs. The products that are consumed by the businesses are fresh and from the region, there is less hunting, and we generate more employment with the care of animals. It is no longer permitted to sell spaces for other activities and to people from the outside. In this RITA has been fundamental.

Eliseo Fernández: They are subjects, not objects, the codes of communication should be efficient, and this implies a lot of work in training, the integration of many economic activities, empowerment, quality of services, have you inverted a lot of resources in training?

Cecilio: we dedicate 70-80% to the application of the project and the rest is for the operating aspects, which is different than the NGOs. We are appropriating the technology, with access to the internet. The fundamental point is to know what we catch and how to apply for our benefit what the modern world offers us. For example, to navigate the internet in your own typical dress means an appropriation of new tools, knowing that we are undergoing globalization.

Marco Antonio Matullama, from Colombia, does the entire community work or do only certain people in the community work?

Cecilio: there are guarantees from the community as to where the community works and others of groups of the community with the guarantee of the community. The important thing is that the distribution of benefits be for the whole community, we do base ourselves on the Agreement 169 of the OIT, with the process of consultation and the repartition of benefits.

Juan Sánchez, from RITA: the experience has not been seen in large forums but there is a large learned experience. Because there are indigenous villages we can discuss ecotourism, because we exist we can discuss it, perhaps the real name is not ecotourism, even if the academics say it. We discuss it because there are indigenous people, it is not merchandise, we do not see the indigenous communities as merchandise, we see them as our mother, they have given us laws, the norms of the institution of the State. Ecotourism is discussed and they don't want to see where the village comes from, they only want the indigenous people to dance. It is preoccupied with talk of certifications. It bothers me to listen to the certification of Petén, land of our brothers. They have a green stamp, they burned the jungle 12 years ago, they are proud of their stamp, their certification, but they do not take responsibility for the mother earth, they are not indigenous people who carry the process of tourism. Ecotourism is cemented in the indigenous communities, it is necessary to create a new instrument to define the type of tourism that we want. In the jungle of La Candona there are threats, there are other networks on top of the indigenous ones, they even have government guarantees or that have stamps and they divide us, here we have come to construct, with little resources, with will, giving value to our house, the natural resources, the conviction. It is sad to see someone arrive with their money and go

behind others. We should prepare our house to see the sixth sun, how are we going to prepare our house, how are we going to prepare the fiesta.

Teresa Jimbicti, from the Shuar community of Ecuador: you have talked of community tourism, indigenous tourism, and ecotourism. For us there is no division in these terms. There is cultural diversity, in our cosmovision, and as a woman, it is not possible to separate concepts, it is going to pass like the decade of the indigenous villages without there being benefit for the other villages. Because of this, on top of the terms, we desire that something good remains. We have maintained our forests, is it good enough that we use them well without causing impacts? Everything extends from the environmental management, we know how to manage the environmental resources in our vision, we have our pharmacy, our market, and we have to ensure that ecotourism continues to respect culture and every nationality. We see tourists arrive to present themselves to our organizations, the people arrived, with a certificate to present to the community, they caught butterflies and then they left. Now we respect our organization. Now the communities want to generate the resource, we want to empower ourselves in the communities.

Juan Carlos Jintiach, from the Shuar community of Ecuador, there are two sources to take into account: knowing how to empower ourselves with the economy of ecotourism, and the cosmovision. Ecotourism is going to be an economic branch for the reinforcement of identity. In the case of Kapawi, which was presented, there are also divergences. The operators are not content to work in reinforcement, in autonomy. In 15 years we have seen that money brings processes beyond what was discussed. Ecotourism can be an icon of strength for the economic survival of our communities; ecotourism will be a tool of strength.

José Gualinga: in our case, the development of tourism was born from a threat because the State has not implemented strategies to protect the communities, these communities respond with this viable economic strategy- ecotourism- in response to large threatening projects. The business has been outside of the indigenous community, but in front of the reactionary threats of this activity.

Cecilio: we do not exploit, we create an alternative use, amiable with Mother Nature. We speak of indigenous tourism because it is an area where life is given, where we make the rules, an indigenous economy. It is necessary to see our reality and beyond that to plan it. We are seeing our territories as a stronghold of potential, first learning to manage this business that we have, which is tourism, and after that form and enter a strategic planning of our territory and from there see how we enter the different strategies that we have, over time. Tourism is one means. It is necessary to plan about reality, see who is going to be a deputy, and make sure that they do it well. If we are going to dedicate ourselves to tourism we should do it well because we can not play now that the future generations are coming up behind us.

Miguel Hilario: no concept comes from a vacuum.

In the afternoon Miguel Hilario returns to the topic: how does ecotourism empower the community for its development and how can certification serve to empower this process? What should a community say they are doing when they put their time and resources in an economic activity, should it be called indigenous tourism, community tourism, or ecotourism? How do we indigenous people redefine this concept? The name is not the most important thing, but it does bring up an integral question, what can this activity do in the search for self-determination for indigenous communities? And is certification the means of achieving it?

Joanna Levitt introduces the group work, inviting the revision of the programmed agenda and its reprogramming. In the morning we saw the general context. In the group work they see the areas of importance, attack the criterion, and to construct the document of declaration. Why is this area important? What are the principal problems of the area in respect to ecotourism? How can certification help this situation? What are the relevant criteria that currently exist?

The agenda and the program methodology is revised with Joanna. It means creating a vision to present to the public.

Eliseo Fernández proposes writing out the indicated areas for discussion, which were collected from their previous correspondence, to see if the list is good or if it should be augmented. The areas are:

1. **The Environment**
2. **Social-cultural Impacts**
3. Management, including financial questions, native guides, and the distribution of earnings. Following the previous suggestion, we will put it under the heading **Administration**.
4. **Equality**, how do we guarantee benefits to women, men, young people, elders, and how to guarantee equality to communities in the interior.
5. **Education or Consciousness**. Including educating the tourists about Human Rights, the struggles of the communities but also internal education of the community to improve the processes and life in general.

Ángel Canales, asks about management, it may be a very broad concept, and it may be better to say Administration, logistical questions, and financial issues.

In respect to the definition of the concepts, communal indigenous ecotourism, perhaps each group should propose a name that encapsulates the concept and that everyone understands better.

Cecilio: We should examine these themes in consideration of our established rights; we have still not defined if certification is convenient for our communities, it must be discussed beforehand. He proposes that we discuss if we are in agreement in a term, sustainable tourism, or indigenous tourism. These elements will give us the axis to

develop the group work in order to make our final declaration that will carry the cross of the fundamental rights of the indigenous communities recognized by the United Nations.

Teresa Jimbicti from Ecuador and **Marco Antonio Matalluma**, from Colombia, propose resolving the doubts about the terms and the possible benefit of certification.

Ángel Canales: we should first define the terms: sustainable tourism, rural tourism, lifestyle tourism, to define the context. Afterwards we can analyze the certification, and see if it works or not (before we proceed).

Miguel Hilario: you should begin to think about, what should we call what brother Cecilio is doing in Mexico and what he is calling indigenous tourism? After that we should move on to discuss the idea of certification.

Joanna explains, on the request Teresa, what they mean about certification: if there is a group of organizations, with values and similar commitments, and they want to perform the activity in a consensual manner with a common base of values and compromises, they can agree to make a type of stamp or certification, and to mutually accompany and observe themselves.

Manuel Muñoz: at the forefront of the discussed themes, our experience has to do with the arrival of visitors, with the invitation to walk in equilibrium, to converse and walk in equilibrium and harmony. It should generate and maintain equilibrium and this idea does not have a synonym in any Spanish word, but the term does have synonyms and expressions in indigenous languages. The best means of saying it is in our tongues. Our spirituality is developed in our territory, our experience is integral. These presentations of certification appear to be new forms of colonialism. We should profoundly consider who we are, what we are not being, in generic indigenous form, human beings and from there see how we want to share that with those who come to experience our way of being. We should open the discussion beginning with what we are and although we may not find the words in Spanish, we should still discuss it and define how we wish to control what we do not want and do not permit, what can not be done or happen in our territories, control the people who want to extract, carry out, break things, plants..

Eliseo Fernández: we call it lifestyle tourism because part of the subject communicates with the environment. They change the denominations, but it has to do with equilibrium and the relationship with the environment, and where is that capable of surviving. Tourism is an opportunity to improve the conditions of life and to show what we have in terms of culture, dance, music, and art. The term communal tourism is broader because it is a package. If we talk of ecotourism we forget the lifestyle side, and we privilege nature while forgetting part of the cultural.

José Gualinga: in the 80s, when we began to work in the communities to develop tourism there was a legal vacuum: the chambers controlled the sector and they persecuted the communities for not following a series of legal requisites. In Ecuador we began with communal ecotourism and with the advancement of the term we left behind ecotourism.

There were also local peasant initiatives, from rural people, not indigenous people. For example, in the cities or in the Galápagos, or with peasants in land plots, so now there should be a position, a new modality, to indicate that ecotourism is not solely a business generated enterprise. First we define our own term, eliminating the term ecotourism, considering that community tourism encapsulates everything, and it is in this manner that we fight for our own legal space, in the Ministry of Tourism. We have fought and formed the Federation of Communal Tourism, to be considered as a consulting entity so that it is no longer for only the Chambers to define us, but rather to have a vote in what is to be done. For example, in Sarayaku, we have Casas Kichwas Sarayaku (Quechua Houses Corn-water), which we have built instead of constructing a lodge. Globality as a brand that includes everyone, with a defined concept, as we did in Ecuador, would be good; even if our federation has debilities, we have managed to become considered in this position. We have established an organization of community tourism at a national level, and received public acknowledgement by the Ministry of Tourism, so that we are now consulted on decisions.

Juan Sánchez, there are distinct forms of understanding tourism, in the current language the most conservationist term has an important weight. We understand it to mean indigenous tourism and there is no reason to hide it. We know that we were not indigenous in the past, but rather communities, but there is no reason to be ashamed of saying indigenous, because it means a united community (*pueblo integral*) that has its own world and its own interactions. But to speak of empowerment and exercise our rights we have to speak of an indigenous tourism. In Mexico we were fighting for collective rights and instead they exhibited us in public plazas as a public right. We should appropriate for ourselves the indigenous identity. The communal is collective and it comes from the daily activities of the communities. It means establishing an identity initiative, an initiative with its own face. It shows how we wish to participate in this type of development. Indigenous tourism should be the term because it implies that we have the territory, and that we are alive and present. People discuss the destruction of the Candona jungle but this is not our fault, it is the fault of the cattlemen, even if some of our brothers copy the cattlemen. The indigenous person is not a predator, he knows how to live with the mother earth, and also the work of tourism is how we can share with our visitors, as hosts, how we live with the mother earth. It is a development initiative with identity.

Joanna: What is the term and vision that we want? This should be the first part of group work.

Patricia Villafuerte: tourism should be indigenous tourism in harmony with nature and our culture. This would encompass both the jungle and the rural zones. We could push for acknowledgement in every country and demand support from state entities. The actual schemes in indigenous community work are not different than private businesses, but we do not have as much economic strength to advertise and strengthen the activity. There should be a network or group at the international level and like a certification show the tourists the group's contacts; in this manner we can promote ourselves in the magazines. There are comments that say we want to do it on our own and this could be

true but this does not mean we have to reject strategic alliances, for example with magazines in the USA or Europe, that can place detailed articles that call outside attention to our localities so that we can have more economy to strengthen our own programs.

Teresa Jimbicti: we can make a network and alliances but the definitions of terms can be established at the national level. We have collective rights that are acknowledged in Ecuador. Indigenous in our environment is considered to be a race, and it is not well regarded, so now we are defining ourselves as village, communities, and nationalities, not as indigenous; it is a work in progress. We have the territory and that is where we should develop our activity.

José Gualinga: the multinational federation of community tourism in Ecuador, that has 80 experiences, has some requirements to be part of the group, of the federation. This means they do or do not follow the criteria of decision making, participation, benefits, and they affiliate themselves with the federation for an initial inscription cost of \$100 dollars and from there they can begin work. These groups may be indigenous people and they may not be but they must share the same vision. There is a legal limit when we get to an international level. An international group would have more force and certification would be guaranteed but in our country we still have not managed to create a strong enough local base to expand from there to the international level. In many agencies there are things called community tourism but it is a lie. There should be an international definition. The federation does promotional work but the big businesses and chambers of tourism are fighting to make sure that the federation loses its consultative space and they are trying to diminish our rights. Many communities, many nationalities, are not informed about all of this because the economic theme has not been traditionally managed and tourism itself is distant. With more than 10 years of experience I can say that we still have a lot more work to do at the local level.

Ángel Canales, from Peru. At Lake Titicaca we have used the name rural and ecological tourism, we respect traditions, rituals, and cultures. Almost no one speaks of indigenous people but we speak of peasant communities and rural people. It is seen as a means of adding value to the resource and there is an environmental dimension in how we respect nature, the Pachamama.

Juan Sánchez: between us we can be clear that, for example, in Chiapas there are various conservationist organizations that speak of certification and pretend to use the indigenous people, whereas we are trying to hide the indigenous which has been used as a nickname. Legally, in every country we can use the OIT and the biological conservation as international legal references that establish the indigenous.

Cecilio Solís: I am the fourth generation and the youngest of the delegates. We have our own identity. We fight for autonomy in every space and we should not negate what we are. The fights are distinct in every nation state. If we fight for acknowledgement we should fight in every environment, infiltrating like water in every corner.

Freddy Limaico, from Bolivia, we can discuss many concepts, but, how do we control what we do? People that have businesses have invested in communities, they have publicized them and gained market share. Instead of discussing the term we should see how it is working. The people who have invested the most have control of the market, and the name we use does not matter if they have already formed large groups.

Joanna Levitt proposes that every group make two charts, one with the name or vision about the form of tourism that they desire and the other indicating, What would a certification system that benefits and empowers us look like? What would its values and principals be?

In the group presentations there will be an acknowledgement that we are from distinct communities, with diverse opinions, that they do not represent an absolutely unified sentiment from their communities but that they participate in the event with experience and knowledge and that what they conclude we will continue to discuss at a base level.

The following people are chosen as delegates for the construction of the draft declaration which will include today's work: Cecilio Solís, Patricia Villafuerte, and Juan Carlos Jintiach.

Three groups will be formed and they will present their reflections tonight:

Themes of the groups or General Questions	Group 1: Ángel Tzec (Belize), Manuel Muñoz (Chile), Freddy Limaico (Bolivia), Cristian Garzín (Ecuador), Jonny Paulino Romero (Peru), Heriberto Gualinga (Ecuador)	Group 2: Cecilio Solís (Mexico), Patricia Villafuerte, Ángel Canales y Juan Quispe (Peru), Juan Carlos Jintiach (Ecuador).	Group 3: Juan Sánchez (Mexico), Marco Antonio (Colombia), José Gualinga y Teresa Jimbict (Ecuador), Eliseo Fernández y Rodolfo Pesha (Peru).
Name and/or vision about the form of desired tourism	1.Indigenous Tourism 2. Principals and values: acknowledgement of the duality and joint life of biodiversity from the point of view of the indigenous cosmovision. -Acknowledgement that we are communities that have maintained our	What the practice of tourism in the interior of the territories of the villages and communities or indigenous nations should contain: -Respect for the culture and identity of the territory -For the daily life and local customs -For the cosmology (spirituality)	We are an ecotourism business with a cultural identity that fortifies the community's economy trough the preservation, management and use of natural resources in a sustainable manner.

	<p>identities underneath subordinating conditions of Western Colonialism, Imperialism and Republicanism.</p> <p>3. Benefits and Empowerment.</p> <ul style="list-style-type: none"> -Alternatives for conservation and the use of the ecosystem -Reinforcement of original traditions and identity -Supports cultural revitalization -Generate horizontal bonds with universities and other public and private institutions -Foment natural patrimony and indigenous culture -Foment the development of the community and the relationships between and among communities -Increase local traditional indigenous government's control. -Respect and foment international legislation that protects territorial, cultural, and political rights. -The certified entity should be composed of representatives of 	<ul style="list-style-type: none"> -For mother earth -For the right to say no -Contribute to the strengthening of the right of self-determination -Respect for the internal norms of the communities -Respect the techniques and ancestral forms of interacting with mother earth -The transfer of appropriate technology -Sustainable -The sum of strategic alliances with different entities 	
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	the indigenous communities of the Americas.		
What would a system of certification that benefits us and empowers us look like? What would its base values and principals be?		<p>The certification should be part of a created network, managed and administered by these same beneficiaries.</p> <p>Vision: the tourism is one of the paths for sustainable self-development and sustained by the communities, nations and indigenous villages, always below the principal of respect, appropriation and cultural revaluation, also contribute to the reinforcement of capacities and the transfer of appropriate technology. It should have the community component and the distribution of benefits and consultation should follow internal forms of the organization.</p>	<p>Create a certified international organization to certify communal ecotourism businesses composed of its delegates, with a decentralized character, at the Latin American level.</p> <p>Principals and values: its own cosmovision.</p>

Cecilio Solís, Patricia Villafuerte, and Juan Carlos Jintich, take the communal elements for elaboration of the draft declaration, the same that will be presented the next day and whose collective correction will be a separate document.

Friday, September 8th 2006

Miguel Hilario introduces the work of the day remembering that it means re-conceptualizing ecotourism and certification as we know it, analyzing if they are a

solution for economic and political empowerment for the indigenous communities, considering that there is a process of globalization as brother Cecilio Solís mentioned yesterday. Yesterday they talked about what we are going to call the activity when visitors arrive to our communities, without there being pressure on the definition of one or another term. The interest of the CESD and who collaborates in this event is to contribute to the villages, the communities can surge economically. To be included in the processes of economic development, it means sharing knowledge, there is not a vertical relationship but rather a horizontal one in this process. CESD is a small NGO based in Washington D.C. and like all NGOs it tries to find funds but not all agencies are interested in having the indigenous voice included in this empowerment process of the indigenous villages of the Americas. The interest of CESD is in assisting this conference and in the process of contributing to the fight of including indigenous voices in the discussions about certification. It is also in the interest of CESD that the indigenous voice should no longer be ignored and that the villages can choose to reject, re-conceptualize, and evaluate the concept of ecotourism and redefine how we understand this activity. It means making a declaration not solely in the interest of CESD but rather as a search for mechanisms so that ecotourism and certification will be paths of economic and political empowerment in wide aspect of the autonomy of indigenous villages; with these declarations, it will be possible to put political pressure, lobby, and fight for inclusion in other types of international events or of organizations that consider the theme so that the indigenous voice can be included.

If you consider it convenient the programmed agenda could be modified, so when we return to their villages we can see the work product of this valuable reunion of 23 leaders, representatives or academics from indigenous villages, with experience in the work of receiving visitors. He invites us to do a productive job, redefine the agenda and keep working. He invites the three delegates to resume with yesterday's work, and the conclusions which have been reached. Later Miguel will speak about relevant themes to the indigenous territory, then Joanna Levitt will speak about indigenous rights, and we will make a visit to center of the planet (the equator) as has been suggested and they will continue the programmed work until tomorrow, in such a manner that we can obtain a product from this encounter. He puts into consideration:

Manuel Muñoz: the agenda is clear and what we need to redefine are the concepts, we must remember the saying: we are not the voice to make the decision for our communities even if we are authoritative voices to give our opinions on the theme. So we should look for a mechanism for discussing these themes with our communities. This conference should be considered as a preparation for the process and then there should be a second conference, a second moment, with the authoritative voices to decide for their communities if, for instance, we do our own certification. We can not speak of a fixed timeframe but we can commit ourselves to internal diffusion and prepare for a second moment with authoritative voices and more significant ones to decide these themes.

Miguel Hilario: so we will prepare supplies, not decisions. Perhaps we should not make a declaration but should rather prepare a summary notebook of concepts.

Manuel Muñoz: we can make a document that can follow the path of discussion in this process of certification; but, we as indigenous people, have the urgency to return to our communities and discuss and define the basic themes, we need your support (of the CESD) to return a second time. We need a methodological process, the support resources, for example, for the documents with the national politics that are given, with the services they offer. Here there are consultative voices, later we can have representative voices, with the strength to consider and modify what needs to be modified.

Miguel Hilario: CESD saw that the indigenous voice has been marginalized and prepared this first conference, to not repeat the top-down model. It has convoked this dialogue, and you all may decide if CESD can continue assisting, petition to find a little more financing, and carry out this process. You all decide if this conference continues to be solely an academic event or if the process continues.

Ángel Canales: working with rural families, the concept of ecotourism that we have defined is rural tourism. This is the name that we have made after consulting with our people, our bases. I, as a delegate from the five communities with which I work, have consulted the communities and the definition is of rural tourism, we can not lose time doing another consultation process. We now have a representative voice, we know what we think as indigenous people, we are not unprepared, perhaps it is missing better diffusion. About certification, in the internal survey that we conducted, we have decided that these same communities, with their work, are those that should certify themselves, which means winning the confidence of themselves, the consumer, the tourist, and the visitor. What we should produce is a document, like a supply, although it may be possible to have a second conference it may also not happen, and perhaps the same delegates will not come, and that would make the value of the work diminish, so for now we should advance with the document and then we can spread it and discuss it.

Miguel Hilario: What should this document be called?

Eliseo Fernández: we have still not defined lifestyle tourism, ecotourism, community tourism, and rural or indigenous tourism. The conference is part of the business of tourism and not all indigenous communities are immersed in this business. We should think about how to facilitate this document. On the theme of certification, it is not always the document that qualifies; perhaps, this should be a document that serves to improve our work and service. We are in an attractive place, that needs large inversions of capital that we do not have, but the possibility of conducting a tourism business is essential, although not all of the community is immersed in the process, it is only one sector. I cannot consult all of the community because not everyone participates or knows what to say, it would be a waste of time. The document would be a “preliminary proposal” that should be dispersed in the characteristic manners of each group; we, for example, do not have large trees, we share aspects of products, food, we can improve services, but there would not be a common policy. We have said that we do not need to be certified, but perhaps we can establish codes or rules.

Teresa Jimbicti: there are only two women at this event so please respect the equity. I am going to emphasize four points: 1) Indigenous perspectives on ecotourism and certification is the theme. I discussed the theme in my community and we are clear why there has always been exploitation, marginalization; there have not been legally protective documents and people come to tourist places without respecting the communities. 2) Promote the territorial rights of the indigenous villages is the second objective of the agenda, on certification, it is essential that there be a certification of ecotourism of the indigenous villages. 3) it is necessary that there be a document, a product of work, if this is a dialogue, as I am now tired of the so-called “training”. I say that there should be a written document of the discussion, of what we have done; I am not going to be satisfied with a preliminary, provisional, document because perhaps some other delegate will come to another meeting, it will be necessary that there be a document of what we have discussed, that the indigenous villages with our own collective rights, with our voice and vote, we should make a document as fruit of the discussion about certification and ecotourism. 4) I recommend that all of the participants, leaders of different countries, that we be given a diploma for having participated in this meeting, a certificate of participation. We have to advance, indigenous brothers, because we always discuss in different forums, we say that they call to take out our ideology, that they call to investigate us, for now we should make our document, as an indigenous village and a woman, I say that we have many preliminary documents, with this we do not win anything, we have to produce fruits.

Miguel Hilario: We are talking about the agenda and the product of the conference.

Marco Antonio Marullama, from Colombia, in Leticia, Department of the Amazons: we are working in ecotourism; the agenda that we have convened is to discuss certification. From here we will take a document that defines ecotourism, what opportunities, strengths, weaknesses, and threats that indigenous communities involved in ecotourism face, because now, at the national level we are not protected by the State, now that the businesses are arriving and only leaving trash. As indigenous people we are the attractions of the country, we are the essential part, we are the best people to preserve the natural environment, ecology, and we want to take this into account. I believe in you all as an organization, this is an initiative and it should be strengthened, everyday the indigenous people should have more of a voice, more rights, and an objective. In the Amazons we think that in 2020 we want to be the axis of the tourist part. In the part of certification we should see fortresses, opportunities, debilities, threats to the certification. From here I will return to my communities with the document, to my department, as I am a representative in health, tourism, handicrafts, everything connected to ecotourism, with the final document I will return and share it with my communities.

Ángel Tzec, from Belize: I return to Manuel’s point that touches the same hopes of the other participants. I have gone to conferences for 30 years and then they don’t have follow through. This forum can give the mandate to this NGO and this University so that the process continues, so that we get more funds to continue this process with our mandate and confidence. We do not have a final document so we will continue improving the process, seeing as how the same process of certification is also so long.

We should form a group, and if we want to advance we should make it dynamic and communicate. Since the 90s I have suggested forming an organization of indigenous communities. We should unite with someone of good faith, analyze their agendas, there is intelligence amongst us; we can give council, evaluate their good faith and form a strategic alliance, beginning with the same document to continue forward. There will not be decision made only by them, they will always consult us, they will continue improving the documents, the concepts, the steps.

Miguel Hilario: because of this we have said that we can be a tool in the process, we can continue to support, and we are at your service.

Jonny Paulino: respecting the opinions of the others, we lead 120 native communities, our decisions are made in congresses, they know that I am here, in October we will have a new congress and it is the congress that approves the decisions, the *Ashanicas* could approve what is needed in the congress and then it will not be only my one voice. I have seen books, mandates, decisions of forums and meetings and then the village says to the delegate “you should not decide for us”. The indigenous community decides and the representative does what the community decides and not the opposite like the State does, this is our process. If it has been 30 or more years of conferences without results it has been because of the lack of consensus and approval of the communities, but in our congresses we can approve and have more force by being a congress rather than only my one voice, now that all of this touches the territory concept, cosmovision, all of our life and health. For this reason we should be careful with the theme but there should definitely be a preliminary document. I gave encouragement to continuing the process now that the CESD took the path, it can continue and have our support.

Miguel Hilario: the document that will be made is not binding.

Freddy Limaico, from the Bolivian jungle, it is important to work in a manner in which the indigenous communities can work, we have come knowing the theme of the meeting and we have received information, we should continue from our experiences to form a group, stay in contact; and we should elaborate a document that will always be dynamic. We should see how the indigenous communities form a system of work, but it should not be a form by which outside groups could falsely exploit it. In Mexico, for example, there was a forum on responsible tourism, etc., that was later burned in the hands of large agencies. We can look for the means in which it will be possible to certify, underneath the control of indigenous communities, that would guarantee that others don't get involved, that certifies that there is a type of tourism that has an identity and that is not only a business. Returning to Bolivia, even if we can not bring in all of the Amazonian villages, but there is a dynamic amongst the villages of the jungle, the villages of the highlands do not like the idea of indigenous tourism either, but more than the term we should look for a means of how to do it with confidence.

Cristian Garzón, of Runa Tupari, we should make a valid international document with clear ideas. It is necessary to create an international organization of the indigenous villages for certification, because I am not in agreement that others come to certify us.

The denomination of eco- as good is overly used, poorly used. As villages we should look for something that denominates and identifies us, because of this in Ecuador we say, “Community Tourism with indigenous identity”, from our federation there should be representation in this forum but there is not.

Cecilio Solís: it bothers me that 1. with all due respect, How many of us here are involved in the subject of tourism to such a degree that we can talk with the authority necessary for the theme? 2. A document should be prepared for dispersal to businesses or organizations that are here and that are dedicated to the tourism sector, not to those who work with chickens and cows. 3. The document is signed and ratified for those here present not for their communities, for example from Mesoamerica only Mexico and Belize are here, and we can not be so presumptuous to decide for the Americas, we must be more modest. I was taught to say, “I am going to speak in my own voice and by my own voice I will err,” it is necessary to make a document that in our case, with the effort of RITA, we will disperse to the bases; I can not make a resolute decision, even if I come with the approval of 17 communities and their businesses, but I should go there to spread the document. 4. Also, the definition of the name should be in consultation, it is necessary to go back and say that there are these proposals, without limiting ourselves to the current group of names and then later arrive at a consensus. We are accustomed to seeing declarations and more declarations, when we enter tourism we leave behind everything else, those that do politics dedicate themselves to politics, our mandate is work in tourism. As RITA we can commit ourselves to this work and invite the others to do it themselves. We are just complaining, we are just saying we haven’t been consulted, they did not tell us, we are poor little Indians.

Patricia Villafuerte: this is first document that should be diffused to government entities and we can support CESD so that some time in the not too distant future there can be another meeting, perhaps with an act or other document that be presented to entities to solicit and finance another event, so we should indicate that we need to meet again to advance in this process.

José Gualinga: tourism surged from the defense of territories and rights, the communities are benefiting from tourism, it is with this determination that tourism develops. Tourism does not come because someone certifies it. It develops because the community wants it to happen. We have to discuss the term and that should include everyone, we are discussing a business that competes in the market, we are speaking of income. It is important to make a document, we now have resolutions from the bases; the document should be publicly considered.

Miguel Hilario: Then, there is consensus in: 1) to have a non-binding document that will be shared, 2) the leaders present here give the approval to CESD to continue and to have another forum. This discussion was important to have the same spirit, to be in the same canoe, to have a clear product and not to feel used.

Cecilio Solís, Patricia Villafuerte, and Juan Carlos Jindiach, put forward the elements for the discussion of the regulatory document. Presented by **Cecilio Solís** indicates: we

have rescued the principal elements of the discussions of the working groups, the elements that have been repeated, that have crossed, these together with those defined today will be the basis for the document. To not enter into discussion of the term we have subsumed it under the word “Tourism”.

Note: The draft document was presented and the participants made corrections. For this document I note the observations to the first presentation and then the corrections finally made. It is necessary to remember that the product of this work will be a final document separate from this memory of the conference, drafted and corrected with input from the different work days.

Manuel Muñoz: in the sixth point it is proposed to include, “respect for the systems of knowledge, the techniques and ancestral forms of interacting...”.. it is included

Eliseo Fernández: I propose in the sixth point to erase “systems of” suggested by Manuel, to be discussed, not erased, it should stay pending. It clarifies a doubtful wording.

Teresa Jimbicti: in point 3, place “preservation and use of natural resources” because we the indigenous people use the resources and preservation could be interpreted to mean don’t touch it.

Cecilio Solís indicates the correction process will be done with the document.

Ángel Tzec: in the third point, preserve can mean not using. There is discussion on the topic, and the following people also intervened: **Ángel Canales, Teresa Jimbicti, Eliseo Fernández,** on preservation, conservation, and use. **Miguel Hilario** discusses usufruct and also on the indigenous voice not being taken into account by Green Globe. **Cecilio** proposes placing footnotes referring to international declarations on use, usufruct, and clarifications of pertinent definitions in the third point in order to save it.

Cecilio Solís: We can say that we are not in agreement with the certifications, and do it with respect to other entities, do it with diplomacy, and because of this we say in the proposal that we will make our own certification, to give mutual support to this forum and to CESD for the next conference and in this way we diplomatically include Green Globe and others to begin to take into account the indigenous voice in the certification process.

Miguel Hilario asks about the role of federations and indigenous organizations.

Patricia Villafuerte point 3: the theme of networks or groups has not been mentioned in the document. This is discussed with the inclusion of opinions from **Juan Sánchez, Manuel Muñoz** who propose placing it in another point or first inserting it in point 4.

Ángel Canales: various numbered points have been declared and there is a final non-numbered point about certification: it is ambiguous, and it should be given a reference

number. He proposes changes: certification should be planned, evaluated, and executed by representatives of indigenous peoples of the Americas, who are dedicated to the tourism sector adds **Eliseo Fernández**. The changes are made. **Manuel Muñoz** intervenes on the point, indicating that it should not only be people dedicated to the tourism sector because it is like separating the eye from the face when we are talking about integration. **Eliseo Fernández** who proposed the inclusion of the tourism sector says that he proposed it because it has an interest in the topic and knows what it means, but he could see the point of Manuel's recommendation.

Ángel Canales says that tourism involves many aspects, complimentary activities, fishing, etc. and it is necessary to think with systemic focus, the "tourism sector" should be eliminated.

Cristian Garzón: "related to" should be put in instead of "dedicated to". The change is made. **Antonio** makes reference to "related to".

Jonny Paulino: tourism includes territory, culture, everything. In the indigenous languages it is necessary to be specific. We can not put technical words in because it will be confusing, it is necessary to put it in everyday language even if it is redundant.

Cecilio Solís: we have learned that the people who manage to come to events like this learn technical or political language. Our job as delegates is to transform the document to simple language and take it so that the community can understand it and bring the simple language of the community to these events and in the most diplomatic way include it in the documents so it is best for the consultation, this part of the effort we must engage in.

Rodolfo Pesha: we are not experts in technical language, this is my first time at an event like this, we have had various conferences, but for me it is difficult to understand all of these technical documents.

Cecilio Solís: this process is precisely an exchange between brothers, we should come together and ask our brothers who do not understand parts of the work, why they do not. We will always be dependent on external support, and even if this cooperation is good because everyone is welcome, they should do it without subjection.

Freddy Limaico and José Gualinga: state "germane" because tourism includes many other areas.

Manuel Muñoz: the "tourism sector" continues to be restricted to the theme; when we invite the visitors to share in our lives we are sharing our culture and our relationship with biodiversity; all of this is broader than the "tourism sector".

Juan Sánchez: it should state "involved in tourism activities and its collaterals".

Eliseo Fernández: Everyone can have a connection to tourism, with the miners for example, there could be a problem of interpretation, because of this, for the certification,

we can make sure that those who control the process are those of us who are engaged in tourism.

Cecilio Solís: I understand, Manuel, your profound sentiment, the decision making of the villages. On this point it is necessary to be clear: we discuss the touristic services of the sector. In accord with the structure of the communities, we have a general assembly, advice, advice of the elders, tourism commissions, vigilance, security, etc. when we speak about the tourism sector, these structures of decision making- and this statement is also for Hilario- these organizing structures now give a representation, a delegation to those who go to events, and they should return and inform us. If we leave it open they send us a representative who does not work in the area, perhaps they don't understand it, perhaps they do not have information and they run the risk that does not decide such convenient aspects. To put "related: the representatives that carry their confidence in their community, in an event, they return to their community and inform and take the response of their community. This would be a conclusion of what has been said up until now, we always discuss themes when they have now been discussed by others, now is the opportune time to discuss this. These are points of discussion in one day, we should include what we talk about today and at the end have a clear summary for the final document.

Teresa Jimbicti: it is necessary to specify to what tourism sector you are making reference. Cecilio indicated that the last name would be put in later.

Jonny Paulino: in the line of strategic alliances we should speak of an indigenous network or group. Now it is clarified that we already decided to make an extra point for the network.

Freddy Limaico: it should be mentioned that there exists an organization because in the contrary anyone can decide that they are a representative.

Cecilio Solís: indicates that effectively 50 or more parallel organizations will be created, at the end of the document it should be clear that the wording team received the contributions.

Teresa Jimbicti: the document should be shared amongst us to diffuse it. It is decided that the document be printed so that the participants can correct it before the final event.

Note: until these corrections are made, the draft document presented by Cecilio, Patricia and Juan Carlo stays like this:

In conclusion, the team work, with the participation of indigenous people of eight different countries of the American continent, the participants agree with the following:

First, that planned tourism, development and execution at the interior of the territories of the communities, nations and indigenous villages should serve the purpose of empowerment and self-improvement.

Second, that the process of tourist project operation should respect the Cultural Identity and the cosmovision of our villages.

Third, that this activity should constitute a path for the strengthening of the local economy; for the preservation and use of natural resources and biodiversity, and cultural diversity that exist in our territories following the emergent principal of Johannesburg.

Fourth, there should be a process of forming strategic alliances with government and non-governmental entities on equal footing and no longer in a position of subordination.

Fifth, the system of international legislation should be recognized and appropriated since it protects the territorial rights, cultural and political rights of indigenous communities.

Sixth, respect for the systems of knowledge should be implemented, following the ancestral forms and techniques of interacting with mother earth, in the implementation and operation in the transfer of appropriate technologies.

Seventh, the communities, nations, and indigenous communities reserve the right to say no, always contributing to the strengthening of the fight for self-determination and sustainable and sustained development.

Eighth, there should be a community component and the distribution of benefits and consultants should be in accord with the internal forms of the organization.

Ninth: the certification should be planned, evaluated and executed by the representatives of the indigenous communities of the Americas.

The previous collects and combines the opinions of the three work teams that in arduous and perseverant form, and with the enthusiastic contribution of everyone, have made this present document.

The present document uniquely collects the realized proposal for the participants in the present meeting and does not necessarily reflect the position of the communities, nations, and indigenous villages of all of Latin America.

Miguel Hilario: He questions about the schedule of working hours. After the snack break he continues on indigenous territories vs. conservation: we have commented on the use of rights as the principal base of the theme of tourism. I will present on the experience of Peru, over conflicts between indigenous territories and areas of conservation or protected areas, not with the legal terms and insights that are known by you all.

There are two groups of indigenous peoples seen in Peru, those that fight for principals and those that are pragmatists and that are disposed to negotiate with the businesses and the government. Every group has its representative organization: so that indigenous

people defend the principals of the organization that is AIDSESEP. The Río conference has been a trigger point for these divergences. Before the conference there were more alliances between NGOs and indigenous communities that fought against governments that make concessions. After the 1992 conference in Río, the States took as public politics the creation of protected areas, as reserves, natural parks, monuments, etc. and that the end of the environmental entities is conservation or preservation.

I am going to present, an example, that in 1999, they offered me the possibility of doing my postgraduate studies in Oxford in England. I was looking for a scholarship and I contacted an environmental organization about my thesis on, "green colonialism in the Amazon", and the director of this organization told me that with this theme I would never find funds for my work. This shows me that these themes have implications in public politics and in the form of relating to environmental organizations. After 1992, the common enemy of the indigenous communities and organizations varied. The State takes as public politics conservation. The States look for and co-opt the relationships with NGOs. They make new relationships between the State and environmental NGOs and the indigenous people are left without resources and without the power to negotiate with the environmentalists. There has been a new paradigm created. Here it has been said that there is a threat from the environmentalists on the maintenance of the rights of indigenous communities. In Peru, the ex-president Toledo bragged about receiving a prize from the WWF, because they had created more parks and national reserves than titles of indigenous community lands. I worked for Toledo and even though he had good intentions it did not translate into clear public politics on the titling of indigenous lands. More indigenous land was granted under previous presidents than in the time of Toledo, who had more of a humanist politic. In Peru, they created more reserves for the State than titles of territories. In Peru, the term territories are not used because of its implications. They use the name lands which do not have as much legal implication.

In Peru, even though the large indigenous population and the Amazon is roughly 70% of the country, there is only a type of titled islands in the middle of parks. There are 10.5 million titled hectares, but it is not contiguous territory and it fluctuates between 1000 and 10,000ha which is different than Ecuador and Mexico where groups have contiguous territories. The environmental NGOs are going to the communities and proposing that they can administer parks or reserves rather than fighting for the ownership of indigenous territories.

The principals and pragmatics are being co-opted by NGOs. They create their own treaties to administer natural protected areas in place of promoting the titling of indigenous territories. When we speak of searching for economic alternatives and certification we see that the collective rights of the indigenous communities and their territories should be a fundamental part of the geographic space, the identity does not come from a vacuum but rather from a territory. The collective right to the territory is a fundamental part of the development of the identity and economy.

The leaders, you all, should state in the document the necessary role of indigenous territory. In the status of land that we have it only forsee the usufruct right, because one

meter above and one meter below belongs to the State. With Fujimori, the terms “inalienable” and “inembargable” of the prescribed territory, only the term “in-prescribable” was left.

The language that is used in Peru is very non-committal. It doesn't really guarantee the territory. The leaders, the villages, should confront this situation. With that stated the theme of Rights will be presented by Joanna Levitt.

Joanna Levitt, with a dynamic of contemporary dance, begins to treat the theme of Indigenous Rights specifically: the right to free consent, informed and previous –CLIP, as an advance of the previous right that had previous consent, rights that come from the indigenous communities, so there has been an advance at the international level. There is a lesson in Ecuador of the fight for vigilance and the interpretation of the right of prior consent. It has not signified a respect for human rights.

With slides she explains what is meant by informed and previous free consent and what importance it has had for indigenous communities, and how it relates to the theme of tourism. Watch the slides of Joanna Levitt.

A village, following its own free form process of making decisions, with all of the necessary information, over impacts. With initial anticipation of whatever type of project, it can decide or not decide a project that affects its village, its lives, and its own good. The right is related to free determination, to autonomy, to the participation, that is universal human rights and previous fundamentals.

For the indigenous villages this right is fundamental because of the relationship and dependence of stability of the live natural resources.

They explain every term. Free, Prior, Consent, voluntary consent without pressure, that is anticipated, that is consulted from the birth of the idea and not when there has been a project ready to operate, in a manner in which there is a dialogue, consultation, participation in the design, analysis of alternatives, and that there is decision time in agreement with the processes of the same communities and villages, with forms of comprehensible communication, with sources of alternative information. There is a right to question. There is a legitimate voice that the assembly consents and not one person who doesn't have the voice of that community.

Joanna explains how this theme has arisen under international rights, how the indigenous communities have participated in the rise of this right, after previous consultation. This makes reference to how international rights function taking into account how the agreement on Biological Diversity and its own participation in a discussion event, the Conference of the Part States and Indigenous Forum in 2004.

It follows a presentation on the significance of the theme of the Agreement 169 of the OIT, the declaration on the rights of the indigenous communities (that, in June of this year, was finally approved by the United Nations), the International Convention for the

elimination of all forms of racial discrimination, and the PIDESC (International Pact of Economic, Social, and Cultural Rights), and the American Convention on Human Rights. These documents of rights have in common that they protect, they refer to the right of the indigenous communities, their territories, even if some do not expressly point out the “consentment” as such.

Convention, Agreement, Pact and Treaty are signed and ratified by the Congresses or Parliaments of the signing countries. Declarations are better called directives not binding (obligatory), but they orient the international community on how to respect or promote Rights.

The permanent forum for indigenous questions of the UN, has formed a working group to study how to put into practice this right of free, informed, and previous consent.

Another space related to International Rights has to do with the World Bank, that finances many extractive projects, like oil, gas, mining, and lumber but after global public pressure evaluated its participation and the results of the financing of extractive projects. They concluded that no project, in 40 years promoted development without –in many cases- the violence, discrimination, poverty, and negative impacts. As a result a recommendation was made in respect to the Right to Free, Informed, and Prior Consent but the World Bank concluded that it should make a prior consultation. Following the process of political revision of Extractive Industries financed by the World Bank, in the last decade, the concept of CLIP has arrived to have great recognition.

There are three things to do so that it is recognized that there are procedures to implement for the acknowledgement of the right at CLIP:

1. Strengthen the territorial rights: when there are not titles it is more difficult to defend the rights.
2. Strengthen the same organization, and shine light on how it is decided, how the consultation process, who is the authority in charge of receiving the sentiment of the community to give consent.
3. To learn and make known the rights of the communities.

There are political strategies and legal ones to back the fight for the enactment of the Rights.

A work group is proposed to make the relationship between this right and the theme of tourism.

Juan Carlos Jintiach: on the strengthening of territorial rights we, the Shuar, have discussed that it would be like having a small revolution. The Shuar Federation is good at politics but we have not developed an autonomous economy. How do we use the use and usufructs of the goods and services of our territory when we do not have strengths for our territorial rights? In our communities there are still people dying from small health problems, tourism can be a base for strengthening the economy and coming to the

defense of territories. Every action of ecotourism has a risk, but it is a possibility to strengthen the territory and rescue our own convictions.

Joanna Levitt: you have indicated that ecotourism can be a focus of rights; there are various models that can be explored, and it is necessary to analyze the challenges and advances on territorial rights.

Ángel Canales: in Puno a national park was created, it functioned for 4-5 years and then they found oil, so they removed the area from the National Park to exploit it and they contaminated the ecosystems. Lake Titicaca belongs to Bolivia and Peru and now has a proposal that it be declared a World Heritage Site. This makes us lose sovereignty, they will have to stop using *titora* (reeds) for handicrafts, nutrition, and other uses. With the Declaration of World Heritage, any business can come and petition to use it or exploit it in some form. The process has advanced and has been decided by national authorities and is in UNESCO but they did not consult the communities and there are now risks of losing resources, territories, uses, goods, and rights.

Joanna Levitt: this is the just implication related to the establishment of protected areas. Its imposition makes exposed rights vulnerable.

Cecilio Solís: we were members of an International Indigenous Forum, even if there is not a judicial image, legal, there is an aloofness of tourism, and it is necessary to be careful. There is not agreement on whether or not tourism should increase in indigenous territories, the resolutions of the forum are not binding. We are insisting that in the appropriation of the indigenous territories it is necessary to remember that the constitutions say that sovereignty resides in the State, that part of consent climbed to the 70s and 80s and it has stayed buried. When the forum puts in the folder the question of access following consent and consultation, then the States take the word and they relate it to the Convention on Biological Diversity, it is the sovereignty of the States. Tourism has had many strong cultural impacts on the indigenous communities and this has lead communities to no longer desire tourism projects in their areas, like the Kunas of Panama, among others. It is necessary to be careful when planning and playing word games. Social and cultural diversity is very different, there are uniting points that we can use. We should not only see the differences because there are not accords and as we discussed in the document, we could return home without anything. We have gained experience and we have taken State consultant specialists and the same system of the United Nations, has been generated for the great political maturity, not because my word is not there do I gather my marbles and leave. It is necessary to learn to relent, at times losing what we have gained. In the case of tourism not everyone is in agreement. All of the continents and indigenous communities are represented in the forum, directing these meetings is difficult like in this meeting but it is also very rich and pretty when we are in agreement.

Juan Sánchez: on CLIP and protected natural areas, there is not real information, they give us pretty speeches, like a sweet, in Chiapas, in the Candona jungle, they have created a reserve, it's a zone of conservationist organizations. Then they think that they

have parcels to establish ecotourism without taking into account the owners who live there. At the Mesoamerican Biological Corridor, this April, in the forum on natural protected areas in Panama, it had as the only accord to concede the natural protected areas, triangulating the relationship between the State, conservation organizations and financial entities and the indigenous we stayed outside as villages. But the conservation organizations learned to have Indian Puppies who sing pretty songs and say that then we are represented. Now there is a large consortium, with big networks of tourism, without considering the indigenous initiatives, prioritize the large conservation organizations are their major investments. We should fight for our collective rights and not be exposed like public merchandise. On the OIT, execution of rights should be seen, but now we do not know if they manage a program on the group of indigenous tourism who has big investors, and not indigenous initiatives, they say they support the indigenous peoples but in their pages there are not our initiatives but their big projects. We have to see what their bases are. There must be tracking of the processes, using identity, using the names that they gave us as indigenous people, we should use it as a flag to identify ourselves, so that written position will not be different than the actions.

In territory we should see how to use the rights, the interests keep us fighting, divided; we do not know the laws and treaties and we should return to the communities to inform them of their rights.

Miguel Hilario: please-he asks- that all discussants get to the point so that everyone can participate.

José Gualinga: when we speak of territorial rights we should understand what a property is. There is this right in our community and with it we self-determine and then we exercise our plans of life where we determine the administration of our resources, intangible and sacred zones, hunting and fishing. This right of property should be reaffirmed. We must be self-determining, in Sarayaku we say that we are an autonomous original community, and although businesses try to debilitate our free determination by saying that we want to form a state within a state. Through proper justice, our regulation, we exercise our rights, we can not wait for the conventions, and we should exercise our rights. When we do not find respect in the states we can attend to these international instances that monitor International Rights. In tourism the same companies, businesses, are generating the park and reserve applications to apply their politics of tourism, to make concessions to do activities, because of that even if sometimes the community does not want to do tourism we have had to push to win over others and exercise our rights, it only works when a community wants to do it and when it decides to do it. We have property rights. What is being avoided in this discussion is the use of the ground, what is beneath the soil.

Joanna Levitt: so there is a choice, that we take from this world to use it.

Jonny Paulino: they created concessions to take away our rights to the territory. The defense of the village does not have the character of execution. How can we make this right effective? There are consultations but they do it in such a manner with those they

call the puppies. There are small communities/villages that can not manage the strength to enforce these declared rights.

Joanna Levitt: it is necessary to be creative, in Sarayaku they have a network where they write letters, manifestations, and they have contacts. There is a great deal of accumulated experience here.

Cecilio Solís: in the forum we are trying to include international legislation, we try to put in a statement that says that the forms of decision making should follow those made by the villages and indigenous communities. The proposal has been stuck between brackets which means that it has not been approved. Later it will be necessary to combine it with Concession 169, after it will be necessary to revise the local Constitution to see where we can include territorial protection. Those that are involved in politics must do well so they can have judicial tools, political elements, appropriation, mobilization, the relationship with our house and our community, to be in contact and always carry back the information.

Joanna Levitt: it will be important to include some sentences about Human Rights in the declaration.

Miguel Hilario: for logistical reasons he asks that we only take a few minutes, go to the point, and then in regarding to CLIP he asks that we take a group photo.

After lunch the same three groups as yesterday will continue to work together. After the trip to the Equator the groups will present their reflections.

	Group 1	Group 2	Group 3
How can ecotourism help us in our fights for territorial rights?	We need to think in alliances between States, conservation NGOs, and private enterprises, then, beyond the projects of indigenous tourism: Every project should tell and show the CLIP. -CLIP should be ruled by the communal and traditional government. Identification in the project of ecotourism, of the ancestral territory in accord with Agreement 169. -To be in a network or group of ecotourism. -Preserve the patrimonial rights (this has to do with CLIP and other agreements, pacts, etc.), and as such we will consider linguistic rights, and others that	Before the tourist activity is generated in the interior of their indigenous territories, there should exist predetermined requirements such as: 1) The acknowledgement of full and specific rights of the indigenous communities. 2) The right, judicial and in practice, of ownership over indigenous territories. 3) The rights of consultation or indigenous people should be respected. 4) The consultation process should be respected, the consultation, free and informed, below the	With the execution of a life plan with empowerment of the territorial rights of the soil and subsoil, with self-administration of the Natural Resources and cosmovision. -Legalizing the territorial property rights -Legalizing and certifying the tourist activity done by the indigenous communities.

	<p>have not been consigned and are part of the cultural patrimony, like the vistas (images, landscapes), monuments. We have the work of defining the patrimonial rights of the landscape. Diffusion is a tool to fight for the rights.</p>	<p>proper forms of organization, times and internal decision making of every community, nation or indigenous community.</p> <p>5) The tourist activity should generate processes of economic strengthening of the communities, nations or indigenous communities.</p> <p>6) The implementation and execution of tourism should lead to the strengthening of the communities.</p> <p>7) The internal forms of organization of the communities, nations, and villages are the only ones who can define and decide which spaces are destined to implement tourist activity.</p> <p>8) The internal forms of organization of the communities, nations, and villages define through their internal forms of organization and decision making on the themes and spaces that can be shown to tourists.</p> <p>9) Tourism should be a tool for the self-development of the indigenous communities</p> <p>10) Before declaring a natural protected area, conservation area, World Heritage Site, etc., in indigenous territories, they should pass through a process of consultation and consent, free and informed.</p> <p>11) The communities, nations and indigenous communities should declare our own natural protected areas, conservation areas,</p>	
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		<p>World Heritage Sites, etc. Using our own systems of decision making and control.</p> <p>12) The instances of conservation, national or international, should follow the forms of decision making of the communities, nations, and indigenous villages. The acknowledgement of the pre-existing indigenous rights in the different systems, international norms, national, regional, and local.</p> <p>Tourism should represent an alternative for the communities and not be damaging in terms of loss of lands, broken ecosystems, and altered local culture.</p> <p>-point 13 is to incorporate the fundamental rights indicated in international treaties on indigenous peoples.</p>	
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Since it is 6:50 to further the continuation of the work, Cecilio Solís asks that we put some happiness into the continuation of the work, like we do in the fiestas.

Cecilio Solís: remember the previous about the right of CLIP. We have been lacking the right to say NO, which is considered in International Rights, in the Agreement 169, because that does not exist in the CDB.

They discuss who will be the leaders for today, in charge of enriching the document. Manuel Muñoz proposes sister Teresa. Antonio proposes collaborating with the team as long as he can count on the collaboration of everyone else. Juan Carlos Jintich proposes that brother Ángel Tzec participate. Today's team is confirmed to be **Teresa Jimbicti, Antonio Marumalla, and Ángel Tzec.**

The continuation of work is discussed in terms of what the document that will be presented to the public in Quito will consist of- it will be shaped by members of the press, the Minister of Tourism, Minister of the Environment, Indigenous Organizations, and Environmental Organizations. Cecilo recommends that later they decide who will do the final team edit, the mechanism of sharing the document. Will there be representation by country, communities, etc. and will they decide to print the documents and revise it

before the presentation. They will discuss the idea. At 7:15 in the evening work was suspended for a snack, but it continued with some ideas on how to prepare the presentation of the work document for the public in Quito the next day along with the presentation of work of the participants in their own environments (videos). It has also been decided that the group in charge of the final wording of the document will be composed of Manuel Muñoz, Cecilio Solís and Miguel Hilario.

Saturday, September 9th 2006

At 8:50 the work started again with Joanna Levitt proposing a work agenda for the day.

1. Revise the document, with the contributions of Friday systematized for the work group.
2. Work groups: If we want to form our own network of tourism what would it be like?
3. Snack Break
4. Present the work group, dialogue, add to the document the proposals of the groups
5. Define the next steps, work compromises in the areas raised by the participants in this conference.
6. Lunch
7. Prepare for the public exposition
8. Travel to Quito

Teresa Jimbicti presents the advances made on the second day to the document with the collaboration of **Antonio Marumalla** and **Ángel Tzec**.

Jonny Paulino Romero, on the fourth point, says to add social, cultural. **Ángel Canales** and **Cecilio Solís** support the addition of environmental. The document is enriched with the contributions and observations of the participants and it's written below in italicized letters.

Jonny Paulino Romero, in point four, include social-cultural. **Ángel Canales** and **Cecilio Solís** suggest to include the environmental.

Joanna Levitt asks about the formation of the network of tourism. **Eliseo Fernández** and **Cecilio Solís** indicate that the group should be generated here and it should be a point of agreement in a separate point. Forming a group means drafting a new point.

Patricia Villafuerte: we should state that the network is a form of certification as well as being a means of promotion.

Cecilio Solís: the process of generating a point of agreement that permits the detonation of the work for it. It should require as a requisite that the tourism be generated in indigenous communities. In the end, if we decide to we can create a network and look for mechanisms to make it function.

There is discussion and **Teresa Jimbicti** and **Miguel Hilario** intervene.

Miguel Hilario: in point 4 there is a message from the group, it would be good to explain this message.

Teresa Jimbicti: We already discussed it yesterday, we already agreed to form a group. We have decided that it should be amongst countries, at the level of Latin America, because it is the mechanism of the formation of the economic, social, cultural, and environmental processes. It should be written down and it should be definite.

Joanna Levitt: perhaps as a first point the group can be formed, establishment if a first step, that should be nurtured, discussed, and formed from the bases to indicate how it will function.

Manuel Muñoz: tourist activity, and its condition in our territories, should be a process of strengthening the noted processes, but it can not be conditioned on our group of tourism. In my territory, an operator can arrive authorized by the State, but in my territory I should watch to protect the general context, the strengthening of processes: or we have our own forms of tourism and/or obligations to all of those who arrive to our territories to develop an activity that follows our cosmovision. The group is an accessory, a means of articulation, but beforehand, we have to put general directives for everyone, those that are indigenous and those that are not who do tourism in our territory. At the end we can discuss if we form a group, but beforehand it is necessary to define how. He proposes to remove the point.

Freddy Limaico: let's remove the group from the point, and later we will discuss if we wish to do it or not.

Ángel Tzec: Remember the two points of rights that were referred to for the righting of the document.

José Gualinga: asks that we revise point 3 from yesterday. It is indicated that only that of yesterday will be revised and at the end they will integrate the two parts for a final draft.

Miguel Hilario: on points 8 and 9, they establish a green light to continue with the declaration of protected areas and state that the indigenous could only say yes. There is a legal and theoretical contradiction. In point 9, it is green point to continue with declaration of the protected areas, which contradicts the demand of legalization of indigenous territories.

Ángel Tzec: in the maya culture there are protected areas, sacred, spiritual, where you can not harvest, cut etc. in the discussion with **Miguel Hilario** it is proposed calling a sacred area an area that receives cosmic energy. On the two points, **Juan Sánchez**, asks for the integration of the two points and to look for a way to write that establishes the recovery of these areas by communities for an administration.

Cecilio Solís: all of the nation states have decrees for forming natural areas, parks, etc. The right of consultation has been discussed at the national and international level, because the decree is done without indigenous participation. It does not mean giving a green light because CLIP established a procedure. If we combine the two points, we will have to see that the communities have management plans of their areas and that is different from the state edict. It is anticipated that with use, the costumes and necessities of the communities, established by us as an area of protection before the state edict, and so it should be made with CLIP, with a basis of international norms.

Miguel Hilario: there are differences at the country level, the interpretation in Peru is different from the Mexican and we must see if there is a form of wording, of variation, that does not prejudice the interpretations of other countries.

Teresa Jimbicti: it could be specified with protected sacred areas.

Ángel Canales: point 8 should stay as it is. Protected areas have a different status and there are also protected communal areas. If we make a different specification we are saying to the State that we are not worried about the concept.

José Gualinga: in indigenous territory we fight for the territory because there was a threat of declaring state protected areas. Now we, as communities, owners of the territory, are considering presenting a project declaration of patrimonial material and of the biodiversity of the indigenous communities.

Juan Sánchez: point 8, there are now natural protected areas, what we should look for is how to use, how to incorporate ourselves, in order to recover these areas.

Teresa Jimbicti: we do not need to participate in these protected areas because they are in our territories, they are ours.

Freddy Limaico: there is what has happened and what could happen with new declarations, with what is established. He proposes opening another article, between 8 and 9, indicating that communities are going to continue exercising our rights in established areas. We must mention how to recover the rights of those that are stuck in areas declared by the State.

Cecilio Solís: the fight continues to recover the management of protected areas, but there is a process dedicated to privatization. We should encircle our territory and an important part could be to declare natural communal protected areas.

José Gualinga: we have legal property titles, legally acknowledged, we are owners, but this does not constitute the category of parks or reserves, it is not mapped and this is why the government can concession indigenous territory, violating our rights of indigenous property in our territories and under our cosmovision. A strategy is to use the status of protected areas, and because of this, and because we are the owners, following UNESCO

and the minister of education, we can think of creating a declaration of protection, as a tool that guarantees our rights, and then we can think up a declaration of world heritage. There are so many conditions and they do not give space for free determination. In our case we already have a communal reserve.

Eliseo Fernández: between point 8 and 9 we must establish a specific point. Demanding the right of acknowledgement and respect for the laws as they are, he proposes opening another point for the one beforehand and the after.

Teresa Jimbicti: we must see that the document fulfills the possibilities and the essences for all countries. The scholars here must make better editing clarifications.

Ángel Canales, in point 10, there are NGOs that support us, they are not all bad, and we must make the difference. We must clarify the point by stating “some”. **Eliseo Fernández** and **Manuel Muñoz** intervene.

Manuel Muñoz: clarify the base point from which we drafted point 10. It means that there should be respect on the part of the businesses, state, and NGOs that arrive in indigenous territories. **Ángel Tzec** states that they have drafted the reference in the case of Chiapas.

Juan Sánchez: explains the case and indicates that there are differences amongst NGOs. **Juan Carlos Jintiach** says that they must accept an initial process of accompaniment, but state that the communities are autonomous. He says they may say that “some” can be included. Señora **Teresa** asks **Joanna** to participate in the point, stating that the point is not discrimination, and she has also asked **Guillermo** his opinion and he indicates that there have been mistakes in the past. **Teresa** concludes that this is not the time to discuss complaints, it is another millennium, we must value people and NGOs that arrive with another point of view. “In my culture we say that we begin a war to kill poverty”. **Joanna Levitt:** you can state that there should be a relationship of equality.

José Gualinga: put that they undertake a process of regulation, of norms, that regulate the impacts that they (NGOs) intentionally or unintentionally generate.

Juan Carlos Jintdiash: not all NGOs are good or bad; there are communities that work with tourism, in process of long-term work, there are norms. There are NGOs that in order to earn power enter directly at the bases and do not respect the established organisms and break the work scheme. In agreement with José he says they make a policy, but where do they put it? Does it come from the base or from the group?

Juan Sánchez, Eliseo Fernández intervene. They say that CLIP must be included and **Teresa Jimbicti** states that the editors edit the point.

Juan Carlos Jintiash: point 11 is related to point 10, it is not only necessary to consider the national or the international. **Ángel Canales** and **Ángel Tzec** intervene. They say that it speaks of a malignant relationship between states, NGOs, and big businesses. **José**

Gualinga proposes that it include respect for lifestyles, systems of authority and indigenous self-governance. It is added.

Eliseo Fernández, on points 1 and 2, asks about the term “recognized”, who recognizes whom? **Ángel Tzec** and **Cecilio Solís** intervene, what does recognize mean, respect and execute. They also intervene with the same criterion on point 2.

With the corrections finished, Señora **Teresa** indicates that the final forms of the wording will be work for the editors present. The work group thanks **Joanna** for her help with the wording.

The document corrected up to this point will stay as is:

At the end of the second day of work with a focus on questions of indigenous rights related to tourism, the three tables that participated in the activity agreed with the following resolutions:

- 1) Acknowledge, respect, and execute full and specific rights of the consecrated indigenous communities in the International Right and the Judicial Right of ownership over indigenous territories;*
- 2) External entities to the villages, indigenous communities, should respect, acknowledge and submit themselves to the rulings of the communities and indigenous nations, their cosmovision, protect the patrimonial and linguistic rights that are part of the millenarian ancestral rights.*
- 3) Respect the process of consultation, of free, previous, and informed consent, under the internally proper forms of organization and decision making of every community, nation or indigenous community.*
- 4) The tourist activity should generate processes for social, cultural, economic and environmental strength in the communities, nations, and indigenous villages underneath its own network of tourism.*
- 5) It was proposed that a reference point for the formation and function of the group be included.
- 6) The implementation and execution of tourism should lead to the strengthening of capacities and internal forms of organization of the communities, nations or villages that are the only ones that can decide and define their spaces that are destined for the implementation of tourist activity.*
- 7) Tourism is a tool for self-development and self-determination of the indigenous communities, underneath the execution of a Plan of Life that should strengthen the Territorial Rights of the soil and subsoil, with self-administration of the Natural Resources.*

8) *Before a natural protected area, conservation area, World Heritage Site, etc., is declared in indigenous territories it should pass through a process of free, previous, and informed consultation and consent.*

9) *The communities, nations, and indigenous villages should declare our own natural protected areas in our territories, following our spirituality, and insist that the outside actors respect these areas.*

10) *We demand that the indigenous certifying entity of the projects take into account the negative impacts that the alliance between States, conservation NGOs, and private businesses have on indigenous territories.*

11) *The indigenous certifying entity should insist that these groups respect the lifestyles, systems of authority, self-government and decision making of the communities, nations, and indigenous villages.*

Joanna Levitt proposes forming three groups: one, of editors to improve the wording of the final document, and two groups to discuss the formation of the network and how it will function. The wording, according to Cecilio’s memory, was decided last night and will be composed of Manuel Muñoz, Cecilio Solís, and Miguel Hilario. They will work in groups and present their conclusions to everyone after the break. The two groups formed have responded to the question: **If we want form our own network of tourism; how should it be?**

<p>Group 1: Juan Sánchez, Patricia Villafuerte, Teresa Jimbicti, Freddy Limaico, Juan Carlos Jintiach, José Gualinga, Juan Quispe</p>	<p>Group 2: Ángel Tzec Marco Antonio Marumalla, Ángel Canales, Rodolfo Pesha, Jonny Paulino, Eliseo Fernández</p>
<p>1. The idea of the network is that it should have an international and national figure, regional and local, that can strengthen from the local to the international.</p> <p>2. The network can work as a promotion and diffusion center of the real values of every community, village, and nation.</p> <p>3. The network should be, in this case, confined to all of the original countries of the Americas. It has to contain the different contacts. This has to be on the webpage in such a manner that it highlights in an authentic way all of the different communities and villages.</p> <p>4. To have the network we are focusing on our costumes and true values. Its marketing will be focusing on the vision of every village or nation with photos, tourist packets, etc.</p> <p>5. The indigenous network should have as its goals that the future certifier can execute the agreements that the delegates and participants rise in a determined reunion, like for example the one in which we are currently gathered.</p>	<p>1. An American Organization of indigenous communities with the function of:</p> <ul style="list-style-type: none"> -Strengthening the local indigenous organizations that are involved in tourist activity -Establishing mechanisms of tourist certification. -Promoting the diffusion of tourism service. -Exchange experiences about tourism. -Connect tourist circuits between countries and to the interior of every country, it should be efficient so that there is good promotion. -Establish strategic alliances with public and private entities. <p>2. As a second aspect, how to do it? To have/construct an interactive webpage for:</p> <ul style="list-style-type: none"> -strengthening the diffusion and global promotion of the indigenous and rural tourism services. -Give information about tourism businesses that have indigenous certification. -Diffuse information about events and scholarships oriented at improving the tourism services including graduate scholarships, to promote and strengthen the capacities and local abilities.

<p>6. The case of RITA (Mexico) is an experience that the original villages of the Americas should value and fortify. It is an example to be imitated because of the work and the process that they are focusing on. If there exists a consensus it is that RITA can assume the responsibility of the certifier.</p> <p>7. It is very important to recognize and thank the effort of CEDS to convene this important reunion. CEDS can be a strategic ally for the accompaniment of the creation and strengthening of the NETWORK of the original communities of the Americas. CEDS converts itself as an advisor as such in the search for funding for the strengthening of the indigenous NETWORK.</p> <p>8. In Ecuador it is important to mention the case of FEPTCE. They have known what is the goal and vision of their work.</p> <p>9. The NETWORK necessarily has to watch out for the primordial interests of the original communities of the Americas because there is an unlimited number of entities such as: NGOs with different intentions (good and bad), at the national and international level, the State itself, and others. They want to conduct tourism (lifestyle, community, private etc.) inside the ancestral territories of the indigenous people.</p> <p>10. State the responsibility of the CESD in an initiative, it supports us as an adviser of the indigenous NETWORK, but this responsibility is not definitive. CESD together with the NETWORK has to see the necessity of having another reunion to define the vision of the indigenous NETWORK over the long term.</p> <p>11. So that the network has success, there should be named a responsible pre-guideline for this meeting. The same should be coordinated with CESD, for strengthening, accompanying and giving advice for to the NETWORK.</p> <p>12. The name that group 1 has decided to call the indigenous network is TOURISM COUNSEL OF THE ORIGINAL COMMUNITIES OF THE AMERICAS (COTPOA). Inside the counsel.</p>	<p>-Share the tourism experiences of the villages, countries.</p>
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There is consensus on the formation of the network, they will certify and promote the tourism work. They will discuss if they should advance on the preparation of the presentation or in the conformation of the network. The discussion of the conformation of the network will continue. The common elements are constructing a webpage and the formation of a counsel, as was proposed by three representatives.

Juan Carlos Jintiach and Ángel Canales propose discussing the topic of the network, beginning with the name.

Juan Sánchez: it has been proposed to form a network, this should be mandated by a counsel formed of all the delegates present, and electing a directive of 2 or 3 people, but the organization is a network, and the mandate is that of those present, and a director will be chosen.

Eliseo Fernández: there is consensus that we will be the counsel and we should look for a striking name. The Amazon unites the majority of the countries present here.

Joanna Levitt: the concept of sharing and not selling has been presented. It should be a concept to share in a dignified manner.

Teresa Jimbicti: the tourism counsel of original communities of the Americas, but it should take a name, for example, “yá”, that means star in shuar.

Ángel Tzec: What is the indigenous world called? Like Pachamama, a name that signifies the indigenous world, and we choose a symbol, a logotype. I propose that, in the Maya culture, there is a union between the eagles’ and the condor’s neck, from the north to the south, that signifies the bond between the north and the south and means that the world will reunite. There is a name in Maya, but the name in the south could be more common as it encompasses more communities.

Ángel Canales: The proposal is “Pachamama”, the other proposal is shuar, “Ya”.

Juan Sánchez: the Maya compromise a great territory, for us the world is “Numal”, but this is already registered, legalized, by others.

Bill: it could be the term used for travel.

Juan Carlos Jindiach: in relationship to the eagle and the condor it could take its name from one like “Churubi” (eagle in shuar).

Ángel Tzec asks about the name of the meeting between the eagle and the world, and they answer that the name is “choque”.

Eliseo Fernández: we are looking for names that unite us, it could be the name of the sun, it could be ETSA-INTI-KIN (sun in shuar, quechua and maya).

Ángel Tzec: proposes the name of “new beginnings”: TUMBE K’IN in Maya. This word, “KIN” in English means familiarity. Juan Carlos takes this significance of relationship, friends; those arrive to our communities are not our enemies.

Patricia Villafuerte: it is good to use original names, but an Australian could never enter the webpage because he wouldn’t have any keyword/entry hints.

José Gualinga: we should look for a good symbol in common and then the word in some original language.

Juan Carlos Jindiach and Juan Sánchez: INDIGENOUS TOURISM NETWORK ETSAKINTI.

José Gualinga: it could be the name of someone who unites us all in the resistance, Montezuma, Rumiñawi.

Eliseo Fernández: it could be RUNA, PACHAKUTIK.

Juan Sánchez: it could be PACHAKIN that unites Pachamama and Kin, land and the universe.

Juan Carlos Jindiach: we should focus on the spirit of the name. There are contributions of significance, of the rebirth of the people, of the preparation for the coming of the sixth sun, of the third age of humanity in equilibrium. There is a joining of names and Juan Carlos Jindiach recounts the proceeding.

Jonny Paulino: INTI is sun, in our language Ashánica there is a lot of TSA, He thinks we conserve this. There is an explanation and discussion for each one and its significance. Those that do not receive many votes are being erased.

There is a discussion of how to write the names and how to compose the mixed names. **Juan Sánchez** says that we are ceding ourselves, so that it is more comprehensible to the outside, as **Ángel Tzec** said previously if we stop writing it as it is in the original language then it loses meaning and we are losing, being submitted, ceding ourselves as has upset us in the past.

There are various discussions. **Teresa Jimbicti** asks to erase the proposal for PACHAKUTIK because that is also a political movement. There is discussion. José Gualinga says that “Kutik” is what gives meaning to the political movement, but they can change the name to KINTIPACHA, that unifies the Maya and Quechua term of the sun K’IN INTI and earth PACHA.

The proposal of the name INTIRUNA is defended because we are people of the sun, the sun is important, it gives life, means much, we share in lands of the sun (**Patricia Villafuerte, José Gualinga, Eliseo Fernández**). **Ángel Tzec** states that the Maya People also greatly respect the sun.

Teresa Jimbicti defends the proposal of YANKUAM that is a type of star that indicates the destiny of human beings and it is an important dream in our cosmovision. We should look for a pronounceable word for foreigners.

The proposals in bold are the most voted

1. E TSA-INTIK’IN
2. A NEW BIRTH TUMBEN K’IN

3. NETWORK OF INDIGENOUS TOURISM ABYA YALA COM
4. NETWORK OF INDIGENOUS TOURISM PACHAKINTI COM
5. NETWORK OF INDIGENOUS TOURISM INTI RUNA COM
6. NETWORK OF INDIGENOUS TOURISM YANKUAM COM
7. NETWORK OF INDIGENOUS TOURISM ETSAKIN COM

For the future generations the network will stay with the approved name **NETWORK OF INDIGENOUS TOURISM INTI RUNA COM**. In the final wording of the declaration it is specifically stated that the name is for the Americas.

Juan Sánchez: I defend the proposal that includes a Maya name, because we speak of the symbology of the condors' and the eagles' necks, but they answer that Inti, the sun, encapsulates everyone.

Ángel Tzec indicates that the symbology of the condor and the eagle. **Eliseo** suggests that it be above the world, with the image of the Americas.

Ángel Canales with the support of **José Gualinga:** put man and the sun. **Heriberto Gualinga** suggests that it be with the sun as the background.

Juan Sánchez: supports the proposal of the Maya symbol but with the world below.

The proposals for the logo are:

1. UNION OF THE EAGLE AND THE CONDOR UNITED, LOOKING FORWARD WITH THE WORLD BELOW
2. THE SUN AND A PERSON
3. THE FIRST WORLD AND OVER IT THE CONDOR AND THE EAGLE

On the logo proposals all of the elements were included for consensus. The following discussion was held:

Ángel Tzec explains that the Maya symbol is found in the temple of Yucatán. We are at the end of the fifth cycle, the fifth sun: the sixth, that will come next, and indicate the unity of the north and the south, a new world of equality will come, and we the indigenous will be reborn. **Jonny Paulino** adds that below the symbol of the Maya is the map of America.

Eliseo Fernández: uniting the rays of the sun behind the world shows the Americas with the belly button of the world, and above the Maya symbol.

Ángel Canales: a person, and in their head is the map of the Americas and from behind come the rays of the sun.

José Gualinga: Backing the first proposal, the Maya symbol represents the coming of the sixth sun. We can add the six suns to the Maya symbol. It would also be like a relation

to the certification that puts five suns in the hotels; we have the six suns. It would be the world with the Americas, in the center the union between the condor and the eagle, around the world of the six suns. **Miguel Hilario** proposes that in order to include the Amazonian world, and so that there will not be hegemony on the part of larger communities, the hem of the world should be an anaconda as that symbolizes the Amazon. **Teresa Jimbicti** welcomes the initiative of Miguel and proposes composing a message of the encounter of the condor and the eagle.

Jonny Pualino: in our cosmovision the anaconda shoots fire, the cosmic serpent indicates how many stars you have.

Juan Carlos Jindiach: almost all of the elements that we have discussed are inside. Man and the sun are missing.

Juan Carlos Sánchez: the sun should be at the end of the world and every sixth sun is the serpent that emits every sun for certification. Ángel Tzec is in agreement but the mystic serpent in the union should have the anaconda as a symbol of the union. Marco Antonio proposes that the union be with hands.

Patricia Villafuerte proposes that the suns appear below.

Heriberto Gualinga proposes an integration of the symbols: the sun in the background, the union of the condor and the eagle and in its heart or stomach is the world. The anaconda can appear below.

A logo is approved that includes all of the elements and indicates that with the effects of the art they will make the final touches.

A recess is taken and later the next steps to be taken will be discussed.

Juan Carlos Jindiach: we should name three responsible people to push for and continue following up on the network and the other work we have discussed. **Ángel Canales** proposes initially discussing the financing to maintain the domain of the networkpage, so that searchers can find us. **Juan Sánchez** says that the financing will be a matter for the coordinators, as established by **Jonny**.

Juan Sánchez proposes that they choose one person from South America, one from Meso-America, and one from Amazonia.

Ángel Canales: ratifies his proposal to first see about the financing. **Ángel Tzec** says that there will be contributions from the tour operators.

Marco Antonio Matumalla asks to form the group first.

José Gualinga proposes leaving a plan, first a mission so that the directive chooses concrete work. Economically, CESD can support the operative part that permits the diffusion of information.

Juan Carlos Canales proposes electing first the responsible ones, asks for a list of candidates. He proposes **Juan Sánchez** but he replies that he does not have much outside contact, finally the proposal is accepted.

Juan Sánchez proposes **Ángel Tzec**, but he also says that he does not have good communication capacities and does not know much about technology, they tell him to take it, but he does not write himself down as a candidate.

Eliseo Fernández proposes **Ángel Canales**, and it is accepted.

Ángel Tzec and **Cecilio Solís** propose **Manual Muñoz**.

Teresa Jimbicti is proposed.

They will have to walk, to apply what was said, accompany and move the process along, as was stated in the group presentations, and this includes walking with CESD (this was a question of **Ángel Tzec**). It is said that they could be four people.

Eliseo Fernández: proposes that **Joanna Levitt** participate in the process, he's been answered from Bill by the CESD, so that CESD will accompany the process. Teresa indicates that there will only be one accompanying work group.

Jonny Paulino asks that **Ángel Tzec** participate.

They agree that the four named people form the directive: they are **Juan Sánchez, Ángel Canales, Manuel Muñoz, and Teresa Jimbicti**. Seeing as how there is a resolution indicating that there will be three people, the resolution will be changed to state that 4 people will do it. They discuss if they will all be coordinators or if they will list the individual responsibilities.

Because of the lack of communication ability of Juan Sánchez he asks to remove himself and asks that Cecilio Solís be on the committee. It is proposed but Cecilio says that one must assume responsibilities in a responsible way, now he has left RITA positioned as a national and international business, he has also left international travels and political responsibilities because his objective is to consolidate RITA, which means management, permanent fieldwork, little time with his family, and much compromise. He is grateful for the request but he and RITA would look on it poorly, he could assist Juan with his work from his office.

Juan Sánchez indicates that following his possibilities and capacities he will participate. He is from the countryside and has not studied, only to sixth grade, to make it clear, and

he is here for the constructive experience and would be a good auxiliary member of the team.

Juan Carlos Jindiach: a general coordinator will be elected, a sub-coordinator, and auxiliaries.

Manuel Muñoz: there should be an executive committee with a general coordinator without labels that give a stamp of behavior, others will participate and reassign their functions. It is from Ecuador or Peru that they should coordinate the work, and as Juan has said, for geographical location, same as with me, we will personally assist.

Ángel Tzec indicates that amongst the executive committee they should designate their responsibilities.

Ángel Canales sister Teresa Jimbicti could assume the coordination.

Joanna Levitt proposes that Juan Carlos Jindiach can accompany Teresa who now has many responsibilities, and perhaps they can say if Ecuador can be the first branch location.

Juan Sánchez this is the first temporal phase.

Miguel Hilario: remember that we must hurry up with the work because we must approve the document.

Teresa Jimbicti: I will collaborate from my community if I am needed.

Cecilio Solís: this team is responsible for promoting the next meeting, in accompaniment with CESD, to promote the next event, diffuse information, make concrete proposals, in which they try to include as many indigenous members as possible from Latin America. The memory should also be circulated so that all invited guests can know what was discussed. In our next meeting we should name a technical team and a political team. We all have responsibilities, but we need a tracking committee, that will have specific work to continue forward. Our partners should assume this work. They will have our assistance and accompaniment.

Teresa Jimbicti: I have responsibilities to fulfill and I am traveling. It will be bad.

Juan Sánchez proposes that a partner from Ecuador be the general coordinator.

For the proposal of **José Gualinga, Juan Carlos Jindiach**, will take the position, and will have a coordinating meeting with the four named people on the team and with CESD.

Cecilio Solis presents the exposition that will be made to the public this afternoon. They have taken the discussed points and they should prepare themselves to make their

respective comments in respect to words, concepts, and wording. They have named this document the Declaration of Rumiñawi- Quitus because of the significance of the territory and the indigenous leadership, before putting a name of a place that would be strange to our communities. He opens the discussion.

Patricia Villafuerte there are wording corrections, in point 4 noting that not all of the communities have begun the process of tourism, include “should be”.

The name of the network is discussed. In point a) of the accords the term “of the Americas” is added at the end of the paragraph.

Ángel Canales has an observation on the wording of the first paragraph, the form of “impart justice and apply the laws”.

Cecilio Solís on the declaration that will be read **Catherine** will make a paragraph for the diffusion to the public.

Teresa Jimbicti: asks where the indicated issue of certification will appear. It is discussed and decided that they will add a point 8 to refer to the certification. The numbering is redrafted. Miguel Hilario indicates that this public declaration has taken the global spirit of the declaration and not specific forms of the application. It is discussed. Cecilio Solís asks if the redrafting stays satisfactory, if it is clear.

Manuel Muñoz: generate and legitimate a system of certification of the tourist activity in the indigenous territory.

Patricia Villafuerte: emphasize NETWORK OF INDIGENOUS TOURISM INTIRUNA OF THE AMERICAS to emphasize the geographic space.

Teresa Jimbicti: in order to not be redundant in the use of “indigenous” as a term put “millenary”, and it is decided to say “ancestral”. Say that we the villages and indigenous nations have “resolved”.

Manuel Muñoz: always put “members of the communities”... we are members but we do not represent all of our communities.

José Gualinga y Juan Sánchez: in point a) second paragraph, there is a discussion of “development, self-development, plans of life”, and we should see that we are not so economically focused, we must search for terms that include diverse criterion because as Cecilio mentioned before the discussions we discussed self-development, whereas, in Ecuador, as José said, they talk about plans of life.

Miguel Hilario: some observations on syntax, “we decide” instead of “resolved”. There are various helpful participants commenting on wording.

A point b) is annotated- to name a follow-up committee.

Cecilio Solís: a headquarters must be named. Mexico is nominated as a headquarters and it is accepted. Cecilio indicates that from RITA they will make an offer of places in the Mexican indigenous territories of the territories and they will choose it later. With corrections to the document, and conclusions, the work is finished and there will be a recess for lunch and for preparing the presentation of the public declaration.

In the Cambridge Hall of the Hotel Dann Carlton, in Quito, at 5:00 in the afternoon of Saturday the 9th of September 2006, the final approved document will be presented by the chosen committee.

Quito, September 9th, 2006