
Rights and responsibilities



Photograph by Bob Krist

A compilation of Codes of Conduct for Tourism and Indigenous & Local Communities

Rights and Responsibilities

A Compilation of Codes of Conduct for Tourism and Indigenous & Local Communities

Edited by Martha Honey and Stephanie Thullen

Compiled by Ryan Hebert and Darcy Dugan

A publication of
Center on Ecotourism and Sustainable Development
&
The International Ecotourism Society
September 2003



This version was prepared for the World Parks Congress meeting in Durban, South Africa
in September 2003. A final version will be available by November 15, 2003

Contents

FOREWORD by Martha Honey and William Durham	v
INTRODUCTION: “Indigenous Peoples and Ecotourism” by Deborah Ramer McLaren	1
 INDIGENOUS & COMMUNITY VOICES	9
Kari-Oca Declaration (May 1992)	10
Indigenous Peoples Earth Charter (May 1992)	11
Bagio Declaration (April 1999)	15
Letter to the UNEP Tourism Programme Coordinator (October 2000)	17
Statement of the Indigenous Peoples’ Interfaith Dialogue on Globalisation and Tourism (January 2002)	22
Oaxaca Declaration (March 2002)	26
Kimberley Declaration (August 2002)	29
Indigenous Peoples’ Plan of Implementation on Sustainable Development (August/September 2002)	31
Maasai Environmental Resource Coalition’s Mission and Guiding Vision	35
 INTERNATIONAL CONFERENCES ON TOURISM	37
Malé Declaration on Tourism & Sustainable Development (February 1997)	38
Berlin Declaration (March 1997)	39
Manila Declaration on the Social Impact of Tourism (May 1997)	41
Commission on Sustainable Development, Seventh Session (April 1999)	43
International Year of Mountains 2002	46
Mesoamerica Regional IYE Meeting (November 2001)	48
South Asia Regional IYE Meeting (January 2002)	53
Southeast Asia Regional IYE Meeting (March 2002)	56
Andean South America Regional IYE Meeting (March 2002)	61
East Africa Regional IYE Meeting (March 2002)	64
Arctic Regional IYE Meeting (April 2002)	68
Quebec Declaration on Ecotourism (May 2002)	73

Cairns Charter on Partnerships for Ecotourism (October 2002)	76
Theme on Indigenous and Local Communities, Equity and Protected Areas (TILCEPA) – World Parks Congress (August 2003)	79
THE TRAVEL INDUSTRY	83
“The Tourism Industry’s Codes for Indigenous Peoples” by Beatrice Blake	84
Aboriginal Tourism Australia’s “Key Objectives”	87
American Society of Travel Agents’ “Ten Commandments of Responsible Tourism”	88
Andean Trails “Guidelines for Responsible Tourism,” “Environmental Policy”	89
East Russia Travel Market “Ecotourism Standards”	91
Emerald Planet’s “Ecotourism Principles”	92
Footprint Adventures’ “Environmental Guidelines”	93
Himalayan Kingdoms’ “Preservation of Local Culture”	94
Imaginative Traveller’s “Environmental Policy,” “Traveller’s Guidelines”	96
KE Adventure’s “Basic Guidelines”	99
Matemwe Bungalows “Welcome to Matemwe Bungalows”	100
Nacula Tikina Tourism Association’s “NTTA Code of Conduct”	102
Rivers Fiji’s “Ecotourism and Rivers Fiji”	103
Transitions Abroad Magazine’s “Responsible Travel, Ecotourism Guidelines”	106
Untamed Path’s “Ecotourism Guidelines for Responsible Travelers”	108
Wildland Adventures “Principles and Practices”	110
GUIDELINES FOR THE TREATMENT OF PORTERS	112
Introduction by Amanda Daflos	113
Footprint Adventures’ “Porters and Tourism Concern”	115
International Mountain Explorers Connection’s “Help Carry the Load”	116
The Imaginative Traveller’s “Porters Rights and Working Conditions Policy”	118
International Porter Protection Group’s “IPPG Guidelines”	120
Tourism Concern’s “Suggested Guidelines for UK Tour Operators on Porters Rights and Working Conditions”	121

ECOTOURISM SOCIETIES AND OTHER NGOS	123
Asociación Mexicana de Turismo de Aventura y Ecoturismo (AMTAVE)	
“Code of Conduct”	124
Ecotourism Australia’s “Guidelines for Ecotourists,” “Code of Practice for Ecotourism Operators”	125
Hawaii Ecotourism Association’s “Goals of the Hawaii Ecotourism Association”	127
The International Ecotourism Society’s “Summary of Guidelines for Nature Tour Operators,” “TIES Mission Statement,” “TIES Ecotourism Principles”	128
Alaska Wilderness Recreation and Tourism Association’s “Ecotourism Guidelines”	130
Conservation International’s “Golden Rules of Ecotourism”	131
Earth Preservation Fund’s “Code of Ethics”	132
Ecumenical Coalition on Tourism’s “Code of Ethics for Tourism,” “10 Principles and Challenges”	133
Fair Trade in Tourism South Africa’s “Six FTTSA Principles”	135
International Institute for Peace Through Tourism’s “Credo for the Peaceful Traveler”	137
Native Tourism’s “Travel Tips for Visiting Native America”	138
The Nature Conservancy’s “Ecotourism Goals and Objectives”	139
Partners in Responsible Tourism’s “Traveler’s Code for Traveling Responsibly”	140
Regional Environmental Center for Central and Eastern Europe’s “Guidelines for the Development of Sustainable Tourism in Natural Areas”	141
Responsible Ecological Social Tours Project’s “Guidelines for Travellers”	142
Tourism Concern’s “Himalayan Tourist Code”	143
World Wildlife Fund’s “Ten Principles for Arctic Tourism”	144
 INTERNATIONAL FINANCE AND DEVELOPMENT INSTITUTIONS	 147
“Indigenous Peoples and International Finance and Development Institutions”	
by Melina Selverston-Scher	148
The World Bank Group’s Operational Directive 4.20	152
The Asian Development Bank Operational Manual Section 53	159
The Inter-American Development Bank: Strategies and Procedures on Sociocultural Issues as Related to the Environment	163
The Inter-American Development Bank: Involuntary Resettlement Policy	167

GOVERNMENTS AND INTER-GOVERNMENTAL ORGANIZATIONS	171
Botswana Department of Tourism's "Botswana National Eco-Tourism Strategy"	172
Zanzibar Commission for Tourism's "Help Us Preserve Zanzibar's Magic"	173
The Universal Declaration of Human Rights	174
International Covenant on Economic, Social, and Cultural Rights	176
Declaration on the Right to Development	179
International Labour Organization Convention 169	181
Convention on Biodiversity	186
UN Draft Declaration on the Rights of Indigenous Peoples	187
UNDP Policy Statement on Indigenous Peoples	192
OAS Proposed American Declaration on the Rights of Indigenous Peoples	195
The European Union's Working Document of the Commission of May 1998	201
UN Economic and Social Council – "Indigenous Peoples and Their Relationship to Land"	210
African Convention on the Conservation of Nature and Natural Resources	212
WTTC, World Tourism Organization, Earth Council, "Agenda 21 for the Travel and Tourism Industry"	217
World Tourism Organization's "Approval of the Global Code of Ethics for Tourism"	225
CONCLUSION compiled by Martha Honey.....	229
ABOUT THE AUTHORS AND EDITORS.....	238
ABOUT THE ORGANIZATIONS.....	240



Foreword

To qualify as ecotourism, travel to natural areas must also be an instrument for the empowerment of local communities, for the maintenance of cultural diversity, and for the alleviation of poverty. Yet setting standards for the interaction between the tourism industry and local communities, particularly indigenous peoples, remains one of the most complex and difficult issues within the ecotourism field. Many of the world's approximately 350 million indigenous people live in spectacularly beautiful parts of the globe, areas increasingly penetrated by tourism, often in the name of ecotourism.¹

With growing recognition that mainstream tourism has caused tremendous environmental, social, and cultural damage, many groups and agencies—including a growing number of indigenous peoples—are looking to ecotourism as a cleaner and greener alternative, as well as a way to avoid extractive industries such as oil, logging, and mining. Proponents of ecotourism say it can provide tangible, sustainable benefits to host communities while giving them the opportunity to manage their engagement with the outside world. Among other things, proponents say, ecotourism has the potential to confront stereotypes of “exotic remnant” populations, and offer visitors a fuller understanding of both cultural differences and the ongoing struggles of indigenous peoples.² But without real standards and rules, ecotourism itself can be invasive and exploitative.

The UN's designation of 2002 as “International Year of Ecotourism” (IYE) raised, as never before, debates over the rights of host communities to control of their lands and to specify fair and equitable terms for participation in ecotourism. These debates continue both on the ground and at international fora such as the IUCN's 2003 World Parks Congress. Today there are a number of organizations around the globe addressing, either wholly or as part of their mission, the relationship between visitors and hosts. Evolving ground rules for this relationship are the subject of a wide range of codes of conduct written by the UN, national governments, international financial and development agencies, non-governmental organizations (NGOs), tour operators, indigenous rights groups and porters associations. Many of these codes recognize in some manner the basic rights of indigenous peoples to self-determination, to chart their own economic, social, and cultural development priorities, to prior informed consent, and to say ‘no’ to tourism projects in the first place.

This publication is an effort to collate and synthesize many of these codes of conduct. While selective and far from complete, it is representative of the range of rules and rights that have been laid out by international agencies, indigenous peoples, and responsible sectors of the tourism and ecotourism industry. These guidelines illustrate a wide spectrum of views in the visitor-host debates, from rather paternalistic tourism industry attitudes of “protection” and “sharing” to concretely informed and respectful attitudes by ecotourism operators for what must be the principles for democratic, transparent, and equitable engagement with local and indigenous communities. These guidelines also reflect a range of views among indigenous peoples themselves, from those who perceive ecotourism as merely the latest form of penetration and exploitation of indigenous lands and societies to those who see ecotourism,

¹ Ian McIntosh, “Ecotourism: A Boon for Indigenous People?”, Editorial, *Cultural Survival*, Summer 1999.

² Ibid.



done well, as offering the potential to empower and improve the lives of local peoples. A final section in this publication includes a list of the most important rights and rules articulated in these various codes and protocols.

The term “indigenous peoples” is not universally used or agreed upon. In some parts of the world, terms such as “aboriginal,” “ethnic minorities,” “native peoples,” or “tribal groups” are more commonly used. As a result of its experiences in diverse locations, the World Bank has evolved, to our reading, one of the more comprehensive written discussions of “indigenous” and related terms. It states that “indigenous peoples can be identified in particular geographical areas by the presence of varying degrees of the following characteristics:

- (a) a close attachment to ancestral territories and to the natural resources in these areas;
- (b) self-identification and identification by others as members of a distinct cultural group;
- (c) an indigenous language, often different from the national language;
- (d) presence of customary social and political institutions; and
- (e) primarily subsistence-oriented production.”³

Although any one of these characteristics can be seriously problematic on its own (e.g., indigenous production is increasingly market-oriented in many regions), this list of features has proven useful historically. The words “local,” “host” and “community” can also be vague and imprecise. However, in the context of tourism, these terms generally refer to social groups living in closest proximity to tourist destinations. In the context of ecotourism, these sites are most commonly in rural areas and typically include parks and other protected areas, archeological, historical, or sacred sites, and villages.

We hope that this compilation will be useful to both indigenous peoples and the tourism industry, as well as NGOs, governments, and financial and development institutions involved in supporting and funding ecotourism (and in some cases, conventional tourism) projects. In addition, we hope this publication will be seen as one basic step toward the development of certification programs and ecolabels that are appropriate for indigenous and small-scale tourism projects. As the Quebec Declaration on Ecotourism, issued at the conclusion of the May 2002 World Ecotourism Summit, states, “certification systems should reflect regional and local criteria” and governments should help to “build capacity and provide financial support to make these schemes accessible to small and medium enterprises (SMEs).” The Center on Ecotourism and Sustainable Development (CESD) and The International Ecotourism Society (TIES) are involved in a partnership with the Rainforest Alliance and the United Nations Development Program (UNEP), and in collaboration with the World Tourism Organization, to promote and strengthen socially and environmentally responsible certification programs for the tourism industry. This collection of codes of conduct, principles, and guidelines is a component of this certification partnership project.

Methodology

The codes of conduct and protocols assembled herein were collected from websites, email, and person communications with tourism agencies, travel companies, ecolodges, NGOs,

³ “Operational Directive 4.20, September 1991,” The World Bank Group, www.worldbank.org



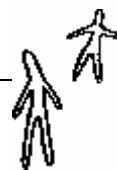
international financial institutions, conferences, intergovernmental organizations, individual governments, indigenous rights organizations, and porter associations. Some are printed in full; in many instances, only the sections most relevant to tourism are included. Where necessary, we have requested copyright permission to publish these codes. We have also commissioned overview essays for a number of the sections, written by leading experts in the field of indigenous rights and ecotourism.

The report is divided into sections that include guidelines drawn up by indigenous organizations and meetings, at IYE and other international conferences, by tourism associations and ecotourism businesses, by ecotourism associations and other NGOs, by the World Bank and other international financial and development institutions, and by the International Labor Organization (ILO) and other UN agencies. They include guidelines for tour operators, lodges, and other parts of the industry, for travelers, for international financial and development agencies, for NGOs, and for porters, indigenous peoples, and other host communities.

We are grateful to two Stanford University students, Darcy Dugan and Ryan Hebert, for doing the bulk of the work to identify, assemble, and organize these documents. We are also grateful to Indigenous Tourism Rights for its assistance in this publication, as well as to Deborah Maclaren, Beatrice Blake, Amanda Daflos and Melina Selverston-Scher for contributing the essays to various sections.

Martha Honey, Ph.D
Executive Director
The International Ecotourism Society (TIES) &
Center on Ecotourism & Sustainable
Development (CESD)
Washington, DC

William H. Durham, Ph.D
Bing Professor in Human Biology
Department of Anthropological Sciences &
Director, CESD
Stanford University



Indigenous Peoples and Ecotourism

By Deborah Ramer McLaren

The year 2002 was, in many ways, a landmark for rising to a global level critiques and concerns from Indigenous Peoples of the tourism industry. During that year, three UN-sponsored events -- the International Year of Ecotourism (IYE), together with the International Year of the Mountains (IYM) and the World Summit on Sustainable Development (WSSD) – brought to the fore a myriad of issues and concerns regarding the impacts of tourism—the world’s largest industry—on Indigenous and local communities around the world. The critique centered not simply on the widely recognized bad practices of mass tourism, but on its purportedly kinder, gentler cousin, ecotourism. Indigenous Peoples responded to the IYE and WSSD at two levels: through engagement in regional forums and the global summits and through organizing their own parallel meetings.

Beginning with the Commission on Sustainable Development (CSD-7) meeting on sustainable tourism held in New York City in 1999 at which plans were first announced for a UN (specifically, United Nations Environment Program and World Tourism Organization)-sponsored International Year of Ecotourism, Indigenous organizations signaled that many of their concerns were being marginalized. Specifically, at the CSD-7, Indigenous Peoples Organizations, who had been actively participating in this meeting, were excluded from the steering committee set up to oversee the IYE process. Instead, the steering committee was made up of representatives of industry, government, labor, and NGOs, with industry-dominated groups such as the World Travel and Tourism Council, assuming the helm.

In 2000, a group of NGOs and individuals representing Indigenous Peoples sent an open letter to the United Nations, (A “Call for a Fundamental Reassessment of the International Year of Ecotourism”⁴) expressing their concerns about numerous items related to IYE. “Governments are utterly ill-equipped for the IYE,” the letter charged. “They have tended to promote all forms of rural and nature tourism as ecotourism, while frameworks to effectively scrutinize, monitor and control developments are poorly developed or non-existent.... We shall direct all our efforts to resist this IYE, unless the World Tourism Organization and UNEP agree to initiate a comprehensive and sincere reassessment before any more preparations are made for the event. We demand a complete review of ecotourism issues that take into consideration the political, social, economic and developmental conditions and the serious issues of globalization.”

Also in 2000, the UN’s Convention on Biological Diversity (CBD) held a meeting in the Dominican Republic to develop guidelines for sustainable tourism.⁵ After Indigenous

⁴ Open Letter “Call for a Fundamental Reassessment of the International Year of Ecotourism” to Oliver Hillel, Tourism Program Coordinator. United Nations Environment Program, Paris. 20 October 2000, signed by over twenty NGOs and Indigenous Peoples networks from around the world.

⁵ Biological Diversity and Tourism: International Guidelines for Sustainable Tourism. Workshop on Biological Diversity and Tourism, Santo Domingo, Dominican Republic, 4 -7 June 2001. Secretariat of the Convention on Biological Diversity, World Trade Centre. 393 St Jacques Street, Office 300, Montréal, Québec, Canada H2Y 1N9. <http://www.biodiv.org/programmes/socio-eco/tourism/guidelines.asp>.



representatives inquired about the meeting, they were invited, but most of their recommendations were not included in the guidelines. In fact, the CBD introduced a document supposedly written by Indigenous Peoples, but when the Indigenous Peoples Caucus asked who participated in its development, no details were provided and the document was suddenly withdrawn. Since the CBD and CSD work together to develop sustainable tourism guidelines, these incidents raised deep concerns about both the process and content of UN policy statements affecting Indigenous Peoples.

These concerns led Indigenous organizations to hold several alternative fora, outside the official UN framework, where they discussed a variety of important issues including protecting biological and cultural diversity, the need to establish guidelines, and certification. Participants noted how “participation” has become a token policy term that often provides Indigenous Peoples with little real control over tourism in their homelands. Instead these Indigenous conferences called for real ownership of tourism businesses; the right, if necessary, to say “no” to tourism development; and recognition and implementation of a long list of human and development rights to guide tourism projects.

NGOs in Southeast Asia set up an electronic information service as part of their campaign entitled “2002: International Year of Review of Ecotourism.” In April, 2001, over 1,500 activists, representatives of NGOs, tribal communities, and people’s movements gathered at the National Conference on Human Rights, Social Movements, Globalization and the Law in Panchgani, India. They drafted a “Resolution on the UN International Year of Ecotourism”⁶ opposing the IYE. The Resolution denounced the “lack of transparency and failure to meaningfully involve Indigenous Peoples and southern organizations in ongoing preparations.”

In January 2002, the Indigenous Peoples Interfaith Dialogue on Globalization and Tourism met in Chaing Mai, Thailand and issued a statement raising strong criticisms of both the CBD and IYE processes. The statement by faith-based and other NGOs said “we are sending this statement as a strong protest to the UNEP and informing them of our reasons for non-cooperation... We feel that it is important for Indigenous Peoples to articulate their own experience with tourism and reflect on its impacts and meaning... We are also concerned with the increase in the number of protected areas and the expansion of tourism into other natural and rural areas and communities, which has played a role in the displacement of Indigenous Peoples. We see the IYE-2002 initiative as part of the dispossession process through increased privatization and globalization.”⁷

⁶ SUB- Resolution on the UN International Year of Eco Tourism-2002, EQUATIONS, Bangalore, India, April 5, 2001. 23-25, 8th Cross, Vignan Nagar, New Thippasandra P O Bangalore - 560 075, INDIA, +91.80.5244988, email; <http://www.indigasias.org/eng/peoples/India/ecotourism.htm> or <http://www.equitabletourism.org/>.

⁷ Statement from the *Indigenous Peoples Interfaith Dialogue on Globalisation and Tourism*, Chiang Rai, Thailand: January 14-18, 2002 Conference, WCC (World Council of Churches), 150 Route de Ferney, 1211 Geneva Switzerland, Tel: 4122 7916045 Fax: 4122 7916409, E-mail: epa@wcc-coe.org, ECTWT/ ECOT (Ecumenical Coalition on Tourism), 96, 2nd District, Pak Tin Village, Mei Tin Road, Tel: 852 26023669 Fax: 852 26023649, E-mail: contours@pacific.net.hk. The document can be accessed at <http://www.tourism-watch.de/dt/26dt/26.statement>.



Then, in March 2002, some 200 Indigenous leaders participated in the “International Forum on Indigenous Tourism,”⁸ an independent conference held in Oaxaca, Mexico. The conference discussed issues of community knowledge and control; bioprospecting and ecotourism; control and access to natural resources; displacement from lands; among other many other topics. Its final communiqué, “The Oaxaca Declaration,”⁹ states “Indigenous Peoples are not mere ‘stakeholders,’ but internationally-recognized holders of collective and human rights, including the rights of self-determination, informed consent, and effective participation... Tourism is beneficial for Indigenous communities only when it is based on and enhances our self-determination. Outside ‘experts and assistance’ are useful to us only if they work within frameworks conceptualized and defined by our communities. Therefore, tourism projects must be undertaken only under the guidance and surveillance of an Indigenous Technical Team, and only after a full critical analysis of the long-term pros and cons of tourism development.”

A delegation of representatives from the Oaxaca Forum was sent to deliver the Declaration to both the IYE World Ecotourism Summit in Quebec City in May and to the WSSD held in South Africa in September 2002. The Oaxaca Declaration was endorsed by Indigenous groups at WES as their official voice.¹⁰ While these Indigenous designed and delivered guidelines were politely ignored at the time, some NGOs have recently begun to refer to it in policy development guidelines.

Despite continuing concerns, the impact of Indigenous organizing around the IYE, IYM, and WSSD was felt both through their interventions at the official international gatherings and through proclamations from parallel but separate Indigenous meetings. Some Indigenous leaders worked aggressively to deepen the debates within the UN-sponsored fora. At many of the IYE regional meetings, for instance, the discussions focused on Indigenous and local community rights. NGO participants at the International Year of the Mountain’s international meeting endorsed ecotourism as an important tool for poverty alleviation. “Ecotourism can help reduce poverty and hunger, a key issue in mountain areas where a high proportion of the world’s poor and food-insecure live. It also has considerable potential for strengthening communities and for protecting mountain ecosystems,” stated the IYM declaration.

Yet other tourism activists and Indigenous Peoples continued to maintain deep suspicions of both tourism and ecotourism and to argue that the UN forums were “not representative” and their declarations were “engineered.” In assessing the IYE, Nina Rao, the Southern Co-Chair of the Tourism Caucus for the CSD, stated, “The fact remains that the Ecotourism Summit Declaration was non-negotiated and that indicates that it fell short of the expectations of all those that had the concerns of Indigenous Peoples and communities at the core of the work they are involved in.”¹¹

⁸ Contact Indigenous Tourism Rights International (formerly the Rethinking Tourism Project), for more information. Tourism Rights, 366 N. Prior Ave., Suite 205, St. Paul, MN 55104 USA., www.tourismrights.org.

⁹ Declaration of The International Forum on Indigenous Tourism, Oaxaca, Mexico, March 18-20, 2002, Contact Indigenous Tourism Rights International or www.tourismrights.org for more information.

¹⁰ Nina Rao, Southern Co-Chair, Tourism Caucus, CSD, interview August 2003.

¹¹ Interview with Nina Rao of Equations (India) and Southern Co-Chair of the CSD Tourism Caucus, August 2003.



The need for maintaining parallel inside-outside strategies was eloquently articulated by Victoria Corpuz Tulli, an Indigenous activist from the Philippines, who addressed the September 2002 WSSD summit in Durban, South Africa:

Our [Indigenous] key message in all these events [UN conferences] is the urgent need to recognize Indigenous Peoples' rights to self-determination, to territories and resources, cultures and traditional knowledge. Sustainable development cannot be achieved if our rights remain unrecognized.... The UN for us is "we the peoples.." and the UN Charter, Treaties, Conventions and Declarations should underpin all its actions... In spite of what we see around us, we have hopes for the future... We have hope because we see some governments enacting laws and policies, which recognize Indigenous Peoples' rights, and UN agencies and other multilateral institutions coming up with their own policies on Indigenous Peoples. However, we would like to exercise our rights to critique these policies and laws if they fall short of what we expect or pose dangers for Indigenous Peoples. We have hope because we have created valuable alliances with other civil society organization, peoples' movements and NGOs. These alliances are built on the principles of mutual respect and diversity.”⁹

These UN forums in 2002 were neither the first – nor the last -- sharp critiques of tourism and demands that Indigenous voices be heard and rights be respected. In 1992, for instance, the Indigenous Peoples Earth Charter, drawn up at a meeting in Brazil that paralleled the UN's Rio Earth Summit, declared, “We must not allow tourism to diminish our culture...Indigenous People have the right to allow or disallow tourism within their areas.” This Charter also declared, “Parks must not be created at the expense of Indigenous Peoples. There is no way to separate Indigenous Peoples from their lands.”

In 2003, organizations representing Indigenous Peoples and local communities continued to raise these issues in the lead-up to another major international event, the IUCN's World Parks Congress, which is held only once a decade. One of the themes of this event – “Indigenous and Local Communities, Equity and Protected Areas” – sparked several preliminary meetings by Indigenous Peoples to articulate their concerns about injustices done in the name of both national parks and nature-based or ecotourism tourism.

History

Indigenous territories, often described as “off-the-beaten-track”, have, in reality, been penetrated over the centuries by colonists, anthropologists; missionaries; oil, logging and mining companies; international aid, development, and financial agencies; trade promoters; environmentalists; and the ever-expanding tourism industry with its hordes of tourists in tow. Once traversed only by the rich or the resourceful academic or scientist, a growing

⁹ <http://www.un.org/events/wssd/statements/indigenousE.htm>. Indigenous Peoples' Caucus Statement by Victoria Tauli Corpuz,, Executive Director, TEBTEBBA Foundation, (Indigenous Peoples' International Centre for Policy Research and Education, Philippines), at the World Summit on Sustainable Development, Johannesburg, South Africa, 4 September 2002.



number of outsiders are tracing a well-worn path into the most isolated spaces on Mother Earth. Tourism, which remains the largest industry in the world despite the recent downturn brought on by terrorism, the war on terrorism, economic recessions, and outbreaks of the SARS virus, is increasingly expanding into the remaining significant areas of high natural and cultural value that are inhabited by Indigenous Peoples.

Examples of the negative impacts of tourism—and ecotourism—upon Indigenous Peoples are numerous. Beach hotels have displaced the fishing communities that once inhabited the coast of Cancun, Mexico and Phuket, Thailand. Indigenous burial sites have been desecrated by resorts in places like Hawai'i, Bali, and British Columbia. In the tropical jungles of the Amazon, insensitive tourism operators have herded throngs of foreigners through sacred places, disrupted religious ceremonies, and inadvertently brought diseases like tuberculosis into Indigenous communities. Around the world, and at times under the protective cover of tourism, there is a plundering of archaeological sites, illegal trade in wildlife and cultural artifacts, and increasing numbers of low-wage tourism workers with few opportunities outside of service level jobs. Traditional hunting, fishing and grazing activities are impacted by tourism activities.

Destructive activities take place in the name of wildlife sanctuaries, national parks and ecotourism around the world. In Nepal, the Chhetri people were moved from their lands to make way for Lake Rara National Park, disrupting their community and leading to new deforestation at the relocation site. In Kenya's Shaba reserve, around the rim of Tanzania's Ngorongoro Crater, and at South Africa's Sun City resort, scarce water is diverted from use by local herdsman and subsistence farmers to fill swimming pools and water lawns of tourist lodges.

Indigenous Peoples may not start with the assumption that things need to be improved. In contrast, many of the conventional western definitions of development and even sustainable development implicitly mean further exploitation of traditional economies, peoples, and the natural world. These concepts often threaten the very existence of Indigenous economies and local self-reliance. This is especially true when cultural and environmental protection is linked to new concepts for enterprise development and improvements requiring further exploitation of resources. Tourism has become a preeminent salesperson for western development, purporting to raise standards of living through technological advance and economic growth. The transportation, technological, and communication brought in to support tourism also provides easy access to other industries in search of natural resources and cheap labor and causes displacement of local people, increased migration, and colonization in new, often ecologically fragile, regions.

Tourism helps to increase the dependence of Indigenous Peoples on a globalized economy and lessens the dependency upon local resources. An increased reliance upon a foreign, fluctuating, seasonal economy, as advanced by the conventional tourism industry (and often so-called "sustainable tourism" industry), promotes industrialization and imports and sets up a mechanism for exporting local resources outside of the communities. The globalization of tourism threatens Indigenous knowledge and intellectual property rights, their Cosmo vision, technologies, religions, sacred sites, social structures and relationships, wildlife, ecosystems, economies and basic rights to informed understanding - reducing Indigenous Peoples to simply to another consumer product that is quickly becoming exhaustible.



In addition, since the late 19th century, governments have displaced traditional peoples in order to create national parks and other protected areas. In 2001, forest dwellers from seven African countries that had been relocated to create national parks appealed for compensation for lost livelihoods and for vindication of their human rights. Meeting in the Rwandan capital, Kigali, representatives of the Twa of Rwanda, the Democratic Republic of the Congo, and Uganda; the Ogieks of Kenya, the Maasai of Tanzania; the Bushmen of South Africa; and the Baka Bagyeli of Cameroon called attention to the plight of Indigenous Peoples living in or displaced from protected areas in their countries.¹³

Codes of Conduct for and by Indigenous Peoples

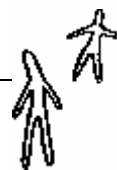
Today, Indigenous Peoples have become a force to be reckoned with. They are actively involved in major environment, development and trade, and protected areas conferences. They are collaborating with NGOs involved in developing sustainable tourism certification standards and assessing certification's appropriateness for Indigenous and rural communities. Indigenous Peoples are creating strong tourism networks. In the Americas, for instance, they are organizing throughout the hemisphere, as well as in Hawai'i, Alaska, and the Caribbean and expanding collaborations with African, Asian, and Arctic networks. Internally, they are identifying community needs, developing assessment and communication tools, and creating technical assistance programs.

Policymakers and program developers have taken notice. Over the last several years, the UN and other international agencies, governments, the private sector, and NGOs have begun to recognize the need to include Indigenous Peoples in processes from the beginning, instead of after a development proposal has been identified and approved. At present, many of the international financial and development agencies have already developed or are working on developing policies towards Indigenous Peoples, which cover tourism and other aid programs.

This volume contains documents that reflect both the aspirations, alliances, and struggles of Indigenous Peoples. Numerous guidelines have been created to protect Indigenous Peoples from cultural invaders and those who are insensitive or unaware of the realities experienced by these communities. Some lay out broad principles and fundamental rights for Indigenous Peoples vis-à-vis developers, tour operators, NGOs and policymakers. Others guidelines simply provide information about how tourists can act responsibly and respectfully (learn before traveling, do not trespass, avoid offensive conduct, dress appropriately). Still others give more details about how tourism may benefit local economies (buy local instead of imported foods and drinks, pay fair prices for goods and services, don't encourage begging by offering money, tipping is acceptable).

Indigenous Peoples' tourism guidelines include registering at visitor centers, restrictions on photography (ask permission and use restraint), respecting and avoiding disturbance at protected areas such as sacred sites, refraining from participating in ceremonies unless invited, and paying fair prices for goods and services. In some cases, the guidelines provide very culturally specific advice, such as taking your shoes off before entering a house, and

¹³ Documented by the UN Integrated Regional Information Network 08 Sep 2001, www.irinnews.org.



avoiding showing the sole of your feet (in Thailand). Good examples include the Alaska Wilderness Recreation Tourism Association's "Ecotourism Guidelines" which advises direct support for Indian-owned businesses; Bangladesh Ecotours which highlights recognition of Indigenous land and human rights and an interactive forum for all stakeholders; and the Fair Trade in Tourism South Africa's "Principles" which supports democracy, transparency, capacity building, and clear ownership of businesses. Rivers Fiji's "Principles" also spell out daily operations guidelines for companies which include staff who live in communities they operate, fees that go directly to local villages, mechanisms for local participation; they even takes into account concerns from local people into the company's overall operations.

The treatment of porters has become a focal point of action campaigns because of the abusive situations they work in – including lack of protective clothing and shoes, carrying large loads in extremely difficult terrain and weather, unfair wages, and lack of good nutrition. Tourism Concern and the International Porter Protection Group have helped build awareness about these conditions. They advocate for emergency funds for porters in case of sickness or accident, stable and fair wages, provisions for porter's food and accommodations, maximum loads, and monitoring to ensure porters' just working conditions. The International Mountain Explorers Connection, for instance, has country-specific guidelines for Nepal and Kenya. These are some good examples of private sector-designed and adopted guidelines. In addition, the International Labor Organization (ILO) 169 policy helps set the stage for labor rights for porters and all other tourism sector workers.

Conclusion

Preserving the land is a sacred responsibility. Indigenous Peoples have been carrying the responsibility of protecting natural resources, both animal and plant life, for millennia. This has maintained their environment and their cultural identity. Today, Indigenous Peoples know that they must carefully control the influences that could destroy their communal rights. In far too many areas of the world, projects to create both ecotourism and protected areas violate these basic rights.¹⁴

At the WSSD, Indigenous representatives called for full compliance with the Indigenous Peoples Plan of Implementation for Sustainable Development.¹⁵ Based on the Kimberley Declaration, this document states that "the concept of cultural damage be incorporated to impact assessments as part of the legal instruments which will safeguard our cultural integrity against energy mega projects, mining, tourism, logging and other unsustainable activities." It continues that Indigenous Peoples "will ensure the recognition, protection and respect for Indigenous Peoples' unqualified right to self-determination, which is the basic precondition

¹⁴ Theme on Indigenous and Local Communities, Equity and Protected Areas (TILCEPA) is a working project of The World Commission on Protected Areas (WCPA) and the Commission on Environmental, Economic and Social Policy (CEESP), which promotes the rights of communities in protected area development. TILCEPA is organizing this thematic area at the World Parks Congress in South Africa, Sept. 2003. For more information:

www.iucn.org/themes/ceesp/Wkg_grp/TILCEPA/TILCEPA.htm#key.

¹⁵ INDIGENOUS PEOPLES' PLAN OF IMPLEMENTATION, ON SUSTAINABLE DEVELOPMENT can be accessed at the Tebtebba Foundation website www.tebtebba.org.



to guarantee our ownership, permanent sovereignty, control and management of our lands, territories and natural resources..... We urge governments to establish specific legal frameworks, recognizing Indigenous Peoples' rights to self-determination, ancestral lands and territories and to adopt the Draft Declaration on the Rights of Indigenous Peoples...We invite governments to participate in our efforts to develop and apply norms, guidelines and regulations on the development of tourism, based on the principles of respect for our rights, the cultures and the integrity of ecosystems.”

Policies, guidelines, standards can help, but the challenge continues to be ensuring compliance. In the nexus of Indigenous Peoples and the tourism industry, finding the balance of rights and responsibilities remains a challenge. A balanced path is a challenge.

Indigenous and Community Voices



This section contains a sampling of some of the most important decisions and documents written by indigenous and community organizations and associations regarding tourism. Some, such as those written in response to the UN's International Year of Ecotourism, focus solely on tourism. Others, such as the Indigenous Peoples' Plan of Implementation on Sustainable Development, address tourism among a host of other issues. For these, only those sections which are most relevant to tourism issues are included.



Kari-Oca Declaration

Kari-Oca, Brazil, May 30, 1992

The following two documents are products of the Kari-Oca Conference in Kari-Oca, Brazil, 1992. This conference was called to parallel to the UN's Earth Summit then being held in neighboring Rio de Janeiro. The Conference gave indigenous groups the opportunity to develop their own strategies on territory, the environment, and development, and facilitated the expansion of pan-indigenous networks of coordination.

We, the Indigenous Peoples, walk to the future in the footprints of our ancestors.

From the smallest to the largest living being, from the four directions, from the air, the land and the mountains. The creator has placed us. The Indigenous peoples upon our Mother the earth.

The footprints of our ancestors are permanently etched upon the lands of our peoples.

We, the Indigenous peoples, maintain our inherent rights to self-determination. We have always had the right to decide our own forms of government, to use our own laws, to raise and educate our children, to our own cultural identity without interference.

We continue to maintain our rights as peoples despite centuries of deprivation, assimilation and genocide.

We maintain our inalienable rights to our lands and territories, to all our resources -- above and below -- and to our waters. We assert our ongoing responsibility to pass these onto the future generations.

We cannot be removed from our lands. We, the Indigenous peoples are connected by the circle of life to our lands and environments.

We, the Indigenous peoples, walk to the future in the footprints of our ancestors.

*Full document available at:
www.tebtebba.org/tebtebba_files/susdev/susdev/karioca.html*



Indigenous Peoples Earth Charter (excerpts)

Kari-oca Conference, Kari-oca, Brazil, May 25-30, 1992

Human Rights and International Law

6. The concept of terra nullus must be eliminated from International Law usage. Many state governments have used internal domestic laws to deny us ownership of our own lands. These illegal acts should be condemned by the world.
7. Where small numbers of Indigenous Peoples are residing within state boundaries, so-called democratic countries have denied Indigenous Peoples the right of consent about their future, using the notion of majority rule to decide the future of Indigenous Peoples. Indigenous Peoples' right of consent to projects in their own areas must be recognized.
10. Indigenous Peoples' distinct and separate rights within their own territories must be recognized.
14. Our right to self-determination must be recognized.
15. We must be free from population transfer.
18. We maintain the right to be free from pressures from multinational (transnational) corporations upon our lives and lands. All multinational (transnational) corporations which are encroaching upon Indigenous lands should be reported to the United Nations Transnational office.
20. We maintain the right to decide the direction of our communities.

Lands and Territories

31. Indigenous Peoples were placed upon our Mother, the Earth, by the Creator. We belong to the land. We cannot be separated from our lands and territories
32. Our territories are living totalities in permanent vital relation between human beings and nature. Their possession produced the development of our culture. Our territorial property should be inalienable, unceasing and not denied title. Legal, economic and technical backup are needed to guarantee this.
33. Indigenous Peoples' inalienable rights to land and resources confirm that we have always had ownership over our traditional territories. We demand that this be respected.



34. We assert our rights to demarcate our traditional territories. The definition of territory includes space (air), land and sea. We must promote a traditional analysis of traditional land rights in all our territories.

35. Where Indigenous territories have been degraded, resources must be made available to restore them. The recuperation of those affected territories is the duty of the respective jurisdiction in all nation states which cannot be delayed. Within this process of recuperation the compensation for the historical ecological debt must be taken into account. Nation states must revise in depth the agrarian, mining and forestry policies.

36. Indigenous Peoples reject the assertion of non-Indigenous laws onto our lands. States cannot unilaterally extend their jurisdiction over our lands and territories. The concept of terra nullus should be forever erased from the law books of states.

37. We, are Indigenous Peoples, must never alienate our lands. We must always maintain control over the land for future generations.

38. If a non-Indigenous government, individual or corporation wants to use our lands, then there must be a formal agreement which sets out the terms and conditions. Indigenous Peoples maintain the right to be compensated for the use of their lands and resources.

39. Traditional Indigenous territorial boundaries, including the waters, must be respected.

40. There must be some control placed upon environmental groups who are lobbying to protect our territories and the species within those territories. In many instances, environmental groups are more concerned about animals than human beings. We call for Indigenous Peoples to determine guidelines prior to allowing environmental groups into their territories.

41. Parks must not be created at the expense of Indigenous Peoples. There is no way to separate Indigenous Peoples from their lands.

42. Indigenous Peoples must not be removed from their lands in order to make it available to settlers or other forms of economic activity on their lands.

43. In many instances, the numbers of Indigenous Peoples have been decreasing due to encroachment by non-Indigenous peoples.

46. Traditional areas must be protected against present and future forms of environmental degradation.

50. Population transfer policies by state governments in our territories are causing hardship. Traditional lands are lost and traditional livelihoods are being destroyed.

52. In many countries our lands are being used for military purposes. This is an unacceptable use of the lands.



53. The colonizer governments have changed the names of our traditional and sacred areas. Our children learn these foreign names and start to lose their identity. In addition, the changing of the name of a place diminishes respect for the spirits which reside in those areas.

Biodiversity and Conservation

59. We value the efforts of protection of the biodiversity but we reject to be included as part of an inert diversity which pretends to be maintained for scientific and folkloric purposes.

Development Strategies

61. Indigenous Peoples must consent for all projects in our territories. Prior to consent being obtained, the people must be fully and entirely involved in any decisions. They must be given all the information about the project and its effects. Failure to do so should be considered a crime against the Indigenous Peoples. The person or persons who violate this should be tried in a world tribunal within the control of Indigenous Peoples set for such a purpose. This could be similar to the trials held after World War II.

62. We have the right to our own development strategies based on our cultural practices with a transparent, efficient and viable management, and with economical and ecological viability.

63. Our development and life strategies are obstructed by the interests of the governments and big companies and by the neo-liberal policies. Our strategies have, as fundamental condition, the existence of international relationships based on justice, equity and solidarity between the human beings and the nations.

64. Any development strategy should prioritize the elimination of poverty, the climatic guarantee, the sustainable manageability of natural resources, the continuity of democratic societies and the respect of cultural differences.

66. The concept of development has meant the destruction of our lands. We reject the current definition of development as being useful to our peoples. Our cultures are not static and we keep our identity through a permanent recreation of our life conditions; but all of this is obstructed in the name of so called developments.

67. Recognizing Indigenous Peoples' harmonious relationship with nature, Indigenous sustainable development models, development strategies and cultural values must be respected as distinct and vital sources of knowledge.

68. Indigenous Peoples have been here since the time before time began. We have come directly from the Creator. We have lived and kept the earth as it was on the first day. Peoples who do not belong to the land must go out from the lands because those things (so called "development" on the land) are against the laws of the creator.

69 (a). In order for Indigenous Peoples to assume control, management and administration of their territories, development projects must be based on the principles of self-determination and self-management. (b) Indigenous Peoples must be self-reliant.



74. Non-Indigenous Peoples have come to our lands and resources to benefit themselves. And to the impoverishment of our peoples. Indigenous Peoples are victims of development. In many cases Indigenous Peoples are exterminated in the name of a development program. There are numerous examples of such occurrences.

75. Development that occurs on Indigenous lands, without the consent of Indigenous Peoples, must be stopped.

76. Development which is occurring on Indigenous lands is usually decided without local consultation by those who are unfamiliar with local conditions and needs.

80. It is not appropriate for governments or agencies to move into our territories and to tell our people what is needed.

Culture, Science and Intellectual Property

89. Our sacred and ceremonial sites should be protected and considered as the patrimony of Indigenous Peoples and humanity. The establishment of a set of legal and operational instruments at both national and international levels would guarantee this.

90. The use of existing Indigenous languages is our right. These languages must be protected.

92. We must not allow tourism to diminish our culture. Tourists come into the communities and view the people as if Indigenous Peoples were part of a zoo. Indigenous Peoples have the right to allow or disallow tourism within their areas.

97. Traditions cannot be separated from land, territory or science.

102. As creators and carriers of civilizations which have given and continue to share knowledge, experience and values with humanity, we require that our right to intellectual and cultural properties be guaranteed and that the mechanism for each implementation be in favour of our peoples, and studied in depth and implemented.

Full document available at:
http://www.tebtebba.org/tebtebba_files/susdev/susdev/earthcharter.html



The Bagio Declaration (excerpts)

Declaration from the Conference on Indigenous Peoples' Self-determination and the Nation State in Asia.

Bagio, Philippines, April 18-21 1999

This Bagio Declaration was written at a conference of indigenous peoples from Asia who met in Bagio City, Philippines, April 18-21, 1999. It is among the strongest reaffirmations made by the indigenous peoples of their right to self-determination and international human rights. The conference dealt with a wide range of issues facing indigenous peoples. Only the sections of the Declaration most relevant to tourism are included here.

We, representatives of indigenous peoples of Asia gathered in Bagio City came together to share our experiences and aspirations in the face of our concrete situations. We have come to find out that our peoples are faced with problems such as denial of our right of self-determination, militarization and State sponsored violence, governmental transmigration policies, cultural oppression, development oppression and denial of our identities as indigenous peoples.

We have also come to find hope in the various struggles being waged by indigenous peoples in Asia and we affirm and assert the following:

1. Assert that the right of self-determination of all peoples, including indigenous peoples, is an inherent and universal human right, as exercised by them throughout history;
7. Emphasize further that the implementation of the right of self-determination is fundamental for the survival and achievement of human security for indigenous peoples, including, but not limited to, their cultures, values, languages, religions, economies, political and legal institutions, indigenous knowledge systems, way of life, ancestral territories, lands and resources;
10. Assert that indigenous peoples in their exercise of the right of self-determination have the right to genuine autonomy or self-government, if they so decide, including, but not limited to, in matters relating to culture, religion, education, information, media, health, housing, development, employment, social welfare, economic activities, land and resource management, environment and entry by non-members into their territory, as well as ways and means for financing these autonomous functions, as recognized in the draft United Nations Declaration on the Rights of Indigenous Peoples;
16. Express deep concern that the economic policies of the Asian states under the pressures of globalization, international finance capital and lending agencies accentuate internal colonization of indigenous peoples? homelands, exploitation of their natural resources by national and multi-national Corporations, exploitative tourism, harmful structural adjustment, unwarranted cutbacks of welfare support of weaker sections with grave repercussions of forced dislocation, unprecedented impoverishment and immiseration and the increase of inhuman practices long eradicated elsewhere like debt bondage, forced labour, force prostitution and child labour.



27. Urge governments, indigenous peoples and organizations, intergovernmental organizations, voluntary organizations and other members of civil society to take steps to promote respect for the rights, needs and aspirations of indigenous peoples;

28. Urge also the United Nations to adopt the draft UN Declaration on the Rights of Indigenous Peoples as presently worded, including provisions pertaining to the right of self-determination, and to take necessary steps to ensure full and effective implementation of indigenous peoples' right of self-determination.

*Full document available at:
<http://www.iwgia.org/sw232.asp>*



Letter to the UNEP Tourism Programme Coordinator

20 October 2000

The following is a letter by Anita Pleumarom of the Tourism Investigation & Monitoring Team and endorsed by some dozen, mainly Asian-based, NGOs expressing opposition to the UN's International Year of Ecotourism (IYE) 2002. These groups express the view that the IYE was declared hastily, without sufficient inquiry into the real problems within the industry, and especially without sufficient consultation with indigenous peoples and nations in the global South.

Oliver Hillel
Tourism Programme Coordinator
United Nations Environment Programme
Division of Technology, Industry and Economics
Production and Consumption Unit
Tour Mirabeau, 39-43 Quai Andre Citroen
75739 Paris - Cedex 15
France

Subject: Call for a Fundamental Reassessment of the International Year of Ecotourism

Dear Mr. Hillel,

We are referring to your email communication of 8 September 2000 regarding the International Year of Ecotourism (IYE), which encourages organizations and networks to share their experiences on the subject of ecotourism and to collaborate in furthering related debates.

In view of the growing concerns about the direction of the IYE - as expressed by several groups in the discussions on the information kit on ecotourism - we are glad to learn that UNEP intends to take a cautious approach to the IYE, rather than using this event to promote ecotourism at all costs.

Nevertheless, we, the undersigned NGOs from the South and North, feel compelled to warn all concerned parties not to skirt the critical issues of ecotourism and the fact that a mountain of money will be spent and a flood of projects initiated around the IYE in order to boost the ecotourism industry. In contrast to advocates who tend to portray ecotourism development as a "win-win" approach, a means to protect biodiversity and enhance the well-being of local people, we are gravely concerned that this IYE will result in a "lose-lose" situation for communities and the environment in destination countries.

One of the most worrisome aspects is that the UN General Assembly and agencies have agreed to give the green light for the IYE, without first making an adequate assessment of the nature of the ecotourism industry and its multi-dimensional effects. Nor have the priorities and objectives of the IYE been clearly spelled out.



You state, "For UNEP in general and for me and my colleagues in particular, the occasion of the International Year of Ecotourism should be used to assess what it is, or can be, what is currently called ecotourism, rather than only a promotional event for UN member governments, for the private sector and for recipients of development aid. No previous agenda should be set."

To suggest, let's have the event first and then we may understand better what ecotourism means or what it can be, is unconscionable, given that the fate of local communities and biodiversity-rich areas worldwide is at stake. Such a laissez-faire approach is also unacceptable, given that the rampant misconduct in ecotourism practice and many of the negative impacts of such developments have been widely acknowledged.

Too often, international agencies have used the South for misguided and outright destructive development experiments, and in the light of this conventional wisdom, we oppose the idea that the IYE serves as an instrument for ecotourism experiments in developing countries, which are likely to cause more harm than good.

Ecotourism cannot thrive without the mass travel and tourism industry, nor the construction, real estate and other industries. So one can expect that those who will benefit most from the IYE will be large companies providing most of the physical infrastructure, facilities and services that make ecotourism possible, while once again, local people will be put off with empty promises or chicken feed.

Even though the "trickle down" of tourist dollars may increase in some of the better organized micro-projects, the claim that ecotourism generally contributes to a more equitable distribution of tourism income and a reduction of poverty has not been substantiated with hard facts. A 1997 study on an ecotourism project in Taman Negara, a national park in western Malaysia, conducted by forestry expert Bernd Stecker and commissioned by the German GTZ, concludes that only a tiny proportion of the tourist money actually reaches ecotourism destinations in the South.

As for European and North American ecotourists, Stecker found that about two-thirds of the expenditures go to foreign airlines and travel agencies, and a large proportion of the rest is spent, before and after the visit to an ecotourism destination, in the large cities and well-established tourist centres.

Also, ecotourism is not different from conventional tourism in that it often disrupts and distorts the structures of local economies, displacing activities such as food production that have served to carry self-reliant and sustainable community development.

A common hazard in the tourism industry is also oversupply. If the IYE is to suggest that all UN member countries should encourage ecotourism projects in rural and natural areas, the danger of an oversupply of ecotourism facilities is very real. What happens, if thousands of communities around the world compete with each other for a share of the ecotourism market? And who will take the responsibility, when ecotourism initiatives make investments based on miscalculated demand and later face decline, local businesses go bankrupt and entire communities are pushed into crisis?

Another question is, what would happen if the IYE encourages all holiday makers to become ecotourists? In this case, the words of Dieter Brauer in a recent editorial of 'Development and Cooperation' (D+C, Sept./Oct.2000) are worth savoring: "tourism is by no means more 'sustainable'



if tourists leave their ghettos and begin to interact with the local population" His argument is that if more and more tourists would decide that travelling through a country's villages and protected areas was more desirable than staying in the existing tourist centres, then it would soon turn out that such a form of tourism was more damaging than organized travel in its present form.

Governments are utterly ill equipped for the IYE. They have tended to promote all forms of rural and nature tourism as ecotourism, while frameworks to effectively scrutinize, monitor and control developments are poorly developed or non-existent. In Thailand, the upsurge of ecotourism demand has resulted in construction frenzy in rural and natural areas to provide accommodation and infrastructure for visitors. A recently published survey by the Bangkok daily 'The Nation' found that under the pretext of ecotourism promotion, massive development projects - some involving logging operations - were in full steam in national parks countrywide, funded by loans from the World Bank's Social Investment Project and the Japanese Overseas Economic Cooperation Fund (OECF). It is not difficult to imagine that contrary to the high-flown goals of biodiversity conservation and sustainable use of biological resources, the IYE will serve as a justification to turn the last nature reserves into concrete jungles, while the public has to pay for this folly to amortize the foreign debt.

Another particularly bad example is the ecotourism policy promoted by the tourism working group under the Greater Mekong Sub-region (GMS) development scheme led by the Asian Development Bank (ADB), which covers a vast area comprising six countries - Burma, Cambodia, Laos, Thailand, Vietnam and Yunnan/China. The GMS tourism plan heavily relies on the implementation of the ADB's mega-infrastructure programme, including the construction of highways and entire cities dubbed as "development corridors" as well as the building of airports, ports, large dams and other large-scale facilities. Likewise alarming is the ADB's plan to resettle 60 million ethnic (Highlanders from their homeland as part of a controversial GMS watershed conservation project and to "compensate" them with ecotourism jobs in new locations.

At the ADB's annual meeting in Chiang Mai last May, thousands of local residents and environmental activists from Thailand and overseas protested against these gigantic projects because they threaten the survival of countless communities and cause gross environmental damage.

Alarming, the GMS tourism plan also states that, once the major bottlenecks in infrastructure are removed and international standard facilities are in place, the emphasis will shift from ecotourism and village tourism to the promotion of "all segments of the tourism market throughout the region." Hence, as for the Mekong region at least, ecotourism is not an approach that implies persistence and the capability to continue as a small-scale and community-based activity in a longer term. It is rather used by official agencies and private industry as a springboard to develop mainstream mass tourism in less developed territories, without addressing the self-destructive processes inherent in tourism evolution (as described, for example, in the "Tourism Area Cycle of Evolution" by Canadian geographer Richard Butler.)

That ecotourism is a viable strategy to replace other more unsustainable development activities is another myth that needs to be exploded. In fact, the opposite is the case. Tourism provides the physical infrastructure and logistics for freer movement of people and goods within countries and across borders in general and, thus, it naturally has knock-on effects on other sectors. Accordingly, ecotourism development has opened opportunities for a whole range of investors to gain access to remote rural, forest, coastal and marine areas. There is the observation that the more transportation systems are established into remote areas, the more encroachments, illegal logging, mining and



plundering of biological resources occur, including biopiracy by unscrupulous individual and corporate collectors.

Along with the ecotourism boom, the illicit collection, smuggling and trade in marketable biological resources has become a multi-billion-dollar business. That was also confirmed by officials of the World Customs Organization at the 1998 World Travel Mart in London. They stressed that customs authorities and the travel and tourism industry should be warned and educated about the unprecedented illegal movement of items, including valuable flora and fauna, across the globe, which has resulted in vast damages and economic losses for countries.

There is evidence that biotechnology companies are sending scouts around the world - often posing as innocent tourists - to discover genes that have commercial value for the drug and food industry. These bio-pirates are especially hunting for local seeds, medicinal plants and even for genes of indigenous people, and once acquired, companies are likely to claim intellectual property rights on them. Ecotourism makes biopiracy and illicit bio-prospecting activities easy because local people are often employed as "nature interpreters" to guide visitors in biodiversity-rich places and to share with them their indigenous knowledge about biological resources and how to use them.

So our experience is that "bad" policies and practices in ecotourism by far outweigh the "good" examples (for more details, see the Third World Network's tourism website www.twinside.org.sg/tour.htm). We fear that the IYE in combination with the globalization policies underway will make things worse. As supranational institutions such as the World Bank, the IMF and the World Trade Organization are pressuring developing countries towards trade and investment liberalization, national and local governments are increasingly disabled to plan and manage tourism - and ecotourism - on their own terms. The corporate tourism industry aggressively pushes for nonintervention in companies' decision-making processes to expand their business and maximize their profits. As nature-based tourism is presently seen as one of the most lucrative niche markets, powerful transnational corporations are likely to exploit the IYE to dictate their own definitions and rules of ecotourism on society, while people-centred initiatives will be squeezed out and marginalized.

For all these reasons, we shall direct all our efforts to resist this IYE, unless the World Tourism Organization and UNEP agree to initiate a comprehensive and sincere reassessment before any more preparations are made for the event. We demand a complete review of ecotourism issues that take into consideration the political, social, economic and developmental conditions and the serious issues of globalization. It is also necessary to examine why existing recipes to tackle ecotourism-related problems - planning and management tools, best practice initiatives, etc. - have not worked in practice and sometimes even create new risks.

If this IYE is to go ahead, it must be made clear to all actors and the public, what the event is about, what it tries to achieve, and how it seeks to do so. Precautionary-measures must be put in place in advance so that countries and societies are properly equipped against abuse and backlashes.

We also appeal to you to use your influence to ensure full and fair Southern participation in the IYE process. In cooperation with our grassroots networks, we will further investigate and monitor ecotourism-related issues and put forward our findings and proposals regarding the IYE directly to decision-making bodies. We strongly reject being represented through international and Northern-based NGOs such as those invited to the IYE preparatory meeting in Madrid.



Finally, we request that you keep us informed about the revised version of the information kit on ecotourism and other activities in preparation of the IYE.

Yours sincerely,

Third World Network, Malaysia
Tourism Investigation and Monitoring Team (Thailand)
Thai Network on Tourism (TNT) (Thailand)
Sahabat Alam Malaysia (Friends of the Earth, Malaysia)
Consumers Association of Penang (Malaysia)
The Akha Heritage Foundation (Thailand)
Equations (Equitable Tourism Options) (India)
Acción Ecológica (Ecuador)
Instituto del Tercer Mundo (Uruguay)
Forest Peoples Programme (UK)
Transnational Resource and Action Center/CorpWatch (USA)
The Edmonds Institute (USA)
Nina Rao, Southern Co-Chair, NGO Tourism Caucus-CSD 7
Teena Amrit Gill, journalist (Thailand)
Mariam Mayet, environmental lawyer (South Africa)

For more information contact:
Tourism Investigation & Monitoring Team (t.i.m.-team)
Attn. Anita Pleumarom, P.O. Box 51 Chorakhehua, Bangkok 10230, Thailand
Fax: 66-2-519.2821, Email: tim-team@access.inet.co.th



world council of churches

Statement of the Indigenous Peoples Interfaith Dialogue on Globalisation and Tourism

Chiang Rai, Thailand: January 14-18, 2002

The Indigenous Peoples' Interfaith Dialogue on Globalisation and Tourism was organized primarily by the World Council of Churches and the Hong Kong-based Ecumenical Coalition on Tourism. Delegates came from nine countries to deliberate on the impacts of tourism on indigenous peoples in the era of globalization, to highlight their concerns with international processes, and to call for "non-cooperation" with the International Year of Ecotourism.

Conference of the Ecumenical Coalition of Third World Tourism (ECTWT)/ ECOT (Ecumenical Coalition on Tourism)"Indigenous Peoples Interfaith Dialogue on Globalisation and Tourism", Chiang Rai, Thailand: January 14-18, 2002

We, the delegates at the Indigenous Peoples Interfaith Dialogue on Globalisation and Tourism in Chiang Rai, Thailand, coming from Bangladesh, Bolivia, India, Indonesia, Malaysia, Myanmar (Burma), Nepal, Philippines, Taiwan and Thailand shared our collective experiences, and deliberated on the consequences of tourism under the strong influence of globalization on Indigenous Communities.

The Penang, Malaysia meeting on 'Mission Perspectives on Tourism' (2001) and other indigenous dialogues are reaffirmed by the need for intervening and influencing international processes such as International Year of Ecotourism 2002 (IYE-2002), United Nations Commission on Sustainable Development (UNCSD), Convention on Biological Diversity (CBD) and World Trade Organisation/ General Agreement on Trade in Services (WTO/GATS) negotiations, since we have a vital stake in changing the world order. The response to these global processes will emerge from a clearer understanding and recognition of the strong ethical and spiritual dimensions and survival spirit of Indigenous Peoples in the changing world.

The purpose of this interfaith dialogue was therefore to link the debate on the problems of globalisation and tourism with the lives of Indigenous Peoples. The paradigm of market driven liberalization and globalisation is lop sided and denies the pluralities of the peoples' lives, which have always valued sustainability of development. We felt that two international processes were



important: the CBD (article 8j) and the decision to implement the IYE-2002. Both these events have not given due consideration and space to the manner in which indigenous peoples process their discussions and participation of all their affiliates and groups around the world. Therefore this meeting feels that their participation has not been considered in the processes underway.

International financial institutions such as Asian Development Bank (ADB), World Bank, International Monetary Fund (IMF) as well as intergovernmental bodies like the WTO have taken positions on issues concerning indigenous peoples that have far-reaching consequences for their survival. These events and policies are likely to be ratified by the countries where indigenous peoples are struggling for recognition and the affirmation of their rights.

We feel that there is a need for a united position, which carries all the peoples and their movements against the ramifications of these policies, together to contribute to the creation of a just and equal world. The basis of this common understanding should reflect the view that the primary rights holders of our lands, resources and ecological wealth are the Indigenous Peoples.

The Secretariat of the CBD has rushed through, without due consultation, to circulate a draft of global guidelines for activities related to sustainable tourism and biodiversity. The process has been questioned by Indigenous Peoples' Organizations and Non Governmental Organisations (NGOs). Whereas these guidelines have serious implications for the lives and livelihoods of indigenous peoples, they have not been given the time or the platform to present their considered opinion on the guidelines. In fact they have questioned the need for global guidelines since their life worlds are distinct and their cultures diverse.

The meeting calls for an immediate reconsideration and review of the global guidelines pending the informed participation and deliberation by Indigenous Peoples and their organisations. For this purpose this meeting has suggested that a plan of action be developed to ensure that these guidelines are not presented to the CBD Conference of Parties (COP) in April without the substantive participation by Indigenous Peoples and advocates.

There are two drafts in circulation. One is the official draft circulated by the secretariat of the CBD. The other is a revised draft by NGOs at a workshop in Delhi. We would like all concerned to look at these drafts and send in their amendments to United Nations Environment Programme (UNEP) and the CBD secretariat so that wider discussion and concerns can be represented in a transparent and democratic manner.

We demand that the CBD consider our amendments to the Drafts mentioned above for which adequate time and space be given to our views on the issue of guidelines which will be binding on us through our governments. Unless we are given this time, we will not consider these guidelines to be a part of the stakeholder process that has been established through the UNCSD process.

The World Council of Churches (WCC), Ecumenical Coalition on Third World Tourism (ECTWT) and other fraternal networks can project this issue in their consultations to take the participatory process further. They could support regional and sub-regional workshops to ensure that all parties respect the dignity, right to life, and protection of fundamental rights of Indigenous Peoples.

Similarly, the IYE-2002 is being launched on January 28 in (New York). We view this as a hasty process and since the basic principle of transparency in decision making was not observed, we feel



that our critique of ecotourism as a form of commercial tourism reinforcing the process of dispossession of indigenous peoples by destroying their life systems has been disregarded. This meeting calls for non-cooperation with the IYE. To convey our decision we are sending this statement as a strong protest to the UNEP and informing them of our reasons for non-cooperation.

We believe that further work needs to be done by our organizations to demystify the belief in the sustainability of ecotourism and its economic benefits. We feel that it is important for Indigenous Peoples to articulate their own experience with tourism and reflect on its impacts and meaning. We also feel that it is necessary to point out the vulnerability of the tourism industry and evaluate the impacts of the Asian Financial Crisis and '9/11' on the future of tourism in the developing world.

We are also concerned with the increase in the number of protected areas and the expansion of tourism into other natural and rural areas and communities which has played a role in the displacement of Indigenous Peoples. We see the IYE-2002 initiative as part of the dispossession process through increased privatisation and globalisation. We demand that all opening up of new areas and any unfinished projects in the name of IYE-2002 be stopped.

Tourism in the context of globalisation brings in market competition, appropriates lands and resources of indigenous communities, and forces Indigenous Peoples to become showcases and "human museum exhibits". Indigenous Peoples are becoming increasingly vulnerable to exploitation by bioprospectors and biopirates, where traditional wisdom and knowledge and natural resources have been expropriated for business interests.

We affirm the a priori rights of Indigenous Peoples to their traditional lands, territories, and resources, the integrity of which has been sustained by generations through their traditional way of life in harmony with nature.

We uphold that the traditional values and very fabric of Indigenous Peoples systems, which include social, cultural, resource management, belief, education, agricultural, technological, political, judicial, health, and economic systems, can contribute alternatives to our current human, economic and environmental crises.

We recognize the strong ethical and spiritual dimensions, and the survival spirit of indigenous peoples in the changing world.

The modern tourism industry leaves limited choices to indigenous communities to reject it. They are trapped by the powerful corporate interests at work, the lure of economic incentives, and the perception that it will enable the preservation of indigenous cultures and traditions.

Indigenous Peoples have come to realize that much have been lost while gaining little under the process of globalization and expansion of tourism. The representatives of Indigenous Peoples organizations and movements, participating in this meeting urge to strive for regaining indigenous peoples rights as understood by their communities and as recognized under existing international rights covenants, conventions, and laws.

The representatives of indigenous communities have expressed their determination to implement the following plans and strategies to uphold their rights in the face of mounting challenges of commercial tourism:



1. Informal education for the community and incorporation of indigenous knowledge systems into the curriculum of formal schooling as a way of passing down the traditional wisdom and values will be given the top priority.
2. More active global networking among indigenous organizations and supporting groups, strong indigenous rights advocacy and campaigns in the United Nations system, and other international organizations and bodies will be promoted.
3. Recognising the importance of sharing of information, newsletters, email groups and other forms of communication will be launched. Exchanges amongst indigenous leaders at the grass-root level will be encouraged. News on traditional events in indigenous communities will be circulated among this collective. Local level workshops, seminars and community training on tourism will be organized to provide alternative perspectives on tourism and cultural exchanges.
4. Understanding the diverse political systems within which Indigenous Peoples organizations negotiate their struggles, the collective would adopt flexible strategies in its campaigns. In this context, we urge Asian Governments to recognize the land rights, human rights and right to citizenship of indigenous peoples as integral to the democratization process.
5. It is important for indigenous peoples to articulate their own experience with tourism and reflect on its impacts and meaning. It is this view that should form the basis for future action. WCC (World Council of Churches), ECTWT (Ecumenical Coalition on Third World Tourism/ECOT-Ecumenical Coalition on Tourism) and other international organisations can provide for such regional studies by Indigenous Peoples.

Full document available at:
http://www.tebtebba.org/tebtebba_files/susdev/ik/tourism.html



FORO INTERNACIONAL INDIGENA DE TURISMO INTERNATIONAL FORUM ON INDIGENOUS TOURISM

The Oaxaca Declaration

Declaration of The International Forum on Indigenous Tourism,

Oaxaca, Mexico, March 18-20, 2002

The following Oaxaca Declaration was prepared by the International Forum on Indigenous Tourism, a gathering of 180 indigenous leaders, primarily from the Americas, that was held in Oaxaca, Mexico just before the World Ecotourism Summit. The Oaxaca meeting was organized by Indigenous Tourism Rights, Instituto de la Naturaleza y la Sociedad de Oaxaca (INSO), and Centro Internacional para la Cultura y la Enseñanza de la Lengua (CICE). This forum produced some of the strongest criticism of the International Year of Ecotourism (IYE).

We, the delegates at the International Forum on Indigenous Tourism, have gathered in Oaxaca to share perspectives and deliberate on the consequences of tourism in our communities. We come from thirteen primarily Western Hemisphere countries, representing Indigenous communities that are participating in activities related to tourism development, nature conservation, reforestation, environmental education, cultural heritage, and agriculture. We do this mindfully independent from the U.N.'s ongoing "International Year of Ecotourism" (IYE) because we have grave concerns over the processes leading up to the IYE and its outcomes so far, and how they will impact Indigenous Peoples in the future.

We have been told that the IYE declaration is testimony to the importance of ecotourism to conserve lands, protect cultures, and encourage economic development.

Yet the realities we are experiencing of ecological degradation and cultural erosion associated with tourism development under the influence of globalization suggest that the IYE does not go far enough in its review of ecotourism. For centuries, Indigenous Peoples have suffered from displacement and dispossession, and we see the incursion of the profit-driven global tourism industry as well as the rhetoric of "sustainable development" in the IYE as the latest threats to our lands and our communities.

Throughout the process leading up to the IYE, a clear division has developed between the actors promoting the year and worldwide movements of Indigenous Peoples rejecting it. Many have rejected the IYE because of its lack of transparency. We are especially concerned that the IYE has not sought the informed participation of Indigenous representatives in its planning. It is sadly reminiscent of recent problems over the process in which U.N. Convention on Biological Diversity developed guidelines for sustainable tourism and biodiversity, which were rushed without significant Indigenous input. Divergent perspectives, values, and interests must be taken into account in global initiatives like the IYE, and we affirm the internationally-recognized right and responsibility of Indigenous Peoples to be present in them.¹



We register our profound disagreement with the IYE's and ecotourism's most basic assumptions that define Indigenous communities as targets to be developed and our lands as commercial resources to be sold on global markets. Under this universalistic economic framework, tourism brings market competition, appropriates our lands and peoples as consumer products, and renders our traditional knowledge vulnerable to bioprospecting and biopiracy. The IYE must not be used to legitimate the invasion and displacement of Indigenous territories and communities. Our lifeways and cultures are distinct, and we demand that the IYE and ecotourism's promoters acknowledge our fundamental rights to self-determination, prior informed consent, and the diverse ways that we choose to process and participate in such initiatives.

To be sure, some ecotourism projects might be deemed successful because they have not disrupted local cultures and ecosystems. It is because these projects have been designed and implemented by Indigenous Peoples ourselves. These forms of tourism encompass the inherently holistic ways in which our communities are organized. They are based on and enhance our self-determination. They are protective of our biological and cultural diversity, sacred sites and rituals, and collective property and traditional resource rights. They affirm the fundamental ethical and spiritual dimensions of our relationships with the land and with each other.

Such forms of tourism cannot be based on concept-driven tourism development such as ecotourism, sustainable tourism, nature tourism, cultural tourism, ethnotourism, etc. Instead they are based on a long-term analysis of the pros and cons of tourism development, recognizing and following collective decision-making processes, and integrated into our long-term realities and visions of sustainable use and access to collective goods. An essential component of this is the right to decline tourism development at any point in the development process. So when we talk about "Indigenous Tourism," it is not just another marketing gimmick, but a broad category of distinctive ways in which Indigenous Peoples choose to implement tourism on our own terms.

The participants in this meeting have affirmed and determined to undertake the following:

1. Indigenous Peoples are not mere "stakeholders," but internationally recognized holders of collective and human rights, including the rights of self-determination, informed consent, and effective participation.
2. Given that we have seen few positive results from the U.N.'s Decade of Indigenous Peoples, we do not put much stock in the effectiveness of this declaration to the U.N. We believe the real listeners of this message will be Indigenous Peoples and others who have respect for our ways of being. This declaration is also aimed at governments, conservation and ecotourism NGOs, academics, the tourism industry, and others who seek to "develop" us and our lands for tourism.
3. Indigenous Peoples are not objects of tourism development. We are active subjects with the rights and responsibilities to our territories and the processes of tourism planning, implementation, and evaluation that happen in them. This means we are responsible for defending Indigenous lands and communities from development that is imposed by governments, development agencies, private corporations, NGOs, and specialists.

¹⁶ These rights are confirmed by the Convention on Biological Diversity, International Labor Organization Agreement 169, the Draft Declaration of Indigenous Peoples' Rights to the OAS, and the U.N. Draft Declaration of Indigenous Peoples' Rights, among others.



4. Tourism is beneficial for Indigenous communities only when it is based on and enhances our self-determination. Outside "experts and assistance" are useful to us only if they work within frameworks conceptualized and defined by our communities. Therefore, tourism projects must be undertaken only under the guidance and surveillance of an Indigenous Technical Team, and only after a full critical analysis of the long-term pros and cons of tourism development.
5. Indigenous Peoples must be the natural resource and wildlife managers of our own environments. Communities that fall within protected areas often experience oppression by governing agencies and lack of access to our own resources.
6. Indigenous Peoples must establish and strengthen strategies of coordination and information sharing both regionally and internationally, in order to assert participation in initiatives like the IYE. This meeting signals the birth of the Indigenous Tourism Network, that employs the sharing of information among Indigenous communities through newsletters, gatherings, regional workshops, emails, websites, video production, and other forms of communication that are independent of the self-promotional focus of the tourism industry.
7. We urge an honest and transparent commitment on the part of the United Nations and other international organizations to actively open doors for the direct participation of Indigenous Peoples. This includes dedicating funds and developing mechanisms for Indigenous Peoples' representatives to participate in the planning and execution of international initiatives like the IYE, and respect for the diverse ways that Indigenous communities make decisions about important initiatives that directly impact us.
8. We demand that national governments implement and respect laws and regulations regarding the environment and Indigenous communities.
9. We urge the development and implementation of guidelines and regulations for ecotourism development and visitation based on principles of respect for local cultures and the integrity of ecosystems.
10. We consider illegitimate any drafting process that does not include the active and full participation of Indigenous Peoples.

Full text available at:
www.rethinkingtourism.org/documents/Oaxaca%20Declaration.pdf



The Kimberley Declaration

International Indigenous Peoples Summit on Sustainable Development (excerpts)

Khoi-San Territory - Kimberley, South Africa, 20-23 August 2002

The Kimberley Declaration was the primary result of the International Indigenous Peoples Summit on Sustainable Development, which took place in the days leading up to the World Summit on Sustainable Development in Johannesburg, August 24–September 4, 2002. The Indigenous Peoples Summit was organized by the Indigenous Peoples' Co-ordinating Committee for the WSSD (IPCC-WSSD) and the National Khoi-San Consultative Conference (NKOK) Africa.

We, the Indigenous Peoples, walk to the future in the footprints of our ancestors (Kari-Oca Declaration, Brazil, 30 May 1992)

We the Indigenous Peoples of the World assembled here reaffirm the Kari-Oca Declaration and the Indigenous Peoples' Earth Charter. We again reaffirm our previous declarations on human and environmental sustainability.

Since 1992 the ecosystems of the earth have been compounding in change. We are in crisis. We are in an accelerating spiral of climate change that will not abide unsustainable greed.

Today we reaffirm our relationship to Mother Earth and our responsibility to coming generations to uphold peace, equity and justice. We continue to pursue the commitments made at Earth Summit as reflected in this political declaration and the accompanying plan of action. The commitments which were made to Indigenous Peoples in Agenda 21, including our full and effective participation, have not been implemented due to the lack of political will.

As peoples, we reaffirm our rights to self-determination and to own, control and manage our ancestral lands and territories, waters and other resources. Our lands and territories are at the core of our existence – we are the land and the land is us; we have a distinct spiritual and material relationship with our lands and territories and they are inextricably linked to our survival and to the preservation and further development of our knowledge systems and cultures, conservation and sustainable use of biodiversity and ecosystem management.

We have the right to determine and establish priorities and strategies for our self-development and for the use of our lands, territories and other resources. We demand that free, prior and informed



consent must be the principle of approving or rejecting any project or activity affecting our lands, territories and other resources.

We are the original peoples tied to the land by our umbilical cords and the dust of our ancestors. Our special places are sacred and demand the highest respect. Disturbing the remains of our families and elders is desecration of the greatest magnitude and constitutes a grave violation of our human rights. We call for the full and immediate repatriation of all Khoi-San human remains currently held in museums and other institutions throughout the world, as well as all the human remains of all other Indigenous Peoples. We maintain the rights to our sacred and ceremonial sites and ancestral remains, including access to burial, archaeological and historic sites.

The national, regional and international acceptance and recognition of Indigenous Peoples is central to the achievement of human and environmental sustainability. Our traditional knowledge systems must be respected, promoted and protected; our collective intellectual property rights must be guaranteed and ensured. Our traditional knowledge is not in the public domain; it is collective, cultural and intellectual property protected under our customary law. Unauthorized use and misappropriation of traditional knowledge is theft.

Economic globalization constitutes one of the main obstacles for the recognition of the rights of Indigenous Peoples. Transnational corporations and industrialized countries impose their global agenda on the negotiations and agreements of the United Nations system, the World Bank, the International Monetary Fund, the World Trade Organization and other bodies which reduce the rights enshrined in national constitutions and in international conventions and agreements. Unsustainable extraction, harvesting, production and consumption patterns lead to climate change, widespread pollution and environmental destruction, evicting us from our lands and creating immense levels of poverty and disease.

...

Indigenous Peoples, our lands and territories are not objects of tourism development. We have rights and responsibilities towards our lands and territories. We are responsible to defend our lands, territories and indigenous peoples against tourism exploitation by governments, development agencies, private enterprises, NGOs, and individuals.

...

We are determined to ensure the equal participation of all Indigenous Peoples throughout the world in all aspects of planning for a sustainable future with the inclusion of women, men, elders and youth. Equal access to resources is required to achieve this participation.

...

In case of the establishment of partnerships in order to achieve human and environmental sustainability, these partnerships must be established according to the following principles: our rights to the land and to self-determination; honesty, transparency and good faith; free, prior and informed consent; respect and recognition of our cultures, languages and spiritual beliefs. [...]

*Full document available at:
http://www.ipcb.org/resolutions/htmls/kim_dec.html*



Indigenous Peoples' Plan Of Implementation On Sustainable Development (excerpts)

Johannesburg, South Africa, August/September 2002

The following is one of the documents that emerged from the World Summit on Sustainable Development in Johannesburg in 2002. It outlines the crucial role to be played by the world's indigenous peoples in the bringing about of a new development paradigm. The portions included here are those most relevant to tourism.

Introduction

We, the representatives of Indigenous Peoples attending the World Summit on Sustainable Development, have defined this Plan of Implementation for the next decade, based on the Kimberley Declaration, as part of our contribution for achieving human and environmental sustainability in the world.

The Plan of Implementation reflects the heart and mind of Indigenous Peoples as traditional caretakers of Mother Earth who, for many millennia, have developed and refined our sustainable societies.

Cosmovision and Spirituality

3. We demand that the concept of *cultural damage* be incorporated to impact assessments as part of the legal instruments which will safeguard our cultural integrity against energy mega projects, mining, tourism, logging and other unsustainable activities.

Self-Determination and Territory

4. We will ensure the recognition, protection and respect for Indigenous Peoples' unqualified right to self-determination, which is the basic precondition to guarantee our ownership, permanent sovereignty, control and management of our lands, territories and natural resources. Any dialogue or partnership with Indigenous Peoples on sustainable development must be based on recognition, protection and respect for this fundamental principle.

6. We continue to demand recognition of our land tenure systems and customary laws. We reaffirm our spiritual and cultural connection to our land and territories. We call for an immediate halt to all policies and law reforms that compromise our collective land tenure systems.



7. We will share experiences about our use and management systems of natural resources with other Indigenous Peoples, and promote exchanges between our Peoples.

9. We will protect and strengthen our institutions, safeguarding customary laws and practices, which are the bases of sound sustainable management of our environment and territories.

10. We assert our rights to demarcate our traditional lands and territories with our full participation, and we request governments to agree on mechanisms with Indigenous Peoples for this purpose, respecting our right to collective ownership.

11. We urge governments to initiate a process of restitution of Indigenous Peoples' ancestral lands and territories, as a concrete way of furthering human and environmental sustainability.

Sacred Sites

20. We urge States, governments and civil society to work in conjunction with Indigenous Peoples to ensure that Indigenous Peoples' sacred, ceremonial and culturally significant sites and areas are preserved, respected and protected from destructive or exploitative development. We will ensure our peoples' access to our sacred, burial, archeological and historical sites, including the unqualified right to restrict access to those sites.

Indigenous Knowledge and Intellectual Property Rights (IPR)

27. We commit ourselves to safeguard, protect and reaffirm the use of indigenous knowledge and practices, respecting the spiritual values and dimensions of such knowledge. We will strengthen our own initiatives for disseminating information, research, capacity building and the exchange of experiences on biological and cultural diversity among indigenous peoples.

29. We urge States and international organizations to recognize and respect the establishment and development of our own systems for the protection of indigenous knowledge; and to call for the immediate halt of all biopiracy activities.

30. We call on States and governments to respect the spirit of Article 8(j) of the Convention on Biological Diversity. We demand the annulment of agreements adopted under the Trade Related Aspects of Intellectual Property Rights (TRIPs) of the World Trade Organization (WTO) that compromise indigenous knowledge.

31. We strongly assert our right to full and effective participation in the national and international decision making arenas on biodiversity and traditional knowledge, such as Convention on Biological Diversity (CBD), World Intellectual Property Organization (WIPO), UN Commission on Trade and Development (UNCTAD) and Andean Community of Nations (CAN).

Biodiversity

34. We demand the establishment of an international code of ethics on bioprospecting to avoid biopiracy and to ensure the respect of our cultural and intellectual heritage.



35. We will continue to participate actively in the full process of the Convention on Biological Diversity, through the International Indigenous Forum on Biodiversity, in order to defend and safeguard the biodiversity of our lands and territories, and we call for the coherence and consistency in the implementation of the different Rio instruments, with other local, national and regional instruments.

37. We call for constitutional and legislative recognition of our conservation and management of biodiversity, as inherent to the sovereignty of Indigenous Peoples.

Forests and Protected Areas

38. We demand that all legislation, policies or work programs on forests and protected areas guarantee and rigorously respect our lands and territories, rights, needs and benefits and recognize our full rights to control and manage our forests.

39. We will defend the cultural values and material integrity of our forests, promoting adequate policies for this defense, specifically we call for the declaration of a moratorium on any harmful economic activity, as well as on the granting of concessions for oil and timber exploitation or mining.

40. With regards to protected areas established on indigenous lands and territories, including wetlands, coasts and seas, States must transfer the territorial control, including the jurisdiction, administration and management over these areas to Indigenous Peoples.

Tourism

49. We will take responsibility for tourism activities we generate, that these are based on our own development strategies, incorporate the respect for our traditional values, ethics and human rights and conserve our natural and cultural heritage.

50. We invite governments to participate in our efforts to develop and apply norms, guidelines and regulations on the development of tourism, based on the principles of respect for our rights, the cultures and the integrity of ecosystems.

Sustainable Livelihoods

86. We strongly reject all policies, including privatization, liberalization and structural adjustment programmes which do not recognize and respect Indigenous Peoples' rights. We strongly support the cancellation of the *eternal debt* of countries of the South which has resulted in adverse impacts on our cultures, lands and territories.

87. We urge States and the international community to develop specific instruments for the protection of Indigenous Peoples' natural, cultural, social and technological capital as a repository for our economy and the strengthening of indigenous development.

88. We request national governments and the international community to establish a legal framework that validates and enables the functioning of traditional and innovative collective



economic models. These economic models should have access to mainstream financial mechanisms, including credit, and should enable trade or barter in goods and services relevant to Indigenous Peoples and our communities.

Corporate Accountability

89. We support the adoption of a legally binding Convention on Corporate Accountability which upholds Indigenous Peoples' rights, including our free prior and informed consent to any activity of States or transnational corporations, which affects our land, territories or communities.

Governance

90. We demand Indigenous Peoples' full and effective participation at all stages and levels of decision making in programmes, policy and institutions promoting sustainable development.

91. We support the sustainable development models presented by the Arctic Council, which incorporate principles of genuine partnership between States and Indigenous Peoples, ecosystem approaches, collaboration between traditional and scientific knowledge and local, national and regional implementation plans.

92. We call for the inclusion of specific indicators of the situation of Indigenous Peoples in the assessment of the implementation of all levels of Agenda 21 and, in particular, of the progress on the implementation of Chapter 26 and 20 on the participation of Indigenous Peoples and Local Communities.

93. We demand and support the right to appoint our own governing structures. We reject so called "indigenous authorities" imposed at any level on our territories by the government, and used for implementing development models, whether sustainable or not.

*Full document available at:
[www.treatycouncil.org/Final%20Indigenous%20Peoples%20Implementation%](http://www.treatycouncil.org/Final%20Indigenous%20Peoples%20Implementation%20Report.pdf)*



The Maasai Environmental Resource Coalition



The Maasai Environmental Resource Coalition of Washington, DC, advocates for the protection of traditional land rights of the Maasai people, and for conservation, management and sustainable use of the great ecosystems of East Africa.

OUR GUIDING VISION

Preserve the integrity of East African ecosystems, with their rich biodiversity of flora and fauna, for the benefit of the Maasai people, the nations of Kenya and Tanzania, and the present and future generations of the world.

Ensure the survival of the Maasai people by preserving our cultural heritage, supporting sustainable socio-economic development within our communities, and protecting traditional land rights and political representation so that we can determine our own future on our own lands.

HOW WE WORK TO REALIZE OUR VISION

Cooperation and Collaboration: Responsible decision making on issues affecting the Maasai community, wildlife, and their shared habitat is accomplished by coordinated cooperation among Maasai communities, local and national governments, and environmental, educational, business and research institutions both locally and internationally.

Education: Grassroots communication, workshops and community-based education programs help Maasai communities become more aware of social, economic, and political issues affecting their well-being, including moral and legal rights to land tenancy and self-determination.

Economic Development: Wise development and conservation on Maasailand in Kenya and Tanzania requires constant evaluation of proposed projects, monitoring of ongoing developments in the field, and also research, planning and implementation of innovative wildlife and community-based projects.

Environmental Preservation: The Maasai have vast knowledge and experience as custodians of our natural habitat, and must therefore be active participants in wildlife conservation programs and habitat preservation with local, national and international conservation and wildlife management institutions.



Representation: In order to assure responsible decisions on issues affecting the Maasai community and land, the needs of the Maasai people and wildlife of Maasailand must be represented before local, national and international governing bodies and decision makers.

*This document available at
<http://www.maasaierc.org/missionandprojects.html>*

*Official website:
www.maasaierc.org*

International Conferences on Tourism



This section, arranged in chronological order, contains documents produced at a series of international and regional conferences held in recent years. Most were sponsored by the United Nations to consider a range of issues surrounding the tourism industry, ecotourism, indigenous peoples, and local communities.



Malé Declaration on Tourism & Sustainable Development (excerpts)

Maldives, February 1997

The following document was adopted February 12, 1997 by Asia-Pacific tourism ministers from 27 countries and other delegates at a World Tourism Organization conference on sustainable tourism held in Malé, Maldives.

WHEREAS, the Asia- Pacific Tourism Ministers Conference on Tourism and Environment as held on 16 February 1997, in Male, Republic of Maldives, convened by the World Tourism Organisation with the participation of delegations of 27 States, Affiliate Members, international organisations, regional organisations and observers, to clarify and define the linkage between tourism and environment, as well as to consider the responsibility of States and the private sector for achieving a high degree of sustainable tourism development; and...

WHEREAS, there is recognition and appreciation for the uniqueness of the natural environment, peoples, cultures, and heritage of the Asia-Pacific countries and their importance for tourism's potential for cross cultural learning, international understanding, and world peace; and ...

BE IT RESOLVED by conference that the participants of the Asia-Pacific Ministers Conference on Tourism and the Environment agree in principle to:

Pledge continuing support for the vision and goals of a sustainable future, as conceived and articulated in the 1987 Bruntland Commission report, the 1992 Earth Summit, the Rio Declaration, and Agenda 21, further extended to the tourism industry through subsequent efforts such as Agenda 21 for the Travel and Tourism Industry, the World Conference on Tourism and Heritage Management, encompassing the following precepts:...

- Natural, social and cultural diversity; ...
- Support for local economies;
- Local community involvement;
- Consulting tourism stakeholders and the public;...

Full document available at:
http://www.eco-tour.org/info/w_10194_de.html



Berlin Declaration (excerpts)

Biological Diversity And Sustainable Tourism

Berlin, Germany, March 1997

The following Declaration was adopted March 8, 1997 at the International Conference on Biodiversity and Tourism by 18 countries (Bahamas, Brazil, Bulgaria, Costa Rica, Dominican Republic, France, Germany, Greece, Hungary, Kenya, Maldives, Mexico, Namibia, Poland, Portugal, South Africa, Spain and Tunisia) and 11 institutions (European Commission, United Nations Environment Programme, Global Environment Facility, Secretariat of the Convention on Biological Diversity, World Tourism Organization, Fremdenverkehrsverband, Deutscher Naturschutzring, Deutscher Reisebüroverband, and Forum Umwelt and Entwicklung).

We, Ministers, assembled in Berlin for the International Conference on Biodiversity and Tourism from 6 to 8 March 1997 ...

- Concerned that while tourism may importantly contribute to socio-economic development and cultural exchange, it has, at the same time, the potential for degrading the natural environment, social structures and cultural heritage;
- Taking into account that sustainable forms of tourism generate income also for local communities, including indigenous communities, and that their interests and culture require particular attention; ...

Agree on the following principles:

I. General

1. Tourism activities should be environmentally, economically, socially and culturally sustainable. Development and management of tourism activities should be guided by the objectives, principles and commitments laid down in the Convention on Biological Diversity.
2. Tourism activities which directly or indirectly contribute to the conservation of nature and biological diversity and which benefit local communities should be promoted by all stakeholders.

II. Specific

10. Tourism activities should be planned at the appropriate levels with a view to integrate socioeconomic, cultural and environmental considerations at all levels. Development, environment and tourism planning should be integrated processes. All efforts should be made to ensure that integrated tourism plans are implemented and enforced.
15. Tourism should be developed in a way so that it benefits the local communities, strengthens the local economy, employs local workforce and wherever ecologically sustainable, uses local materials, local agricultural products and traditional skills. Mechanisms, including policies and legislation should be introduced to ensure the flow of benefits to local communities.



Tourism activities should respect the ecological characteristics and capacity of the local environment in which they take place. All efforts should be made to respect traditional lifestyles and cultures.

16. Tourism should be restricted, and where necessary prevented, in ecologically and culturally sensitive areas. All forms of mass tourism should be avoided in those areas. Where existing tourism activities exceed the carrying capacity, all efforts should be made to reduce negative impacts from tourism activities and to take measures to restore the degraded environment.

Full document available at:
http://www.bfn.de/03/031402_berlinen.pdf



Manila Declaration on the Social Impact of Tourism

Manila, Philippines, 22 May 1997

In May 1997, the World Tourism Organization organized a one-day conference in Manila, Philippines, on the social impact of tourism. The participants agreed to press for the following terms for future actions in the hopes of lessening the harmful impacts of the tourism industry and strengthening its beneficial aspects

We, the representatives of governments and private groups from 77 countries and territories, gathered for the World Tourism Leaders' Meeting on the Social Impact of Tourism, under the joint auspices of the World Tourism Organization (WTO) and the Government of the Republic of the Philippines, Having Discussed the social impact of tourism and considered how to maximize their positive aspects and minimize their negative effects,

Believing that tourism will continue to generate substantial economic and social benefits for communities and countries and that it is not the sole cause of social problems attributed to or associated with it,

Being determined to remove the social abuses and exploitation arising from, associated with or occasioned by tourism and its related activities,

Hereby commit ourselves to:

1. Support greater involvement of communities in the planning, implementation, monitoring and evaluation processes of tourism policies, programs and projects within the context of national objectives and priorities, and for this purpose introduce community awareness campaigns to inform people of the benefits to be gained from tourism development;
2. Improve people's standard of living through tourism by providing economic and social opportunities for wider participation and, wherever possible and acceptable, dispersal of tourism activities and destinations to outlying areas to increase rural incomes;
3. Ensure that tourism development planning preserve the legacy, heritage and integrity of tourism destinations worldwide and respect the social and cultural norms of society, particularly among the indigenous communities and to this end, control the rate of growth of the tourism sector where it may jeopardize local communities and social values;
4. Cooperate with and encourage the business community engaged in tourism and the travel trade to create the right image and develop appropriate marketing tools for the destination



- countries, and to undertake education, information and communication services to sensitize visitors to the culture and behavioral expectations of host communities;
5. Recognize the role of human resources development in tourism and establish long-term programmes that support greater employment of the local labor force in tourism and provide appropriate measures as well as opportunities for a greater and more positive participation of women and youth;
 6. Enhance and strengthen international coordination and monitoring systems through liaison and networking among governments, private sector and concerned parties with a view to promoting the positive aspects and eradicating the negative impacts of tourism;
 7. Further mobilize local and international support to prevent and control tourism-related abuse and exploitation of people, particularly women and children and other disadvantaged groups;
 8. Encourage governments to promulgate and enforce legal regimes, both in the domestic and multilateral arenas, in order to eliminate undesirable social consequences of tourism through, among others, agreements that deprive malefactors of any safe haven anywhere;
 9. Take into account the importance of tourism in the context of Agenda 21, for tourism is a major source of development but like other sectors, it uses resources and generates wastes and in the process creates not only social and cultural but also environmental costs and benefits, of which the effects on biodiversity and fragile eco-systems like coral reefs, archaeological sites, mountains, coastal areas and wetlands constitute a particular concern and pose the imperative of having the world celebrate and, more importantly, observe the tenets of eco-tourism; and
 10. Work towards the formulation and eventual adoption of a Global Code of Ethics for Tourism.

Document available at:
http://www.eco-tour.org/info/w_10196_de.html



Commission on Sustainable Development, Seventh Session (CSD 7): Tourism And Sustainable Development (excerpts)

New York City, April 1999

The Commission on Sustainable Development within the United Nations focuses each year on a sectoral theme, a cross-sectoral theme, and a particular economic sector, and presents a forum for discussion of each within the context of Agenda 21. At its seventh session, in 1999, the economic sector chosen was sustainable tourism. The following document contains the conclusions reached. This document, as well as the CSD 7 process, was criticized by a number of organizations representing or working with indigenous peoples.

The Commission on Sustainable Development,

Recalling the outcome of the nineteenth special session of the General Assembly for the overall review and appraisal of the implementation of Agenda 21, in particular Assembly resolution S/19-2, annex, of 28 June 1997, in paragraph 69 of which the Assembly requested the Commission on Sustainable Development to develop an action-oriented international programme of work on sustainable tourism development, to be defined in cooperation with the World Tourism Organization, the United Nations Conference on Trade and Development, the United Nations Environment Programme, the Conference of the Parties to the Convention on Biological Diversity and other relevant bodies; and stressed that policy development and implementation should take place in cooperation with all interested parties, especially the private sector and local and indigenous communities,

Recalling also that the General Assembly, in its resolution 53/200 of 15 December 1998, proclaimed the year 2002 as the International Year of Ecotourism and in its resolution 53/24 of 10 November 1998 proclaimed 2002 also as the International Year of Mountains,

Noting with appreciation the outcome of the multi-stakeholder dialogue at the current session of the Commission and the progress made so far by major groups in promoting sustainable tourism development,

1. ***Decides*** to adopt an international work programme on sustainable tourism development, containing the elements outlined below and to begin its implementation with appropriate means and resources, especially for developing countries, which will be reviewed in 2002 when the ten-year review of progress achieved since the United Nations Conference on Environment and Development will be carried out;

2. ***Urges*** Governments:

(a) To advance sustainable tourism development, *inter alia*, through the development and implementation of policies and national strategies or master plans for sustainable tourism development based on Agenda 21, which will encourage their tourism industry, assist in attracting foreign direct investment and appropriate environmentally sound technologies, and also provide



focus and direction for the active participation of major groups, including national tourism councils and, as appropriate, tourism agencies and organizations, and the private sector as well as indigenous and local communities;

(b) To consult, as appropriate, with all major groups and local communities in the tourism development process, including policy formulation, planning, management and sharing of benefits, which could reflect the need to harmonize the relationship among the people, the community and the environment;

(c) To work in partnership with major groups, especially at the local level, to ensure active participation in tourism-related planning and development;

(d) To undertake capacity-building work with indigenous and local communities in order to facilitate their active participation, at all levels of the tourism development process, including transparent decision-making and sharing of benefits, and to create awareness of the social, economic and environmental costs and benefits that they are bearing;

(f) To maximize the potential of tourism for eradicating poverty by developing appropriate strategies in cooperation with all major groups, and indigenous and local communities;

(j) To take strong and appropriate action, through the development and enforcement of specific legislation/measures, against any kind of illegal, abusive or exploitative tourist activity, including sexual exploitation/abuse, in recognition of the fact that such activities have particularly adverse impacts and pose significant social, health and cultural threats, and that all countries have a role to play in the efforts to stamp them out;

(l) To support appropriate measures to better inform tourists about cultural, ecological and other values and provide accurate information on the safety of tourist destinations, so as to enable consumers to make informed choices;

3. *Calls upon* the tourism industry:

(a) To develop environmentally, socially and culturally compatible forms of tourism and to continue the development and implementation of voluntary initiatives in support of sustainable tourism development, bearing in mind that such forms of tourism and initiatives should meet, or preferably exceed, relevant local, national, regional or international standards;

(e) To "design with nature" in collaboration with planning authorities, by using low impact designs, materials and technologies, so as not to damage the environmental or cultural assets that tourists seek to experience and that sustain the local community, and to undertake measures to restore tourist destinations with degraded environments;

4. *Invites*, as appropriate, Governments and major groups, as well as the United Nations system, in close collaboration with the World Tourism Organization, while building on relevant work carried out by the United Nations Environment Programme, the United Nations Educational, Scientific and Cultural Organization, the United Nations Conference on Trade and Development, the International Labour Organization and the United Nations Development Programme and under the Convention on Biological Diversity and other relevant conventions and organizations, and taking note of the Programme of Action for the Sustainable Development of Small Island Developing States, adopted at Barbados in 1994, to consider undertaking the following initiatives and to keep the Commission on Sustainable Development informed on progress achieved:

(a) To promote sustainable tourism development in order to increase the benefits from the tourism resources for the population in the host communities and maintain the cultural and environmental integrity of the host community; to encourage cooperation of major groups at all levels with a view to facilitating Local Agenda 21 initiatives and promoting linkages within the local economy in order



that benefits may be more widely shared; to this end, greater efforts should be undertaken for the employment of the local workforce, and the use of local products and skills;

(c) To encourage more responsible behaviour among tourists through ensuring respect for national laws, cultural values, social norms and tradition as well as by increasing public awareness, in addition to other measures;

(e) To provide relevant direction on research activities, and collect and disseminate information on best practices and techniques, including an appropriate mix of instruments to minimize negative and to promote positive environmental, social and cultural impacts from tourism in developed and developing countries and in countries with economies in transition;

(l) To undertake a comprehensive survey and assessment of the results of implementing existing voluntary initiatives and guidelines relating to the economic, sociocultural and environmental sustainability of tourism, to be reported to the Commission on Sustainable Development in order to identify best practices with respect to raising awareness of sustainable tourism development;...

9. **Invites** the United Nations Secretariat and the World Tourism Organization, in consultation with major groups and other relevant international organizations, to jointly facilitate the establishment of an ad hoc informal open-ended working group on tourism to assess financial leakages and determine how to maximize benefits for indigenous and local communities; and to prepare a joint initiative to improve information availability and capacity building for participation, and address other matters relevant to the implementation of the international work programme on sustainable tourism development.

Full document available at:
<http://www.world-tourism.org/sustainable/doc/CSD7-Decisions.pdf>



International Year of Mountains 2002

Tourism (excerpts)

In addition to being the International Year of Ecotourism, 2002 was also declared the "International Year of Mountains" by the United Nations General Assembly. The IYM raised a variety of issues about the impacts of tourism on mountain communities, ethnic and Indigenous Peoples, and particular groups such as porters. It is perhaps fitting that the IYE and the IYM should have occurred in the same year; the following reflections from the IYM website demonstrate that protection of the world's mountain resources is intimately connected to responsible tourism practices. Interestingly, while the IYE was critiquing the negative effects of ecotourism on Indigenous Peoples, the IYM endorsed ecotourism as a tool for protecting mountain ecosystems, alleviating poverty, and strengthening mountain communities.

Mountains are one of the world's most important tourist destinations. Their soaring peaks and beautiful landscapes are becoming increasingly attractive as a place of escape in a stressful, urbanized world. But tourism presents both opportunities and dangers for mountain regions. Tourism revenues have become a primary source of income for many mountain communities. Yet, the influx of visitors into mountain regions poses a threat to these unique and often pristine environments. Mountain people are the stewards of mountain ecosystems, so any decision to develop tourism must be made with their involvement and agreement. Most of all, tourism must be sustainable, planned to ensure that the beauty of mountains can be enjoyed by present and future generations.

The call of the wild

More than 50 million people visit mountains each year. They are drawn to these areas by the physical beauty of alpine environments, the many forms of recreation available in mountainous terrain and the opportunities for experiencing cultural heritage in the communities found there. The clean, cool air and awe-inspiring scenery of mountain areas, combined with the unique customs, arts, crafts and culinary traditions of the communities that live there, make trips to the mountains attractive holiday options....

The tourism boom has undoubtedly brought benefits to many of the world's mountain regions. Thanks to tourism revenues, mountain people, many of whom are economically disadvantaged, can aspire to greatly improved living standards. Mountain tourism has given young men and women the option of building a future in their home community, instead of becoming part of the rural exodus to cities. The influx of visitors has also created a market for products made by local crafts workers, as well as for produce from the land.



Yet although tourism - and mountain tourism in particular - is one of the fastest growing economic sectors in the world, it is also one of the least regulated. Short-term profits need to be balanced against long-term losses if the industry is to become a lasting source of benefit for mountain people.

A double-edged sword

Experience has already shown that mountain tourism can have a range of damaging effects. [...] Tourism means more transportation networks and links, which can blight the mountain environment, disrupt traditional ways of life and threaten the existence of local languages. If mountains become the world's playgrounds, there is a risk that mountain people will lose their own cultural identity....

How not to kill the golden goose

Tourism can provide benefits for mountain people and visitors alike if sensitively planned and managed. Often, the development of tourism in mountain areas is concentrated in the hands of outside interests, with little of the profits going to local communities. This is especially true of developing countries and emerging economies, where venture capital is in short supply.

Mountain tourism needs to be developed according to specific local conditions and cultures, an approach that will help communities gain a niche in an increasingly competitive market. Policy-makers could favour activities that build on local knowledge and traditions to ensure that tourists respect the natural and cultural diversity of the places they visit and encourage mountain people to view their home as a source of pride.

Because it is notoriously volatile, and often seasonal, the tourism industry needs to be developed as part of an overall economic development strategy, with diversification to ensure local economies do not become reliant solely on tourism revenue. Governments can help mountain communities by investing profits in programmes to ensure sustainable livelihoods for local people. Non-governmental organizations and the private sector can also help get the tourism equation right by offering education and training in responsible tourism practices.

Ecotourism in mountains

One promising answer to the challenge of developing mountains wisely for recreation is ecotourism. As well as being the International Year of Mountains, 2002 was also the International Year of Ecotourism, and there is a strong and important link between the two. Ecotourism can help reduce poverty and hunger, a key issue in mountain areas where a high proportion of the world's poor and food-insecure live. It also has considerable potential for strengthening communities and for protecting mountain ecosystems....

Full document available at:
<http://www.mountains2002.org/i-tourism.html>



Mesoamerica Regional Meeting (excerpts)

Belize City, Belize, 26-28 November 2001

This gathering marked the first of six regional meetings sponsored by the United Nations Environment Programme (UNEP) that were held as part of the International Year of Ecotourism (IYE) which culminated in May 2002 with the World Ecotourism Summit (WES) in Quebec City. These regional meetings were intended to bring together a broad cross section of organizations and businesses involved in ecotourism, including indigenous peoples and local communities. While some had stronger representation than others from indigenous organizations and local communities and some indigenous organizations boycotted IYE, all these regional forums addressed the concerns and critiques being raised by indigenous peoples and local communities..

At this meeting, over 70 representatives of organizations working on ecotourism from 8 Mesoamerican countries – Guatemala, Belize, Honduras, El Salvador, Nicaragua, Costa Rica, Panama and southern Mexico – gathered in Belize City, Belize, November 26-28, 2001 to prepare for the WES and develop action points for direct follow-up in the region. The three day program was hosted by the Programme for Belize, a Belizean non-governmental organization (NGO) and five other regional and international NGOs: the RARE Center for Tropical Conservation, the Mesoamerican Ecotourism Alliance, Conservation International, The International Ecotourism Society (TIES), and Rainforest Alliance. The United Nations Environment Programme (UNEP) endorsed the meeting as part of an agenda of six regional preparatory meetings that will be co-hosted by UNEP and TIES. Of the participants that attended, 31 were from Mesoamerican non-governmental organizations and local communities. The delegates at the meeting moved to call the event a Mesoamerican meeting, as opposed to a Central American meeting, in recognition of the contribution of the delegates from southern Mexico.

Meeting Conclusions

2.0 RESULTS

The results the work of multisectoral working groups that reviewed objectives, barriers and strategies for 5 themes:

- How ecotourism is planned in protected areas,
- How ecotourism is working as a business activity,
- How community involvement and community-based ecotourism is progressing,
- What type of national policies for ecotourism are in place and what policies are needed, and
- What policies are needed at a regional and international level.



... **3.0 MEETING THEMES**

3.1 Ecotourism Planning

Protected Areas

The planning of ecotourism in protected areas must include all stakeholders, be based on the evaluation of all social/economic/ecological and political realities of the area, rely on guidelines and standards, and be implemented, and based on an ecotourism management plan for each protected area.

Key strategies for improving the current status of ecotourism in protected areas are:

- Fully transparent planning procedures with all stakeholders
- Planning that does not occur in a vacuum, but rather allows for time to build capacity using such educational tools as cultural exchange...

Ecotourism Business Activity

The development of more responsible ecotourism business has been held back by a political climate that has long supported mass tourism, but does little to support smaller enterprises seeking to meet sustainable development goals. Many local business people are hindered by a lack of available credit at reasonable interest rates, or they face applying for financing sources that are too complex and not appropriately targeted at ecotourism enterprises. There is little training available in the field for entrepreneurs. At the national and municipal levels there is little vision of how ecotourism businesses can benefit local people, therefore there are few if any incentives available for sustainable approaches to tourism enterprise.

Key Strategies for improving the ecotourism business climate are:...

- Direct support for the establishment of community-based enterprises

Planning for the Participation of Local Communities

Communities must be involved in developing solutions to the issue of managing ecotourism in their regions; using consensus oriented approaches that clearly state the vision, mission and responsibility of all stakeholders.

Key Strategies for improving community participation in planning are:

- Development of more short-term planning processes for use by NGOs that can be transferred effectively to communities for their own implementation
- Capacity building with community leaders in participative planning.
- Standards for planning at the community level for community leaders that include environmental, social and cultural benefits goals.
- Planning guidelines for internal and administrative operating procedures for community enterprises.



- Guidelines for agreements between the community and all other actors involved in the planning process
- Approaches for projecting financial returns on community enterprises to enhance community planning

Ecotourism Policy Planning at the National Level

National and strategic planning for ecotourism development is needed that is inclusive of all sectors of society.... All plans must support the participation of communities, and be certain that appropriate legal standards are applied, and that competition is legal....

INTERNATIONAL PLANNING OF ECOTOURISM

3.2 Regulations

Protected Areas

The objective of better regulating tourism in protected areas is hindered by the lack of accepted tools and procedures that are embraced by the stakeholders. There are few regulatory mechanisms in place to guarantee that tourism meets environmental and social compatibility standards, and the existing regulations change frequently....

Ecotourism Business Activity

Ecotourism businesses require standards and regulations from protected area management. They want and need a clear elaboration of appropriate codes of practice, and the establishment of zoning and land use planning standards in all protected areas. Business is seeking guidelines and regulations that permit sustainable growth that is participative and involve local communities.

Key Strategies to improve regulation of ecotourism business activities:...

- Management plans for protected areas that include clear goals for sustainable community development near biological corridors and protected areas that specifically incorporate goals for microenterprise development to be owned and managed by local communities...

Community Participation

Communities need to be able to define the limits, uses, and seasons when ecotourism activities can be carried out in their areas, according to their social, cultural, environmental and religious norms, that are in accordance with regulations at the local, regional, and national levels.

Key Strategies to improve community participation:

- Formation of community networks and associations
- Capacity building of community decision makers
- Clear discussion of local regulations and norms with tour operators
- Development of operative regulations and codes of good practice by communities



International and Regional Policies for Ecotourism

Regional policies for ecotourism development are needed that take into account border areas where tourists may seek to travel between countries. Policies that encourage travel from well-developed areas, such as Costa Rica, to lesser-developed areas such as Nicaragua may help local communities in under-developed border areas. Special mechanisms that ensure the appropriate consultation of indigenous communities are required, because of their unique legal status, their regional character, and their lack of access to and representation in many forums due to language; isolation from developed areas and historic separation from mainstream politics.

Key Strategies for improved regulatory mechanisms at international and regional level:...

- Analyze the legal, social, and environmental situation of indigenous communities and bring specialized, experienced assistance to these communities to further their ability to take part in regional decision making about land-use and development.

3.3 Product Development...

Community Participation

Reinforce the capacity of local people to develop products and market them effectively, with the goal of building competitiveness of community ecotourism products. At present communities need more information exchange and more opportunity to work directly with all other stakeholders offering services. They need technical assistance designed according to their needs, and access to soft credit and financial support. They need more direct links with their governmental tourism offices and with national tour operators.

Key Strategies to improve community product development:

- Develop local strategies appropriate to the marketplace
- Reinforce national networks that build strategic alliances which help to incubate new businesses
- Clear definitions of quality standards and local monitoring of these standards
- Improved technical assistance that is designed according to the needs of the community.
- Improved linkages with the private sector to develop complementary offerings
- More use of Internet to reach market

NATIONAL POLICIES FOR ECOTOURISM DEVELOPMENT

There must be a defined political strategy that concentrates on the ethical development of locally based products and services, which supports and protects local values and avoids the commercial exploitation of local people. National planning must provide genuine and equal opportunity for local people, minorities and indigenous people, to develop ecotourism businesses. National support for local circuits and local community product networks, which foster small and medium-sized business and help rural communities to develop and enrich their product offerings, will help to diversify tourism product development at the national level.

Key Strategies to improve national policies for product development:

- Provide training, particularly for communities, to foster professional services for the development of products of the highest standards of efficiency and quality...



3.4 Monitoring...

Community Participation

Guarantee the sustainability of community based ecotourism via the application of sensible, rapid, and inexpensive evaluation and monitoring tools in the short-term, that permits the measurement of economic, social, and environmental impacts. At present few donors provide assistance or mechanisms for monitoring, and the open marketplace does not require the use of social or environmental impact monitoring tools. There is little technical clarity on how to measure social impacts.

Key strategies to improve community monitoring:

- Generate standardized methodologies, adapted to local realities that include social, economic and environmental impacts.

National Policies for Ecotourism Development

Participatory mechanisms are required that permit the evaluation of social, economic, and environmental impacts. Monitoring of national policies for tourism is needed, to ensure concrete sustainable development objectives are achieved. Transparent, objective monitoring processes are lacking.

Key strategies to improve monitoring at the national level:

- Promote the creation of satellite accounts for tourism within the national accounting system, which permit the measurement of economic impacts of tourism, and in particular ecotourism.
- Establish a national participative system of evaluation of impacts involving government, NGOs, business, and communities
- Formulate objective indicators that can be verified in a standardized and efficient manner in ecotourism development areas...

3.5 Conclusion/Final Declaration of Conference

We, the participants of the Mesoamerican Regional Meeting for the International Year of Ecotourism, representing a diversity of groups from the countries of Mexico, Belize, Guatemala, Honduras, Nicaragua, El Salvador, Costa Rica and Panama, believe that ecotourism can and does make an important contribution to the protection of nature in our region and to the well being of local peoples. We recognize that ecotourism continues to evolve in both theory and practice and that it benefits from the collective lessons learned daily in the field, both positive and negative. It is in this spirit and in a desire to strengthen the success of ecotourism as a conservation and economic development activity, that we present the platform from our meeting to the United Nations World Ecotourism Summit....

*Full document available at:
<http://www.ecotourism.org/iye/mesoamerica1.html>*



South Asia Regional Meeting (excerpts)

Gangtok, Sikkim, India, January 2002

The South Asia Regional Conference on Ecotourism was held in Gangtok, Sikkim India, January 21-24, 2002, was sponsored by the Ecotourism and Conservation Society of Sikkim (ECOSS) in collaboration with The International Ecotourism Society (TIES) and The Mountain Institute (TMI). The conference organizers sought to have multi-stakeholder representation from those working in ecotourism and related fields, e.g. NGOs, local/indigenous communities, private sector, government agencies, donors and people from professional backgrounds such as academics, consultants and advisors.

Guidelines from the South Asian meeting were written/provided by the Ecotourism and Conservation Society of Sikkim and The Mountain Institute.

Meeting Conclusions

A. Ecotourism Planning – Key Findings...

- Lack of community participation in planning...
- Lack of consultation of communities in decision-making processes

Greater attention needs to be paid to the role of local communities in planning and benefiting from ecotourism activities. Communities are key custodians of natural resources and can play an active and critical role in conserving valuable biodiversity, and at the same time derive economic and social benefits from Ecotourism, if they are included in the planning process.

In some countries such as Nepal, there are innovative policies such as the sharing of protected area entry fees that support communities in Ecotourism. Other countries such as India, Sri Lanka and Bhutan are also taking important steps to include people who live in protected and natural areas....

B. Ecotourism Product Development – Key Findings

Several success stories from the region highlighted the innovation that is taking place – Tour India working with poachers that have become guides, Nepal Village Resorts working with villages to provide a unique cultural experience, Ranveli Holidays in Sri Lanka that is working with communities in mangrove areas. Although the region has tremendous natural and cultural assets



from mountains to oceans, deserts to forests and a rich variety of cultures and cultural attractions, there is a great deal that can be done to develop and promote ecotourism products even further....

C. Regulation and Monitoring – Key Findings

Participants recognized the important roles of regulation and monitoring in ecotourism as critical to ensuring the success of ecotourism. Generally, these are areas that have not received sufficient attention. Amongst a range of issues participants discussed the following:...

- There was concern on the equitable distribution of benefits to the local communities and other stakeholders. There was also a need to understand cultural impact and assessment of this was necessary if long-term significant contribution of ecotourism as a way forward for both enhancement of equity amongst stakeholders and conservation of natural areas are to happen effectively.

1.0 CONFERENCE BACKGROUND...

1.2 Conference Objectives

- Provide a forum to local communities and ecotourism practitioners who otherwise may not have a voice at the WES and other related international events....
- Create or reinforce active networks of regional stakeholders involved with ecotourism.

2.0 CONFERENCE PROCESS AND PARTICIPATION

(see also Conference Themes and Topics)...

The conference organisers sought to have multi-stakeholder representation from those working in ecotourism and related fields, e.g. NGOs, local/indigenous communities, private sector, government agencies, donors and people from professional backgrounds such as academics, consultants and advisors....

8.0 SUMMARIES OF MEETING DISCUSSION GROUPS

8.1 Ecotourism Planning, Policies and Regulation in Protected and Natural Areas

It was found that there are conflicting policies and regulations with little or no community participation in planning....

8.2 Ecotourism Product Development and Monitoring in Protected and Natural Areas

It was found that there is a general lack of successful models of ecotourism in Protected Areas. Even if they have been undertaken, community participation is really not seen....

8.3 Ecotourism Planning and Regulation for Local Communities and Businesses

There is a need for site-specific planning. It was highlighted that in the present context there is very little Governmental support for communities and their rights. Many communities are also not aware of their rights as well as how policies are going to affect them. Communities lack the suitable skills for planning and taking hold of opportunities that come their way....



8.4 Ecotourism Product Development and Monitoring Local Communities and Businesses

Communities and even businesses do not generally possess skills to develop meaningful ecotourism products or establish environmentally responsible business enterprises. There is little or no access to funds for such ventures. There are no guarantees or incentives and this can make businesses shy away. There is also lack of focus for market research and those who have developed ecotourism products have done so on their own. Data for ecotourism product development is poor. In the absence of all this there is little appetite for anyone to take up risks in this business area. Hence, when a product is brought out it tends to be unregulated with little local participation leading to Government seeing these as threats and local communities finding it intrusive.

In the area of monitoring, baseline data was found to be absent. There was concern on the equitable distribution of benefits to the local community and other stakeholders. There was also a need to understand cultural impacts and assessment of this was necessary if the long-term significant contribution of ecotourism as a way forward for both enhancement of equity amongst stakeholders and conservation of natural areas is to effectively take place....

Full document available at:
http://www.ecotourism.org/iye/south_asia1.html



Southeast Asia Regional Meeting (excerpts)

Chiang Mai, Thailand, 4-7 March 2002

The Southeast Asia Preparatory Conference was organised in co-operation with TIES by the three Thai organisations: Responsible Ecological Social Tours Project (REST), the Regional Community Forestry Training Centre (RECOFTC), and the Project for Recovery of Life and Culture/PRLC and focusing on Community Based Ecotourism (CBET).

Meeting Conclusions

COMMUNITY BASED ECOTOURISM IN SOUTHEAST ASIA

1.0 RATIONALE

Ecotourism activities have been expanding rapidly over the past two decades worldwide, and further growth is expected in the future. There are increasing efforts to use Ecotourism's potential to support nature conservation and sustainably benefit local people, especially in developing countries. On the other hand, Ecotourism has become a niche market, which has given rise to concerns about the frequent abuse of the term 'eco' regarding negative environmental and socio-cultural impacts.

...

3.0 OBJECTIVES OF THE CONFERENCE

The organizers realized the need to link with similar operating groups in Southeast Asia, in order to give Community Based Ecotourism a more prominent role in the tourism industry. The focus of the conference was to serve as a FORUM for exchange between local communities who are the main stakeholders, and NGOs and tour operators who are engaged in CBET. From the Organizers' perspective this kind of exchange was extremely important, since a growing number of organizations had started CBET programs in their countries and had shared concepts, ideas, and obstacles. Encouraging dialogue and reflection could make the work more effective and possibly more sustainable.

The six main objectives for the conference were:

- To provide a **forum** to local communities and Community Based Ecotourism practitioners who otherwise may not have a voice on the international level, e.g. at the World Ecotourism Summit in Canada, and to facilitate a genuine dialogue among all stakeholders.
- To conduct a **strategic analysis**, i.e. a comprehensive review and critical evaluation of Ecotourism as it is currently practised in the region.



- To **reflect on the lessons and experiences** of Community Based Ecotourism development work.
- To identify **regional needs for action** to make CBET an instrument and a reasonable concept for sustainable development to be presented at the Quebec Summit and as a basis for further activities (during IYE and beyond) at both the national and international policy levels.
- To create **active informal networks** of regional stakeholders involved with Community Based Ecotourism and interest groups in Southeast Asia.
- To **promote the communities' capabilities for sustainable development and environmental conservation** in Thailand and Southeast Asia.

Theme A: Community-based Ecotourism Planning and Development: The sustainability challenges

Community-based Ecotourism implies that the community has substantial control and involvement in the community-based Ecotourism program, and that the majority of benefits remain in the community. It is not always feasible, however, to expect that all communities will be able to own and manage their own resources.

The aim of this section was to focus on the participatory planning and development process for community-based Ecotourism. All those success factors and challenges had been reflected and shared among participants. Balancing between community development and biodiversity conservation objectives in protected area and natural resources at local up to national level was also covered. Furthermore it successful and unsuccessful examples were shared about communities' involvement....

Theme C: CBET Product Packaging and Marketing

Community-based Ecotourism provides alternative economic opportunities, which are essential in rural areas. Tourism has the potential to create jobs and generate entrepreneurial opportunities for people with a variety of backgrounds, skills and experiences, including rural community members, and especially women....

Theme D: Monitoring Costs and Benefits & Impact Assessment of Ecotourism

This included such aspects as: measuring economic and social costs and benefits caused by Community Based Ecotourism (CBET), net contribution to conservation, assessing potential environmental and socio-cultural impacts of CBET, taking precautionary measures, integrating monitoring and evaluation procedures, research needs and adaptive management system.



5.0 WHAT HAVE WE LEARNED FROM THE SOUTHEAST ASIA REGIONAL CONFERENCE?

5.1 *Community-Based Ecotourism Planning and Development*

Most participants perceived CBET as a tool for Natural and Cultural Resource Conservation and Community Development. In some cases, CBET has been used as a tool to show outsiders the problems that communities have by allowing the community members to share their problems and issues with visitors to gain more attention from the public.

The CBET definition and its principles are still not clear due to the fact that it has been used for a variety of purposes depending on different contexts. However, the general framework for CBET could be summarized as a community-based practice that provides contribution and incentives for natural and cultural conservation as well as providing opportunities for community livelihoods. It must be owned and sustainably managed by the community, but requires different roles and responsibilities from different stakeholders in and out of the community.

CBET could be used as a tool for conservation by providing incentives for the host, engaging national and global conservation funds, creating awareness and value of culture & nature among stakeholders, becoming an effective tool to build local confidence and develop local commitment in conserving their resources, stimulating a platform for knowledge sharing, providing opportunity for collaboration between government and local communities, and lastly developing a quality tourism program through different types of interpretation and interaction with local people.

There were different approaches used to empower and enable communities' capacities to manage their own resources and assets. Some of the most popular approaches included: community level training, education programs, campaigning, awareness building, working with villagers, pilot programs, small scale demonstrations, etc.

CBET development is context specific, requires a long term perspective and commitment from different partners. It requires mutual understanding and benefit sharing among those who are inside and outside community. It was mentioned that CBET planning must be gender sensitive

Traditionally, communities do not have enough capacity to implement CBET. They need to develop basic skills throughout the process. However, CBET can be successful by building upon a number of factors within and outside of the community such as types of support from community members, other stakeholders, more conducive government policies and better market information....

The lack of sound policy to support CBET has often negatively affected local people. In many instances, indigenous communities' rights, and even citizenship have yet to be granted, so it is hard for these groups to take any action or request support from different agencies. In addition, communities are often not aware of tourism policies, and some of those policies are not even compatible for locals to practice.

There are a few cases where the tourism program has been integrated into community development or conservation strategies. It was suggested that CBET Policy should provide legal support and procedures for indigenous people to have voices in tourism development and the policy should allow for self-determination whether to follow or not follow the national policy if it is found inappropriate.



...

Experiences of CBET should be incorporated in policies with support from the public and private sectors. There are many ways to get local people involved in the policy-making process;

- Through community networking at various levels; local, regional, country, and international, horizontally and vertically NGOs can play a bridging role between community and government.
- Seats in government can be reserved for indigenous people to give their voice and feedback on policies affecting them.
- Education programs for officers, private sector, public, and tourists to understand community values and perceptions on the resources and CBET.
- National and International Forums.
- The Media may play an important role to educate public on traditional and sustainable resource management. This could also increase consumer awareness on greater responsibilities towards tourism and local people.
- Use existing mechanisms or institutes to increase pressure on policies such as those involving Civil Society.

Participatory Research helps to build community capacity and understand what they have learned from their own practices. These lessons can be shared with the public....

5.3 Community-Based Ecotourism Product Packaging and Marketing...

The basic elements for CBET product development could include:...

- Products must be balanced and developed based on marketing research and what the community wants to offer....
- Pricing is determined from the production cost and margin the community wants to make. It also has to be provided at a competitive price....

5.4 Monitoring Costs and Benefits; Impact Assessment of Community-Based Ecotourism

Tourism has often been developed spontaneously, where the community has conserved or managed its resource successfully. People like to visit and see best practices. Even though local people may never have considered having tourism in their area and never prepared for being ready for tourists. Consequently, some of the impacts included (both good and bad):

- Subsistence economies had changed to a market oriented ones.
- Conflicts between migrants and local people.
- Family relationships were broken to due being involved in tourism. Husbands abandoned farming and wives became overburdened.
- Garbage, pollution, and traffic increased.
- Some tourism activities did not respect culture and local taboos.
- Living costs became higher from the rapid growth of tourism.



The major causes of those impacts came from the planning process that lacked local involvement. Many infrastructure projects were built to provide facilities for visitors but never considered the ways of local people living there and their local knowledge and experience.

To ensure community involvement, efforts have to be made to empower communities so that they can reclaim self-determined development. Local people must be respected; they should have right to maintain their culture and identity by making their own decisions whether to follow or not follow the policy developed by someone. No meeting participant could think of a case of local people being allowed to go against national policy.

From the CBET programs which have been properly developed and managed, local people gain either tangible benefits (such as employment, supplementary income, village funds, improvement of living conditions and sanitation, and communications) or intangible benefits (such as pride, sustainability of resources including their culture, improvement of skills, community empowerment, and learning process between community members and visitors)....

6.0 CHALLENGES

6.1 *Security of resource use and control*

Local people normally become the target of Development Programs. As long as they do not have the right to access and manage their own resources, it becomes too difficult for the CBET concept to be achievable.

6.3 *Participatory Development*

It was often mentioned that CBET has to have participatory development and implementation. The question is not only having an effective participatory approach in place, but also how to practice it and that it is recognized by all parties involved.

6.7 *The Community's Right to Say "NO"*

It has been recognized in the region that many tourism policies are developed by the central government without local involvement. It was agreed at the conference that local communities should have the right to self-determination and decide whether to accept or not the policies which affect their livelihood and identity....

Full document available at:
<http://www.ecotourism.org/iye/soutestasia1.html>



Andean South America Regional IYE Meeting excerpts)

Lima, Peru, 5-7 March 2002

Meeting Conclusions

1.0 ECOTOURISM PLANNING

1.1 Protected Areas

Ecotourism in Protected Areas is part of an integrated vision of tourism development in Andean countries. Planners should support the government in seeking to harmonize the conservation of biodiversity and respect for local populations, with the economic benefits that each touristic area can offer. The following strategies should be in place:

- The co-development of Protected Areas together with local communities, with a clear participative strategy and the cooperation of all the involved players: federal government, local governments, communities, private sector and NGOs.
- The existence and effective application of guidelines to limit, supervise, and rigorously sanction the activities in Protected Areas, and to protect the legitimate rights of local people who inhabit these areas. Clear delimitation and zoning of Protected Areas with tangible protection.
- The clear identification of tourism potentials under criteria of economic, environmental, and social sustainability which recognize that protected areas can be planned for ecotourism under specific conditions....
- Environmental education, training, and the consultation of all stakeholders in all necessary levels for the sustainable development of ecotourism. One central point that must be reinforced, together with the protection of natural diversity, is the respect for the sociocultural values of local populations in order to contribute to the reinforcement of cultural identity and to overcome forms of racism, and the underestimation of citizens that persist in various countries. Equally important, is the recognition that rights of intellectual property of local cultures must be respected, and that such rights cannot be offered for commercial use without specific consent.
- The implementation of mechanisms for better distribution of benefits from natural resources, particularly for indigenous populations and colonists that inhabit these areas. Consultation with local people for the launch of microenterprises and training in all aspects, looking particularly at the promotion and support of local crafts.

1.2 Local Communities

In order to work successfully with ecotourism, local communities should plan using the following basic conditions and capacities:



1.2.1 Conditions

- Social and political structures of a well organized community
- Defined cultural identity.
- Predisposition of interest and commitment.
- Cultural and natural attractions that are managed by the community without problems of ownership, in a good state of conservation.
- Meet the International Labor Organizations Convention 169.
- Achieved agreements with institutions for the professionalization of members with scholarships.
- Guarantee the protection of cultural heritage....

1.4 National and Regional Policies

- Territorial protection of watersheds is required and the integrated planning of ecotourism using the participation of the multiethnic society, involving both public and civil society using a process that is decentralized and is targeted at the development of services for rural areas....

2.0 REGULATION OF ECOTOURISM

2.1 Protected Areas

The following proposals are suggested for improving the standards which regulate ecotourism in protected areas:

- Participation of all stakeholders, in order to achieve standards.
- Emphasis on indigenous and local community participation in decision making.
- Emphasis on the knowledge of the national reality: problems of land, concessions, community participation, natural resource use, idiosyncrasies of local populations values, customs, and land rights....

The monitoring of tourism activity in protected areas should consider:

- Baseline data and the definition of indicators useful for tourism such as impacts on communities or on the environment....

Measuring impacts from ecotourism in protected areas will only be possible if...

- There are adequate social, economic, environment and cultural indicators defined.

2.2 Local Communities

- Communities must have the capacity needed to participate in all aspects of the development of regulations for Ecotourism.
- Regulations must seek to promote positive social and cultural impacts while reducing negative impacts, and creating necessary pre-requisites for the mitigation of potential negative impacts such as training, codes of ethics, tourism development plans, and monitoring of cultural impacts....

3.0 PRODUCT DEVELOPMENT...

3.2 Local Communities



- It is important to identify the activities that can be promoted as tourism experiences within local communities understanding that the process must contribute to the cultural understanding of visitors and reinforce local cultural identity....

4.0 MONITORING the COSTS and BENEFITS of ECOTOURISM

4.1 Protected Areas...

- Costs include loss of biodiversity, contamination of water and erosion of soils, loss of cultural identity, and negative impacts on communities from consumerism.

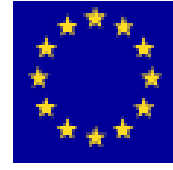
4.2 Communities

- Costs include studies to define sociocultural baseline data, the strengthening of ethnic identity, and the training of the municipality in planning of tourism, and the training of government officials in the central government.
- Benefits include the understanding of ecotourism as an alternative form of development, creating strengthened organizations, assuring the participation of communities, having a clear vision of the real resources of the country and what capacities are needed to develop, and strengthening local leadership capacity recognizing the need for on-going training.

4.3 National and Regional Policies...

- Benefits come from developing new employment and business opportunities for local people and conserving the environment.

*Full document available at:
<http://www.ecotourism.org/iye/andean1.html>*



Ecotourism In East Africa: The Responsible Business Opportunity

Summary Of The East African IYE Regional Conferencee (excerpts)

Nairobi, Kenya, 19 – 23 March 2002

The East Africa IYE regional conference, held at the Hilton Hotel in Nairobi from March 19-23, 2002, was sponsored by the African Conservation Centre, Eco-Resorts and the European Union Biodiversity Programme as well as UNEP and TIES. The 200 participants, mainly from Kenya, Tanzania and Uganda, represented a broad range of backgrounds, including NGOs, the private sector and donor agencies. Most importantly, over half of the participants were representatives of communities that were involved in ecotourism activities throughout the region.

Workshop format

The regional conference on ecotourism in East Africa brought together 200 participants from a broad range of backgrounds, from donor organisations and nongovernment organisations to private sector. Most importantly, over half of the participants were representatives of communities that were involved in ecotourism activities throughout the region.

The East African regional conference lasted three days during which the participants were able to debate issues pertaining to the five themes. Each session comprised a series of keynote papers that put forward issues pertaining to ecotourism followed by a series of working groups that explored the topics raised in greater detail. Each working group reported their conclusions back to the plenary. This document is a narrative summary of the findings from the conference, highlighting the main areas that should be addressed for successful development of the ecotourism sector....

A Responsible Business Opportunity

The overriding conclusion from the conference was that ecotourism first and foremost represents a business opportunity. To be successful, ecotourism initiatives must be developed and managed in accordance with market principals to ensure sustainability, community benefits and conservation returns.

The success of an ecotourism development would largely be dependant upon a business plan that strives to outline all aspects of the initiative. This should be developed in conjunction with the community thus ensuring their understanding and support. Critically, as well as identifying the partners in the venture and their respective roles, the business plan should define the management system that would assure the smooth running of the enterprise. The need for considerable



consultation with the community involved to develop such a system cannot be understated. This management system should be responsible for disbursing benefits in a transparent and equitable manner....

Objectives, Pros and Cons of Ecotourism

Despite the business guise that ecotourism must adopt to attract clients and generate revenue, ecotourism does encompass other objectives which were defined as follows:

- To create sustainable long term income generation for local communities
- To provide empowerment/capacity building/awareness etc to local communities
- To preserve cultural heritage...
- To promote cross cultural exchange...

PROS CONS

Economic benefits revolve around the generation of revenues from hosting guests of which a share of the fee is distributed to the community. Hand in hand with this is that members of the community are recruited and trained to work at the ecolodge. As well as the main activity, ecotourism encourages the development of a number of small businesses to supply both the lodge and tourists with crafts and other items required.

Threats to economic benefits include uneven revenue sharing mechanisms and a lack of transparency in financial matters.

Potential returns from employment would be limited if only a small percentage of the local population were employed as part of the overall staff. With respect to small businesses that develop, there is risk of failure and loss of investment....

PROS CONS...

Cultural awareness and appreciation results from the opportunity for exchange. In having the opportunity for exchange, the local culture may be degraded or misrepresented.

Communities and Land-owners

Communities and land-owners must first agree that ecotourism is the best land-use option and that any commitment to ecotourism will involve setting aside considerable areas of land for a significant length of time to ensure that benefits can be accrued.

As partners in the initiative, communities and landowners must also be willing and capable of organising themselves and appreciating the motivation of private sector investment in ecotourism. As a result of this, communities should benefit from the preservation of local culture and increased involvement in decision-making....

Business and Private Individuals as Investors

Throughout the development of an ecotourism initiative, investors must be completely accountable and act in a transparent manner and contracts established between the parties must be honoured. As



partners in ecotourism, investors must appreciate the interests of the community in the ecotourism development....

Tourists

Through ecotourism, visitors should have a greater level of satisfaction from the experience and a better understanding of the culture that they have been immersed in.

Governments...

In order to guarantee the sustained development of the ecotourism sector, governments need to develop policies that promote ecotourism within the overall tourism sector. Given the nature of ecotourism, these policies should be developed in conjunction with communities using a bottom-up approach, which would involve them as equal partners in discussions relevant to ecotourism. These policies must include:...

Ecotourism policies addressing tenure need to include ownership of natural resources, wildlife, and cultural icons - not just land....

Key Restrictions On Ecotourism Enterprise

The primary aspect that was of vital importance was the need to ensure community involvement in the development and implementation of the initiative. This involvement should require that all aspects of the community must be involved in someway and that aspects of gender, age groups and hierarchy are included....

The level of education and training opportunities for community members should also be included in the development of ecotourism. Both of these can be considered as benefits of the communities' involvement in ecotourism....

The Starting Point...

First, it is essential to understand communities' current level of development. This will determine the extent to which specific areas need to be focused upon to create a sense of belonging/ownership of the initiative. Not least, understanding the initial starting point will determine priorities for capacity building within the community. In conjunction with the communities, a decision making process that is acceptable to all partners must be developed to allow for effective exchange and the transfer of knowledge and skills between all parties....

Cultural Activities

Tourists looking to know more about different cultures gain a great deal through ecotourism as they have an authentic and honest exchange with local people. They also have opportunities often not available to mass tourists in terms of seeing traditional customs in greater detail. Such clients also know that their proceeds are being ploughed back to the benefit of the community....



Statement from the East African International Year of Ecotourism Conference

The 200 participants from mostly Kenya, Tanzania and Uganda who attended the East African regional conference considered the five themes to be addressed by the International Year of Ecotourism and have proposed the following statement to be considered at the World Ecotourism Summit. International, Regional and National Policies need to be developed to address issues affecting the development of ecotourism. These policies must harmonise legislation within the various sectors, which can be contradictory. Most importantly, such policies must address issues of tenure of all natural resources, not simply land.

These policies should include guidelines, codes of conduct and best practices that define ecotourism. Policies must address the conservation of biodiversity and environmental sustainability through ecotourism and should also include monitoring and evaluation processes of ecotourism developments. Governments in the region should offer support and financial incentives in developing the ecotourism sector as well as improving communities' access to funds.

However, ecotourism initiatives need to be managed in line with business and market principles, as well as considering social and environmental obligations for sustainability. Contracts between the partners in ecotourism initiatives must be legally sound and outline mechanisms of transparency and accountability from all sides, ensuring equitability. Where necessary, ecotourism partners should work together to improve awareness and education of all parties including training in business skills pertaining to ecotourism.

Most importantly, to be successful, all of the aspects above must be developed with the full involvement of the community. Adopting this "bottom-up" approach creates awareness, enhances skills and engenders a sense of ownership amongst the community toward ecotourism. Ultimately, this will ensure that the people who have traditionally managed the region's wild-lands receive just rewards for their stewardship....

Theme II – Community involvement and Community Based Ecotourism: Communities have specific strengths and should be allocated responsibilities within ecotourism developments. Ecotourism should also promote respect towards the local culture and indigenous knowledge.

Theme III – Ecotourism as a business activity: Development agencies should act as brokers in ecotourism developments between communities and the business sector. They should emphasise the long-term nature of such initiatives and that benefits will be accrued both directly and indirectly to partners in Ecotourism developments.

Theme IV – Ecotourism Policies at the National Level: National Policies need to define the roles and relationships of Ecotourism partners (Communities, community based organisations, non-government organisations, business sector, government and Donors) and their responsibilities....

Full document available at:

http://www.conservationafrica.org/Conservation_reports/IYE-SUMMARY_E.pdf



UN INTERNATIONAL
YEAR OF ECOTOURISM



Arctic Ecotourism Conference Summary Report (excerpts)

Hemavan, Sweden, 25 – 28 April, 2002

The Arctic Ecotourism Conference, one of the six IYE preparatory conferences endorsed by UNEP and TIES, was organized by the WWF International Arctic Programme together with the Swedish Ecotourism Association, the County Administration of Västerbotten, the Alaska Wilderness Recreation and Tourism Association and TIES. For more information or complete conference proceedings please contact the WWF International Arctic Programme, PO Box 6784 St Olavs Plass, 0130 Oslo, Norway, T: (+47) 22 03 65 00, arctic@wwf.no

Introduction and Background

Among the world's largest industries, tourism is having a growing impact on the Arctic. Travellers are drawn to the Arctic by its unique wildlife, pristine landscapes, harsh climate, and the cultural richness and diversity of its indigenous communities. Nature and culture are the key resources sustaining tourism in this region, and most operations are small to medium-sized. However, the term ecotourism, when applied to a product or concept, is not as widely used in the Arctic as in other parts of the world. It is a subject of debate whether or not hunting and fishing activities as a part of indigenous subsistence traditions can be considered ecotourism.

Even though the numbers of visitors to the Arctic are still comparably low, the growth in tourism activity has created problems, including environmental degradation, disruption of community life and unsustainable use of renewable resources. Increasing tourism can also have positive aspects though, and many arctic governments view tourism development as a tool for addressing rural challenges such as unemployment, and for diversifying the economic base of communities.



As one of the preparatory meetings for the World Ecotourism Summit, the Arctic Ecotourism Conference was organized with the objective of bringing together a wide variety of tourism practitioners from around the circumpolar north to discuss the current status of ecotourism, exchange experiences and come up with recommendations about how future tourism development can be made more beneficial for local people and nature conservation.

The conference participants discussed three main themes:

- Arctic Ecotourism and Conservation
- Arctic Ecotourism and Communities
- Arctic Ecotourism Certification and Marketing

...

The Arctic Ecotourism Conference was represented at the World Ecotourism Summit by Sarah Leonard, Alaska Wilderness Recreation and Tourism Association, USA; and Ann-Kristin Vinka, Laplandsafari, Sweden.

[THE FOLLOWING ARE FROM THE TEN RECOMMENDATIONS BROUGHT TO THE WORLD ECOTOURISM SUMMIT:]

RECOMMENDATION NUMBER 3 (*from “Strengthening community-based ecotourism in the Arctic”*)

A bottom-up initiative comprised of individual and collective consultations is required, where community norms and values are respected, and training is provided to build local capacity in tourism matters.

RECOMMENDATIONS NUMBER 5 (*from “Ecotourism in Protected Areas”*)

What: Marketing of protected areas and ecotourism should reflect science, should create realistic expectations in tourists (activities and crowding), should respect culture and local communities, and should promote the full range of values of protected areas and nature experiences.

How:

- Ensure there is ongoing communications with local communities to implement appropriate and respectful marketing...

RECOMMENDATION NUMBER 7 (*from “Ship-based Tourism and Arctic Communities”*)

Restructure federal/national cruise ship licensing system to:

- Consult with communities
- Identify and generate economic benefits to communities
- Utilize local guides within communities
- Pre-set acceptable environment emissions and waste generation
- Monitor environmental impacts
- Utilize experts to interpret the environment and local communities in partnership with local communities
- Identify potential environmental and community impacts
- Identify preferred and maximum size of ship and number of passengers
- Establish community communication mechanism



- Offer communities the opportunity to reject proposals for becoming new destinations from cruise ships if the costs outweigh the benefits, from the community perspective

Add incentives for operators that go beyond license conditions so that good operators are not penalized by the actions or poor performances of others.

[OTHER RECOMMENDATIONS NOT BROUGHT TO THE WES:]

Recommendations for strengthening community-based ecotourism in the Arctic...

2. Need “own rules” at the community level
3. Tools should start at the local level from the bottom up, in order to address community fears
4. Locals are the experts and they should coordinate programmes...
14. If community problems arise, invite all players to meeting and help bring out individual voices...
16. Examine activities at the regional level, and seek to develop networking between communities...
19. Bottom-up initiative comprising of individual and collective consultations is required, where community norms and values are respected, and training is essential to overcome the lack of local references...
21. Benefits must stay in the local community

Recommendations for ship-based tourism and communities...

- Communities should identify and commit to dates that are appropriate for visits by cruise ships, and should adequately inform and prepare community members before visits.
- Local communities should develop sustainable development strategies, which then should be regionally harmonized.
- Appropriate tourism agencies should perform market research to identify cruise ship passenger needs and preferences, with an emphasis on how passengers would like to relate to local communities. For example, market research could explore whether passengers want to purchase local art and meet the artist who produced it.
- Establish a set of Arctic workshops that bring cruise ship operators and communities together to collect community perspectives on cruise ship operations and how they can be harmonized with local community needs. Use models already developed, such as those by Norway and Alaska.
- Establish an ‘arts on board’ program on cruise ships designed to provide information about community endorsed experiences at the ship destinations and interpret community cultures on board. The Arts on Board program would be delivered by a community representative funded by the cruise ships.

Recommendations for hunting and fishing as ecotourism

1. Develop a set of principles that allow hunting and fishing activities to be considered ecotourism.



Potential Principles...

- The activity always interprets traditional culture as part of broader interpretation of nature and culture.
- Activity is managed by a local aboriginal guide.
- Animals are used by local inhabitants for practical purposes.
- Activity does not restrict the rights of local aboriginal inhabitants.
- Activity should follow humane ethics consistent with local customs....

4. Right to hunt and fish must belong to local aboriginal inhabitants....

Recommendations for ecotourism certification and communities

- Outside operators work with communities and large weighting with certification go to companies which transfer high economic and cultural benefits. Certification must improve both business performance and self-sufficiency.
- Starting businesses should look for mentors, perhaps from outside, and accept and expect slow growth.
- Recognise two subjects:
 - certifying tourism businesses that operate in communities or
 - certifying community-based businesses
- What is the object of certification? → Competence. Make sure it involves and recognizes local and indigenous interests.
- Stress the importance of developing locally appropriate standards, make it a starting point
- certifiers must be local organisations
- certification is about more than business → allow progression
- in starting in community-based and appropriate tourism local cooperation is mandatory. Recognising that outside businesses already operate in the Arctic, certification or other tools and resources must require local input.
- focus on capacity building
 - start certifying local cultural activities first
- develop tools to recognize and protect legally local tourism products. Products based on culture must have an approval from that culture.
- Mentorships are necessary to develop new business sustainably.
- certification needs to be used as capacity-building and self-sufficiency tool.
- governments should be educated to see the need and value of certification leading to self-sufficiency.

Recommendations for ecotourism certification, marketing and management

What: Prepare the arctic-based tourism industry and its stakeholders for a future sustainable tourism certification program specific to the Arctic.



How:

- Consider adapting the WWF Ten Principles for Arctic Tourism into a framework for a future arctic sustainable tourism certification program. The Code should cover the environmental, social, cultural, business (including customer service) aspects....

Who: An arctic coalition on tourism that includes regional representation from nature and cultural tourism industry, government, environment and community (including indigenous)....

For more information see the website of the WWF Arctic Programme at:

www.ngo.grida.no/wwfap/



World Ecotourism Summit Québec Declaration On Ecotourism (excerpts) Québec City, Canada, 22 May 2002

The World Ecotourism Summit (WES), marking the culmination of the UN's International Year of Ecotourism, took place May 19-22, 2002, in Quebec City. 1,169 delegates from 132 countries attended, representing governments, NGOs, the private sector, development, aid and lending agencies, and Indigenous and local communities. On the final day, the delegates adopted the Quebec Declaration on Ecotourism.

Quebec Declaration Recommendations

A. To Governments

1. **formulate** national, regional and local ecotourism policies and development strategies that are consistent with the overall objectives of sustainable development, and to do so through a wide consultation process with those who are likely to become involved in, affect, or be affected by ecotourism activities. Furthermore, the principles that apply to ecotourism should be broadened out to cover the entire tourism sector;
2. In conjunction with local communities, the private sector, NGOs and all ecotourism stakeholders, **guarantee** the protection of nature, local cultures and specially traditional knowledge and genetic resources;
4. **include** in the above framework the necessary regulatory and monitoring mechanisms at the national, regional and local levels, including objective sustainability indicators jointly agreed with all stakeholders and environmental impact assessment studies, to prevent or minimize the occurrence of negative impacts upon communities or the natural environment. Monitoring results should be made available to the general public, since this information will allow tourists to choose an operator who adopts ecotourism principles over one who does not;
7. **ensure** the provision of technical, financial and human resources development support to micro, small and medium-sized firms, which are the core of ecotourism, with a view to enable them to start, grow and develop their businesses in a sustainable manner. Similarly, that appropriate infrastructure is established in areas with ecotourism potential to stimulate the emergence of local enterprises.
9. **include** micro, small and medium-sized ecotourism companies, as well as community-based and NGO-based ecotourism operations in the overall promotional strategies and programmes carried out by the National Tourism Administration, both in the international and domestic markets;



11. *provide* incentives to tourism operators (such as marketing and promotion advantages) for them to adopt ecotourism principles and make their operations more environmentally, socially and culturally responsible;
15. *consider* as one option the reallocation of tenure and management of public lands, from extractive or intensive productive sectors to tourism combined with conservation, wherever this is likely to improve the net social, economic and environmental benefit for the community concerned;
16. *promote* and develop educational programmes addressed to children and young people to enhance awareness about nature conservation and sustainable use, local and indigenous cultures and their relationship with ecotourism;

B. The Private Sector

18. *conceive, develop and conduct* their businesses minimizing negative effects on, and positively contributing to, the conservation of sensitive ecosystems and the environment in general, and directly benefiting local communities;
19. *bear* in mind that for ecotourism businesses to be sustainable, they need to be profitable for all stakeholders involved, including the projects' owners, investors, managers and employees, as well as the communities and the conservation organizations of natural areas where it takes place;
22. *make* increasing use of local materials and products, as well as local logistical and human resource inputs in their operations, in order to maintain the overall authenticity of the ecotourism product and increase the proportion of financial and other benefits that remain at the destination. To achieve this, private operators should invest in the training of the local workforce;
24. *work* actively with indigenous leadership to ensure that indigenous cultures and communities are depicted accurately and with respect, and that their staff and guests are well and accurately informed regarding local indigenous sites, customs and history;
25. *promote* among their clients, the tourists, a more ethical behavior vis-à-vis the ecotourism destinations visited, providing environmental education to travelers, professionals and fostering inter-cultural understanding, as well as encouraging voluntary contributions to support local community or conservation initiatives;

C. Non-governmental Organizations, Community-based Associations, Academic and Research Institutions and the like.

29. *provide* technical, financial, educational, capacity building and other support to ecotourism destinations, host community organizations, small businesses and the corresponding local authorities in order to ensure that appropriate policies, development and management guidelines, and monitoring mechanisms are being applied towards sustainability;
30. *monitor* and conduct research on the actual impacts of ecotourism activities upon ecosystems, biodiversity, local indigenous cultures and the socio-economic fabric of the ecotourism destinations;

D. Inter-governmental Organizations, International Financial Institutions and Development Assistance Agencies

33. *develop* and *assist* in the implementation of national and local policy and planning guidelines and evaluation frameworks for ecotourism and its relationships with biodiversity conservation, socio-economic development, respect of human rights, poverty alleviation, nature conservation and other objectives of sustainable development, and to intensify the transfer of such know-how to



all countries. Special attention should be paid to countries in a developing stage or least developed status, to small island developing states and to countries with mountain areas, regarding that 2002 is also designated as the International Year of Mountains by the UN;

34. ***build capacity*** for regional, national and local organizations for the formulation and application of ecotourism policies and plans, based on international guidelines;
36. ***incorporate*** multistakeholder dialogue processes into policies, guidelines and projects at the global, regional and national levels for the exchange of experiences between countries and sectors involved in ecotourism;

E. Local Communities and Municipal Organizations

40. As part of a community vision for development, that may include ecotourism, ***define and implement*** a strategy for improving collective benefits for the community through ecotourism development including human, physical, financial, and social capital development, and improved access to technical information;
41. ***strengthen, nurture and encourage*** the community's ability to maintain and use traditional skills that are relevant to ecotourism, particularly home-based arts and crafts, agricultural produce, traditional housing and landscaping that use local natural resources in a sustainable manner.

Full document available at:

[www.world-tourism.org/sustainable/IYE/ quebec/anglais/declaration.html](http://www.world-tourism.org/sustainable/IYE/quebec/anglais/declaration.html)



Cairns Charter on Partnerships for Ecotourism (excerpts)

Cairns, Queensland, Australia – 25 October 2002

This Charter was drafted by Ecotourism Australia at its meeting held at the Cairns convention center in Queensland, Australia, 21-25 October 2002. This international meeting marked the final regional conference of IYE and this Charter was specifically intended to address issues of ecotourism partnerships between local/Indigenous communities, governments, the private sector, development and lending agencies, and NGOs. It was drafted by an international community, adopted in draft form at the Cairns conference, and then officially adopted after a period of international consultation and comment. Ecotourism Australia 2002. ISBN 0-9750655-0-5

...It is recognised by the Cairns Charter that successful partnerships form the foundation upon which ecotourism can and has taken root in the world with notable positive results. Where effective partnerships have been absent, problems have often resulted in the planning and implementation of ecotourism projects. Partnerships have and will continue to exist at many levels, across differing sectors and involving differing degrees of formality. Recognition of the overwhelming importance of partnerships in delivering successful ecotourism is at the heart of the Cairns Charter. Therefore, the purpose of the *Cairns Charter* is to:

1. provide guidance on the development and operation of ecotourism partnerships;
2. encourage and support the establishment and operation of ecotourism partnerships that conform to the terms of the Charter; and
3. outline a post-IYE partnership action plan.

This document is underpinned by values outlined in the following Vision Statement:

Ecotourism respects the desire of indigenous peoples and other local communities, government, business and society as a whole to profitably generate sustainable economic and social development. Through partnerships, the natural, human and financial capital of the world's peoples can contribute to the conservation of natural and cultural heritage. Partnerships shall be a means to achieving positive futures for all parties and generations to come.

ECOTOURISM PARTNERSHIPS

Ecotourism partnerships may incorporate partners from the private sector, public sector, nongovernment organisations, community and indigenous groups, academic and research



institutions, inter-governmental organisations, financial institutions, and; development assistance agencies. Every situation is different and each partnership will have different characteristics....

CHARACTERISTICS OF SUCCESSFUL ECOTOURISM PARTNERSHIPS

Successful ecotourism partnerships result in a positive outcome for all parties. Success can be maximised when ecotourism partners share optimal characteristics. Ideally ecotourism partners:

1. enter into partnerships voluntarily;
2. respect each partner's aspirations and accommodate each partner's operational requirements, including respect for social and cultural values;
3. work together to ensure partnerships benefit natural areas in which ecotourism occurs.
4. commit to collaborate, share knowledge and adapt individual goals and objectives for the good of the partnership;
5. actively participate in partnership activities and establish regular, clear and open communication strategies;
6. establish equitable access for all parties to expertise and resources necessary to become full participants in the partnership;
7. value each party's contributions to the partnership – acknowledging traditional inputs such as financial capital; and less tangible factors, such as intellectual property; and
8. work together in a transparent planning process to define milestones, monitor performance and periodically re-evaluate goals and objectives, as a flexible response to the dynamic nature of partnerships.

ARTICLE 1: Indigenous Communities

In addition to reflecting the general characteristics of successful ecotourism partnerships (above), under optimal circumstances indigenous partners:

1. are recognised for their contributions of unique human capital to a partnership, including cultural contributions such as traditional building techniques and materials, modes of transport, traditional foods, medicines, handicrafts and respect access to cultural sites,
2. are given the right of prior informed consent on ecotourism development in the areas they live or depend upon,
3. encourage the utilisation and protection of their human capital, while maintaining cultural integrity; participating in capacity building and education or training programs; and
4. work to encourage the appreciation and understanding of indigenous culture and ethics to identify partnership opportunities.

ARTICLE 2: Local Communities

In addition to reflecting the general characteristics of successful ecotourism partnerships (above), under optimal circumstances community partners:

1. establish representative governance systems that allow them to be accountable and assume responsibilities within the partnership, and take action to fulfil them within the duration of the partnership; and
2. are actively involved in and benefit from community capacity-building initiatives relating to local ecotourism initiatives, in accordance with the principle of prior informed consent.



ARTICLE 3: Government and Inter-governmental Organisations

In addition to reflecting the general characteristics of successful ecotourism partnerships (above), under optimal circumstances government and inter-governmental partners:

6. encourage and assist community capacity building with indigenous communities;
12. establish information networks to facilitate information sharing among stakeholders, particularly communities, that may be interested in developing ecotourism projects.

ARTICLE 4: Non-governmental Organisations

In addition to reflecting the general characteristics of successful ecotourism partnerships (above), under optimal circumstances Non-government Organisation partners:

1. monitor developments related to all stakeholders, and report independently and openly on results;
5. raise awareness for informed decision-making regarding ecotourism development in local and indigenous communities; and
6. facilitate the equitable integration of communities and indigenous peoples into ecotourism consultation processes and projects.

ARTICLE 5: Ecotourism Business

In addition to reflecting the general characteristics of successful ecotourism partnerships (above), under optimal circumstances ecotourism industry partners:

1. facilitate community development through business mentoring and educational opportunities that contribute to increasing skills of indigenous communities and local residents as well as stimulating the local economy and industry;
4. invest in partnerships, environmental and social initiatives and to ensure stable employment and income for local communities; and
5. work closely with the local community to plan and design products and improve local prospects through capacity building and training.

ARTICLE 6: Financial Institutions and Development Agencies

In addition to reflecting the general characteristics of successful ecotourism partnerships (above), under optimal circumstances international financial institutions and development assistance organisation partners:

2. identify and provide resources that will allow local communities to deal on equal terms with other partners; ...

*Full document available at:
<http://www.ecotourism.org.au/cairnscharter.asp>*



**Commission on Environmental, Economic
and Social Policy**

World Commission on Protected Areas

IUCN

The World Conservation Union

Theme on Indigenous and Local Communities, Equity and Protected Areas (TILCEPA) (excerpts)

A joint Theme/Working Group of WCPA and CEESP

The Theme on Indigenous and Local Communities, Equity, and Protected Areas (TILCEPA) was set up in 2000 by the World Commission on Protected Areas (WCPA) and the Commission on Environmental, Economic, and Social Policy (CEESP) of the World Conservation Union (IUCN). This Inter-commission initiative evolved from a Task Force on Local Communities and Protected Areas, created in 1999, which had a similar mandate. TILCEPA was asked to co-ordinate the cross cutting theme on communities, equity, and protected areas in the World Parks Congress (WPC) in Durban, South Africa, September 8-17, 2003. Tourism and ecotourism frequently feature in these discussions. Some 2500 delegates from countries around the world were invited to attend this major meeting, which is held only once every ten years.

Background

Many local rural communities¹⁸ - including, in particular but not exclusively, tribal or indigenous peoples- have an integral and intimate link with the natural resources and ecosystems surrounding them. Their knowledge base, cultural traditions and practices relating to biological and other natural resources remain a critical component in the conservation¹⁹ of biodiversity. Throughout history their role has been enormous in conserving a variety of natural environments for a variety of purposes, economic as well as spiritual and aesthetic. With respect to state declared and managed protected areas (PAs) this role is increasingly being appreciated, "re-discovered" and fulfilled in many countries.

¹⁸ We use here the term "indigenous community" or "indigenous people" in the sense detailed by ILO in its Convention 169 concerning Indigenous and Tribal Peoples (adopted 1989).

By "local community" we mean a socially and geographically defined group of people, not necessarily homogeneous, living close to the natural resources and PAs at stake. These people may have customary rights of use, distinctive knowledge and skills and direct dependency on natural resources as individuals or groups of individuals. They also, however, have a close and unique relationship to the natural resources as a community. This relationship is of critical concern for the TILCEPA.

¹⁹ The term "conservation" is used here to mean protection, regeneration, rehabilitation, restoration and sound management of ecosystems, including species protection, sustainable use of natural resources, and other management options.



The Theme on Indigenous and Local Communities, Equity, and Protected Areas (TILCEPA), was set up in 2000 by the World Commission on Protected Areas (WCPA) and the Commission on Environmental, Economic, and Social Policy (CEESP) of the World Conservation Union (IUCN). This Inter-commission initiative evolved from a Task Force on Local Communities and Protected Areas, created in 1999, which had a similar mandate. The TILCEPA seeks the full and effective recognition of the rights and responsibilities of local communities in the development and implementation of conservation policies and strategies that affect the lands, waters and other natural and cultural resources that they relate to. It advocates, in all countries, the recognition of community conserved and managed areas that are significant from biodiversity point of view, and the development of management partnerships with the communities resident in or surrounding official PAs [protected areas].

Inputs of TILCEPA into the WPC

TILCEPA has been asked to co-ordinate the cross cutting theme on communities, equity, and protected areas in the World Parks Congress (WPC), to be held at Durban in September, 2003. The TILCEPA core group has been working actively on the planning of the WPC, linking TILCEPA with the seven streams planned for the Congress. The preparations include the following:

1. Identification of inputs, specific topics for workshops, and resource persons for each WPC stream on the basis of close interaction with TILCEPA members and partners. Several preparatory workshops and regional meetings have also been held in 2002 and more are planned for 2003. TILCEPA members have proposed to examine in depth at the World Parks Congress a variety of aspects in the relationship among indigenous and local communities, equity and protected areas, including the ones listed below:

- New typology of governance of PAs
- Community Conserved Areas (CCAs)
- CCAs and sustainable livelihoods
- CCAs & IUCN PA categories
- Community Managed Landscapes and indigenous territories
- Institutional Structures for co-management of PAs
- Human Wildlife Conflicts
- Sustainable Use / Material benefits of PAs
- Non Material benefits of PAs
- Equity in the distribution of the costs and benefits of conservation
- Poverty, Livelihoods and PAs
- Progressive PA Laws and Policies
- Participatory Monitoring and Evaluation, including participatory governance assessment
- Capacity-building for PA management
- Indigenous Peoples and Ecotourism
- PAs and land & resource tenure issues / Restitution
- Gender and PAs
- Culture and Conservation
- Mobile peoples and conservation



2. In October 2002, the Steering Committee of the World Commission on Protected Areas gave the following mandate to the WCPA/CEESP Theme Group on Indigenous/Local Communities, Equity, and Protected Areas (TILCEPA):

“With relation to the World Database on Protected Areas and the UN List, WCPA to initiate a Programme of Work on a range of protected areas or conservation areas that are outside of the officially designated or government-managed PA system. Such a Programme of Work would include:

1. Formulating a typology of governance of PAs, including the entire range from totally government managed PAs, through a diversity of co-managed PAs, to totally community or private managed ones;
2. Suggesting a process by which such PAs would be nominated and accepted for use in the WDPA and the UN List, including how to determine whether such areas are managed through legal or “other effective means” (as required by the IUCN PA Category system);
3. Providing inputs to the State of the World’s Parks Report, for initial recognition and analysis of non-official PAs;
4. Providing to the World Parks Congress, through discussion and refinement in the Governance Stream²⁰, a recommendation on the above, for endorsement;
5. Initiating, after the WPC, the inclusion of such PAs into the World Database on Protected Areas and the UN List.

This mandate is being developed by TILCEPA and will be circulated widely to receive inputs of representatives of indigenous peoples and local communities.

3. TILCEPA is in the process of developing publications to be used and distributed at the WPC. These include:

- (i) Guidelines on Communities, Equity, and Protected Areas (to be included in the IUCN/WCPA Cardiff series of Guidelines on Protected Areas; to be presented at the World Parks Congress as a final draft for comments);
- (ii) A Compendium of Best Practice Case Studies of Community Involvement in PAs and Community Conserved Areas from around the world which will soon appear in Issue 12 of the CEESP Newsletter, Policy Matters; and
- (iii) A publication on Progressive Laws and Policies that support community conservation worldwide, besides a number of papers on some of the above topics. *Innovative Laws and Policies* will be available at the World Parks Congress and will be reviewed in Policy Matters, Issue No. 12 (to be released prior to the World Parks Congress).
- (iv) A number of papers on community conservation, to be offered as part of a CD or as a loose print outs at WPC.
- (v) A governance participatory evaluation handbook (this will be offered at the WPC as a final draft for comments).
- (vi) A joint CEESP/WCPA issues of PARKS on partnerships for conservation in Africa will be out in May 2003 (edited by Grazia Borrini-Feyerabend and Trevor Sandwith).

²⁰ Though the decision mentioned only this one Stream, subsequent planning by TILCEPA has proposed that the issues under the mandate also be discussed in some of the other Streams, including Building Support, Management Effectiveness, Linkages in the Landscape, and Building the Global System.



- (vii) TILCEPA is contributing to the State of the World's Protected Areas on the issue of local communities and community conserved areas. The publication will be launched during the World Parks Congress.

Other outputs from TILCEPA include recommendations and input into the Durban Accord and Durban Action Plan. We have also been offering our inputs into the Convention on Biological Diversity (CBD).

4. TILCEPA is promoting the participation of indigenous peoples and other local communities at the WPC, through self-nomination aided by various IP and community networks. It is identifying resource persons and inputs and addressing them to the appropriate streams and workshops at the WPC.
5. Various regional meetings have been held in preparation for the World Parks Congress. Members of TILCEPA have been representing the group at these meetings to ensure that the vision of TILCEPA is adequately incorporated in the Congress.
6. Further information about TILCEPA and its efforts can be found at the following websites
http://www.iucn.org/themes/ceesp/Wkg_grp/TILCEPA/TILCEPA.htm
http://www.iucn.org/themes/ceesp/Wkg_grp/TILCEPA/WPC.htm
http://www.iucn.org/themes/ceesp/Wkg_grp/TILCEPA/community.htm

You can know more about the vision of TILCEPA, its guiding principles and current activities from these sites. Relevant documents can also be downloaded and the latest updates about our work can be found here.

Ashish Kothari and Grazia Borrini-Feyerabend are the Co-Chairs of the WCPA/CEESP Theme. TILCEPA has a core group of 19 members and a general membership of 88 experts from the various parts of the world.

Ashish Kothari works with the NGO Kalpavriksh, is the Coordinator of the Technical and Policy Core Group of India's National Biodiversity Strategy and Action Plan and a CMWG member.

Grazia Borrini-Feyerabend is an independent consultant and Chair of the IUCN/CEESP Collaborative Management Working Group.

Ashish Kothari
Kalpavriksh
Apt No. 5, Shree Dutta Krupa
908, Deccan Gymkhana
Pune 411004, India
Ph/fax: 91-22-5654239
e-mail: ashish@nda.vsnl.net.in

Grazia Borrini-Feyerabend
Ancienne Ecole, Bugnau
CH 1180 Switzerland
Ph/fax: 41-21-826 0024
e-mail: gbf@cenesta.org

For general queries please write to shethgutman@satym.net.in or maryam@cenesta.org. For those of you who may not have easy access to the web please feel free to write in to us to ask for further information.

The Travel Industry



The following is a sampling of some of the codes of conduct and mission statements put out by individual tour operators, lodges, organizations, magazines, and other tourism associations and ecotourism businesses.



Introduction

The Tourism Industry's Codes For Indigenous Peoples

by Beatrice Blake

“I was very pessimistic about the future of our planet. Meeting you and seeing what you’re doing, gives me hope.” These were the words of one of the participants in a CONSERVations tour to Yorquín, a small riverside village in the Bribri indigenous Territories on the border between Costa Rica and Panama.

We had started out that morning learning about the history of the region from our guide, Benson Veñegas, director of ANAI, an award-winning organization which has been promoting sustainable agriculture and conservation as keys to development since the early 1980s. We were ferried across a river and learned more about native plants as we hiked through lush vegetation. Soon we were met by boatmen from Yorquín who skillfully maneuvered us down a rocky river in their dugout canoe. After a swim in the river and a delicious lunch of native food, the Stibraupa Women's Group showed us how they prepare cacao seeds to make the bitter hot chocolate favored by the Bribri. The group also has organic banana and palm heart plantations, all of which are cultivated in harmony with the forests that cover half of their territory.

Tourism is handled in a way that fits in with the Bribri culture. Bernarda Morales, head of the group, explained that when tourists visit, everyone in the association donates their time for transportation, cooking, serving and cultural presentations. They also donate the food that is served. Fees for each tour are then put in a fund to be used for the needs of association members. For instance, if someone needs a house, or some land for a farm, they can apply to the group for funding.

After the presentation came one of the highlights of the trip for me. Bernarda asked us where we came from, what we were involved in and what we thought of their project. The comments, like the one that opens this story, created a feeling of mutual appreciation and connection. We were all glad to be there in that moment of sharing.

The following section includes codes of conduct written by different tourism businesses – operators, travel agents, lodges, guidebooks, and magazines – to guide both businesses and tourists in their interactions with indigenous and local communities. Our trip to Yorquín incorporated a number of the most frequently cited elements of good ecotourism that are listed in these documents. Among these are that:

1. Our tour was to a locally-owned business that works to benefit the community.
2. Local people were in charge of every aspect of our trip.
3. We participated in a form of tourism that complements rather than overwhelms traditional ways of making a living.
4. We experienced local culture and history.
5. We were shown the value of indigenous skills and knowledge.
6. Local people determine how much tourism they want and how they want to handle it.



7. A direct guest-host relationship made mutual cultural interchange possible.
8. We were encouraged to recognize the importance of indigenous land and human rights.

Thanks to funding and expert guidance from groups like ANAI and the Small Grants Program administered by the United Nations Development Program, a new era in tourism for indigenous and local communities has become possible in Costa Rica. However, locally owned tourism projects are still a tiny sliver of the overall tourism industry.

The codes of conduct coming from the tourism industry are typically intended to outline the rule of behavior for when the private sector establishes tourism facilities on indigenous lands and local communities. The most important principles, as articulated in this selection of codes are (arranged in the order of those most frequently cited):

1. Educate yourself about the culture and history, learn a bit of the language if possible.
2. Respect the culture: remove shoes if customary in holy places, do not touch religious objects, dress appropriately, avoid public displays of affection.
3. Buy locally produced food, products and services, patronize local businesses.
4. Respect privacy, dignity and quality of village life: ask before taking photographs or before entering houses.
5. Don't pollute and minimize impact on local environment.
6. Patronize businesses that complement rather than overwhelm traditional practices.
7. Encourage local participation in decisions regarding how much tourism they want and regarding programs and activities that affect them.
8. Don't encourage begging by giving money or sweets to people; donate to organizations only.
9. Pay fair wages and prices; learn when to tip and when not to.
10. Value and promote indigenous skills and knowledge.
11. Provide learning opportunities for local communities.
12. Provide a direct guest-host relationship.
13. Don't trespass, respect local laws, ask for permission to visit beaches or villages.
14. Encourage recognition of indigenous land and human rights.
15. Keep groups to 12 or less.

As you can see, most of these principles focus on how tourists should behave. While clearly it is important that the tour companies work to educate travelers about the realities and sensitivities of host communities, there must be a code of conduct for the industry's interaction with indigenous and local communities. ASTA, the world's largest association of travel agents, has a general set of "do's and don'ts" for the traveling public, such as asking permission before taking photos and educating oneself about local customs and geography. In contrast, some codes are very site-specific and concrete. The one from Matemwe Bungalows in Zanzibar, which is placed in guests' rooms, states in part "The local population of this area is predominantly Muslim. The dress code in the area is one of extreme modesty – please respect this."

Over the last decade or more, a number of responsible tourism businesses have tried to articulate what their responsibilities are when they interact with local and indigenous communities. While these codes need to reflect local realities – like the dominant Muslim culture in Zanzibar – they also need to be grounded in the principles contained in international treaties and agreements, as well as in codes formulated by indigenous peoples themselves. One of the most fundamental of these rights



guaranteed in these documents is the right to prior informed consent – something that is mentioned in very few of these industry codes. While not specifically mentioning this right, three of the codes included in this volume do articulate the need to involve local people in decision making:

1. Boulder-based tour operator's Emerald Planet's Principles: "Maximize the early and long-term participation of local people in the decision-making process that determines the type and amount of tourism that should occur"
2. Rivers Fiji's Principles: "Local participation in the decision-making process regarding all of our programs and other activities affecting them."
3. The NTTA Code of Conduct: "to only use beaches and other islands where permission has been obtained."

After our trip to Yorquín, I was concerned about what would happen if that wonderful adventure became too popular. Could Yorquín become another Tortuguero, where village needs for transportation, affordable food, and garbage disposal go unfulfilled while thousands of tourists zoom in motorboats along their picturesque canals? Diego Lynch of ANAI assured me that in the Bribri lands, any tourism activity must be brought before the tribal council for approval. Judging by their principled stance in Yorquín, I think they might have a chance of creating a positive, mutually beneficial relationship to tourism, using it to further their traditional conservation practices and benefit their community.

Too many indigenous areas have been invaded by tourism without having the organizational structure and support to confront it and control it. As the following sampling of codes, mission statements, principles, and standards demonstrates, some tourism businesses, associations, and media have made a genuine effort to establish responsible rules of engagement with local communities. However, some codes are far too general and weak and, overall, much more is required so that all businesses adhere to internationally recognized codes of conduct.



Aboriginal Tourism Australia Key Objectives

Aboriginal Tourism Australia, located in Melbourne, was established by Indigenous tour operators to work towards a greater Aboriginal involvement in Australia's tourism industry.

Represent and protect the interests of Aboriginal people and Torres Strait Islanders within the tourism industry

Promote and develop Aboriginal people and Torres Strait Islanders employment and training within all facets of the tourism industry

Ensure representation of Aboriginal people and Torres Strait Islanders on key industry bodies

Develop and implement an accreditation process for Aboriginal people and Torres Strait Islander tourism

Pursue with federal, state and local governments and agencies, programs, policies and actions which are responsive to the needs of Aboriginal people and Torres Strait Islanders and tourism within and to Australia

Ensure that the tourism industry is kept aware of the cultural property rights of Aboriginal people and Torres Strait Islanders

To do all things necessary to advance the development of Indigenous tourism and enhance economic development opportunities for Aboriginal people and Torres Strait Islanders in the tourism industry

Full document available at:

<http://www.ataust.org.au/about.asp?data=060801044D4C4F497557584C434D4C>

Official website:

www.ataust.org.au



The American Society of Travel Agents' "Ten Commandments on Responsible Tourism" (excerpts)

ASTA, headquartered in Alexandria, Virginia, is the world's largest association of travel agents with over 20,000 members. In the mid-1990s, it issued Ten Commandments to guide travelers, including three which touch on issues related to local and Indigenous communities.

3. To make your travels more meaningful, educate yourself about the geography, customs, manners and cultures of the region you visit. Take time to listen to the people. Encourage local conservation efforts.
4. Respect the privacy and dignity of others. Inquire before photographing people.
9. Patronize those hotels, airlines, resorts, cruise lines, tour operators and suppliers who advance energy and environmental conservation: water and air quality; recycling; safe management of waste and toxic materials; noise abatement, community involvement; and which provide experienced, well-trained staff dedicated to strong principles of conservation.

Full document available at:
<http://www.astanet.com/about/environmentalawards.asp>

Official website:
www.astanet.com



Andean Trails' Guidelines for Responsible Tourism (excerpts)

Edinburgh, Scotland-based Andean Trails offers trekking, mountain biking and jungle expeditions in Central America as well as Andean and Amazonian South America.

Local People and Customs

- Slow down to enjoy the differences - you'll be back with the familiar soon enough. ...and ensure that others can too.
- Start enjoying your travels before you leave by tapping into as many sources of information as you can. Learn about and appreciate the cultures which you come across - it will enhance your experience.
- Try to avoid behavior that may be considered offensive. Think carefully about what's appropriate in terms of your clothes and the way you behave. You'll earn respect and be more readily welcomed by local people.
- Don't treat people as part of the landscape, they may not want their picture taken. Put yourself in their shoes, ask first and respect their wishes. Do not expect any special privileges - remember that you are only one of many visitors.
- Meeting and talking to local people will add to your enjoyment. Trying to learn a few words of Spanish will be appreciated.
- Do not trespass. Wherever possible, ask for permission to enter someone's land.
- Make no promises to local people that you can't keep - be realistic about what you will do when you return home.
- Respect the laws of the country you are travelling in.

The Local Economy

- Try and put money into local people's hands; drink local beer or fruit juice rather than imported brands and buy and eat locally produced food.
- Pay a fair price for the goods or services you buy - if you haggle for the lowest price your bargain may be at someone else's expense. Haggle with humor and not aggressively.
- Don't encourage begging by offering money. There are charities that could use your money. Also remember that there are very few dentists in the Andean countries, so giving out sweets is not recommended.
- Tipping is an accepted part of all of the Andean economies. Ensure you are aware of when this is relevant, as some people rely on tips.



Andean Trails' Environmental Policy (excerpts)

- When out on tour we encourage learning about the countries we travel in and the local culture of the teams we work with and the areas we pass through. Our guides hold informal talks with groups to inform about and discuss with them all aspects of local life. This helps understanding of the area and appreciation of the people who live there. We encourage communication between our customers and the local people.
- Our group sizes are kept to a maximum of 12 people, and we encourage smaller groups where possible. This minimizes the negative impact we make on the local people, the wildlife and the environment, and increases the quality time spent in contact with the local people and environment.

Full document available at:
www.andeantrails.co.uk

Official website:
www.andeantrails.co.uk



East Russia Travel Market

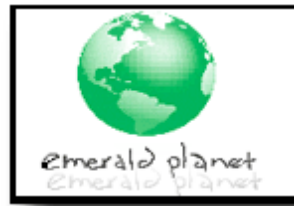
Ecotourism Standards (excerpts)

East Russia Travel Market/The World Wise Ecotourism Network, based in Seattle, Washington, USA, offers ecotours through its individual industry members as well as cooperatively-run World Wise Expeditions.

- Respect local cultures
- Respect historic and scientific sites
- Communities should benefit from tourism
- Make your trip an opportunity to learn about the destination and its people

*Full document available at:
www.traveleastrussia.com*

*Official website:
www.traveleastrussia.com*



Emerald Planet Ecotourism Principles (excerpts)

Boulder, Colorado-based Emerald Planet Tours was founded in 1995 on the principles of ecotourism. The company provides tours in six countries of Central and South America.

- Minimizes negative impacts on the environment and on the local people
- Increases visitor awareness and understanding of an area's natural and cultural systems and their subsequent involvement in issues affecting those systems.
- Maximizes the early and long-term participation of local people in the decision making process that determines the type and amount of tourism that should occur.
- Directs economic and other benefits to local people which complement rather than overwhelm or replace traditional practices.
- Provides opportunities for local people and nature tourism employees (and not just tourists who often displace locals) to also utilize natural areas and learn more about the wonders that other visitors come to see.

*Full document available at:
<http://www.emeraldplanet.com/principles.htm>*

*Official website:
www.emeraldplanet.com*



Footprint Adventures Environmental Guidelines (excerpts)

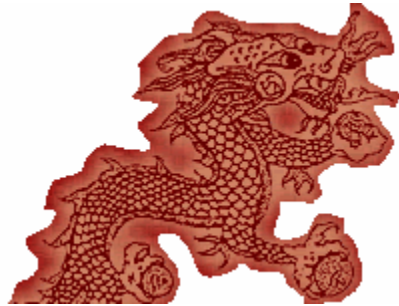
Footprint Adventures of Lincoln, UK, is committed to conservation and offers a wide variety of tours to locations worldwide, including trekking, birding and cultural expeditions.

- Keep local water clean and avoid using pollutants such as detergents in streams or springs.
- When taking photographs, respect privacy - ask permission and use restraint.
- Respect Holy places - preserve what you have come to see, never touch or remove religious objects. Shoes should be removed when visiting temples.
- Giving to children encourages begging. A donation to a project, health center or school is a more constructive way to help.
- You will be accepted and welcomed if you follow local customs. Loose, light weight clothes are preferable to revealing shorts, skimpy tops and tight fitting action wear. Visitors who value local traditions, encourage local pride and maintain local cultures. Please help local people gain a realistic view of life in Western Countries.

By courtesy of Footprint Adventures

Full document available at:
<http://www.footprint-adventures.co.uk/enviromn.html>

Official website:
www.footprint-adventures.co.uk



Himalayan Kingdoms

small group adventure trekking and tours

Preservation of Local Culture

Himalayan Kingdoms Ltd of Gloucestershire is the leading UK-based Himalayan trekking company and provides small group tours to all areas of the Himalayas.

- We are visitors in another nation's culture; we should respect local laws, customs and beliefs, even if we think that a particular religious idea is alien to us we should not show it. At religious festivals we should remain as unobtrusive as possible.
- Do not give sweets or presents to the village children. It only encourages begging and tooth decay. If you want to show your friendship, it is best to give presents of pens to the local schoolteacher or hand out a few picture postcards of your home country. The habit of begging once encouraged, does nothing for the self respect of these native people. It is much better to play games with the children – juggling or origami are suggestions for capturing their interest.
- Public affection is frowned upon. Kissing, holding hands in public places is disrespectful of local custom.
- Ask first before taking any photos. Similarly, respect people's right to privacy. Make friends with people first, then ask if taking a photo is OK. Many of the older generation think a photo is a theft of part of their soul, therefore do not shoot unless permitted. Local women may also take offence – take care.
- Do not wear leather into temples, as the dead skin of an animal is considered impure. Take off shoes, etc. Similarly, smoke is considered an essential impurity - therefore no smoking in temples. DO not touch religious objects in monasteries as your skin is 'impure' and many statues are revered or believed to be 'alive'.
- Accept gracefully that there is usually a small charge of a few rupees for entering monasteries. This cash will help preserve these buildings.
- The greatest virtue you can possess while traveling in the Himalayas is patience. Time has a totally different meaning. In the West we expect things to happen on time and rapidly, it is quite the reverse in the East. By becoming impatient you will only slow things down further!
- Many people will stand around just watching what you are doing, sometimes touching you and your things. Be patient, do not get angry with them.
- Because of the effects of television and videos, locals sometimes get completely the wrong impression of the Western world. Try and show them a realistic view; put across the bad points



of the western society as well as the good. Show them photographs of your town, house, family, way of life, etc.

- It is useful to pick up a little of their language if you can. Locals really appreciate this and you will establish a much more friendly relationship with them.
- Do not expect to be able to just walk into village houses. There are ways of showing that you would like to look into house without being obtrusive or forceful. They will usually invite you in any case. Imagine how you would feel if a tourist in this country knocked on your door and asked to come in for a look around! Tact and respect are important.
- Be as friendly as you can to your guides and porters. They are often your best way of discovering more about the way of life of the people and their customs.
- Dress demurely. Locals often find that short shorts on men, shorts on women, skimpy tops and skin tight Lycra wear is rude and offensive, particularly in the remoter regions. Nudity obviously is frowned upon. Your sherpa staff of course are more used to our more relaxed habits and will often join in at swimming places, but generally be careful, especially in Muslim regions.
- It is also better not to give money to beggars in the main cities. Many of them belong to well organized rackets, and governments are trying to discourage the age old profession of begging. It would be better to give to a recognized charity instead.
- Stepping over the feet or body of a person is not done. Never point your feet at someone. Do not stand in front of someone who is sitting/squatting, as your feet would then be in front of them.
- Do not share food or drink from the same plate, cutlery or drinking vessel with locals; this is thought of as 'impure'.
- Never offer anything by the left hand. It is polite to give something to someone with both hands.
- Avoid touching a Nepalese dressed in all white. It signifies there has been a death in their family.
- Your guide would be more than happy to field a general discussion on the above matters, or to talk to you about your individual concern.
- The Himalaya are here to change you, not for you to change them.

Official website:
www.himalayankingdoms.com



Environmental Policy

Suffolk, UK-based The Imaginative Traveller offers low-budget travel to East, South, Central, and Southeast Asia, the Middle East, Africa and Europe.

Responsible travel is twofold. It's about taking people to the places they want to go in a safe and responsible manner but also about respecting and maintaining the natural and often delicate balance of the destination. Economic gain from tourism is often fundamental to a country – but should never be at the expense of its culture or the environment. As travellers ourselves we are well aware of the impact that tourism can have in remote places and on small isolated communities. Therefore we believe that alongside cultural and environmental guidelines for staff and travellers, giving something back is essential.

Aims

It is our aim to provide journeys that have minimal negative and maximum positive impact on the places we visit.

We do not believe that, as visitors, we should impose our own cultures on others, rather that we should experience foreign cultures and appreciate them for what they are.

Whilst it is our aim to show destinations and cultures in a positive light, we do not believe in papering over the cracks or shielding visitors from the realities of life. This does not mean, however, that we condone or endorse certain situations or regimes that may be in place.

Objectives

INVOLVING LOCAL PEOPLE

We believe that we will achieve our aims far more effectively if we involve local people and organisations wherever possible.

We strive to recruit local people in both office and field positions wherever possible. These members of staff are trained by us and receive the same remuneration as foreigners doing the same job.

Wherever possible supplies and equipment for tours are purchased locally. (Except tents as locally available materials do not reach our specifications)



Wherever possible we avoid working with large organisations preferring to work directly with local companies and individuals.

Small, family run establishments make up a high percentage of the accommodation we use and where it is practical but not intrusive we also stay as guests of local families. Although generally more basic, homestays provide an invaluable insight into the local lifestyle.

OVERSEAS PARTNERS

We endeavour to work with enterprises that treat both the traveller and the local community in a fair and just manner.

We have set up, and continually look to further, our own environmental initiatives, involving local people where possible.

We endeavour to work with companies that share our commitment to environmental responsibility and many partners operate their own local initiatives.

GUIDELINES FOR TRAVELLERS

Our tour leaders provide constant direct contact with clients and as such their training includes awareness of the company environmental policy. Tour leaders are then responsible for advising clients about company policy and encouraging them to support our efforts.

The company actively encourages travellers to act in a responsible manner by including environmental guidelines in pre-departure information. These guidelines aim to help minimise impact on a destination and provide simple tips on behaviour, dress and conduct.

Responsible Travel Officer

The company has an appointed “Responsible Travel Officer” (RTO) and holds regular sessions aimed at keeping staff in all locations aware of our environmental objectives and assessing how well we are achieving them. This includes management staff visiting our overseas offices to ensure field staff are aware of company policy and also involves ensuring that all local guides and drivers are aware of company policy. The company Responsible Travel Officer is Michelle Bunn (michelle@imtrav.net).

Traveller's Guidelines

Our guidelines are meant not as rigid instructions but rather as suggestions to make holidays more enjoyable – for everybody. As cultural and environmental sensitivities vary from country to country more specific guidelines can be found on our **Country Dossiers** (which can be downloaded from www.imaginative-traveller.com).

- **GENERAL** – Use pre-departure information and guidebooks to familiarise yourself with the culture and customs of your destination. Maybe try to learn a few words of the local
- **BEGGING** – Try to avoid giving out money, sweets and pens (pens are not in short supply and encourage children to beg) – it is far better to interact with games or drawings.
- **PHOTOGRAPHS** – Always ask permission to photograph local people and respect their



- **DRESS** – Respect dress codes in public areas and especially at religious sites where it may be customary to cover your head or remove shoes. In some of our destinations it is advisable to wear loose fitting clothes that cover shoulders and knees.
- **RELIGION** – Some religions and customs may seem strange, complicated and at times unfathomable but to local people they are important so be respectful.
- **LITTER** – The obvious one – use rubbish bins or take it with you.
- **WATER** – If it is necessary to wash in streams, avoid detergents and use biodegradable, eco-friendly soaps instead. It maybe someone else's drinking water further down stream.
- **TOILETS** – If there are no toilets available, make sure you are at least 30 metres away from water resources, bury waste and take any toilet tissue with you or burn it.

Shopping

- **HAGGLING** – While it is customary and fun to haggle, remember that the stallholder / shopkeeper has to make a living. Stop when you have a fair price.
- **LOCAL PRODUCE** – Try to buy local produce, clothing and souvenirs etc.
- **SOUVENIRS & ARTEFACTS** – Use common sense when buying souvenirs. Many animals, plants and animal products are protected but non-restricted goods can also cause damage. Leave shells, coral and artefacts where they are.

Resources

- **WATER** – Use sparingly.
- **ENERGY** – Turn down or off heating, a/c and lights if they're not necessary or you leave a room.

Reproduced by permission of The Imaginative Traveller

Official website:
www.imaginative-traveller.com



KE Adventure's Basic Guidelines (excerpts)

KE Adventure Travel of Glenwood Springs, Colorado, offers more than 100 adventure holidays in countries around the world, including trekking, mountain biking, climbing, cultural tours and safaris.

Do

- Be aware of the impact of any of your actions
- Interact with the local people in a friendly, respectful manner
- Dress appropriately
- Take care to avoid contaminating water sources
- Encourage others to behave responsibly also
- Avoid public displays of affection
- Learn a few words of the local language (e.g. hell, thank you, goodbye)
- Leave places as you found them (or better)
- As your Trek Leader for Advice

Don't

- Cause unnecessary noise
- Cause offense to local traditions and customs
- Encourage children to bed. Giving them sweets and money is a negative interaction.

Official website:
www.keadventure.com



"Welcome to Matemwe Bungalows" brochure (excerpts)

Matemwe Bungalows, located on the island of Zanzibar, which is part of Tanzania, offers accommodation designed to exist in harmony with the local environment and the predominantly Muslim local people.

During your stay here we would like to ask for your cooperation in order to preserve the small unique place and to draw your attention to the following:

The north-east region of Unguja is one of the driest areas of the island. Insufficient fresh water is one of the major problems for the inhabitants and also for the hotel. Please use it carefully. A big government water scheme for the north-east part of Unguja is under construction and fresh running water will reach the Matemwe premises somewhere in the African future.

However, the hotel has its own water tank and water infrastructure. Most of the time water will be trucked in with a water-wagon. 22 Women from the nearby village are our safeguard against any shortage and will take care of your basic daily needs. You will enjoy the colorful view when they arrive over the beach with water buckets on their head on the way to your banda.

During the last part of your trip to Matemwe you might have noticed small shops along the road selling sea shells and corals. We do not encourage such enterprises and kindly request you to leave the treasures of the sea where they belong; the ocean in front of you.

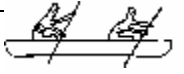
However, shop owners are encouraged to sell locally made handicrafts. May we draw your special attention to the women's shop in the last village (Kigomani) close to the bungalows. These are the same women who bring water to the hotel and who have started a cooperative and now try to run their own business.

The local population of this area is predominantly Muslim. Their hospitality and friendliness should be reciprocated through the utmost consideration from our side. Tourism is a completely new and unknown phenomenon in the lives of these people. Please be aware of this when you venture into villages in the neighbourhood and respect their culture. The dress code in the area is one of extreme modesty – please respect this.



Most of our employees have been fishermen or have been working in agriculture and are born in this part of Zanzibar. They will assist you with a Zanzibari smile and their famous hospitality. Though the years the hotel has established a good and fruitful relationship with the local population. Our biggest challenge will be to preserve this unique atmosphere while different cultures meet in mutual respect.

Official website:
www.matemwe.com



Nacula Tikina Tourism Association (NTTA) Code of Conduct (excerpts)

The Nacula Tikina Tourism Association is an organization of Fijian-owned budget and backpacker operators who have pledged themselves to sustainable travel through the NTTA Code of Conduct

2. Fijian Culture

- To educate guests on Fijian customs important to the Villages and Yasawas including appropriate dress, sevu sevua, ceremonies and mekes;
- To train staff members to provide interpretation of local Yasawa history, and to explain operations of village social structure and cultural protocols.
- To respect privacy of Fijian Villages and to visit Fijian Villages only on Sunday to attend church after permission has been granted.
- To only use beaches and other islands where permission has been obtained.

Official website:
www.fijibudget.com



Ecotourism and Rivers Fiji (excerpts)

by Dr. Kelly S. Bricker

Rivers Fiji of Angels Camp, California, provides whitewater rafting tours in Fiji's Upper Navua Gorge and Wainikoroiluva.

We would like to thank the mataqali of Serua and Namosi provinces for supporting conservation through sustainable tourism initiatives. Additionally, we thank the Native Land and Trust Board, Rivers Fiji Staff, and the Ministry of Tourism for their support and belief in the value of conserving Fiji's unique natural resources.

-Dr. Kelly S. Bricker (author), Nathan G. Bricker (Director of Rivers Fiji)

- Minimize impact on the social-cultural environment
- Include education and interpretation to assist in increasing visitors understanding and environmental and cultural awareness
- Local participation in the decision-making process regarding all of our programs and other activities affecting them
- Directly contributes to the well-being of local people through job creation, education and training, lease payments, and environmental protection of natural resources
- Participate and support local and international ecotourism initiatives.

Rivers Fiji Primary Objectives

- To bring socio-economic benefits directly to the people in areas where we operate through employment, and supporting existing locally owned and operated businesses;

Other activities that directly contribute to the protection of nature

- We hold regular meetings and conduct trips for the Mataqali (landowning groups) to discuss river management, protection of the UNCA guidelines and practices in the canyon
- Rivers Fiji holds regular village meetings to address conservation issues and village concerns;



Rivers Fiji Practices

- Created full-time employment positions: Operations Manager, Office Manager/ receptionist, Assistant Operations Manager, Head Driver. Guiding priority is given to those who actually live in communities where we operate;
- The area we operate, the UNCA and access roads are leased by Rivers Fiji. Monies from lease are distributed to the Mataqali (landowning groups). Part of each fee a person pays to participate in a Rivers Fiji program are also paid directly to the Mataqali and villages on each trip;
- Organizations within villages in need of fundraising, raise money for their purposes with Rivers Fiji work projects, rugby jerseys and kava sales—with all proceeds going directly back to the corresponding organization;
- We utilize local businesses in all support services, including supplies, drivers, mechanics, raft and kayak construction and parts;
- Rivers Fiji also supports their local tourism association to promote Pacific Harbour, The Fijian and International Ecotourism Associations.
- Rivers Fiji continually provides a range of employment opportunities: guides, punt drivers, portage, road/trail building, special event crews for multi-day trips, village cooks to prepare meals, and office management;

Mechanisms for Local Participation

- Mataqali are responsible for: approving lease/operational management plan for the UNCA; development of employee hiring process utilizing traditional selection systems;
- With local communities, Rivers Fiji plans educational river trips for children, as a way of gaining long-term support for UNCA.
- We conduct regular meetings with the Mataqali to discuss project, benefits, UNCA management; the Mataqali are also in charge of decisions relating to the hiring process for guides and natural resource management work in the field;
- Rivers Fiji works with the Fiji Visitor's Bureau to establish workshops regarding conservation and to ensure its protection; participated in establishing environmental awareness campaigns and organization of international events/projects (e.g., IMAX film, Eco-Challenge).

Several strategies to incorporate the wishes and concerns of the local people into the overall operation

- Meetings are held with villages to discuss their ideas and concerns with Rivers Fiji operations. Information gathered from meetings is used to make key cultural/environment-related decisions (i.e., rules for guests, days of operation, decision-making processes, traditional uses of land, respect for sacred burial grounds).
- Rivers Fiji utilizes traditional means of selecting guides from Mataqali. All decisions with cultural and environmental implications are brought to the Guides and Mataqali for input before proceeding with any action.
- One Mataqali member has been selected to serve as “liaison officer,” participating in meetings regarding the UNCA and operations.



Rivers Fiji also encourages their guides in continuing their education through the following:

- Guides complete a 3-month comprehensive training program, and are encouraged to share what aspects they feel are important of their local customs and traditions, and environment with guests. Guides also assist in developing interpretive materials.
- Rivers Fiji encourages and financially supports Guides and Mataqali to attend conferences on ecotourism and land related issues.
- Sea kayak Guides attend interpretive training programs; and Rivers Fiji developed interpretation materials for Namosi Valley and sea kayak programs.

Rivers Fiji's projects provide economic alternatives to people whose previous development options were limited to logging. We believe we have broadened Fiji's overall perspective of the economic value of conservation as it relates to its people and new dimension in the rural highlands to Fiji's tourism for example:

- Most Rivers Fiji equipment is now made locally, including boats.
- We provide extensive guide training programs, focused on hiring locally as a priority;
- Environmental education remains a priority for staff; we offer staff opportunities to participate in courses and conferences in ecotourism.
- We also encourage local students to further develop interpretive materials utilized by our guides/guests
- We also assisted in the organization of local, regional and international ecotourism conferences.

*Full document available at:
<http://www.riversfiji.com/ecotourism.htm>*

*Official website:
www.riversfiji.com*



TRANSITIONS ABROAD

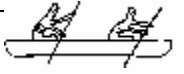
Responsible Travel, Ecotourism Guidelines How to Choose the Organizations and Businesses You Support – September/October 1998 (excerpts)

by Diane Brause

Transitions Abroad Magazine, located in Bennington, Vermont, was founded on the principle of travel that transcends the superficialities of mass tourism and brings about real transforming experiences in the lives of travelers.

An ecotourist supports a business, organization, or service that:

- **Is Locally Owned and Operated.** Local ownership and management means that the money you spend will likely stay within the community and go to the people who are actually doing the work.
- **Supports the Community and is Service Oriented.** Does the business know and care about the local community and is it willing to go the extra mile? For example, our city bus service person recently told me that although the bus from the airport is scheduled to arrive three minutes after the bus that heads out to our rural area leaves, that if we call ahead, the driver will delay his departure until the airport bus has arrived.
- **Supports Local People and the Local Culture.** Does this group use some of its resources to make life better for others in the area? In my community a number of the health food and small grocery stores invite customers to add a \$1 or \$5 donation to their food purchase to support a program that helps feed many of our poor and homeless.
- **Creates Locally Crafted or Value-Added Items.** Handmade items or products made from the natural resources of an area generally provide "right-livelihood" work and often utilize fewer natural resources than would be the case in a mass production setting.
- **Provides Direct Guest-Host Relationships.** We often travel to learn about people from another area, but do not see any way to actually get to know our hosts and their lives. In the western U.S. a number of working ranches invite guests to take part in the herding of livestock as part of their stay and as a way to learn what ranch life is really about.



- **Offers Hands-on Involvement to Volunteers.** An organization that encourages volunteers to become involved in local projects creates a much deeper connection with the people and culture of an area. Example: A bi-annual beach clean-up day on the Oregon Coast helps visitors and locals get to know one another while helping preserve the environment.

Full document available at:
<http://www.transitionsabroad.com/listings/travel/articles/travelsep1.shtml>

Official website:
www.transitionsabroad.com



Untamed Path

"Ecotourism Guidelines For Responsible Travelers" (excerpts)

Kernville, California-based Untamed Path leads small-group and active travel tours in remote areas of South America.

- **Educate yourself about your destination.** Be on the lookout for news and current events about the area. Learn about local history, customs and culture as well as vital ecosystems. Learn at least the basics of the local language. A simple hello, please or thank you goes a long way. Approach travel with the desire to learn rather than just observe.
- **Wear clothing that is accepted by the local culture.** Be aware of people's sensitivity to being photographed; always ask first. Observe local customs. Be perceptive of your own cultural values and how they affect your judgment of others. Remember that you are the visitor. There are many different concepts of time, personal space, communication etc. which are not wrong or inferior, just different. Act as an example for other travelers who are less informed than you.
- **What may not seem a display of wealth to you may be considered extravagant by another culture.** For example, a camera hanging around your neck or something as simple as a wristwatch or wedding band. Tuck these items away when visiting rural communities. Leave jewelry and other unnecessary valuables at home. They only create barriers and inhibit genuine interactions. Don't hand out sweets and loose change, this only serves to corrupt and create a begging mentality where none existed before.
- **Approach your adventure with an open mind and you won't be disappointed.** Sometimes plans change and an opportunity for more in-depth learning or a unique cultural experience presents itself. Adapt yourself to the situation rather than trying to adapt the situation to you.
- Often times the resources in an area visited by tourists are under a great deal of pressure already. **Be aware of the resources that are being used because of your visit.** This includes your personal consumption of items like water and wood for building fires or specialty foods that had to be transported from afar. Don't allow your guide to hunt endangered or threatened species or harvest rare plants for your consumption. A large luxury hotel in the middle of nowhere takes far more resources to build and maintain than does a small family run inn.



- **Thoroughly research your tour operator or guide** by asking them pointed questions about specifically what they do that is "eco" and how they involve the local communities and economies. The "greening of tourism" has led companies to promote themselves as "eco" simply to sell trips. The larger the company with more luxurious accommodations, the less likely it is to be true ecotourism. Be persistent in your inquiries of an international or local tour operator.
- **How will your visit directly benefit the local economy or entire community?** This is an integral part of true ecotourism. Use local transportation, guides, inns, restaurants and markets. This helps create a buffer zone for the environment surrounding protected natural areas by giving locals an economic alternative to potentially destructive practices. Community based ecotourism spreads the wealth and workload.
- **Take the opportunity to be a cultural ambassador.** Much of the world's image of western tourists is based on the unrealities of television and magazines. Look for situations for cultural exchange whereby learning about each other's lives is mutual. Getting to know the person sitting next to you on a local bus or the person cooking your food takes some effort but is often a rewarding experience.

Full document available at:

<http://www.untamedpath.com/Ecotourism/guidelines.html>

Official website:

www.untamedpath.com



Principles and Practices (excerpts)

Wildland Adventures of Seattle, Washington, provides ecotours in North America, Central America, South America, Africa, Turkey, the Middle East, New Zealand and Antarctica.

- **Promote and encourage the preservation of natural values among local people.** The more local people observe outside interest in their surrounding natural environments and benefit from the resulting tourism, the more they will commit to preserve the natural values upon which the tourism is based.
- **Encourage and create opportunities for authentic, meaningful and beneficial cross-cultural interactions between hosts and guests.** This is most successful in small groups of well-prepared, inquisitive and conscientious travelers who respect the customs, dignity and privacy of their hosts.
- **Avoid or minimize environmental impacts on fragile ecosystems.** Guides are the single most important factor in the success of every Wildland Adventure. Almost without exception, we work with resident guides rather than American trip leaders. They are the most experienced and knowledgeable professional guides in their country, hand-picked for their affable character and commitment to your personal enjoyment. All leaders speak fluent English and often converse in local dialects distinct from their own language. This direct involvement of indigenous people in organizing and leading your trip assures your Wildland Adventure will be an authentic experience.
- **Maximize the financial gain for local communities and host country residents.** We recognize that local political and economic structures often restrict real social and economic improvement and opportunities for self-determination of local peoples. Small scale, community-based tourism is one way to circumvent conventional centers of economic and political control which frequently by-pass indigenous peoples. We give preference to employment of qualified services provided by local communities whenever possible rather than depending exclusively on expatriates or upper-class residents to provide accommodations, guides and staff.
- **Provide a wide range of opportunities through which local people can learn from and participate in tourism in meaningful ways.** We encourage native peoples, especially of minority ethnic groups with little political power or meaningful economic opportunity, to participate in the operation of our trips as guides, cooks, office staff and managers. We favor local ground operators who are willing to help educate, train and hire indigenous staff.



- ***Advocate preservation of natural areas and protection of the rights of native people who may reside within them or otherwise depend on their resources for their livelihood.*** Travelers are given opportunities to learn about local conservation issues and informed about organizations working to protect the natural environments and native peoples of the places visited.
- ***Cultivate responsible travelers, those who go on an exotic vacation to appreciate the differences rather than the similarities.*** Who welcome the new and unexpected. Who perceive with compassion the deeper, sometimes harsh reality when preconceived illusions of "authentic" cultures and idyllic environments do not meet their expectations. Travelers who immerse themselves in customs, traditions and languages to gain a better understanding of themselves and the world.
- ***Further the understanding of ancient cultures, technologies and spiritual beliefs in the context of human evolution and adaptation.*** To learn how ancient cultures adapted to their environment and evolved into their contemporary form helps develop an understanding of other peoples in the world and how we might improve our personal life and the society in which we live.

Full document available at:
<http://www.wildland.com/ecotourism/ecoprinciples.asp>

Official website:
www.wildland.com

Guidelines for the Treatment of Porters



Among indigenous peoples, those working as porters for mountain treks have particularly arduous and dangerous jobs. In recent years, there have been considerable efforts both to organize porter rights associations and to articulate tourism industry codes of conduct. The following are examples of some of the codes, written by outfitters, porters' organizations, and NGOs.



Introduction

By Amanda Daflos
International Mountain Explorers Connection

Picture yourself carrying a 50 lb load over an 18,000-foot pass wearing only rubber sandals, cotton trousers and a thin jacket. Imagine there being no provision for your safety in the event that you fall, or succumb to altitude or cold. This scenario is common for the thousands of men and women who carry goods for foreign trekkers and climbers in the developing mountain regions around the world like Nepal, Tanzania (Mt. Kilimanjaro), and Peru (the Inca Trail).

The majority of porters are not the famous Sherpas who carry loads at altitude for foreign climbing expeditions, but they are impoverished sustenance farmers who travel from lower elevations to trekking and expedition routes in search of work. Porters who are fortunate enough to find work struggle to earn \$3-\$5 a day to help clothe and feed their families. Their incredible strength in the face of such difficult work has led to the myth that porters are immune to cold and altitude related ailments. Contrary to this myth, many porters suffer from altitude sickness, hypothermia, snow blindness and frostbite.

Many porters are uneducated about the risk of high altitude trekking, undernourished, overworked, and financially motivated, thus facing many problems:

- Porters sometimes push themselves, or are pushed, to carry loads even after exhibiting certain signs of serious altitude illness. Once they are unable to continue carrying, they are often paid off and sent down to find safety alone. This scenario often has fatal consequences for porters who are unable to find, afford, or communicate their need for emergency treatment.
- Porters who carry food and supplies are often sent away once their load has been used up. The journey back to the trailhead may involve re-crossing dangerous passes alone and without adequate experience and safety equipment.
- Due to the increase in costs and local inflation at altitude, porters cannot always afford to sleep or cook meals indoors. They are forced to bivouac in caves and under trees in the most dangerous areas on popular trekking routes. The resulting lack of warmth, nutrition, and rest severely increases the chances of contracting altitude illness and cold-related injuries.

No one knows exactly how many porters are injured and die every year but preventable tragedies are frequently reported. At this time, there are a number of organizations working worldwide to prevent these tragedies and improve conditions for working porters. Many of them offer health and language classes so that porters may improve their skills for the trail. Additionally, a number of these organizations support local clothing lending programs, providing proper equipment for porters to borrow for their treks and climbs.

For further information or to get involved, contact the organizations directly. Opportunities to carry supplies to in-country offices and volunteer in other ways always exist.



Everyone in the trekking industry – trek leaders, sirdars, local agents, and trekkers – must shoulder the responsibilities and costs of taking local crews into the highest mountains on earth. These adventures are team efforts, and we all need to consider the strength and value of all the men and women who make our experiences in the mountains possible. It is imperative that foreign trekkers take steps to ensure that their porters are being looked after, respected, and treated properly while on the trail.



Footprint Adventures

Porters and Tourism Concern

Footprint Adventures of Lincoln, UK, is committed to conservation and offers a wide variety of tours to locations worldwide, including trekking, birding and cultural expeditions.

Footprint Adventures support Tourism Concern, in their campaign to improve working conditions for porters employed by the tourist industries around the world.

- Guides and head porters are responsible for their porters and they will have available specific emergency funds to pay for porters to be evacuated and treated in case of sickness or accident.
- Porters will be paid a stable and fair basic wage. This figure is based on the local economic situation and average wages in the country, as well as with consultation with porters groups, taking the particularities of each trek into consideration.
- Provisions are made for porters' food and accommodation so that they do not have to provide for this out of their wages.
- Equipment appropriate to each stage of each particular trek will be provided to porters, including, for example; sleeping tents, protective clothing, carrying equipment and kerosene for their own use.
- A maximum load has been set and porters will not be asked to carry more than this under normal circumstances.

By courtesy of Footprint Adventures

Official website:
www.footprint-adventures.co.uk



International Mountain



Explorers Connection (formerly Himalayan Explorers Connection)

Help Carry the Load: How You Can Help

The International Mountain Explorers Connection of Boulder, Colorado, is a non-profit organization that works to improve understanding of and respect for the cultures and peoples of mountain regions worldwide.

1. **Provide proper clothing and equipment.** Porters need adequate footwear, socks, waterproof jackets and pants, gloves, hats, sunglasses, etc. that are appropriate for their destination. Clothing and gear for loan is available at the International Mountain Explorers Connection offices in Nepal and Africa, Porters' Progress offices in Nepal, and Porters of the Inca Trail offices in Peru.
2. **Provide proper shelter and sleeping arrangements.** Where no shelter is available porters need proper sleeping arrangements that include tents and sleeping bags (or a sleeping pad and blanket).
3. **Provide proper food, cooking equipment and water.** Porters should be provided with proper food and water. If they are required to purchase their own food, wages should be adjusted accordingly.
4. **Properly care for sick or injured porters.** Porters deserve the same standard of treatment, care and rescue as their clients. Sick or injured porters need to be sent down with someone who speaks their language and understands the problem. If available, porters should also be provided insurance.
5. **Check that porters are paid a fair wage for their work and location and given their intended tips.** Wages vary in each country with trek location, length of trek and weight of load. Approximate wages (after food, shelter and gear expenses are met) are listed below. Trekkers are encouraged to inquire at local agencies to learn about current recommended tips and wages.



6. **Check that porters are carrying loads that don't exceed their physical ability or legal limits.** In Africa and Peru loads should not exceed 25 kilos (including personal gear), the legal limit.
7. **Spend time with your porter.** There is much to be learned from these inspiring men and women, and spending time in direct contact with them will only encourage good performance on their part, and enhance your own experience on the trail.
8. **Report all instances of neglect or abuse.** The International Porter Protection Group maintains "Porter Logbooks" found in the IMEC/Porters' Progress office.
9. **Pick up a load yourself!** It won't take long to understand how tremendous these people really are.

*Official website:
www.hec.org*



Porters' Rights and Working Conditions Policy

(Adapted by The Imaginative Traveller from guidelines drawn up by the Tourism Concern campaign for fair working conditions for porters)

Suffolk, UK-based The Imaginative Traveller offers low-budget travel to East, South, Central, and Southeast Asia, the Middle East, Africa and Europe.

- Any ground agent used by the Imaginative Traveller must agree to open and honest communication regarding the working conditions of their porters. This includes periodical checks by Imaginative Traveller staff on certain trek routes. The Imaginative Traveller also states that employment of porters must not be sub-contracted out to a third party, but undertaken directly by the ground agent used by the Imaginative Traveller.
- If possible ground agents should consider making head porters/sirdars permanent employees (on a season to season basis) with written contracts. Head porters/sirdars should be authorized to use specific funds to pay for porters to be treated in the event of sickness or accident without their own remuneration being affected. Review of employment is subject to the head porter/sirdars personal performance and treatment of porters under their charge.
- Ground agents must provide medical cover for any porter who becomes sick during the trek. A sick or injured porter must never be 'paid off' or sent down alone.
- Every porter on every trek must be provided with a life insurance policy for the duration of the trek.
- Wages must be in line with, or higher than, the local average to counter the seasonal nature of the work and encourage reliable porters to return for more work.
- High altitude porters must be given basic training - especially in the area of altitude sickness.
- Porters must be supplied with shoes, socks, gloves and a down jacket/suit and have access to a blanket and sleeping mat for high altitude portering (above the snowline) or anywhere where temperatures are expected to be very low. Porters must also be provided with kerosene for their own use.



- Porters must not be expected to carry more than 30kg each. In certain circumstances (i.e. if a porter becomes ill or decides not to continue with the trek) his load will be spread out between the remaining porters or assigned to another porter hired en route. Any porter carrying more than the 30kg load must be given the choice to do so and then paid extra for the heavier load. If younger porters are used this maximum load should be adjusted accordingly. On high altitude treks the weight of the porters own load must be taken into account.
- Clients are asked not to bring more than 10kg on any trek where the services of porters are necessary (please note it is possible to store luggage in our hotels in Kathmandu and other lowland towns).
- Portering is an important part of the Nepali economy and porters are proud of their job. Get to know your porter – be appreciative of his amazing strength and stamina and take the time to look out for his well being.

Reproduced by permission of The Imaginative Traveller

Full document available at:
www.imtrav.com/download/Porter%20Policy.pdf

Official website:
www.imaginative-traveller.com



www.ippg.net

International Porter Protection Group Guidelines

The International Porter Protection Group, located in Cumbria, UK, works to improve the working conditions of mountain porters worldwide, improving access to suitable clothing, shelter, food, medical care and other basic needs.

1. Adequate clothing should be provided to porters for their protection in bad weather and at altitude. This means windproof jacket and trousers, fleece jacket, long johns, suitable footwear (leather boots in snow), socks, hat, gloves and sunglasses.
2. Above the tree line, porters should have access to shelter, either a room in a lodge or tent (mess tents are not good enough), a sleeping pad and a blanket (or sleeping bag). They should also be provided with food and warm drinks, or cooking equipment and fuel.
3. Porters should be provided with the same standard of medical care, as you would expect for yourself, including insurance.
4. Porters should not be paid off because of illness or injury without the leader or the trekkers assessing their condition carefully. Sirdars must let their trek leader or the trekkers know if they are paying off a sick porter. Failure to do this has resulted in many deaths. Sick porters should be sent down with someone who speaks their language and understands their illness along with a letter describing their complaint. Sufficient funds should be provided to cover the cost of their rescue and treatment. They should never be sent down alone.
5. No porter should be asked to carry a load that is too heavy for their physical abilities. Weight limits may need to be adjusted for altitude, trail and weather conditions. Good judgment and careful observation is needed to make this decision. And if you are going to a remote area, select strong and experienced porters!

*This document available at:
<http://www.ippg.net/guidelines/>*

*Official website:
www.ippg.net*



Tourism Concern Suggested Guidelines for UK Tour Operators on Porters' Rights and Working Conditions

Tourism Concern of London is a membership organization that works toward ethical and fair-trade tourism through both reactive and pro-active awareness-raising campaigns.

These guidelines were devised jointly by tour operators and porters protection groups and Tourism Concern. We hope tour operators will use these suggested guidelines as a basis for adopting policies on porters' rights and working conditions into their companies' wider responsible/sustainable tourism policies. Not all of the points will be relevant and/or applicable to all operators, and the local social and economic context of individual destinations will also have to be considered. We hope that operators will decide individually what policies to adopt, and how best to implement them.

- **Relationship between UK tour operator and destination country.** Ground agent UK tour operators should make specific, written requirements regarding porters' working conditions within the contracts/agreements they make with their local ground agents, so that UK operators are fully aware of and accept appropriate responsibility for the porters' issues outlined below. Thorough and transparent systems of communication between UK operators and ground agents should be established and monitored (see point 10 for suggested guidelines on implementation). Multiple subcontracting, which can dilute knowledge and responsibility, should be avoided.
- **Relationship with head porters / sirdars / guides.** Where head porters / sirdars / guides take responsibility for porters, thorough and transparent systems of communication should be established and monitored, in order to avoid abuses of power (see point 10 for suggested guidelines on implementation).
Consider making head porters / sirdars / guides permanent employees with written contracts to ensure that company policy on the porters' issues outlined below is followed. Head porters / sirdars / guides should be authorized to use specific funds to pay for porters to be evacuated and treated in case of sickness or accident without their own remuneration being affected, together with clear guidelines on their application.
- **Communication with porters' groups.** Wherever possible, for example if porters' organizations exist, direct channels of communication should be established with porters, and porters should be involved in decision-making processes. Porters organizations which can, for example, ensure that work is rotated amongst members, should be supported.
- **Terms of employment and special provisions.** Porters should be hired through formal contracts, setting out the terms of employment as well as the rights and responsibilities of



porters on a short-term (trek-by-trek / seasonal) or longer-term basis. This can take the form of a written contract, using appropriate terminology, or a verbal contract presented by the employer to all porters jointly, so that the porters collectively witness and approve the content of their contract. Contracts should include insurance policies covering sickness, accident/disability and/or out-of-season unemployment benefits. A minimum age for porters (suggestion of 16 years) should be set (omit if point on loads for younger workers included in section 8 is addressed).

- **Wages.** Porters should be paid a stable and fair basic wage. This figure should be based on research into the local economic situation and average wages in the country, as well as consultation with porters groups and local NGOs, taking the particularities of each trek into consideration. Provision should be made for porters' food and accommodation so that they do not have to provide for this out of their wages.
- **Training.** Porter training should cover basic safety issues, in the interest of both porters' and tourists' health (for example, on the symptoms of altitude sickness). Opportunities for training should be provided to those porters who wish to further their career and personal development.
- **Equipment.** Equipment appropriate to each stage of each particular trek should be provided to porters, including, for example; sleeping tents, protective clothing, carrying equipment and kerosene for their own use.
- **Loads.** A maximum load should be set and porters should not be asked to carry more than this under normal circumstances. If porters are permitted to carry above this weight on request, this should still not exceed a specified load and porters must be remunerated accordingly. The amount of trekkers' luggage and equipment that porters are expected to carry should take the weight of porters' own personal loads into account. Where younger workers are employed as porters, the maximum weight of their loads should be adjusted accordingly.
- **Client awareness and behavior.** Clients should be provided with detailed pre-trek information on porters, to enable them to understand the issues confronting porters, be aware of the conditions that porters should be working under and to adopt responsible behavior in their own practice. Porters and clients should be introduced by name at the start of a trek, and each porter should be personally assigned to specific client(s) on a trek.
- **Monitoring.** All clients should be given a post-trek feedback form to complete, to include specific questions on porters' working conditions. (Unannounced) representatives from Head Office should make regular visits to the ground agent to ensure that all contractual agreements are being met. They should also take part on treks to monitor policies on porters on the ground. Porters' representatives should be consulted, for example by holding post-trek debriefing sessions.

This document available at:

http://www.tourismconcern.org.uk/campaigns/porters_guidelines.htm

Official website:

www.tourismconcern.org.uk



Ecotourism Societies and Other Non-Governmental Organizations



The International Ecotourism Society (TIES), as well as many of the dozens of national ecotourism societies have developed codes of conduct or mission statements that include policies towards indigenous and local communities. In addition, many conservation and other NGOs also have policy statements regarding indigenous peoples. The following is a representative sampling of these guidelines.



AMTAVE

Mexican Association of Adventure Tourism and Ecotourism

Code Of Conduct (excerpts)

The Asociación Mexicana de Turismo de Aventura y Ecoturismo, based in Mexico City, Mexico, is an ecotourism membership organization that represents companies and projects in the field of alternative tourism.

III. Content

Chapter One – Basic Principle

The actions of the Associates will be permanently framed in the principles that govern Sustainable Tourism Development.²¹ ...

Chapter Three – On the Communities

1. Local communities will be included in the economic, social and cultural benefits that are generated, especially in the creation of direct and indirect employment, and the consumption of products that they generate that are necessary for the provision of tourism services.
2. Assistance in capacity building and development of community members will be provided, with the goal that they will be self-sufficient in the provision of tourism services specialized in Adventure and Ecotourism, and in the preservation of their natural resources.
3. The communities' cultural identity will be fully respected and the production of handicrafts and other ways of cultural expression will be supported. This principle should also be instilled in the participants of these activities....

Official website:
www.amtave.org

²¹ Sustainable Tourism Development is defined as those actions related to the operation of tourism activities that meet present needs without risking the possibility of future generations to meet their own, stressing the well-being of human beings, respecting the environment, and optimizing the economic and social benefits of communities.



The Ecotourism Association of Australia's Guidelines for Ecotourists (excerpts)

Ecotourism Australia of Brisbane is the leading ecotourism organization in Australia and works to promote the principles of environmental sustainability and respect for local communities in Australian tourism.

Before you go on your holiday read about the places you are about to visit and choose your ecotour operator **AFTER** asking the following questions:

- Does the operator comply with the EAA Ecotourism Code of Practice?
- Is there economic benefit going back to, or staying in, the local community?
- Does the operator use local tour guides, services and supplies where possible?

While you are on tour minimize the negative social, environmental and economical impacts of your visit:

- Remember ... you are a guest.
- Be culturally sensitive and respect local customs.
- Familiarize yourself with local regulations.
- When travelling, spend money on local enterprises.
- Don't encourage illegal trade by buying products made from endangered species.

When you return:

- Foster and generate a natural and cultural understanding of the places you have visited.
- Consider the environmental and cultural effects of your visit.

*Full document available at:
<http://www.bigvolcano.com.au/natural/nattract.htm>*



The Ecotourism Association of Australia Code of Practice for Ecotourism Operators (excerpts)

- Respect the sensitivities of other cultures
- Keep abreast of current political and environmental issues, particularly of the local area
- Network with other stakeholders (particularly those in the local area) to keep each other informed of developments and encourage the use of this Code of Practice
- Employ tour guides well versed and respectful of local cultures and environments
- Give clients appropriate verbal and written education (interpretation) and guidance with respect to the natural and cultural history of the areas visited
- Use locally produced goods that benefit the local community, but do not buy goods made from threatened or endangered species

Full document available at:
<http://www.bigvolcano.com.au/ercentre/eaacode.htm>

Official website:
www.ecotourism.org.au



HAWAII ECOTOURISM ASSOCIATION



**Preserving Hawaii's unique environment
and culture through responsible travel**

Goals of the Hawaii Ecotourism Association (excerpt)

The Hawaii Ecotourism Association works to provide education about ecotourism issues, serve as a communication network for those with an interest in ecotourism, and generally promote an environmentally and culturally sensitive tourism industry.

- Promote communication and education about ecotourism issues.
- Provide an information and resource network for visitors residents, tour operators, resource managers, planners, educators, government agencies and other professionals.
- Promote a visitor industry that is environmentally and culturally sensitive.
- Promote community-based, sustainable economic development that benefits local residents.
- Provide continuing education and professional development opportunities.

*Full document available at:
<http://planet-hawaii.com/hea/goals.htm>*

*Official website:
planet-hawaii.com/hea/*



The International Ecotourism Society's (TIES) Summary of Guidelines for Nature Tour Operators (excerpts)

The International Ecotourism Society, located in Washington, D.C., is an organization whose members include tourism professionals, industry partners, NGOs and individual ecotourists. TIES provides benefits to its members and serves as a worldwide network for communication about ecotourism issues.

Predeparture Programs:

- Prepare travelers to minimize their negative impacts while visiting sensitive environments and cultures before departure

Guiding Programs:

- Prepare travelers for each encounter with local cultures and with native animals and plants
- Minimize traveler impacts on local cultures by offering literature, briefings, leading by example, and taking corrective actions

Management Programs:

- Ensure managers, staff and contract employees know and participate in all aspects of company policy to prevent impacts on the environment and local cultures
- Provide competitive, local employment in all aspects of business operations.

Local Accommodation Checklist:

- Offer site-sensitive accommodations that are not wasteful of local resources or destructive to the environment that provide ample opportunity for learning about the environment and sensitive interchange with local communities.

Full document available at:
<http://www.ecotourism.org/textfiles/ecoguid.txt>



TIES Mission

(Adopted by TIES Board, June 2003, Washington DC)

TIES promotes responsible travel to natural areas that conserves the environment and improves the well-being of local people by:

- Creating an international network of individuals, institutions and the tourism industry;
- Educating tourists and tourism professionals; and
- Influencing the tourism industry, public institutions, and donor to integrate the principles of ecotourism in their operations and policies.
-

TIES Principles of Ecotourism

Ecotourism must:

- Minimize impact
- Build environmental and cultural awareness and respect
- Provide positive experiences for both visitors and hosts
- Provide direct financial benefits for conservation
- Provide financial benefits and empowerment for local people
- Raise sensitivity to host countries' political, environmental, and social climate
- Support international human rights and labor agreements

Official website:
www.ecotourism.org



Alaska Wilderness Recreation & Tourism Association's Ecotourism Guidelines (excerpts)

The Alaska Wilderness Recreation & Tourism Association of Anchorage is a member-led organization that advocates for the preservation of Alaska's unique resources.

- Businesses seek environmentally sustainable economic growth while minimizing visitor impacts on wildlands, wildlife, Native cultures, and local communities by offering literature, briefings, leading by example, taking corrective action or other appropriate means.
- Businesses provide direct benefits to the local economy and local inhabitants thereby providing an incentive for local support and preservation of wild areas and wildlife habitat.
- Businesses ensure that managers, staff and contract employees know and participate in all aspects of company policy to prevent impacts on the environment, Native cultures, and local communities
- There is an educational emphasis and purposeful desire for travelers to learn about the natural and cultural history of the places they visit.
- There is a formula for the business and guests to contribute to local non-profit efforts for environmental protection.
- The travel is in the spirit of appreciation, participation, and sensitivity. At some point, a tour group becomes too large to be considered "ecotourism".

Full document available at:
<http://awrta.org/guidelines.html>

Official website:
www.awrta.org



Golden Rules of Ecotourism (excerpts)

Conservation International of Washington, D.C., is one of the leading non-profit organizations worldwide that works on environmental and biodiversity conservation issues.

- Learn about your destination before you get there. Read guidebooks, travel articles, histories, and/or novels by local authors and pay particular attention to customs such as greetings, appropriate dress, eating behaviors, etc. Being sensitive to these customs will increase local acceptance of you as a tourist and enrich your trip.
- Follow established guidelines. Ask your ecotour operator, guide and/or the local authorities what their guidelines are for limiting tourism's impact on the environment and local culture.
- Seek out and support locally-owned businesses. Support local businesses during your ecotravels to ensure maximum community and conservation benefit from your tourist dollars.

Full document available at:

http://www.conservation.org/xp/CIWEB/programs/ecotourism/ecotour_golden.xml

Official website:

www.conservation.org



Earth Preservation Fund Code of Ethics (excerpts)

The Earth Preservation Fund, located in Ann Arbor, Michigan, is a member-supported program that supports a variety of community-based environmental, educational, and cultural preservation programs.

Adapt and fit-in with the local culture

- Learn proper local etiquette and observe all locally established rules and regulations for conduct.
- Learn the names of your project leaders and hosts and a little of their native language
- Determine from your guide the most culturally appropriate way to reciprocate for local hospitality.

Support Sustainable Businesses

- Do not patronize accommodations, organizations, vendors, operators, villages, or individuals who violate environmental regulations or cultural principles.
- Support businesses that work with local communities to preserve culture and their environment.
- Purchase souvenirs from the original makers and do not drive an excessively hard bargain.

Embrace Diversity

- Realize that no culture is better than another, just different.
- Listen and learn; do not preach or criticize cultural practices.
- Celebrate the uniqueness of each culture.

Full document available at:
http://www.earthpreservation.org/code_ethics.html

Official website
www.earthpreservation.org



Ecumenical Coalition on Tourism Code of Ethics for Tourism

Hong Kong's Ecumenical Coalition on Tourism / Ecumenical Coalition on Third World Tourism was founded in 1982 from a desire to include the perspectives of people in the South in the direction of tourism development.

- Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.
- Be sensitively aware of the feelings of other people, preventing what might be offensive behavior on your part. This applies very much to photography.
- Cultivate the habit of listening and observing, rather than merely hearing and seeing.
- Realize that often the people in the country you visit have time concepts and thought patterns different from your own; this does not make them inferior, only different.
- Instead of looking for that "beach paradise," discover the enrichment of seeing a different way of life through other eyes.
- Acquaint yourself with local customs – people will be happy to help you.
- Instead of the Western practice of knowing all the answers, cultivate the habit of listening.
- Remember that you are only one of the thousands of tourists visiting this country and so do not expect special privileges.
- If you really want to experience to be "a home away from home," it is foolish to waste money on travelling.
- When you are shopping, remember that the "bargain" you obtain was only possible because of the low wages paid to the maker.
- Do not make promises to people in your host country, unless you are certain you can carry them through.

Spend time reflecting on your daily experiences in an attempt to deepen your understanding. It has been said that what enriches you may rob and violate others.

Full document available at:
<http://is6.pacific.net.hk/~contours/campaign/codeofethicsfortourists.htm>



Ecumenical Coalition on Tourism

10 Principles and Challenges for a Sustainable Tourism Development in the 21st Century (excerpts)

- Poverty/Development: Tourism must help overcome poverty – social and environmental justice and the participation of local people in destinations must be the foundation for this.
- Land: Soil/Food security: Our holidays – their home.
- Human dignity – gender equity: Women and children need protection and empowerment to make sure they have equal rights.
- Participation of the civil society: All social players, especially disadvantaged peoples and minorities, must have the right to decide on tourism development and benefit from it.
- Consumption and lifestyle: Consumer behavior in travel and leisure must be just towards people and the environment!
- International economic and trade policy: Fair Trade – also in tourism!
- Coherent politics: Political commitment is crucial for protecting human rights and for the creation of integrated policies to balance environmental, economic and social concerns at all levels. Only then will future generations everywhere in the world be able to live in dignity and enjoy their holidays and leisure time.

Full document available at:
<http://is6.pacific.net.hk/~contours/campaign/campaign03redcard.htm>

Official website:
<http://daga.dhs.org/contours/home.htm>



Fair Trade in Tourism South Africa Principles

Fair Trade in Tourism, based in Pretoria, South Africa, is an independent initiative of the World Conservation Union (IUCN) dedicated to principles of sustainable and ethical tourism development in South Africa.

FAIR SHARE:

All participants involved in a tourism activity should get their fair share of the income, in direct proportion to their contribution to the activity.

DEMOCRACY:

All participants involved in a tourism activity should have the right and opportunity to participate in decisions that concern them.

RESPECT:

Both host and visitor should have respect for human rights, culture and environment. This includes:

- Safe working conditions and practices
- Protection of young workers
- Promoting gender equality
- Understanding and tolerance of socio-cultural norms
- Conservation of the environment
- HIV / AIDS awareness

RELIABILITY:

The services delivered to tourists should be reliable and consistent. Basic safety and security should also be ensured by host and visitor.

TRANSPARENCY:

Tourism businesses should establish mechanisms of accountability. This includes:

- Ownership of tourism businesses must be clearly defined
- Employees and other participants should be able to access information that concerns them
- Sharing of profits, benefits and losses must be transparent



SUSTAINABILITY:

The tourism businesses should strive to be sustainable. This includes:

- Increased knowledge through capacity building
- Improved use of available resources through networking and partnerships
- Economic viability through responsible use of resources
- Reduction of leakage through local purchasing and employment
- Support to historically disadvantaged entrepreneurs

This document available at:
<http://www.fairtourismsa.org.za/aboutus/index.html>

Official website:
www.fairtourismsa.org.za



International Institute for Peace through Tourism "Credo for the Peaceful Traveler"

The International Institute for Peace through Tourism (IIPT), based in Montreal, Canada, is dedicated to the principle of using the world's largest economic industry as a tool for fostering greater understanding between the peoples of the world and alleviating poverty.

Grateful for the opportunity to travel and to experience the world and because peace begins with the individual, I affirm my personal responsibility and commitment to:

- Journey with an open mind and gentle heart.
- Accept with grace and gratitude the diversity I encounter.
- Revere and protect the natural environment which sustains all life.
- Appreciate all cultures I discover.
- Respect and thank my hosts for their welcome.
- Offer my hand in friendship to everyone I meet.
- Support travel services that share these views, act upon them and by my spirit, words and actions.
- Encourage others to travel the world in peace.

This document available at:
http://www.tourstalkradio.com/TTR_credo_for_the_peaceful_traveler.html

Official website:
www.iipt.org



Travel Tips for Visiting Native America Advice for Visitors into Indian Country (excerpts)

Native Tourism, based in Denver, Colorado is a national program of the Western American Indian Chamber and works to support the growth and economic vitality of sustainable Native American tourism in the United States.

- If there is a visitor center, go there first and register.
- Never photograph a person or group without asking first. You may be asked to pay a photo permit fee.
- Never photograph dances or ceremonies. These events are traditional (and sometimes religious) - not entertainment. Applause is never appropriate.
- Never take alcohol onto Indian lands.
- Do not hike, bike or four-wheel across open Indian lands without permission.
- The native people you meet on your visit are generally as interested in you as you are in them – exchange information and experiences.
- Respect and do not disturb protected areas - they have been protected for a reason.
- Accommodate different ways of thinking and different ways of doing things that you may observe during your visit.
- Try to learn beforehand some of the tribal history and culture. If possible, try to learn and speak a little of their language. Your hosts will be favorably impressed.
- As you buy local products, remember that it is inappropriate to attempt to bargain down prices. Most handmade products are very labor intensive.
- Do not expect to participate in native ceremonies unless you are invited.
- Leave communities alone that are not specifically advertising for visitors. When in doubt, check with tribal or community officials.
- Always observe appropriate behavior. Refrain from any conduct felt to be offensive or injurious to the local population, or likely to damage the local environment.
- Dress sensibly. Over-exposure of bare skin can be offensive to some.
- Dispose properly of your garbage.
-

Full document available at:
<http://www.nativetourism.org/tips.asp>

Official websites:
www.nativetourism.org
www.indiancountry.org



Ecotourism Goals and Objectives (excerpts)

The Nature Conservancy of Arlington, Virginia, is one of the largest conservation organizations in the world, working throughout the Americas and Asia Pacific.. It works to protect the earth's biodiversity by preserving the land and water that plants, animals, and communities need to survive.

Our overall goals are to:

- a. Reduce the threats posed by uncontrolled tourism development at the fragile sites we seek to conserve
- b. Develop a source of long-term financial sustainability for the conservation of protected area sites.

Within these broad objectives, we have a series of goals and objectives over the next three years, including:

- The development of a methodology for monitoring tourism's impacts - an essential first step if we are to control those impacts.
- Training for partners in developing joint ecotourism strategies with local communities, including community-based ecotourism enterprises.
- Promote guidelines for facilitating greater community participation in the planning and management of ecotourism.
- Build our partners' capacity to provide income-generating services to tourism businesses, including developing joint ecotourism development strategies and business ventures with inbound tour operators.
- Facilitate the development of model ecotourism programs and itineraries which generate benefits for site conservation, partners and local communities.

Full document available at:
<http://www.nature.org/aboutus/travel/ecotourism/about/art668.html>

Official website:
www.nature.org



Partners in Responsible Tourism

Traveler's Code for Traveling Responsibly Guidelines for Individuals (excerpts)

Partners in Responsible Tourism is a San Francisco Bay-area network of members in tourism providers, education and conservation groups that works to promote tourism that is respectful of environment and human cultures.

Cultural Understanding

- Travel with an open mind: cultivate the habit of listening and observing; discover the enrichment that comes from experiencing another way of life.
- Prepare: learn the geography, culture, history, beliefs, some local language; know how to be a good guest in the country or culture.

Social Impacts

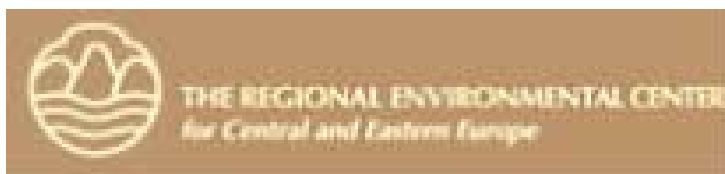
- Support the local economy by using locally-owned restaurants and hotels, buying local products made by locals from renewable resources.
- Interact with local residents in a culturally appropriate manner.
- Make no promises that you cannot keep (sending photos, helping with school).
- Don't make extravagant display of wealth; don't encourage children to beg.
- Get permission before photographing people, homes & other sites of local importance.

Environmental Impacts

- Become aware of and contribute to projects benefiting local environments and communities. (A social benefit as well!)

Full document available at:
<http://www.pirt.org/travelcode.html>

Official website:
www.pirt.org



Guidelines For The Development Of Sustainable Tourism In Natural Areas (excerpts)

The Regional Environmental Center for Central and Eastern Europe, based in Hungary, is an NGO that helps in finding solutions to environmental problems in Central and Eastern Europe.

- Develop partnerships with all interested parties, especially local communities.
- Ensure that tourism supports a wide range of local economic activities.

Full document available at:
<http://www.rec.org/REC/Bulletin/Bull61/tourism.html>

Official website:
www.rec.org

Further information at:
bulletin.rec.org



REST Guidelines for Travellers (excerpts)

The Responsible Ecological Social Tours Project of Bangkok works in Thailand to provide opportunities for tourists to learn about Thai culture and environment by spending time with local host families.

Help us support the local economy

- Support local trade and craft peoples by buying only locally-made souvenirs where possible
- Respect standard food and lodging charges.
- Refrain from giving money or sweets to children—this encourages begging and dependency. Instead donate money to REST for conservation and development projects.

Respect local cultures and norms of behavior

- Ask permission before taking photographs or video.
- Learn as much as you can about the local history and culture you are going to visit.
- Wear appropriate clothing—loose and light-weight clothes covering the knees and shoulders are most appropriate.
- Take off your shoes before you enter houses.
- Avoid showing the sole of your feet. Do not point your feet at Buddha's images in the temples.
- Follow local customs—sit, eat and behave like your hosts; be aware that kissing in public is culturally inappropriate.
- Respect people's privacy.
- Treat your hosts as you would like to be treated in your own home.
- If you promise somebody that you will send him/her a picture, respect your word.

*Official website:
www.ecotour.in.th*



Tourism Concern

campaigning for ethical and fairly traded tourism

Tourism Concern's Himalayan Tourist Code (excerpts)

Tourism Concern of London is a membership organization that works toward ethical and fair-trade tourism through both reactive and pro-active awareness-raising campaigns.

By following these simple guidelines, you can help preserve the unique environment and ancient cultures of the Himalayas:

Help your guides and porters to follow conservation measures

- As a guest, respect local traditions, protect local cultures, maintain local pride.
- When taking photographs, respect privacy - ask permission and use restraint.
- Respect holy places - preserve what you have come to see, never touch or remove religious objects. Shoes should be removed when visiting temples.
- Giving to children encourages begging. A donation to a project, health centre or school is a more constructive way to help.
- You will be accepted and welcomed if you follow local customs. Use only your right hand for eating and greeting. Do not share cutlery or cups, etc. It is polite to use both hands when giving or receiving gifts.
- Respect for local etiquette earns you respect - loose, light weight clothes are preferable to revealing shorts, skimpy tops and tight fitting "action wear". Hand holding or kissing in public are disliked by local people.
- Observe standard food and bed charges but do not condone overcharging. Remember when you're shopping that the bargains you buy may only be possible because of low income to others.
- Visitors who value local traditions encourage local pride and maintain local cultures, please help local people gain a realistic view of life in Western Countries.

Full document available at:
http://www.eco-tour.org/info/w_10036_de.html

Official website:
www.tourismconcern.org.uk



Ten Principles for Arctic Tourism (excerpts)

WWF is one of the world's largest and most experienced independent conservation organizations, with almost 5 million supporters and a global network active in more than 90 countries. WWF's Arctic Programme, housed in Oslo, Norway, works for the protection of the vulnerable arctic ecosystems as well as raising awareness about the global significance of this region.

1. Make Tourism and Conservation Compatible

Like any other use of the environment, tourism should be compatible with and a part of international, national, regional, and local conservation plans.

- Encourage tourism planning that supports conservation efforts and incorporates conservation plans.
- Cooperate with environmental organisations and other groups working to protect the environment.
- Support monitoring of and research on the effects of tourism.

2. Support the Preservation of Wilderness and Biodiversity

Vast areas of wilderness without roads or other traces of development are a unique characteristic of the Arctic. These areas are both environmentally valuable and one of the main reasons why tourists come to the Arctic.

- Support nature conservation throughout the Arctic, including the protection of wildlife, habitat and ecosystems, both marine and terrestrial.
- Support efforts to stop and, where possible, reverse the physical fragmentation of the Arctic landscape since fragmentation both reduces the quality of the tourism experience and degrades the environment.
- Support the further development of the Circumpolar Protected Area Network (CPAN).



3. Use Natural Resources in a Sustainable Way

Conservation and the use of natural resources in a sustainable way are essential to the long-term health of the environment. Undeveloped areas in the Arctic are a non-renewable resource - once developed, it is impossible to return them to their original state.

- Encourage uses of natural resources that are sustainable, including undeveloped areas.
- For areas that are already developed, encourage uses that are sustainable and environmentally friendly.

4. Minimise Consumption, Waste and Pollution

Reducing pollution and consumption also reduces environmental damage. This improves the tourism experience, and reduces the high cost of cleaning up the environment.

- Encourage the use of waste disposal technologies with the least impact on the environment, such as recycling and waste management systems. Where communities have recycling systems, use them; where they do not, help develop them.
- Dispose of waste in a safe and appropriate way, for example by compacting your garbage and taking it with you.
- Use biodegradable or recyclable product packaging.
- Minimise the consumption of fossil fuels, avoid motorised transport where possible, and do not use motorised transport (snowmobiles, etc.) for purposes other than getting from one place to another.
- Support the development and use of lodgings that conserve energy, recycle, and dispose of waste and garbage in appropriate ways.
- Support efforts to clean up and restore areas where the environment has been damaged.

5. Respect Local Cultures

Tourism should not change the lifestyles of peoples and communities unless they want it to do so.

- Respect the rights and wishes of local and indigenous peoples.
- Ask for permission before visiting sites that communities currently use, such as churches and other holy places, graveyards, camps, and fishing sites.

6. Respect Historic and Scientific Sites

Archaeological, historic, prehistoric and scientific sites and remains are important to local heritage and to science. Disturbing them diminishes their value and is often illegal.

- Respect the value of these sites and remains and promote their protection.



7. Arctic Communities Should Benefit from Tourism

Local involvement in the planning of tourism helps to ensure that tourism addresses environmental and cultural concerns. This should maximise benefits and minimise damage to communities. It should also enhance the quality of the tourism experience.

- Seek and support local community involvement and partnership in tourism.
- Promote the recruitment, training, and employment in tourism of local people.

8. Trained Staff Are the Key to Responsible Tourism

Staff education and training should integrate environmental, cultural, social, and legal issues. This type of training increases the quality of tourism. Staff should be role models for tourists.

- Encourage staff to behave responsibly and encourage tourists to do so as well.
- Familiarise staff with applicable laws and regulations.

9. Make Your Trip an Opportunity to Learn About the Arctic

When tourists learn about communities and the environment, tourism provides the most benefits for all concerned and does the least damage. Knowledge and a positive experience enable tourists to act as ambassadors for Arctic environmental protection.

- Provide information about environmental, cultural, and social issues as an essential part of responsible tourism.
- Apply the codes of conduct as a way to promote responsible tourism attitudes and actions.

10. Follow Safety Rules

The Arctic can be a treacherous environment and everyone involved in Arctic tourism needs to exercise caution and follow safety rules and practices. Failure to do can result in serious injury and costly rescue or medical intervention that burdens communities.

- Ensure that your actions follow accepted safe practices and comply with regulations.
- Ensure that everyone involved in Arctic tourism receive information and training about safety procedures.

Full document available at:
<http://www.ngo.grida.no/wwfap/core/about/guidelines.html>

Official website:
www.ngo.grida.no/wwfap

International Finance and Development Institutions



Along with the World Bank, many other international development banks and agencies have adopted policies or procedures relating to indigenous peoples. The following section contains the most important international development bank documents relating to indigenous communities and local peoples.



Introduction

Indigenous Policies of International Finance and Development Institutions: An Overview

By Melina Selverston-Scher

1. The Safeguard Policy Framework

Over the last decade multilateral development agencies have developed safeguard frameworks including directives, policies, and other accountability procedures to mitigate social and environmental impacts of their projects, including those that include tourism. To a varying degree indigenous peoples are included in these safeguard frameworks, so these policies are relevant to the potential development of tourism protocols in indigenous areas. At its best, a policy can provide local communities with a tool that they can use to defend their rights in the development process. This is what some observers call a 'rights-based' approach to development. At its worst, the policy may be seen as a checklist by project managers and as an obstacle to development by the borrowing countries, and so be largely ineffective. The following section contains the most important international development bank documents relating to indigenous communities and local peoples.

2. The World Bank Operational Directive

The World Bank Operational Directive (OD 4.20), which is reprinted here, is the first, and arguably the most stringent of the policies. Initially written as an Operational Manual Statement in 1982 (OMS 2.34), it was adopted in its present form reprinted here in 1991. The Directive is particularly important because it is used by all of the World Bank Group institutions including the International Finance Corporation (the Bank's private sector arm), the International Development Agency (which lends to the poorest countries) and the Multilateral Investment Guarantee Agency (what provides insurance for overseas projects). Use of the Operational Directive is triggered when World Bank staff determines that a proposed project, including in tourism, is going to impact indigenous communities. In that case, the policy requires consultation with affected communities, development of a social impact analysis, and, in most cases, the writing of an indigenous Peoples Development Plan (IPDP) into the project document. The Operational Directive policy is binding: a loan agreement and disbursements can be held back for lack of compliance.

The most controversial aspects of the OD 4.20 policy include the sections on identification of an indigenous group, land tenure, and monitoring of the project. The policy allows for a variety of characteristics to define an indigenous community, regardless of whether or not the borrower country identifies them. This allows World Bank specialists to disagree with the borrower country and therefore require compliance with the policy, and could lead to a hold up of the loan until a change in the agreement is made to take into account the concerns of the indigenous group. Governments typically want the World Bank to accept their internal legal frameworks. indigenous rights groups, on the other hand, want self-identification to be the guiding criteria. The World Bank therefore walks a fine line in allowing for both definitions, along with other anthropological criteria



such as separate identifiable language and cultural characteristics to influence the application of the project.

The OD policy also allows the World Bank to help borrower countries to establish or strengthen mechanisms for clarifying land tenure for indigenous communities. It does not require actual indigenous land titles, however, and it does not call for the respecting of indigenous customary land rights. The Bank's OD further requires monitoring of the project by “experienced social science professionals,” but indigenous communities have often argued that affected communities could provide better monitoring throughout the project cycle.

To the extent that it is implemented, the World Bank Operational Directive can be a powerful tool. Compliance, however, is still very low. A recent study by the Bank's own internal Operations Evaluation Department stated that of 89 randomly selected completed projects that affected indigenous peoples, only 29 had Indigenous Peoples Development Plans, or even any of the elements of one. The same study demonstrates that projects that did apply the Operational Directive had far better “outcome ratings” in the World Bank evaluation process.²² In another section, a cursory survey of projects currently active suggests a slight improvement in those numbers, but compliance obviously remains a problem. In Nicaragua recently, World Bank lawyers successfully held a World Bank Forestry Sector Loan back until the Nicaraguan government instituted plans to demarcate the indigenous lands in the area directly affected by the loan [based on interviews by the author]. While this is an example of a positive use of the policy tool, these examples are unfortunately few and far between. Also, because implementation is at the discretion of World Bank staff, it is difficult to monitor.

3. Other International Financial Institution Policies

Along with the World Bank, many other international development banks and agencies have adopted policies or procedures relating to indigenous peoples – we’ve included here the ones with the most developed language. They share a similar perspective in their aspirations that indigenous peoples should ‘benefit’ from development. They differ markedly in the extent to which they include mandatory requirements or only general good practice guidelines. Only the World Bank and the Asian Development Bank (ADB) contain binding standards. The ADB has had an indigenous peoples policy since 1998, although it was not fully operational until 2000. It has not yet been put into practice very much, and has not been integrated into the ADB's development approach. It consists of two main requirements, an Initial Social Assessment and the preparation of an Indigenous Peoples Development Plan similar to that described in the World Bank policy. The major weaknesses of the ADB policy are that it does not recognize indigenous land rights or encourage indigenous participation in project monitoring and implementation.

The Inter-American Development Bank does not have a mandatory policy, but its Involuntary Resettlement Policy excerpted here includes language on indigenous peoples in the resettlement and environmental assessment procedures.

Of all the international development banks, only the African Development Bank does not recognize special treatment for indigenous peoples at all, maintaining the outdated argument that all Africans

²² “Implementation of Operational Directive 4.20 on Indigenous Peoples: An Independent Desk Review,” January 10, 2003, Operations Evaluation Department of the World Bank. Report No. 25332.



are indigenous. Various ethnic groups, including the San people, whose Kimberley Declaration is included in this volume, argue that they do constitute an indigenous group whose rights are systematically violated. However, on July 11, 2003, in preparation of the IUCN World Parks Congress in Durban, South Africa, the Assembly of the African Union approved an African Convention on the Conservation of Nature and Natural Resources. The text of the convention, portions of which are included in this volume, includes the concept of conservation areas, incorporating the IUCN Protected Area Management Categories, which have language respecting indigenous rights.

All of the policies and procedures concerning indigenous peoples suffer from lack of accountability mechanisms. This is mostly a structural problem of the Banks, which are not organized in such a way that civil society can easily access information regarding development projects that affect them, or reach decision makers to complain about a project. The World Bank, IDB, and ADB have “inspection panels” where complaints can be brought, but the mechanisms are cumbersome and expensive. The problem is also in the language of the policies, which are generally vague about who is required to do what when, and thus they are difficult to monitor, even internally.

4. International Human Rights Standards

The IFI standards fall short of international human rights standards regarding indigenous peoples. The indigenous movement has made strides over the past twenty years in establishing jurisprudence recognizing their rights to self determination and self-government, ownership over traditional lands and resources, control and share in the benefits for the use of traditional knowledge, free and prior informed consent, etc. The acknowledged international standards for rights of indigenous peoples can be found in the UN draft declaration. The World Bank argues that, even though it was created as part of the United Nations system, it is not obligated to follow UN standards because it has a “special relationship” to the UN as defined in its Articles of Incorporation – it is not a signatory to the relevant international treaties. Indigenous organizations disagree. At a recent roundtable discussion between indigenous and World Bank lawyers, the Indian Law Resource Center argued that in the same way that the World Bank would not engage in child labor, it should not engage in discrimination against indigenous peoples, because that is the UN standard.²³

The issue of “free prior informed consent” is probably the most controversial in this debate because indigenous groups interpret that as the right to say “no.” Borrower governments are not inclined to accept that argument. So, for instance, while the ADB policy stated that “initiatives should be conceived, planned and implemented, to the maximum extent possible, with the informed consent of affected communities,” that language is left out of its actual operations manual so that no one can be held accountable to it. At a minimum, development projects should comply with domestic law regarding indigenous rights, which in some areas is significant.

5. The future of IFIs and Indigenous Peoples

Currently, debate about international human rights standards is holding up the revision of the World Bank and other IFI policies. Possibly, if they are revised to contain clearer accountability mechanisms and unambiguous operational rules they can be more effective tools both for the Banks and for the indigenous communities affected by development projects. Indigenous observers insist

²³ Notes from the World Bank –Indigenous Peoples Round Table, October 12, 2002.



that the revisions must be based upon a multi-stakeholder consultative process, and they argue that the policies need to be reinforced to comply with accepted international standards for indigenous rights. World Bank OD 4.20 is under revision at present and though there have been extensive consultations on the draft revised policy, external stakeholders (indigenous organizations and interested civil society organizations, governments and World Bank employees) following the process complain that it was rushed and badly organized in many instances. They argue, for instance, that background information was not provided ahead of time and participants did not include a significant cross section of affected communities. Along with these procedural complaints, the revised policy is being held up because indigenous groups assert that the policy does not comply with international human rights standards (for example, it allows for forced relocation of indigenous communities). In addition, observers found that in trying to make the policy easier to implement, it was actually weakened in some areas, particularly where the government is to be held accountable. In other areas it is notably stronger, such as in requirements for indigenous participation in monitoring and requirements for prior informed consent in the area of sharing benefits from traditional indigenous knowledge. This mirrors the language of Article 8j in the Convention on Biodiversity. It is likely that indigenous organizations will continue to press for stronger policies of accountability from the International Financial Institutions. These policies, while not explicitly mentioning tourism, are nonetheless important because increasing amounts of funding by the World Bank, IDB and other development agencies is going for tourism projects. Tourism is considered by the IFIs to be an important possibility for sustainable economic development for indigenous communities. In 2002, for instance, the UN Environment Program identified some 320 projects worldwide involving 21 development agencies and totaling over \$7 billion in investment that significantly involved tourism.²⁴ It is, therefore, increasingly important that indigenous rights policies of the various banks conform to international human rights standards and provide strong mechanisms for challenging abuses.

²⁴ Presentation by Oliver Hillel, Director of Tourism, United Nations Environment Program, at the IATOS trade show in Chicago, February 21, 2003.



Operational Directive 4.20

September 1991

This directive was prepared for the guidance of staff of the World Bank and is not necessarily a complete treatment of the subjects covered.

Indigenous Peoples

Introduction

1. This directive describes Bank (note 1) policies and processing procedures for projects that affect indigenous peoples. It sets out basic definitions, policy objectives, guidelines for the design and implementation of project provisions or components for indigenous peoples, and processing and documentation requirements.
2. The directive provides policy guidance to (a) ensure that indigenous people benefit from development projects, and (b) avoid or mitigate potentially adverse effects on indigenous people caused by Bank-assisted activities. Special action is required where Bank investments affect indigenous peoples, tribes, ethnic minorities, or other groups whose social and economic status restricts their capacity to assert their interests and rights in land and other productive resources.

Definitions

3. The terms "indigenous peoples," "indigenous ethnic minorities," "tribal groups," and "scheduled tribes" describe social groups with a social and cultural identity distinct from the dominant society that makes them vulnerable to being disadvantaged in the development process. For the purposes of this directive, "indigenous peoples" is the term that will be used to refer to these groups.
4. Within their national constitutions, statutes, and relevant legislation, many of the Bank's borrower countries include specific definitional clauses and legal frameworks that provide a preliminary basis for identifying indigenous peoples.
5. Because of the varied and changing contexts in which indigenous peoples are found, no single definition can capture their diversity. Indigenous people are commonly among the poorest segments of a population. They engage in economic activities that range from shifting agriculture in or near forests to wage labor or even small-scale market-oriented activities. Indigenous peoples can be identified in particular geographical areas by the presence in varying degrees of the following characteristics:
 - (a) a close attachment to ancestral territories and to the natural resources in these areas;
 - (b) self-identification and identification by others as members of a distinct cultural group;



- (c) an indigenous language, often different from the national language;
- (d) presence of customary social and political institutions; and
- (e) primarily subsistence-oriented production.

Task managers (TMs) must exercise judgment in determining the populations to which this directive applies and should make use of specialized anthropological and sociological experts throughout the project cycle.

Objective and Policy

6. The Bank's broad objective towards indigenous people, as for all the people in its member countries, is to ensure that the development process fosters full respect for their dignity, human rights, and cultural uniqueness. More specifically, the objective at the center of this directive is to ensure that indigenous peoples do not suffer adverse effects during the development process, particularly from Bank-financed projects, and that they receive culturally compatible social and economic benefits.

7. How to approach indigenous peoples affected by development projects is a controversial issue. Debate is often phrased as a choice between two opposed positions. One pole is to insulate indigenous populations whose cultural and economic practices make it difficult for them to deal with powerful outside groups. The advantages of this approach are the special protections that are provided and the preservation of cultural distinctiveness; the costs are the benefits foregone from development programs. The other pole argues that indigenous people must be acculturated to dominant society values and economic activities so that they can participate in national development. Here the benefits can include improved social and economic opportunities, but the cost is often the gradual loss of cultural differences.

8. The Bank's policy is that the strategy for addressing the issues pertaining to indigenous peoples must be based on the informed participation of the indigenous people themselves. Thus, identifying local preferences through direct consultation, incorporation of indigenous knowledge into project approaches, and appropriate early use of experienced specialists are core activities for any project that affects indigenous peoples and their rights to natural and economic resources.

9. Cases will occur, especially when dealing with the most isolated groups, where adverse impacts are unavoidable and adequate mitigation plans have not been developed. In such situations, the Bank will not appraise projects until suitable plans are developed by the borrower and reviewed by the Bank. In other cases, indigenous people may wish to be and can be incorporated into the development process. In sum, a full range of positive actions by the borrower must ensure that indigenous people benefit from development investments.

Bank Role

10. The Bank addresses issues on indigenous peoples through (a) country economic and sector work, (b) technical assistance, and (c) investment project components or provisions. Issues concerning indigenous peoples can arise in a variety of sectors that concern the Bank; those involving, for example, agriculture, road construction, forestry, hydropower, mining, tourism, education, and the environment should be carefully screened (2). Issues related to indigenous peoples are commonly identified through the environmental assessment or social impact assessment



processes, and appropriate measures should be taken under environmental mitigation actions (see OD 4.01, Environmental Assessment).

11. Country Economic and Sector Work. Country departments should maintain information on trends in government policies and institutions that deal with indigenous peoples. Issues concerning indigenous peoples should be addressed explicitly in sector and subsector work and brought into the Bank-country dialogue. National development policy frameworks and institutions for indigenous peoples often need to be strengthened in order to create a stronger basis for designing and processing projects with components dealing with indigenous peoples.

12. Technical Assistance. Technical assistance to develop the borrower's abilities to address issues on indigenous peoples can be provided by the Bank. Technical assistance is normally given within the context of project preparation, but technical assistance may also be needed to strengthen the relevant government institutions or to support development initiatives taken by indigenous people themselves.

13. Investment Projects. For an investment project that affects indigenous peoples, the borrower should prepare an indigenous peoples development plan that is consistent with the Bank's policy. Any project that affects indigenous peoples is expected to include components or provisions that incorporate such a plan. When the bulk of the direct project beneficiaries are indigenous people, the Bank's concerns would be addressed by the project itself and the provisions of this OD would thus apply to the project in its entirety.

Indigenous Peoples Development Plan (3)

Prerequisites

14. Prerequisites of a successful development plan for indigenous peoples are as follows:

- (a) The key step in project design is the preparation of a culturally appropriate development plan based on full consideration of the options preferred by the indigenous people affected by the project.
- (b) Studies should make all efforts to anticipate adverse trends likely to be induced by the project and develop the means to avoid or mitigate harm (4).
- (c) The institutions responsible for government interaction with indigenous peoples should possess the social, technical, and legal skills needed for carrying out the proposed development activities. Implementation arrangements should be kept simple. They should normally involve appropriate existing institutions, local organizations, and nongovernmental organizations (NGOs) with expertise in matters relating to indigenous peoples.
- (d) Local patterns of social organization, religious beliefs, and resource use should be taken into account in the plan's design.
- (e) Development activities should support production systems that are well adapted to the needs and environment of indigenous peoples, and should help production systems under stress to attain sustainable levels.
- (f) The plan should avoid creating or aggravating the dependency of indigenous people on project entities. Planning should encourage early handover of project management to local



people. As needed, the plan should include general education and training in management skills for indigenous people from the onset of the project.

(g) Successful planning for indigenous peoples frequently requires long lead times, as well as arrangements for extended follow-up. Remote or neglected areas where little previous experience is available often require additional research and pilot programs to fine-tune development proposals.

(h) Where effective programs are already functioning, Bank support can take the form of incremental funding to strengthen them rather than the development of entirely new programs.

Contents

15. The development plan should be prepared in tandem with the preparation of the main investment. In many cases, proper protection of the rights of indigenous people will require the implementation of special project components that may lie outside the primary project's objectives. These components can include activities related to health and nutrition, productive infrastructure, linguistic and cultural preservation, entitlement to natural resources, and education. The project component for indigenous peoples development should include the following elements, as needed:

(a) **Legal Framework.** The plan should contain an assessment of (i) the legal status of the groups covered by this OD, as reflected in the country's constitution, legislation, and subsidiary legislation (regulations, administrative orders, etc.); and (ii) the ability of such groups to obtain access to and effectively use the legal system to defend their rights. Particular attention should be given to the rights of indigenous peoples to use and develop the lands that they occupy, to be protected against illegal intruders, and to have access to natural resources (such as forests, wildlife, and water) vital to their subsistence and reproduction.

(b) **Baseline Data.** Baseline data should include (i) accurate, up-to-date maps and aerial photographs of the area of project influence and the areas inhabited by indigenous peoples; (ii) analysis of the social structure and income sources of the population; (iii) inventories of the resources that indigenous people use and technical data on their production systems; and (iv) the relationship of indigenous peoples to other local and national groups. It is particularly important that baseline studies capture the full range of production and marketing activities in which indigenous people are engaged. Site visits by qualified social and technical experts should verify and update secondary sources.

(c) **Land Tenure.** When local legislation needs strengthening, the Bank should offer to advise and assist the borrower in establishing legal recognition of the customary or traditional land tenure systems of indigenous peoples. Where the traditional lands of indigenous peoples have been brought by law into the domain of the state and where it is inappropriate to convert traditional rights into those of legal ownership, alternative arrangements should be implemented to grant long-term, renewable rights of custodianship and use to indigenous peoples. These steps should be taken before the initiation of other planning steps that may be contingent on recognized land titles.

(d) **Strategy for Local Participation.** Mechanisms should be devised and maintained for participation by indigenous people in decision making throughout project planning, implementation, and evaluation. Many of the larger groups of indigenous people have their own representative organizations that provide effective channels for communicating local preferences. Traditional



leaders occupy pivotal positions for mobilizing people and should be brought into the planning process, with due concern for ensuring genuine representation of the indigenous population (5). No foolproof methods exist, however, to guarantee full local-level participation. Sociological and technical advice provided through the Regional environment divisions (REDs) is often needed to develop mechanisms appropriate for the project area.

(e) **Technical Identification of Development or Mitigation Activities.** Technical proposals should proceed from on-site research by qualified professionals acceptable to the Bank. Detailed descriptions should be prepared and appraised for such proposed services as education, training, health, credit, and legal assistance. Technical descriptions should be included for the planned investments in productive infrastructure. Plans that draw upon indigenous knowledge are often more successful than those introducing entirely new principles and institutions. For example, the potential contribution of traditional health providers should be considered in planning delivery systems for health care.

(f) **Institutional Capacity.** The government institutions assigned responsibility for indigenous peoples are often weak. Assessing the track record, capabilities, and needs of those institutions is a fundamental requirement. Organizational issues that need to be addressed through Bank assistance are the (i) availability of funds for investments and field operations; (ii) adequacy of experienced professional staff; (iii) ability of indigenous peoples' own organizations, local administration authorities, and local NGOs to interact with specialized government institutions; (iv) ability of the executing agency to mobilize other agencies involved in the plan's implementation; and (v) adequacy of field presence.

(g) **Implementation Schedule.** Components should include an implementation schedule with benchmarks by which progress can be measured at appropriate intervals. Pilot programs are often needed to provide planning information for phasing the project component for indigenous peoples with the main investment. The plan should pursue the long-term sustainability of project activities subsequent to completion of disbursement.

(h) **Monitoring and Evaluation.** (6) Independent monitoring capacities are usually needed when the institutions responsible for indigenous populations have weak management histories. Monitoring by representatives of indigenous peoples' own organizations can be an efficient way for the project management to absorb the perspectives of indigenous beneficiaries and is encouraged by the Bank. Monitoring units should be staffed by experienced social science professionals, and reporting formats and schedules appropriate to the project's needs should be established. Monitoring and evaluation reports should be reviewed jointly by the senior management of the implementing agency and by the Bank.

The evaluation reports should be made available to the public.

(i) **Cost Estimates and Financing Plan.** The plan should include detailed cost estimates for planned activities and investments. The estimates should be broken down into unit costs by project year and linked to a financing plan. Such programs as revolving credit funds that provide indigenous people with investment pools should indicate their accounting procedures and mechanisms for financial transfer and replenishment. It is usually helpful to have as high a share as possible of direct financial participation by the Bank in project components dealing with indigenous peoples.



Project Processing and Documentation

Identification

16. During project identification, the borrower should be informed of the Bank's policy for indigenous peoples. The approximate number of potentially affected people and their location should be determined and shown on maps of the project area. The legal status of any affected groups should also be discussed. TMs should ascertain the relevant government agencies, and their policies, procedures, programs, and plans for indigenous peoples affected by the proposed project (see paras. 11 and 15(a)). TMs should also initiate anthropological studies necessary to identify local needs and preferences (see para. 15(b)). TMs, in consultation with the REDs, should signal indigenous peoples issues and the overall project strategy in the Initial Executive Project Summary (IEPS).

Preparation

17. If it is agreed in the IEPS meeting that special action is needed, the indigenous peoples development plan or project component should be developed during project preparation. As necessary, the Bank should assist the borrower in preparing terms of reference and should provide specialized technical assistance (see para. 12). Early involvement of anthropologists and local NGOs with expertise in matters related to indigenous peoples is a useful way to identify mechanisms for effective participation and local development opportunities. In a project that involves the land rights of indigenous peoples, the Bank should work with the borrower to clarify the steps needed for putting land tenure on a regular footing as early as possible, since land disputes frequently lead to delays in executing measures that are contingent on proper land titles (see para. 15(c)).

Appraisal

18. The plan for the development component for indigenous peoples should be submitted to the Bank along with the project's overall feasibility report, prior to project appraisal. Appraisal should assess the adequacy of the plan, the suitability of policies and legal frameworks, the capabilities of the agencies charged with implementing the plan, and the adequacy of the allocated technical, financial, and social resources. Appraisal teams should be satisfied that indigenous people have participated meaningfully in the development of the plan as described in para. 14(a) (also see para. 15(d)). It is particularly important to appraise proposals for regularizing land access and use.

Implementation and Supervision

19. Supervision planning should make provisions for including the appropriate anthropological, legal, and technical skills in Bank supervision missions during project implementation (see paras. 15(g) and (h), and OD 13.05, Project Supervision). Site visits by TMs and specialists are essential. Midterm and final evaluations should assess progress and recommend corrective actions when necessary.



Documentation

20. The borrower's commitments for implementing the indigenous peoples development plan should be reflected in the loan documents; legal provisions should provide Bank staff with clear benchmarks that can be monitored during supervision. The Staff Appraisal Report and the Memorandum and Recommendation of the President should summarize the plan or project provisions.

-
1. "Bank" includes IDA, and "loans" include credits.
 2. Displacement of indigenous people can be particularly damaging, and special efforts should be made to avoid it. See OD 4.30, Involuntary Resettlement, for additional policy guidance on resettlement issues involving indigenous people.
 3. Regionally specific technical guidelines for preparing indigenous peoples components, and case studies of best practices, are available from the Regional environment divisions (REDs).
 4. For guidance on indigenous peoples and environmental assessment procedures, see OD 4.01, Environmental Assessment, and Chapter 7 of World Bank, Environmental Assessment Sourcebook, Technical Paper No. 139 (Washington, D.C., 1991).
 5. See also "Community Involvement and the Role of Nongovernmental Organizations in Environmental Assessment" in World Bank, Environmental Sourcebook, Technical Paper No. 139 (Washington, D.C., 1991).
 6. See OD 10.70, Project Monitoring and Evaluation.

Document available at:

[http://wbIn0018.worldbank.org/Institutional/Manuals/OpManual.nsf/tocall/0F7D6F3F04DD70398525672C007D08ED?](http://wbIn0018.worldbank.org/Institutional/Manuals/OpManual.nsf/tocall/0F7D6F3F04DD70398525672C007D08ED?OpenDocument)
OpenDocument



Operations Manual Section 53

Indigenous Peoples Bank Policies (BP) (excerpts)

Issued on 21/12/2000

Policy...

6. Since ADB recognizes the potential vulnerability of indigenous peoples in development processes, development interventions that will affect indigenous peoples should ensure that they have opportunities to participate in and benefit equally from the interventions.

7. ADB's interventions affecting indigenous peoples should (i) be consistent with the needs and aspirations of affected indigenous peoples; (ii) be compatible in substance and structure with affected indigenous peoples' cultures and social and economic institutions; (iii) be conceived, planned, and implemented with the informed participation of affected communities; (iv) be equitable in terms of development efforts and impact; and (v) not impose the negative effects of development on indigenous peoples without appropriate and acceptable compensation.

8. The approach to be used in ADB's interventions is as follows: (i) ADB's interventions should aim to achieve the greatest possible reduction of poverty among the affected indigenous peoples; (ii) when negative impacts are unavoidable, they should be minimized as much as possible and appropriate measures should be taken to mitigate the impacts; (iii) in increasing the benefits of an intervention for indigenous peoples and reducing negative impacts of development interventions, clear mechanisms for accurate and objective analysis of their circumstances should be prepared; and (iv) the mechanisms for any intervention must be transparent and should ensure accountability.

9. As appropriate, concern for indigenous peoples should be reflected in and integrated into each step of the policy development cycle, country programming, project³ design, project processing, project implementation, and project monitoring and evaluation processes.

10. If indigenous peoples are likely to be affected significantly or adversely⁴ by ADB's intervention, as identified in an initial social assessment, the borrower should be informed of ADB's policy on indigenous peoples. The borrower should prepare an indigenous peoples development plan as a part of work to prepare the relevant project for financing by ADB. The plan will provide the framework for maximizing project benefits to indigenous peoples and mitigating any negative effects.

11. The strategy and approach to be employed in addressing indigenous peoples will build on and complement existing ADB policies. Compliance with ADB's policy on indigenous peoples does not obviate the requirements of compliance with other policies, e.g., on gender and development, and involuntary resettlement. When provisions in the policies are contradictory, the most favorable provisions for the indigenous peoples will prevail. As appropriate, compliance with other policies can be integrated into a single document.



1. “Scheduled tribes” is a terminology used by the Indian Constitution.
2. R-179-99: Fighting Poverty in Asia and the Pacific—The Poverty Reduction Strategy of the Asian Development Bank, 9 November.
3. In this section, the term “project” refers to project and/or program activities.
4. The circumstances where an intervention is considered to have a significant or adverse effect on indigenous peoples include (i) affects on their customary rights of use and access to land and natural resources; (ii) changes of their socioeconomic and/or cultural integrity; (iii) affect on their health, education, livelihood, and social security status; and (iv) impacts that may alter or undermine the recognition of indigenous knowledge they possess.

Basis: This OM section is based on:

Doc. R55-98, The Bank’s Policy on Indigenous Peoples, 17 April 1998.

21 December 2000

Issued by the Strategy and Policy Department with the approval of the President.

Operational Procedures (OP)

Initial Social Assessment

1. An initial social assessment (ISA)¹ will determine whether indigenous peoples could be affected by an intervention in the project area.² (The term “indigenous peoples” is defined in OM [BP] 53, paragraph 2.) The ISA will identify the major socioeconomic characteristics, needs, and absorptive capacity of these peoples and assess the institutions to be involved in the project. The ISA will also identify human and financial resources needed for an indigenous peoples development plan (IPDP), if one is required. ADB staff should inform the government and other project sponsors of the policy on indigenous peoples of the Asian Development Bank (ADB). **Appendix 1** provides a checklist of brief information to be collected during the conduct of an ISA to address indigenous peoples issues.

Social Analysis and Social Design³

3. Through the preparation of a social design, the procedures and implementation schedules are planned for preparing and mobilizing the indigenous peoples to participate in the project. The social design can also be prepared to develop and strengthen the institutional capabilities of the indigenous peoples to participate in the project.

Indigenous Peoples Development Plan

4. The IPDP should be an integral part of project design, including provisions for project implementation, monitoring, and evaluation. The IPDP will be time-bound and will include appropriate budgetary resources for its implementation.

5. An appropriately prepared IPDP will include (i) preparation, during project design, of a development plan that takes into account the desires and preferred options of indigenous peoples,



both women and men, affected by the project; (ii) a study to identify potential adverse effects on indigenous peoples to be induced by the project; (iii) measures to avoid, mitigate, or compensate for these adverse effects; (iv) measures to ensure and strengthen the capacity of the social, legal, and technical skills of government institutions that are responsible for indigenous peoples' affairs; (v) involvement of appropriate existing institutions, local organizations, and nongovernment organizations with expertise in matters relating to indigenous peoples; and (vi) consideration in the project design, of local patterns of social organization, cultural beliefs, ancestral territory, and resource use of indigenous peoples.

Responsibility for the Indigenous Peoples Development Plan

7. The full cost of implementing the IPDP should be included in the project costs and benefits. To better assure timely availability of required resources and proper implementation of the IPDP and if requested by the government or sponsor, eligible costs of the IPDP may be considered for inclusion in ADB loan financing for the project.

Project Processing

8. The ISA should be undertaken as early as possible in the project cycle, and preferably by the time of fact-finding for a project preparatory TA or other project preparatory study. In the social analysis, which will include the IPDP and should be prepared during the project preparatory TA or other project preparatory study, staff should assess government policies, existing institutions, and experience with indigenous peoples. It is important to ensure that, in the social design conducted during early stages of project preparation, benefits are extended as much as possible to indigenous peoples while negative impacts are avoided or minimized. The IPDP should be completed during project appraisal.

9. Where serious differences about major aspects between project sponsors and affected indigenous peoples are evident, adequate time should be allowed for the government and other project sponsors to clarify and resolve these differences well before ADB commits support for the project.

Organizational Implications

10. ADB's Office of Environment and Social Development provides overall guidance and assistance in the application of ADB's policy on indigenous peoples and consults with other ADB departments and offices in the development and application of specific operational measures. The programs departments are responsible for integrating concern for indigenous peoples' matters into programming processes. The projects departments are responsible for addressing indigenous peoples' issues in the context of project and TA operations. The Office of Pacific Operations is responsible for indigenous peoples' matters in Pacific operations. The Operations Evaluation Office is responsible for evaluation of ADB's operations related to indigenous peoples.

-
1. For detailed explanation of the ISA, see ADB's Guidelines for Incorporation of Social Dimensions in Bank Operations, October 1993, pp. 23-26, and ADB's Handbook for Incorporation of Social Dimensions in Projects, May 1994. The preparation of an ISA may entail an investigation of 1-2 days for a simple project and up to 1-2 weeks for a complex project serving many peoples belonging to diverse groups.
 2. In this section, the term "project" refers to project and/or program activities.



3. For details about social analysis and social design, refer to ADB's Handbook for Incorporation of Social Dimensions in Projects, May 1994; and OM Section 47/OP para. 7 for social analysis and para. 8 for social design.
4. The circumstances where an intervention is considered having a significant or adverse effect on indigenous peoples include (i) affects on their customary rights of use and access to land and natural resources; (ii) changes of their socioeconomic and/or cultural integrity; (iii) affect on their health, education, livelihood, and social security status; and (iv) impacts that may alter or undermine the recognition of indigenous knowledge they possess.
5. In this section, the term "project" refers to project and/or program activities.

Basis: This OM section should be read with OM Section 53/BP and the supporting documents cited therein, and:

Guidelines for Incorporation of Social Dimensions in Bank Operations, Social Dimensions Unit, October 1993, and President's Staff Instructions on Certain Policy/Administrative Issues, 15 February 1994, 21 December 2000

Issued by the Strategy and Policy Department with the approval of the President.

Full document available at:
<http://www.adb.org/Documents/Manuals/Operations/om53.asp>

**Inter-American Development Bank**

Strategies and Procedures on Sociocultural Issues as Related to the Environment (excerpts)

Inter-American Development Bank Environmental Committee

Washington, D.C., June 1990

B. SCOPE OF ACTIVITIES

As part of its function of direct support to Bank operations, the Environmental Protection Division will have specific responsibilities regarding the identification, planning, design and analysis of social components of Bank operations that: 1) directly affect indigenous tribal groups and other people that traditionally inhabit natural environment areas affected by the operation; and 2) involve the resettlement of communities as a result of large physical infrastructure works or other project activities that require the availability of land traditionally occupied by local communities.¹

In addition, as part of its role in ensuring environmental quality control in operations, the basic responsibility for which is assumed by other Bank divisions, the Environmental Protection Division will serve as a liaison, so as to ensure that sociocultural issues are adequately addressed. This implies that for those operations that fall beyond the direct responsibility of the Division, but do require sociocultural assessment,² other Divisions, especially in PRA, will have to acquire the necessary anthropological or sociological expertise of their own.

...

C. MAJOR AREAS OF FOCUS

1. Tribal and other Population Groups Traditionally Inhabiting Project Areas

a. Problem identification

Experience gained by the Bank and by other international agencies in supporting projects that directly affected indigenous tribal people and other population groups traditionally inhabiting natural environment areas, has shown that, even though these projects may have intended to benefit these groups, often, they have seriously threatened the physical and sociocultural survival, and sometimes contributed to the extinction of entire groups or the creation of relationships of extreme dependency. Without adequate protective measures, based on solid anthropological expertise,



especially the indigenous tribal people in Latin America, which are mostly located in tropical forest areas, are extremely vulnerable to outside intervention....

b. Guiding Principles

The general principles which will guide the Bank's activities with regard to tribal and other people inhabiting natural environment areas are based in the Bank's Environmental Policy and in the Conceptual Framework for the Bank's Environmental Protection and Improvement and Natural Resource Conservation Activities.

These principles are the following:

- the need for indigenous people directly or indirectly affected by Bank financed operations, to be consulted and to participate in the identification, design, analysis, execution and evaluation stages; recognizing as interlocutors the representatives of indigenous peoples, or, in the case of groups that are not organized, the entity they designate as their representative.
- recognition of the individual and collective rights of indigenous populations, especially tribal peoples, as established by national legislations, which in many countries are supported by international legal instruments. These rights encompass civil, political, economic, social and cultural aspects and include: 1) the right of indigenous people to decide their own priorities and to control, to the extent possible and within the country legal framework, their own economic, cultural and social development; and 2) the right of possession and property of the lands they traditionally inhabit and the natural resources found therewithin; the land being the fundamental factor in the physical survival and the sociocultural viability given the strong interrelationship between economic resource management, sociopolitical and kinship organization and cosmogony, and the territory they traditionally occupy.
- the principle that in general the IDB will not support projects that involve unnecessary or avoidable encroachment onto territories used or occupied by tribal groups or projects affecting tribal lands, unless the tribal society is in agreement with the objectives of the project, as they affect the tribe, and unless it is assured that the executing agencies have the capabilities of implementing effective measures to safeguard tribal populations and their lands against any harmful site effects resulting from the project. In addition, the Bank will avoid, where possible, the relocation of tribal indigenous people from the lands they traditionally occupy.
- the recognition of the necessity to support special measures to protect tribal groups and other vulnerable population groups inhabiting natural environment areas, especially those with little contact with the rest of the society, in the following areas: 1) measures to protect indigenous territories, including demarcation and titling of tribal lands; 2) preventive and curative health measures regarding diseases against which indigenous people have little natural resistance; and 3) measures that enable a gradual process of adaptation to the changes introduced as a result of increasing levels of contact with the rest of the society, in order to avoid, to the extent possible, traumatic "cultural shock".
- the necessity to support the institutional strengthening of official agencies in charge of indigenous affairs as well as the indigenous organizations or other non-



governmental agencies that provide support and assistance to the tribal and other populations concerned.

- the recognition that indigenous people have a unique sociocultural heritage that should be preserved for future generations; that they are part of the biological diversity of the ecosystems they inhabit and are very valuable sources of knowledge on tropical species and on proven technologies for management of fragile ecosystems; that this body of knowledge should be preserved, understood and utilized; and that indigenous populations should be recognized as natural allies in the solutions to safeguard the environment.
- the realization that, as a result of excessive pressures or interference from outside, especially for those tribal groups that have a long history of confrontation or integration or have witnessed significant encroachment onto their lands, some groups have had to resort to practices that run contrary to the long-term sustainable resource use of their environments.

c. Bank Actions

On the basis of the previous guidelines, the Environmental Protection Division will verify (and provide assistance to other Bank Divisions, if needed) that for all Bank activities that may directly affect tribal and other forest peoples, the following actions are taken:

1. Within the Bank's programming activities, at the country or regional level, informed inputs be provided on any pertinent sociocultural issues related to tribal and other vulnerable population groups.
2. Identification, as early as possible, of tribal and other vulnerable population groups in the project area; early preparation of quality background information, including; if needed, assistance to the borrowers in financing the necessary professional services in order to ensure timely detection of the tribal issues.
3. Design of project components aimed at protecting indigenous population groups and their lands. The components will have to be integrated within overall project design, time-frame and budget, and will involve the consultation of the affected population groups. These specific components will include, depending on the specific needs and priorities of the groups concerned, measures to demarcate and title tribal lands, including relocation of non-tribal settlers, measures in the areas of health, education and support for productive activities and commercialization, as well as institutional strengthening for the government agencies with responsibilities for these project components and, if appropriate, for the indigenous or NGO groups involved.
4. Definition, before the approval of the project, of the implementation plan, the execution mechanisms, the budgets and the institutional responsibilities of all project participants, including the mechanisms for participation of the affected population groups in the execution of the project;
5. Verification of adequate institutional support for executing agencies, and where needed, design of special measures for institutional strengthening.
6. Monitoring, throughout project execution, of the adequate implementation of the measures adopted in the implementation plan.

...



Notes

¹ In any case, for those projects that require Environmental Impact Assessments (EIA), the project's direct and indirect influence on **all** affected population groups will be included in these assessments (see: "Procedures for Classifying and Evaluating Environmental Impacts on Bank Operations", approved by the CMA on 15 February 1990). The procedural steps and classification procedures outlined in this document also apply to the sociocultural issues as related to the environment.

² The social issues that fall beyond the scope of direct involvement of the Environmental Protection Division but may require specific sociocultural assessment, include: 1) human rights; 2) land tenure; 3) poverty; 4) women and infancy; 5) population; and 6) archaeological and historical heritage. If, however, these issues are directly relevant to operations that affect tribal and other forest people or involve relocation, they will be addressed by the Environmental Protection Division.

This material is reprinted with permission from the Inter-American Development Bank, Sustainable Development Department, Indigenous Peoples and Community Development Unit

Official website:
www.iadb.org/sds/ind

**Inter-American Development Bank**

Involuntary Resettlement Operational Policy OP-710 (excerpts)

Washington, D.C., October 1998

III. PRINCIPLES

In order to achieve the overall objectives of this policy, operations which may require resettlement will be evaluated and prepared according to two fundamental principles.

1. Every effort will be made to avoid or minimize the need for involuntary resettlement. A thorough analysis of project alternatives must be carried out in order to identify solutions that are economically and technically feasible while eliminating or minimizing the need for involuntary resettlement. In examining the trade-offs between alternatives, it is important to have a reasonable estimate of the numbers of people likely to be affected, and an estimate of the costs of resettlement. Particular attention must be given to socio-cultural considerations, such as the cultural or religious significance of the land, the vulnerability of the affected population, or the availability of in-kind replacement for assets, especially when they have important intangible implications. When a large number of people or a significant portion of the affected community would be subject to relocation and/or impacts affect assets and values that are difficult to quantify and to compensate, after all other options have been explored, the alternative of not going ahead with the project should be given serious consideration.

2. When displacement is unavoidable, a resettlement plan must be prepared to ensure that the affected people receive fair and adequate compensation and rehabilitation. Compensation and rehabilitation are deemed fair and adequate when they can ensure that, within the shortest possible period of time, the resettled and host populations will:

- achieve a minimum standard of living and access to land, natural resources, and services (such as potable water, sanitation, community infrastructure, land titling) at least equivalent to pre-resettlement levels;
- recover all losses caused by transitional hardships;
- experience as little disruption as possible to their social networks, opportunities for employment or production, and access to natural resources and public facilities; and
- have access to opportunities for social and economic development.



IV. SPECIAL CONSIDERATIONS

There are certain contextual characteristics that will affect preparation of the resettlement components of a Bank operation, as follows:

1. Dimension. When the number of people to be resettled is very small (a determination that depends on the particular frame of reference and the level of disruption to the community), the affected group is not vulnerable and enjoys clear title to the assets affected, or the institutional setting and the marketplace offer reasonable opportunities for the replacement of assets or income, and intangible factors are not significant, a resettlement plan as such may not need to be prepared. In such cases, it may be possible to address relocation prior to project advancement through mutually agreed contractual covenants.

2. Relocation as a Project Objective. When the primary objective of an operation is to move people from areas that are unfit for human habitation or, as in urban upgrading projects, to provide basic infrastructure or resolve problems of land tenure, the guiding principle will be to minimize disruption to the affected population. The views of the affected population will be taken into account in the design and execution of the resettlement plan, and where feasible, voluntary procedures will be established to determine which households will be relocated. The plan will also ensure that those who are displaced will have access to equivalent or better employment opportunities and urban services.

3. Impoverishment Risk Analysis. When the baseline information indicates that a significant number of the persons to be resettled belong to marginal or low-income groups, special consideration will be given to the risks of impoverishment to which they may be exposed as a result of resettlement. Impoverishment can occur through any of the following six means:

- loss of housing, land, access to common property or other rights to real property due to lack of clear title, economic pressure or other factors;
- loss of employment;
- loss of access to means of production;
- food insecurity, increased morbidity and mortality;
- disarticulation of social networks; and
- loss of access to education.

A detailed analysis will be carried out at the earliest opportunity, covering gender, ethnicity, income and other socioeconomic factors, in order to determine the risks and design preventive measures to minimize them. In this context, cash compensation will only be offered as an option if the social and economic conditions of the affected population, the institutional setting and housing market, or the complementary services included in the resettlement plan, are such as to ensure that it can be invested in a manner that will restore the affected population's standard of living.

4. Indigenous Communities. Those indigenous and other low-income ethnic minority communities whose identity is based on the territory they have traditionally occupied are particularly vulnerable to the disruptive and impoverishing effects of resettlement. They often lack formal property rights to the areas on which they depend for their subsistence, and find themselves at a disadvantage in pressing their claims for compensation and rehabilitation. The Bank will, therefore,



only support operations that involve the displacement of indigenous communities or other low-income ethnic minority communities in rural areas, if the Bank can ascertain that:

- the resettlement component will result in direct benefits to the affected community relative to their prior situation;
- customary rights will be fully recognized and fairly compensated;
- compensation options will include land-based resettlement; and
- the people affected have given their informed consent to the resettlement and compensation measures.

5. Global and Sector Loans. In certain types of Bank operations, where the universe of physical infrastructure investments is not specifically identified prior to project approval, it is not possible to include the preparation of the resettlement plan (s) in the preparation of the project itself. Nevertheless, it is necessary to include in these operations, provisions designed to ensure that any resettlement eventually required is carried out in accordance with Bank policies and guidelines, as follows:

I. Global Loans. When a global operation (such as global credit, multiple works, time-slice, social investment funds, municipal development) provides funding through intermediary agencies for subprojects that are not identified *ex-ante*, it is not possible to prepare resettlement plans ahead of time. Likely resettlement impacts will be identified through the analysis of a sample of projects and through generic considerations regarding the types of projects expected to be financed, and will be addressed in accordance with the involuntary resettlement guidelines. When resettlement is identified as a potential impact, an analysis of the local legal and institutional framework will be carried out so that appropriate execution mechanisms can be identified and developed. The operational regulations will include procedures to identify any projects that might entail resettlement, and to apply requirements that comply with the Bank's policy and guidelines with respect to involuntary resettlement....

ii. Sector Loans. Some sector loans are designed to promote growth and investment in sectors that require building infrastructure that is likely to cause involuntary resettlement (such as transportation, electricity generation, water and sewage, among others). In those cases identified above where sector loans include initiatives to strengthen institutional capacity and reform the regulatory framework, adequate provisions for sound resettlement practices will be promoted....

6. Temporary Resettlement. When a project requires the temporary relocation of people, the resettlement activities will be subject to considerations and criteria that are consistent with this policy while taking into account the temporary nature of the displacement. The objective continues to be to minimize disruption to the affected population. Special consideration will be given to avoiding irreversible negative impacts (such as permanent loss of employment), providing satisfactory temporary services, and, where appropriate, compensating for transitional hardships....

VI. COORDINATION WITH OTHER BANK POLICIES AND GUIDELINES

The application of this policy will be facilitated by comprehensive operational guidelines on involuntary resettlement to be issued by Management. It will also be applied in a manner that is consistent with all relevant Bank policies and guidelines. Some references include the Policies on



Project Preparation, Evaluation and Approval (OP-302), Urban Development and Housing (OP-751), Disclosure of Information (OP-102), Women in Development (OP-761), and Environment (OP-703), among others.

This material is reprinted with permission from the Inter-American Development Bank, Sustainable Development Department, Indigenous Peoples and Community Development Unit

Official website:
www.iadb.org/sds/ind

Governments & Intergovernmental Organizations



The following are examples of codes on tourism and indigenous peoples/local communities adopted by several governments and a variety of international organizations. A few of the documents center on tourism but most contain statements of rights and principles that can be useful to indigenous peoples in their interactions with the tourism industry and tourists.



Botswana Government National Eco-Tourism Strategy (excerpts)

- Minimizing negative social, cultural and environmental impacts.
- Maximizing the involvement in, and economic benefits to, host communities.
- Educating both the visitor and the local people as to the importance of conserving natural and cultural resources.

Full document available at:

http://www.world-tourism.org/sustainable/IYE/Regional_Activites/Algeria/Algeria/Bostwana-Tema.htm



Zanzibar, Tanzania Commission for Tourism

Help Us Preserve Zanzibar's Magic

Zanzibar is unspoilt by the unpleasant effects of mass tourism - the number of visitors to the island is still low, but has been on the rise throughout the 1990's. It is our hope that increases in tourism do not impact adversely on the magic of Zanzibar, and we humbly ask all visitors to follow a handful of guidelines, ensuring they will not offend the traditional values of the local people or harm the environment in any way. It is typical of the Zanzibaris' friendly nature that they will not harass you for infringing these guidelines, but you should be aware that this is merely politeness, and is not an excuse for ignoring them!

- Please ensure that you dress modestly when off the beach. Women should not expose too much leg and chest, and topless sunbathing is also strongly discouraged.
- If you have children and are bringing them to Zanzibar, please make sure that they don't display their expensive toys in front of their Zanzibari contemporaries. This may instill a false sense of values in the local children, whose parents are unlikely to be able to afford such luxuries.
- If you are diving or snorkeling, you may be tempted to collect some pretty shells from Zanzibar's many coral reefs. Please do not, as this kills entire reefs, the devastating effects of which can be seen in the well-trodden areas of East African coast. Although there are shell sellers, you are asked not to buy shells from them, as it simply encourages this harmful industry.
- Zanzibar is an amazingly photogenic place, but if you want to take photographs of people, please ask their permission first out of courtesy.
- If you are non-Muslim, then please do not enter any of Zanzibar's many mosques.

*Full document available at:
<http://www.zanzibar.net/travel.html>*



The Universal Declaration of Human Rights (excerpts)

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty....

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile....

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country....

Article 17.

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property....



Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.



International Covenant on Economic, Social and Cultural Rights (excerpts)

Adopted and opened for signature, ratification and accession by General
Assembly
resolution 2200A (XXI) of 16 December 1966

Entry into force 3 January 1976, in accordance with article 27

The Office of the High Commissioner
for Human Rights
Geneva, Switzerland

PART I

Article 1

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.
3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

PART II

Article 2

1. Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and co-operation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realization



of the rights recognized in the present Covenant by all appropriate means, including particularly the adoption of legislative measures.

2. The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status....

Article 4

The States Parties to the present Covenant recognize that, in the enjoyment of those rights provided by the State in conformity with the present Covenant, the State may subject such rights only to such limitations as are determined by law only in so far as this may be compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society....

PART III

Article 6

1. The States Parties to the present Covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right.
2. The steps to be taken by a State Party to the present Covenant to achieve the full realization of this right shall include technical and vocational guidance and training programmes, policies and techniques to achieve steady economic, social and cultural development and full and productive employment under conditions safeguarding fundamental political and economic freedoms to the individual....

Article 15

1. The States Parties to the present Covenant recognize the right of everyone:
 - (a) To take part in cultural life;
 - (b) To enjoy the benefits of scientific progress and its applications;
 - (c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.
2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture.
3. The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity.



4. The States Parties to the present Covenant recognize the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific and cultural fields....

PART IV

Article 25

Nothing in the present Covenant shall be interpreted as impairing the inherent right of all peoples to enjoy and utilize fully and freely their natural wealth and resources....

PART V

Article 28

The provisions of the present Covenant shall extend to all parts of federal States without any limitations or exceptions.



UN Declaration on the Right to Development (excerpts)

Adopted by General Assembly resolution 41/128 of 4 December 1986

Article 1

1. The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.
2. The human right to development also implies the full realization of the right of peoples to self-determination, which includes, subject to the relevant provisions of both International Covenants on Human Rights, the exercise of their inalienable right to full sovereignty over all their natural wealth and resources.

Article 2

1. The human person is the central subject of development and should be the active participant and beneficiary of the right to development.
2. All human beings have a responsibility for development, individually and collectively, taking into account the need for full respect for their human rights and fundamental freedoms as well as their duties to the community, which alone can ensure the free and complete fulfilment of the human being, and they should therefore promote and protect an appropriate political, social and economic order for development.
3. States have the right and the duty to formulate appropriate national development policies that aim at the constant improvement of the well-being of the entire population and of all individuals, on the basis of their active, free and meaningful participation in development and in the fair distribution of the benefits resulting therefrom....

Article 4

2. Sustained action is required to promote more rapid development of developing countries. As a complement to the efforts of developing countries, effective international co-operation is essential in providing these countries with appropriate means and facilities to foster their comprehensive development.

Article 5

States shall take resolute steps to eliminate the massive and flagrant violations of the human rights of peoples and human beings affected by situations such as those resulting from apartheid, all forms of racism and racial discrimination, colonialism, foreign domination and occupation, aggression, foreign interference and threats against national sovereignty, national unity and territorial integrity, threats of war and refusal to recognize the fundamental right of peoples to self-determination.



Article 6

1. All States should co-operate with a view to promoting, encouraging and strengthening universal respect for and observance of all human rights and fundamental freedoms for all without any distinction as to race, sex, language or religion.
2. All human rights and fundamental freedoms are indivisible and interdependent; equal attention and urgent consideration should be given to the implementation, promotion and protection of civil, political, economic, social and cultural rights.
3. States should take steps to eliminate obstacles to development resulting from failure to observe civil and political rights, as well as economic social and cultural rights....

Article 8

1. States should undertake, at the national level, all necessary measures for the realization of the right to development and shall ensure, inter alia, equality of opportunity for all in their access to basic resources, education, health services, food, housing, employment and the fair distribution of income. Effective measures should be undertaken to ensure that women have an active role in the development process. Appropriate economic and social reforms should be carried out with a view to eradicating all social injustices.
2. States should encourage popular participation in all spheres as an important factor in development and in the full realization of all human rights.



Convention (No. 169) concerning Indigenous and Tribal Peoples in Independent Countries (excerpts)

Adopted on 27 June 1989 by the General Conference of the International Labour Organisation at its seventy-sixth session

Entry into force 5 September 1991

The General Conference of the International Labour Organisation...

Considering that the developments which have taken place in international law since 1957, as well as developments in the situation of indigenous and tribal peoples in all regions of the world, have made it appropriate to adopt new international standards on the subject with a view to removing the assimilationist orientation of the earlier standards, and

Recognising the aspirations of these peoples to exercise control over their own institutions, ways of life and economic development and to maintain and develop their identities, languages and religions, within the framework of the States in which they live...

Article 2

1. Governments shall have the responsibility for developing, with the participation of the peoples concerned, co-ordinated and systematic action to protect the rights of these peoples and to guarantee respect for their integrity.
2. Such action shall include measures for:
 - (a) Ensuring that members of these peoples benefit on an equal footing from the rights and opportunities which national laws and regulations grant to other members of the population;
 - (b) Promoting the full realisation of the social, economic and cultural rights of these peoples with respect for their social and cultural identity, their customs and traditions and their institutions;
 - (c) Assisting the members of the peoples concerned to eliminate socio-economic gaps that may exist between indigenous and other members of the national community, in a manner compatible with their aspirations and ways of life.



Article 4

1. Special measures shall be adopted as appropriate for safeguarding the persons, institutions, property, labour, cultures and environment of the peoples concerned.
2. Such special measures shall not be contrary to the freely-expressed wishes of the peoples concerned.
3. Enjoyment of the general rights of citizenship, without discrimination, shall not be prejudiced in any way by such special measures....

Article 7

1. The peoples concerned shall have the right to decide their own priorities for the process of development as it affects their lives, beliefs, institutions and spiritual well-being and the lands they occupy or otherwise use, and to exercise control, to the extent possible, over their own economic, social and cultural development. In addition, they shall participate in the formulation, implementation and evaluation of plans and programmes for national and regional development which may affect them directly.
2. The improvement of the conditions of life and work and levels of health and education of the peoples concerned, with their participation and co-operation, shall be a matter of priority in plans for the overall economic development of areas they inhabit. Special projects for development of the areas in question shall also be so designed as to promote such improvement.
3. Governments shall ensure that, whenever appropriate, studies are carried out, in co-operation with the peoples concerned, to assess the social, spiritual, cultural and environmental impact on them of planned development activities. The results of these studies shall be considered as fundamental criteria for the implementation of these activities.
4. Governments shall take measures, in co-operation with the peoples concerned, to protect and preserve the environment of the territories they inhabit...

Article 11

The exaction from members of the peoples concerned of compulsory personal services in any form, whether paid or unpaid, shall be prohibited and punishable by law, except in cases prescribed by law for all citizens.

Article 12

The peoples concerned shall be safeguarded against the abuse of their rights and shall be able to take legal proceedings, either individually or through their representative bodies, for the effective protection of these rights. Measures shall be taken to ensure that members of these peoples can understand and be understood in legal proceedings, where necessary through the provision of interpretation or by other effective means.



PART II. LAND

Article 13

1. In applying the provisions of this Part of the Convention governments shall respect the special importance for the cultures and spiritual values of the peoples concerned of their relationship with the lands or territories, or both as applicable, which they occupy or otherwise use, and in particular the collective aspects of this relationship.
2. The use of the term "lands" in Articles 15 and 16 shall include the concept of territories, which covers the total environment of the areas which the peoples concerned occupy or otherwise use.

Article 14

1. The rights of ownership and possession of the peoples concerned over the lands which they traditionally occupy shall be recognised. In addition, measures shall be taken in appropriate cases to safeguard the right of the peoples concerned to use lands not exclusively occupied by them, but to which they have traditionally had access for their subsistence and traditional activities. Particular attention shall be paid to the situation of nomadic peoples and shifting cultivators in this respect.
2. Governments shall take steps as necessary to identify the lands which the peoples concerned traditionally occupy, and to guarantee effective protection of their rights of ownership and possession.
3. Adequate procedures shall be established within the national legal system to resolve land claims by the peoples concerned.

Article 15

1. The rights of the peoples concerned to the natural resources pertaining to their lands shall be specially safeguarded. These rights include the right of these peoples to participate in the use, management and conservation of these resources.
2. In cases in which the State retains the ownership of mineral or sub-surface resources or rights to other resources pertaining to lands, governments shall establish or maintain procedures through which they shall consult these peoples, with a view to ascertaining whether and to what degree their interests would be prejudiced, before undertaking or permitting any programmes for the exploration or exploitation of such resources pertaining to their lands. The peoples concerned shall wherever possible participate in the benefits of such activities, and shall receive fair compensation for any damages which they may sustain as a result of such activities.

Article 16

1. Subject to the following paragraphs of this Article, the peoples concerned shall not be removed from the lands which they occupy.



2. Where the relocation of these peoples is considered necessary as an exceptional measure, such relocation shall take place only with their free and informed consent. Where their consent cannot be obtained, such relocation shall take place only following appropriate procedures established by national laws and regulations, including public inquiries where appropriate, which provide the opportunity for effective representation of the peoples concerned.
3. Whenever possible, these peoples shall have the right to return to their traditional lands, as soon as the grounds for relocation cease to exist.
4. When such return is not possible, as determined by agreement or, in the absence of such agreement, through appropriate procedures, these peoples shall be provided in all possible cases with lands of quality and legal status at least equal to that of the lands previously occupied by them, suitable to provide for their present needs and future development. Where the peoples concerned express a preference for compensation in money or in kind, they shall be so compensated under appropriate guarantees.
5. Persons thus relocated shall be fully compensated for any resulting loss or injury.

Article 17

1. Procedures established by the peoples concerned for the transmission of land rights among members of these peoples shall be respected.
2. The peoples concerned shall be consulted whenever consideration is being given to their capacity to alienate their lands or otherwise transmit their rights outside their own community.
3. Persons not belonging to these peoples shall be prevented from taking advantage of their customs or of lack of understanding of the laws on the part of their members to secure the ownership, possession or use of land belonging to them.

Article 18

Adequate penalties shall be established by law for unauthorised intrusion upon, or use of, the lands of the peoples concerned, and governments shall take measures to prevent such offences....

PART IV. VOCATIONAL TRAINING, HANDICRAFTS AND RURAL INDUSTRIES

Article 23

1. Handicrafts, rural and community-based industries, and subsistence economy and traditional activities of the peoples concerned, such as hunting, fishing, trapping and gathering, shall be recognised as important factors in the maintenance of their cultures and in their economic self-reliance and development. Governments shall, with the participation of these peoples and whenever appropriate, ensure that these activities are strengthened and promoted.



2. Upon the request of the peoples concerned, appropriate technical and financial assistance shall be provided wherever possible, taking into account the traditional technologies and cultural characteristics of these peoples, as well as the importance of sustainable and equitable development.

PART VI. EDUCATION AND MEANS OF COMMUNICATION

Article 27...

- (d) Education programmes and services for the peoples concerned shall be developed and implemented in co-operation with them to address their special needs, and shall incorporate their histories, their knowledge and technologies, their value systems and their further social, economic and cultural aspirations. They shall participate in the formulation, implementation and evaluation of plans and programmes for national and regional development which may affect them directly.



Convention on Biological Diversity (excerpts)

5 June 1992

Article 8 – In-situ Conservation

Each Contracting Party shall, as far as possible and as appropriate: ...

- (j) Subject to its national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices;

*Full document available at:
<http://www.biodiv.org/convention/articles.asp>*



Draft Declaration on the Rights of Indigenous Peoples (excerpts)

Commission On Human Rights

Sub-Commission on Prevention of Discrimination and Protection of Minorities Forty-fifth session

Discrimination against indigenous peoples

Report of the working group on indigenous populations on its eleventh session

Chairperson: Ms Erica-Irene A Daes

ANNEX I

...Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing also that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,...

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right of self-determination,

Encouraging States to comply with and effectively implement all international instruments, in particular those relating to human rights, as they apply to indigenous peoples, in consultation and cooperation with the people concerned,...

Part I

Article 1. Indigenous peoples have the right to the full and effective enjoyment of all of the human rights and fundamental freedoms which are recognized in the Charter of the United Nations and in the human rights law;...

Article 3. Indigenous people have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development;



Article 4. Indigenous peoples have the right to maintain and strengthen their distinct political, economic, social and cultural characteristics, as well as their legal systems, while retaining their rights to participate fully, if they so choose, in the political, economic, social and cultural life of the State;

Part II

Article 7. Indigenous peoples have the collective and individual right not to be subject to ethnocide and cultural genocide, including the prevention of and redress for:

- (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or identities;
- (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
- (c) Any form of population transfer which has the aim or effect of violating or undermining any of their rights;
- (d) Any form of assimilation or integration by other cultures or ways of life imposed on them by legislative, administrative or other measures;
- (e) Any form of propaganda directed against them;...

Article 10. Indigenous peoples shall not be forced from their lands or territories. No relocation shall take place without the free and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return;...

Part III

Article 12. Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature, as well as the right to restitution of cultural, intellectual, religious and spiritual property taken without their free and informed consent or in violation of their laws, traditions and customs;

Article 13. Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to use and control of ceremonial objects; and the right to repatriation of human remains.

States shall take effective measures, in conjunction with the indigenous peoples concerned, to ensure that indigenous sacred places, including burial sites, be preserved, respected and protected;...



Part IV

Article 18. Indigenous peoples have the right to enjoy fully all rights established under international labour law and national labour legislation.

Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour, inter alia, employment and salary;

Part V

Article 19. Indigenous peoples have the right to participate fully, if they so choose, at all levels of decision-making in matters which may affect their rights, lives and destinies through representatives chosen by themselves in accordance with their own procedures as well as to maintain and develop their own indigenous decision-making institutions;

Article 20. Indigenous peoples have the right to participate fully, if they so choose, through procedures determined by them, in devising legislative or administrative measures that may affect them.

States shall obtain the free and informed consent of the peoples concerned before adopting and implementing such measures;

Article 21. Indigenous people have the right to maintain and develop their political, economic and social systems, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities. Indigenous peoples who have been deprived of their means of subsistence and development are entitled to just and fair compensation;

Article 22. Indigenous people have the right to special measures for immediate effective and continuing improvement of their economic and social conditions, including in the areas of employment, vocational training and retraining, housing, sanitation, health and social security.

Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and disabled persons;

Article 23. Indigenous people have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous people have the right to determine and develop all health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions;...

Part VI

Article 25. Indigenous peoples have the right to maintain and strengthen their distinctive spiritual and material relationship with the lands, territories, waters and coastal seas and other resources which they have traditionally owned or otherwise occupied or used, and to uphold their responsibilities to future generations in this regard;



Article 26. Indigenous peoples have the right to own, develop, control and use the lands and territories, including to total environment of the lands, air, waters, coastal seas, sea-ice, flora and fauna and other resources which they have traditionally owned or otherwise occupied or used. This includes the right to the full recognition of their laws, traditions and customs, land-tenure systems and institutions for the development and management of resources, and the right to effective measures by States to prevent any interference with, alienation of or encroachment upon these rights;

Article 27. Indigenous peoples have the right to the resititution of the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, occupied, used or damaged without their free and informed consent. Where this is not possible, they have the right to just and fair compensation. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status.

Article 28. Indigenous peoples have the right to the conservation, restoration and protection of the total environment and production capacity of their lands, territories and resources, as well as to the assistance for this purpose from States and through international cooperation. Military activities shall not take place in the lands and territories of indigenous peoples, unless otherwise freely agreed upon by the peoples concerned.

States shall take effective measure to ensure, as needed, that programmes for monitoring, maintaining and restoring health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented;

Article 29. Indigenous peoples are entitled to the recognition of the full ownership, control and protection of their cultural and intellectual property.

They have the right to special measures to control, develop and protect their sciences, technologies and cultural manifestations, including human and other genetic resources, seeds, medicines, knowledge of properties of fauna and flora, oral traditions, literatures, designs and visual and performing arts;

Article 30. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands, territories and other resources, including the right to require that States obtain their free and informed consent prior to the approval of any project affecting their lands, territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources. Pursuant to agreements with the indigenous peoples concerned, just and fair compensation shall be provided for any such activities and measures taken to mitigate adverse environmental, economic, social, cultural or spiritual impact;

Part VII

Article 31. Indigenous peoples, as a specific form of exercising their right to self determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, including culture, religion, education, information, media, health, housing, employment, social welfare, economic activities, land and resource management, environment and entry by non-members, as well as ways and means for financing these autonomous functions....



Part VIII

Article 38. Indigenous people have the right to have access to adequate financial and technical assistance, from States and through international cooperation, to pursue freely their political, economic, social, cultural and spiritual development and for the enjoyment of the rights and freedoms recognized in this Declaration....

Part IX

Article 42. The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Source: United Nations Economic and Social Council, Commission on Human Rights, Sub-Commission on Prevention of Discrimination and Protection of Minorities, Discrimination Against Indigenous Peoples, Report of the Working Group on Indigenous Populations on its eleventh session. Chairperson-Rapporteur: Erica-Irene A. Daes. U.N. Doc. E/CN.4/Sub.2.1993/29/Annex I.23 August 1993



Policy Statement on Indigenous Peoples (excerpts)

United Nations Development Programme/Civil Society Organizations & Participation Programme (draft 1995)

1. For several decades, development strategies and theories focused on economic progress and were implicitly or explicitly based on the concept that the less developed countries were divided into a backward, pre-industrial, traditional sector and a more dynamic, modern and Western-oriented industrialised sector. The process of development was understood as the physical and economic expansion of the modern sector. Indigenous peoples as part of the pre-industrial, 'backward' sector of society lost, through this process, their socio-cultural autonomy and economic independence and became a marginalised group within modern society. In numerous cases they had to make way, even literally, for development in the form of programmes designed by and for others when they were 'resettled'.

General principles...

7. Any support for indigenous and tribal peoples should respect and guarantee indigenous peoples' individual and/or collective rights to
 - the full and effective enjoyment of all human rights and fundamental freedoms recognised in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law;
 - maintain and strengthen their distinct political, economic, social and cultural characteristics;
 - live in freedom, peace and security as distinct peoples with full guarantees against genocide or any other act of violence including (i) any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities; (ii) any action which has the aim or effect of dispossessing them of their lands, territories or resources; (iii) any form of population transfer which has the aim or effect of violating or undermining any of their rights; (iv) any form of assimilation or integration by other cultures or ways of life imposed on them by legislative, administrative or other measures;
 - participate fully at all levels of decision-making in matters which may affect their rights, lives' and destinies through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions;
 - decide their own priorities for the process of development as it affects their lives, institutions and spiritual well-being and the lands they occupy or otherwise use, and to exercise control,



to the extent possible, over their own economic, social and cultural development.

In addition, they shall participate in the formulation, implementation and evaluation of plans and programmes for national and regional development which may affect them directly.

8. In the case of projects that only affect indigenous peoples indirectly, the improvement of conditions of life and work and levels of health and education of the peoples concerned, with their participation and co-operation, shall be a matter of priority in the plans for the overall economic development of areas they inhabit. These projects should, therefore, include a careful assessment of how project activities will affect indigenous peoples and allow them to participate in the decision-making about project activities.

Project identification

9. In accordance with the general principles above, indigenous peoples 'should have the right to decide their own priorities. (Article 7, ILO Convention 169). This implies that indigenous peoples will have to be involved from the very beginning of project preparation, and that projects should respond as much as possible to those priorities, as opposed to mobilising them around objectives identified by others. Consequently, it will often be most efficient to start a project with a preparatory assistance phase.
10. In the case of projects that only indirectly affect indigenous peoples, in accordance with point 8 above, procedures should be established or maintained to consult with these peoples and to assess with their participation how and to what degree they will be affected. In some cases specific activities might have to be included that lie outside the original scope of the project, to protect indigenous peoples interests.
11. Depending on the techniques used to involve indigenous communities in the preparation, implementation and evaluation of project activities, the identification and selection of legitimate representatives may be difficult. In cases where no legitimate representatives can be found, an attempt should be made to involve the target beneficiaries in the selection of intermediaries.
12. Often, additional support will have to be included for the building and/or enhancement of indigenous peoples' capacity, including the strengthening of their institutions, to participate in the preparation, implementation and evaluation of project activities.
13. Special efforts should be made to involve women in the design and planning of project activities.
14. Project activities should make use of, build upon and, if possible, strengthen indigenous traditions, knowledge and practices.
15. Studies should be carried out, in cooperation with the peoples concerned, to assess the social, spiritual, cultural and environmental impact on them of planned development activities....
18. Projects should be sustainable in the sense that they should avoid creating dependency of the target beneficiaries on project entities and ensure a sense of 'a ownership among the beneficiaries of project activities and their follow-up.



19. In regions where other successful projects of support for indigenous peoples exist, be it governmental, non-governmental, bilateral, or multilateral, new projects should be linked up with ongoing activities.

Project implementation and evaluation

20. Implementation strategies should include measures to ensure effective participation of the target beneficiaries in the implementation of project activities. Projects that indirectly affect indigenous peoples should allow them to participate fully at all levels of decision-making on the implementation and monitoring of project activities with a view to ascertaining how and to what degree indigenous peoples will be affected and to avoid any prejudices.
21. Many projects supporting indigenous peoples, will have an environmental component. Activities in this area should respect the right of indigenous peoples to the conservation, restoration and protection of the total environment and the productive capacity of their lands, territories and resources. (WGIP, Article 28).
22. Projects that gather, use and/or are based upon indigenous customary knowledge should include measures that promote the recognition of this knowledge as 'intellectual property', as well as measures that prevent the dissemination of this knowledge without prior consent of the 'proprietors' or without any acknowledgement or compensation to the indigenous custodians of this knowledge.

Full Document available at:
<http://www.undp.org/csopp/CSO/NewFiles/policiesip.html>



Organization of American States Proposed American Declaration on the Rights Of Indigenous Peoples (excerpts)

Approved by the Inter-American Commission on Human Rights on February 26,
1997, at its 1333rd session, 95th regular session

PREAMBLE

...2. Eradication of poverty and the right to development

Concerned about the frequent deprivation afflicting indigenous peoples of their human rights and fundamental freedoms; within and outside their communities, as well as the dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own traditions, needs and interests.

Recognizing the severe impoverishment afflicting indigenous peoples in several regions of the Hemisphere and that their living conditions are generally deplorable.

And recalling that in the Declaration of Principles issued by the Summit of the Americas in December 1994, the heads of state and governments declared that in observance of the International Decade of the World's Indigenous People, they will focus their energies on improving the exercise of democratic rights and the access to social services by indigenous peoples and their communities.

3. Indigenous culture and ecology

Recognizing the respect for the environment accorded by the cultures of indigenous peoples of the Americas, and considering the special relationship between the indigenous peoples and the environment, lands, resources and territories on which they live and their natural resources....

5. Territories and Indigenous Survival

Recognizing that in many indigenous cultures, traditional collective systems for control and use of land, territory and resources, including bodies of water and coastal areas, are a necessary condition for their survival, social organization, development and their individual and collective well-being; and that the form of such control and ownership is varied and distinctive and does not necessarily coincide with the systems protected by the domestic laws of the states in which they live....



7. Human Rights instruments and other advances in international law...

Recognizing that indigenous peoples are a subject of international law, and mindful of the progress achieved by the states and indigenous organizations, especially in the sphere of the United Nations and the International Labor Organization, in several international instruments, particularly in the ILO Convention 169.

Affirming the principle of the universality and indivisibility of human rights, and the application of international human rights to all individuals.

8. Enjoyment of Collective Rights

Recalling the international recognition of rights that can only be enjoyed when exercised collectively....

DECLARE:

SECTION TWO. HUMAN RIGHTS

Article II. Full observance of human rights

Indigenous peoples have the right to the full and effective enjoyment of the human rights and fundamental freedoms recognized in the Charter of the OAS, the American Declaration of the Rights and Duties of Man, the American Convention on Human Rights, and other international human rights law; and nothing in this Declaration shall be construed as in any way limiting or denying those rights or authorizing any action not in accordance with the instruments of international law including human rights law.

1. Indigenous peoples have the collective rights that are indispensable to the enjoyment of the individual human rights of their members. Accordingly the states recognize *inter alia* the right of the indigenous peoples to collective action, to their cultures, to profess and practice their spiritual beliefs, and to use their languages....

Article IV. Legal status of communities

Indigenous peoples have the right to have their legal personality fully recognized by the states within their systems.

SECTION THREE. CULTURAL DEVELOPMENT

Article VII. Right to Cultural integrity

1. Indigenous peoples have the right to their cultural integrity, and their historical and archeological heritage, which are important both for their survival as well as for the identity of their members.



2. Indigenous peoples are entitled to restitution in respect of the property of which they have been dispossessed, and where that is not possible, compensation on a basis not less favorable than the standard of international law.
3. The states shall recognize and respect indigenous ways of life, customs, traditions, forms of social, economic and political organization, institutions, practices, beliefs and values, use of dress, and languages....

Article X. Spiritual and religious freedom...

3. In collaboration with the indigenous peoples concerned, the states shall adopt effective measures to ensure that their sacred sites, including burial sites, are preserved, respected and protected. When sacred graves and relics have been appropriated by state institutions, they shall be returned....

Article XIII. Right to environmental protection

1. Indigenous peoples have the right to a safe and healthy environment, which is an essential condition for the enjoyment of the right to life and collective well-being.
2. Indigenous peoples have the right to be informed of measures which will affect their environment, including information that ensures their effective participation in actions and policies that might affect it.
3. Indigenous peoples shall have the right to conserve, restore and protect their environment, and the productive capacity of their lands, territories and resources.
4. Indigenous peoples have the right to participate fully in formulating, planning, managing and applying governmental programmes of conservation of their lands, territories and resources.
5. Indigenous peoples have the right to assistance from their states for purposes of environmental protection, and may receive assistance from international organizations.
6. The states shall prohibit and punish, and shall impede jointly with the indigenous peoples, the introduction, abandonment, or deposit of radioactive materials or residues, toxic substances and garbage in contravention of legal provisions; as well as the production, introduction, transportation, possession or use of chemical, biological and nuclear weapons in indigenous areas.
7. When a State declares an indigenous territory as protected area, any lands, territories and resources under potential or actual claim by indigenous peoples, conservation areas shall not be subject to any natural resource development without the informed consent and participation of the peoples concerned.



SECTION FOUR. ORGANIZATIONAL AND POLITICAL RIGHTS

Article XIV. Rights of association, assembly, freedom of expression and freedom of thought...

2. Indigenous peoples have the right of assembly and to the use of their sacred and ceremonial areas, as well as the right to full contact and common activities with their members living in the territory of neighboring states.

Article XV. Right to self government

1. Indigenous peoples have the right to freely determine their political status and freely pursue their economic, social, spiritual and cultural development , and accordingly, they have the right to autonomy or self-government with regard to *inter alia* culture, religion, education, information, media, health, housing, employment, social welfare, economic activities, land and resource management, the environment and entry by nonmembers; and to determine ways and means for financing these autonomous functions.
2. Indigenous peoples have the right to participate without discrimination, if they so decide, in all decision-making, at all levels, with regard to matters that might affect their rights, lives and destiny. They may do so directly or through representatives chosen by them in accordance with their own procedures. They shall also have the right to maintain and develop their own indigenous decision-making institutions, as well as equal opportunities to access and participate in all state institutions and fora....

Article XVII. National incorporation of indigenous legal and organizational systems

1. The states shall facilitate the inclusion in their organizational structures, the institutions and traditional practices of indigenous peoples, and in consultation and with consent of the peoples concerned.

SECTION FIVE. SOCIAL, ECONOMIC AND PROPERTY RIGHTS

Article XVIII. Traditional forms of ownership and cultural survival. Rights to land, territories and resources

1. Indigenous peoples have the right to the legal recognition of their varied and specific forms and modalities of their control, ownership, use and enjoyment of territories and property.
2. Indigenous peoples have the right to the recognition of their property and ownership rights with respect to lands, territories and resources they have historically occupied, as well as to the use of those to which they have historically had access for their traditional activities and livelihood.
3. i) Subject to 3.ii.), where property and user rights of indigenous peoples arise from rights existing prior to the creation of those states, the states shall recognize the titles of indigenous peoples relative thereto as permanent, exclusive, inalienable, imprescriptible and indefeasible.



- ii) Such titles may only be changed by mutual consent between the state and respective indigenous peoples when they have full knowledge and appreciation of the nature or attributes of such property.
 - iii) Nothing in 3.i.) shall be construed as limiting the right of indigenous peoples to attribute ownership within the community in accordance with their customs, traditions, uses and traditional practices, nor shall it affect any collective community rights over them.
4. Indigenous peoples have the right to an effective legal framework for the protection of their rights with respect to the natural resources on their lands, including the ability to use, manage, and conserve such resources; and with respect to traditional uses of their lands, interests in lands, and resources, such as subsistence.
 5. In the event that ownership of the minerals or resources of the subsoil pertains to the state or that the state has rights over other resources on the lands, the governments must establish or maintain procedures for the participation of the peoples concerned in determining whether the interests of these people would be adversely affected and to what extent, before undertaking or authorizing any program for planning, prospecting or exploiting existing resources on their lands. The peoples concerned shall participate in the benefits of such activities, and shall receive compensation, on a basis not less favorable than the standard of international law for any loss which they may sustain as a result of such activities.
 6. Unless exceptional and justified circumstances so warrant in the public interest, the states shall not transfer or relocate indigenous peoples without the free, genuine, public and informed consent of those peoples, but in all cases with prior compensation and prompt replacement of lands taken, which must be of similar or better quality and which must have the same legal status; and with guarantee of the right to return if the causes that gave rise to the displacement cease to exist.
 7. Indigenous peoples have the right to the restitution of the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, occupied, used or damaged, or when restitution is not possible, the right to compensation on a basis not less favorable than the standard of international law .
 8. The states shall take all measures, including the use of law enforcement mechanisms, to avert, prevent and punish, if applicable, any intrusion or use of those lands by unauthorized persons to take possession or make use of them. The states shall give maximum priority to the demarcation and recognition of properties and areas of indigenous use.

Article XIX. Workers rights

1. Indigenous peoples shall have the right to full enjoyment of the rights and guarantees recognized under international labor law and domestic labor law; they shall also have the right to special measures to correct, redress and prevent the discrimination to which they have historically been subject....



Article XX. Intellectual property rights

1. Indigenous peoples have the right to the recognition and the full ownership, control and protection of their cultural, artistic, spiritual, technological and scientific heritage, and legal protection for their intellectual property through trademarks, patents, copyright and other such procedures as established under domestic law; as well as to special measures to ensure them legal status and institutional capacity to develop, use, share, market and bequeath that heritage to future generations.
2. Indigenous peoples have the right to control, develop and protect their sciences and technologies, including their human and genetic resources in general, seed, medicine, knowledge of plant and animal life, original designs and procedure.
3. The states shall take appropriate measures to ensure participation of the indigenous peoples in the determination of the conditions for the utilization, both public and private, of the rights listed in the previous paragraphs 1. and 2.

Article XXI. Right to development

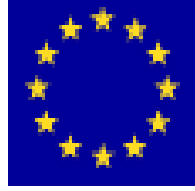
1. The states recognize the right of indigenous peoples to decide democratically what values, objectives, priorities and strategies will govern and steer their development course, even where they are different from those adopted by the national government or by other segments of society. Indigenous peoples shall be entitled to obtain on a non-discriminatory basis appropriate means for their own development according to their preferences and values, and to contribute by their own means, as distinct societies, to national development and international cooperation.
2. Unless exceptional circumstances so warrant in the public interest, the states shall take necessary measures to ensure that decisions regarding any plan, program or proposal affecting the rights or living conditions of indigenous peoples are not made without the free and informed consent and participation of those peoples, that their preferences are recognized and that no such plan, program or proposal that could have harmful effects on those peoples is adopted.
3. Indigenous peoples have the right to restitution or compensation no less favorable than the standards of international law, for any loss which, despite the foregoing precautions, the execution of those plans or proposals may have caused them; and measures taken to mitigate adverse environmental, economic, social, cultural or spiritual impact....

SECTION SIX. GENERAL PROVISIONS

Article XXIV.

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the Americas.

Full document available at:
<http://www.oas.org/en/pinfo/res/resga97/ag1479e.htm>



The European Union

Working Document of the Commission of May 1998 (excerpts)

...

IV. Key-role regarding environment and sustainable development.

Many indigenous peoples were decimated through the processes of colonisation or they managed to persist in geographical settings, considered as marginal by the dominant society. It is now recognised that many of these areas, are central for the conservation of biodiversity.

Indigenous societies are in general non-industrial and practice a low-intensity use of the available resources. They have developed over a considerable span of time on their territories and have a spiritual link to the land, which is developed and maintained through social and cultural practice. Indigenous cultures are not static or ecologically sound per se, but there is a direct link between cultural and biological diversity. This link gives indigenous peoples a special role in keeping and creating the biological diversity and in providing examples of sustainable development.

Indigenous peoples consider their existence and identity as inseparable from their land, while their land-rights in many cases are not recognised by the national governments. The main struggle for indigenous peoples throughout history has therefore been the legal recognition of their territories. This struggle has been given new impetus with industrializing societies' increasing need for land and resources, which is destroying ecosystems on indigenous territories at an ever increasing rate. Investments and development projects which ignore this fact run the risk of having negative effects on indigenous peoples, e.g. by causing environmental degradation, forced resettlement or promoting colonisation on indigenous land.

Many indigenous peoples possess a thorough and detailed knowledge of the ecosystems and the biological diversity found on their territories. This includes knowledge of resources with nutritional and medical value as well as techniques and practices for the management of these resources. In some cases this knowledge is being commercialised by non-indigenous companies while indigenous peoples generally have neither the knowledge and capital nor the wish to privatise their collective, ancestral knowledge which is often linked to religious beliefs.

Many indigenous economies are oriented towards subsistence rather than the market economy. However, they are facing the enormous challenge of maintaining sustainable production forms, while population growth, environmental destruction and limited access to resources put severe



economic pressure on local communities. Development processes should support indigenous peoples in their efforts to consolidate their economies by defining long-term economic strategies and promote trade and barter originated by indigenous peoples' sustainable production....

V. Vulnerability in the development process.

The attitude towards indigenous peoples has generally been of neglect, exploitation or guided by ideas of development through assimilation. There are even recent examples of indigenous peoples being victims of outright slavery. In many nation-states indigenous peoples are still excluded from decision-making processes at the political level. This exclusion is often based on subtle reasons like non-literacy, poverty, geographical distance and racist prejudices, rather than directly reflected in the constitutions or legislation of States.

Indigenous peoples are currently experiencing processes of particularly accelerated change, but they have little or no control over development policies and programmes causing this transition and affecting their lives and territories. Even in cases where indigenous peoples can exercise their full economic, social and political rights, this may not suffice to secure their landrights and other collective rights, necessary to their survival. This points to the weakness of the existing human rights framework, which does not account for the social, cultural and political rights claimed by indigenous peoples. Some nation-states see these claims as a threat to their sovereignty while indigenous peoples themselves generally do not aspire to independence but rather to democratisation of nation-states, allowing for their diversity and self-determination....

VI. Donor response to the issue.

Many of the major development agencies have adopted policies or guidelines for approaching indigenous peoples.

The World Bank's policy is based on the Operational Directive 4.20, which aims at ensuring that the development process fosters full respect for indigenous peoples' dignity, human rights and cultural uniqueness. According to the Directive, indigenous groups maintain cultural and social identities distinct from those of the national societies, have close attachments to their ancestral lands, and are susceptible to being disadvantaged in the development process. Projects which are likely to have an impact on indigenous peoples must undergo social and environmental impact assessments and an "indigenous peoples development plan" must be prepared, ensuring indigenous participation throughout the project cycle.

Several Member States of the European Community have developed specific strategies or guidelines for indigenous peoples. Among these are the Netherlands, Denmark, Germany, the United Kingdom and Spain, while other countries are in the process of considering the issue.

Germany and the Netherlands use the "Cobo-definition" for identifying indigenous peoples, while Denmark and Spain refer to the definition in ILO Convention 169, which explicitly stresses the importance of self-identification. All of these European policies underline the Agenda 21, the Convention on Biological Diversity, the ILO Convention 169 and the UN Draft Declaration on the Rights of Indigenous Peoples as important conceptual buildingblocks. The principles of poverty reduction, human rights, democratisation, environmental protection and sustainable development,



and the full participation, consultation and consent of indigenous peoples to any development activities affecting them, constitute the common basis of the European policies.

The Netherlands issued their policy on indigenous peoples in 1993. It emphasises the centrality of human rights and is based upon indigenous peoples' right to sustain their own identities, cultures and ways of living, including the recognition of their special relation to their ancestral lands. The central themes are the protection of rights, particularly concerning cultural rights and rights to land and means of livelihood in their own environment, dialogue with indigenous peoples, awareness raising and information.

The Danish Strategy for Support to Indigenous Peoples was issued in 1994. It proposes the integration of indigenous issues into policy-dialogue and development practices and increased financial support to projects addressing these issues. These projects should focus on self-determination, land-rights, capacity-building, bilingual education, and the sustainable use of natural resources.

Germany has issued policies for development co-operation with forest-dependent peoples in 1994 and for indigenous peoples in Latin America in 1996. The policies stress recognition of indigenous land-rights and the strengthening of indigenous economies and knowledge as important measures for the protection of the environment. Furthermore, projects should focus on health, education and capacity-building.

The United Kingdom elaborated a Guidance on Ethnicity, Ethnic Minorities and Indigenous Peoples, in 1995. According to this, DFID should avoid involvement in projects having adverse affects on indigenous peoples, enhance informed participation at all stages of the project cycle and contribute to the containment of ethnic conflicts and tensions.

In 1997 Spain launched its Strategy for Co-operation with Indigenous Peoples in Latin America. It has as its general objective to support sustainable self-development and allow for their participation in decisions affecting them directly. The strategy aims at enhancing indigenous peoples' participation and inclusion at national and international levels and at supporting projects and programmes, focusing on training and education. Another initiative is the Araucaria-program, which aims at enhancing the conservation of the biological diversity of Ibero America in situ, acknowledging the central role of indigenous and local communities.

VII. Framework within the European Community.

The integration of indigenous peoples issues in the general development-policy is in line with the principles stated in the Maastricht Treaty, Article 130u, where the Community establishes four priority areas for development co-operation: Sustainable economic and social development; the smooth integration of developing countries into the world economy; the fight against poverty and the observance of human rights, fundamental freedoms and the development of democracy and the rule of law. Since 1995 the respect for human rights, democratic principles and the rule of law is to be included as an essential clause in all agreements between the Community and third countries. Such a clause is seen as a joint undertaking to respect and promote these values and also gives the possibility of taking appropriate measures, in case they are violated.



The recognition of indigenous peoples positive contribution, their crucial role in the conservation of biodiversity and their vulnerability in the development process, links the question of sustainable economic and social development and poverty-reduction to the all embracing theme of human rights and the development of democracy. The Council Regulation on co-operation with countries in Asia and Latin America states that local or traditional communities are eligible for financial and technical assistance and economic co-operation, and that the cultural dimension of development must remain a constant objective in all activities and programmes. Furthermore it is highlighted that ethnic minorities warrant special attention through measures designed to improve their living conditions while respecting their cultural identity (Council Regulation No. 443/92).

The fourth Lomé Convention strongly emphasises the need to ensure the involvement of grassroots communities in development operations and to integrate and enhance the local cultural heritage, value system, ways of life, modes of thought and know-how, materials and styles, and the reinforcement of capacities and structures for self-development (Lomé IV, 1990-2000).

In the Communication on The European Union and the External Dimension of Human Rights Policy, 1995, the European Commission states that: “The European Community plays its part in international action to promote respect for the human rights and fundamental freedoms of indigenous peoples, lending its support to innovative practical projects carried out in partnership with the local authorities with the aim of improving the organizational abilities of indigenous communities and, if necessary, consolidating the demarcation of their territories”, (COM(95) 567).

In the Basic Document on the relations of the European Union with Latin America and the Caribbean (1994) it is stated that the European assistance “...should benefit, above all, the poorest, most disadvantaged social groups including indigenous populations, and should increase their ability to preserve their cultural identity and improve their economic and social situation”.

The Council Regulation on operations aiming at the conservation and sustainable development of tropical forest areas (1995), mentions forest peoples as potential recipients of aid and partners in co-operation. The Regulation stresses the importance of the provision of prior information to forest peoples, followed by their support for the identification, planning and implementation of actions (Council Regulation No. 3062/95).

The Council Regulation on environmental measures in developing countries in the context of sustainable development (1997) mentions that “particular attention should be given to projects involving indigenous communities and their involvement and support in identifying, planning and implementing projects (Council Regulation 772/97).

The European Parliament has in numerous Resolutions, required action and attention to the critical situation of indigenous peoples around the world. The Parliament has repeatedly expressed its support to the work carried out in the UN-system of defining indigenous peoples’ rights, and has called on the Council and the Commission to take indigenous concerns into consideration. One example is the Resolution A3-0059/93 from 1994, where Parliament calls for criteria to be drawn up for the financing of Community projects in the light of the rights of indigenous peoples, for these peoples to be directly involved in projects concerning them and for European officials to be given special training and assigned for follow-up questions concerning indigenous peoples. [1]...



[1]

Resolutions on indigenous peoples adopted by the European Parliament, 1988-1994.

(Compiled by Lydia van de Fliert, in "Indigenous Peoples and International Organisations", 1994):

Doc.A2-92/88, OJ C235. Doc. A2-124/89, OJ C158. Doc. A2 44/89, OJ C120. Doc. B3- 0119/90, OJ C38/80. Doc. B3-1659/90, OJ C260. Doc.B3-1627/90, OJ C260. Doc. A3- 0182/90, OJ C295. Doc. A3-0181/90, OJ C295. Doc. A3-0231/90, OJ C295. Doc. A3- 0258/90, OJ C48. Doc. B3-1150/91, OJ C240. Doc. B3-1181/91, OJ C 240. Doc. B3-0334/92; OJ C94. Doc. B3-0486/92, OJ C125. Doc. A3-0023/92, OJ C 150. Doc. B3- 0850/92, OJ C241. Doc. B3-1012/92, OJ C241. Doc. B3-0967/92. Doc. B3-1169/92, OJ284. Doc. B3-1418/92, OJ C305. Doc. B3-1411/92, OJ C305. Doc. A3-0310/92, OJ C337. Doc. B3-0532/93 OJ 1993. Doc. B3-0372/93, OJ C115. Doc.B3-0694, OJ C176. Doc. B3-1696, OJ C176. Doc. B3-1265, 1993. Doc. B3-0057, 1994. A3-0059/93.

IX. Experiences with the inclusion of indigenous peoples as partners.

It is difficult to extract clear tendencies and recommendations from the experiences with indigenous peoples in development co-operation, as they have not yet been evaluated systematically and no overall thematic focus has been applied. However, the outcome of a number of recent workshops, discussions and publications seems to point at some general features:

Development efforts which overlook indigenous peoples situation, aspirations and priorities can potentially have unforeseen or even negative impact on them. Examples are known where environmental conservation measures have led to forced resettlement of communities or education in a dominant language has led to loss of vernacular language. Experience suggests that long-term sustainability and a sense of local ownership is achieved where indigenous peoples are actively involved in the design and implementation of programmes and projects. This is e.g. the case in a number of environmental projects, aiming at indigenous communities' sustainable management and use of biological resources.

The extent to which national legislations and policies recognise the presence and rights of indigenous peoples varies greatly from country to country. A basic recognition of indigenous peoples and their territorial rights form the essential preconditions for indigenous peoples to participate in development processes in a meaningful way. The level of recognition in national legislation determines the possibilities of addressing indigenous peoples special needs in sectoral approaches, e.g. regarding education and health care.

Very few experiences exist of the integration of indigenous peoples' issues into the policy dialogue with recipient countries and at the non-project level, e.g. in sectoral programme assistance and country-specific strategies. Recent initiatives in Guatemala or e.g. Bolivia, where the issues of indigenous peoples is one of the foci for sectoral assistance in DANIDA's program, should therefore be followed with much interest.

New market possibilities are emerging as mechanisms for "ethical trade", based on environmental and social sustainable development, are being defined and promoted. This is potentially of great importance for indigenous peoples, who could benefit from these new opportunities, by marketing products originating from sustainable territorial management.

Special attention should be given to allow for a reasonable trade of products from sustainable hunting and gathering activities. Substantial work still needs to be done, but the issue will probably gain increased importance and impact within the next years, as incentive measures are currently being discussed and defined.



At the project level, there is an increasing number of projects explicitly addressing indigenous peoples. Most of these projects have been channelled through NGOs but many indigenous organisations are now claiming a more direct relationship with international donors. The strength and experiences of these organisations vary considerably in national and regional contexts. Many organisations face a problem of fulfilling donors' requirements in the administrative and technical fields.

Indigenous participation must be an integrated part of any attempt to address these peoples. The question of participation is complicated by the fact that indigenous peoples have no single formal institutional framework to identify or legitimate authority. The layering of different and overlapping institutions makes it difficult to identify unquestioned authority within indigenous societies. The identification and representativeness of indigenous organisations is a subject of permanent discussion which makes the identification of partners and the indigenous participation in the project cycle complex issues, which donors should handle with much sensitivity.

...

There are no ready-made models for implementing indigenous peoples' own development strategies for health, education, economy etc. These strategies involve the articulation of indigenous and non-indigenous knowledge, technologies, resources and political, cultural and social objectives. There is a strong need for further research, pilot-projects and exchange of experiences, both among donors and indigenous peoples, concerning these complicated processes.

X. Lessons learned.

Given the diversity of indigenous peoples, it is not desirable to design one single model for approaching the issue of indigenous peoples and development. On the other hand there is now general acceptance among donors of some fundamental principles, which could be accepted by the Commission and the Member States:

...

Avoidance of adverse impact. The move towards support to sector programmes potentially opens new possibilities of addressing and reflecting indigenous peoples' needs in national programmes and institutions. However, there has been a tendency to overlook indigenous peoples in the design of large-scale projects and sectoral programmes. The recognition of indigenous peoples' right to determine their own development, implies that donors should encourage indigenous participation at all levels and obtain the free and informed consent from the peoples concerned to any project affecting their land and livelihood.

...

Identification of indigenous partners. Donor requirements may force indigenous peoples to adopt new organisational forms which will eventually erode existing social structures and institutions, cause increased dependency and put the outcome of projects at risk. In general donors should therefore attempt to work through existing structures and institutions in indigenous societies. In this way they will validate and strengthen the role of these institutions in the development processes. Donors must carefully identify partners, and assess their capacity and local acceptance as well as their linkages to other social processes and institutions. In general they should encourage an inclusive approach, rather than being over-selective.

Participation. The full and free participation of indigenous peoples in all stages of the project cycle is regarded as fundamental. Participation must include elements such as prior consultation with



indigenous peoples, their consent to envisaged activities, their control over activities affecting their lives and land, and the identification of their own priorities for development. Further research on such participatory methodology is needed but there is generally agreement on some elements: In order to involve indigenous peoples in all stages of the project cycle, donors should use culturally appropriate means of communication. They should adjust the time-perspective and the management of the activities to the indigenous notion of time and decision-making. Women's needs and interest should be taken into consideration. There should be flexibility in procedures and budgets, allowing for long-term, small-scale involvement. Projects should be designed so as to respond to the increased capacities emerging from the process, and thereby recognise the importance of the process itself....

Capacity-building Indigenous peoples are calling for support to strengthen their capacities at all levels. This is crucial, not only for the performance of development projects, but for the capacity of indigenous societies to manage change and adopt long-term sustainable strategies. Capacity-building should include training of indigenous professionals, strengthening of institutions and organisations at local, national and international level and exchange of experiences and networking among indigenous peoples.

Research and co-ordination. The theme of indigenous peoples is relatively new on the agenda for many development agencies and it requires flexibility, sensitivity, co-ordination and innovation. Efforts are needed to promote further research, evaluation and co-ordination of experiences among donors and indigenous peoples at three levels, which all require permanent attention, evaluation and co-ordination:

- The identification, inclusion and full participation of indigenous peoples in the development process, through development and refinement of tools and methods.
- The transformation of indigenous societies according to long-term political, social, economic and cultural objectives, defined by indigenous peoples themselves. There is an urgent need for further research and pilot-projects addressing the complex question of defining strategies for indigenous peoples' education, production and trade, health-care, resource-management and other key-issues.
- The negotiation and definition of indigenous peoples' rights and status in international fora such as the UN Commission on Human Rights and the Convention of Biological Diversity. These negotiations address enormously complex issues such as indigenous intellectual property rights and self-determination, which require capacity and expertise to handle appropriately.

XI. General guidance for supporting indigenous peoples

In order to ensure the implementation of a comprehensive policy on indigenous peoples in the development co-operation of the European Community and the Member States it will be necessary to develop specific guidelines, procedures and methodological tools. However, the following proposal for a general policy-framework stipulates the main elements which should be taken into consideration:



Overall objective:

The overall objective should be to:

- Enhance indigenous peoples' right and capacity to control their own social, economic and cultural development.
- Enhance indigenous peoples' territorial rights and capacity for sustainable management of biological resources.

Recommendations relating to the overall objective:

To reach the overall objective, the following measures should be taken:

- Include indigenous peoples' issues in the policy dialogue with recipient countries, based on the existing international framework. The dialogue should focus on the recognition and reflection of indigenous peoples rights and needs in national legislation and institutions.
- Support the process within the framework of the United Nations in the defining of indigenous peoples' rights and the efforts of establishing a Permanent Forum for indigenous peoples.
- Enhance the protection of indigenous peoples' knowledge, innovations and practices, inter alia through intellectual property rights, and their control over their genetic resources.
- Support the participation of indigenous peoples in environmental negotiations and strategies internationally and nationally, inter alia in the development of national biodiversity strategies.
- Promote ethical trade standards.
- Ensure coherence and co-ordination in the European Community's development cooperation, by defining a comprehensive approach to the issue.

Specific objective:

The specific objective of the European Community policy should be to:

- Improve the positive impact of European development policy on indigenous peoples, integrating the concern for indigenous peoples as a cross-cutting aspect of human empowerment and development co-operation.

Recommendations relating to specific objective (implementation):

In order to improve the impact of European development policy on indigenous peoples, the following results should be achieved:

- Development of methodology and procedures, integrating the concern for indigenous peoples' special situation in social impact assessments and assuring their full and free participation in the whole project cycle.
- Identification of thematic priority areas for support to indigenous peoples.
- Evaluation and exchange of experiences.
- Donor co-ordination.
- Monitoring systems to be in place, with participation of indigenous peoples.

...



Development of methodology.

One of the most crucial aspects for the implementation of a general policy on indigenous peoples will be the development of appropriate methods for dealing with this issue throughout the project cycle. The methodology should be based on the following principles and procedures:

- Identification of indigenous peoples in local and regional contexts.
- Screening-procedures, detecting projects affecting indigenous peoples.
- Drawing of socio-cultural profiles of the groups involved.
- Identification and use of culturally appropriate means of communication.
- Establishment of consultation procedures, appropriate to the indigenous notion of time and decision-making.
- Identification of indigenous peoples' own priorities for the development process.
- Identification of relevant partners and assessment of their capacities, representativeness and link to social processes.
- Free and informed consent from all communities affected.
- Possibilities for long-term, small-scale involvement (process-orientation).
- High flexibility in budgets and activity-plans.
- Research and pilot-projects to fine-tune development proposals....

Co-ordination between the Community and the Member States.

The European Community and the Member States should establish the principles for a comprehensive policy and a consistent framework for action in support of indigenous peoples. Co-ordination and exchange of experiences between the Community and the Member States will be crucial in order to avoid duplication and dispersion of forces and to increase the effectiveness and adequacy of development support for indigenous peoples. Therefore, mechanisms for consultation and co-ordination should be established. The initial focus should be on the exchange of information and sharing of experiences, in order to identify common objectives, difficulties and priorities and to define more concrete guidelines for action.

The Commission should include indigenous peoples as an issue on the agenda for the Commission and Member State Expert Group meeting on social development on a regular basis, to ensure a continuous exchange of experiences and research results and a further refinement of the principles and operational aspects relating to indigenous peoples.

Full document available at:
<http://www.fern.org/pubs/archive/indig98.pdf>



United Nations Economic and Social Council
Prevention of Discrimination and Protection of Indigenous
Peoples and Minorities
Indigenous Peoples and Their Relationship to Land
(excerpts)

11 June 2001

**VI. FUNDAMENTAL GUIDING PRINCIPLES REGARDING INDIGENOUS
PEOPLES' LANDS, TERRITORIES, AND RESOURCES**

Principles for State and international actions regarding indigenous land, territories and resources

(a) The rule of law must be vigorously established and maintained in every country with respect to indigenous peoples and their land, territories, and resources. Remedies for indigenous peoples and individuals must be available and legally enforceable. The rule of law is the establishment and consistent application by the State and its citizens of just, democratically adopted laws, including international human rights and humanitarian law;

(b) All State and international actions and legal measures in regard to indigenous lands, territories and resources must meet the standard of fundamental fairness for all indigenous and non-indigenous parties, and all such actions must be characterized by justice in historical, political, legal, social and economic terms;

(c) All State and international actions and legal and administrative measures in regard to indigenous lands, territories and resources must be non-discriminatory in their application and effect and must not subject indigenous peoples or individuals to any disadvantage or adverse consequence as compared to non-indigenous persons in the State;

(d) All State and international actions and legal measures in regard to indigenous lands, territories and resources must assure that all indigenous peoples have lands, territories and resources sufficient to assure their well-being and equitable development as peoples;

(e) All State and international actions and legal measures in regard to indigenous lands, territories and resources must recognize the right self-determination of indigenous peoples and conform with the obligation to deal with the appropriate indigenous institutions of government and the obligation to respect the right of indigenous peoples to control and protect their own lands, territories and resources;



(f) All State and international measures that may affect indigenous lands, territories, and resources, even indirectly, must provide for the full and direct participation of all affected indigenous peoples in the decision-making processes;

(g) States must respect and protect the special relationships that indigenous peoples have to lands, territories, and resources, particularly sacred sites, culturally significant areas, and uses of resources that are tied to indigenous cultures and religious practices.

(h) All State and international actions and legal measures in regard to indigenous lands, territories and resources must as a practical matter be fully accessible to indigenous peoples, and adequate technical and financial resources must be available to assure that such measures, decisions and processes can be used effectively by them;

(i) All State and international actions and legal measures in regard to indigenous lands, territories and resources must be carried out in the context of full respect for all the human rights and fundamental freedoms of indigenous peoples, particularly the minimum standards set forth in the draft United Nations declaration on the rights of indigenous peoples, ILO Convention No. 169, and the draft American declaration on the rights of indigenous peoples.



African Convention on the Conservation of Nature and Natural Resources

Final Revision*

* This text was adopted by the AU Assembly on July 11 with the following changes: whenever appropriate, references to the OAU have been replaced by references to the African Union. The official version of the adopted text is now being produced by the Legal Division of the African Union, and will be available soon.

PREAMBLE

We, the Heads of State and Government of the Member States of the Organisation of African Unity (OAU)/African Union (AU),

Conscious that the natural environment of Africa and the natural resources with which Africa is endowed are an irreplaceable part of the African heritage and constitute a capital of vital importance to the continent and humankind as a whole;

Confirming, as we accepted upon declaring our adherence to the Charter of the Organization of African Unity, that it is our duty "to harness the natural and human resources of our continent for the total advancement of our peoples in spheres of human endeavour";

Conscious of the ever-growing importance of natural resources from economic, social, cultural and environmental points of view;

Affirming that the conservation of the global environment is a common concern of human kind as a whole, and the conservation of the African environment a primary concern of all Africans;

Re-affirming that States have, in accordance with the Charter of the United Nations and the principles of international law, a sovereign right to exploit their own resources pursuant to their environmental and developmental policies, and the responsibility to ensure that activities within their jurisdiction or control do not cause damage to the environment of other States or of areas beyond the limits of national jurisdiction;

Re-affirming further that States are responsible for protecting and conserving their environment and natural resources and for using them in a sustainable manner with the aim to satisfy human needs according to the carrying capacity of the environment;



Conscious of the dangers which threaten some of these irreplaceable assets;

Desirous of undertaking individual and joint action for the conservation, utilization and development of these assets by establishing and maintaining their sustainable use;

Recalling the Lagos Plan of Action for the Economic Development of Africa and the Final Act of Lagos as well as the African Charter on Human and Peoples Rights;

Taking note of the Charter of Economic Rights and Duties of States and of the World Charter for Nature adopted by the General Assembly of the United Nations;

Conscious of the need to continue furthering the principles of the Stockholm Declaration, to contribute to the implementation of the Rio Declaration and of Agenda 21, and to work closely together towards the implementation of global and regional instruments supporting their goals;

Considering the principles and objectives stated in the Charter of the Organization of African Unity, the Treaty Establishing the African Economic Community and the Constitutive Act of the African Union;

Convinced that the above objectives would be better achieved by amending the 1968 Algiers Convention on the Conservation of Nature and Natural Resources by expanding elements related to sustainable development;

Have agreed as follows:

...

Article II. OBJECTIVES

The objectives of this Convention are:

1. to enhance environmental protection;
2. to foster the conservation and sustainable use of natural resources; and
3. to harmonize and coordinate policies in these fields with a view to achieving ecologically rational, economically sound and socially acceptable development policies and programmes.

Article III. PRINCIPLES

In taking action to achieve the objectives of this Convention and implement its provisions, the Parties shall be guided by the following:

1. the right of all peoples to a satisfactory environment favourable to their development;
2. the duty of States, individually and collectively to ensure the enjoyment of the right to development;
3. the duty of States to ensure that developmental and environmental needs are met in a sustainable, fair and equitable manner.

Article IV. FUNDAMENTAL OBLIGATION

The Parties shall adopt and implement all measures necessary to achieve the objectives of this Convention, in particular through preventive measures and the application of the precautionary



principle, and with due regard to ethical and traditional values as well as scientific knowledge in the interest of present and future generations....

Article VI. LAND AND SOIL

1. The Parties shall take effective measures to prevent land degradation, and to that effect shall develop long-term integrated strategies for the conservation and sustainable management of land resources, including soil, vegetation and related hydrological processes.
2. They shall in particular adopt measures for the conservation and improvement of the soil, to, inter alia, combat its erosion and misuse as well as the deterioration of its physical, chemical and biological or economic properties.
3. To this end:..
 - c) they shall ensure that non-agricultural forms of land use, including but not limited to public works, mining and the disposal of wastes, do not result in erosion, pollution, or any other form of land degradation;
 - d) they shall, in areas affected by land degradation, plan and implement mitigation and rehabilitation measures.
4. Parties shall develop and implement land tenure policies able to facilitate the above measures, inter alia by taking into account the rights of local communities....

Article VIII. VEGETATION COVER

1. The Parties shall take all necessary measures for the protection, conservation, sustainable use and rehabilitation of vegetation cover. To this end they shall:
 - a) adopt scientifically-based and sound traditional conservation, utilization and management plans for forests, woodlands, rangelands, wetlands and other areas with vegetation cover, taking into account the social and economic needs of the peoples concerned, the importance of the vegetation cover for the maintenance of the water balance of an area, the productivity of soils and the habitat requirements of species;...

Article IX. SPECIES AND GENETIC DIVERSITY...

2. The Parties shall ensure the conservation of species and their habitats within the framework of land-use planning and of sustainable development. Management of species and their habitats shall be based on the results of continued scientific research and shall be adapted, as appropriate, based on the results of monitoring. To that end the Parties shall:..
 - k) provide for the fair and equitable sharing of benefits arising out of biotechnologies based upon genetic resources and related traditional knowledge with the providers of such resources....

Article XII. CONSERVATION AREAS...

3. The Parties shall promote the establishment by local communities of areas managed by them primarily for the conservation and sustainable use of natural resources.



Article XIII. PROCESSES AND ACTIVITIES AFFECTING THE ENVIRONMENT AND NATURAL RESOURCES

1. The Parties shall, individually or jointly, and in collaboration with the competent international organizations concerned, take all appropriate measures to prevent, mitigate and eliminate to the maximum extent possible, detrimental effects on the environment, in particular from radioactive, toxic, and other hazardous substances and wastes. For this purpose, they shall use the best practicable means and shall endeavour to harmonize their policies, in particular within the framework of relevant conventions to which they are Parties.
2. To that effect, Parties shall
 - a) establish, strengthen and implement specific national standards, including for ambient environmental quality, emission and discharge limits as well as process and production methods and product quality;
 - b) provide for economic incentives and disincentives, with a view to preventing or abating harm to the environment, restoring or enhancing environmental quality, and implementing international obligations in these regards; and
 - c) adopt measures necessary to ensure that raw materials, non-renewable resources, and energy, are conserved and used as efficiently as possible, and that used materials are reused and recycled to the maximum extent possible while nondegradable materials are disposed of in the most effective and safe way.

Article XIV. SUSTAINABLE DEVELOPMENT AND NATURAL RESOURCES

1. The Parties shall ensure that
 - a) conservation and management of natural resources are treated as an integral part of national and/or local development plans;
 - b) in the formulation of all development plans, full consideration is given to ecological, as well as to economic, cultural and social factors in order to promote sustainable development....

Article XVII. TRADITIONAL RIGHTS OF LOCAL COMMUNITIES AND INDIGENOUS KNOWLEDGE...

- c) The Parties shall take legislative and other measures to ensure that traditional rights and intellectual property rights of local communities including farmers' rights are respected in accordance with the provisions of this Convention.
- d) The Parties shall require that access to indigenous knowledge and its use be subject to the prior informed consent of the concerned communities and to specific regulations recognizing their rights to, and appropriate economic value of, such knowledge.
- e) The Parties shall take the measures necessary to enable active participation by the local communities in the process of planning and management of natural resources upon which such communities depend with a view to creating local incentives for the conservation and sustainable use of such resources....

Article XIX. DEVELOPMENT AND TRANSFER OF TECHNOLOGY...

- f) The Parties shall encourage and strengthen cooperation for the development and use, as well as access to and transfer of, environmentally sound technologies on mutually agreed terms,



with a view to accelerating the transition to sustainable development, in particular by establishing joint research programmes and ventures.

- g) To that effect the Parties shall adopt legislative and regulatory measures which provide for, inter alia, economic incentives for the development, importation, transfer and utilization of environmentally sound technologies in the private and public sectors.

In implementing paragraphs 1. and 2. above, attention shall be paid to technologies which can be used locally by individuals, local communities and small/medium enterprises.

Article XX. CAPACITY BUILDING, EDUCATION AND TRAINING

- 1. a) The Parties shall promote environmental education, training and awareness creation at all levels in order to enhance their peoples' appreciation of their close dependence on natural resources and their understanding of the reasons and rules for the sustainable use of these resources.
- b) For this purpose they shall ensure that environmental matters:
 - i. are included in educational and training programmes at all levels, and
 - ii. form the object of information campaigns capable of acquainting the public with, and winning it over to, the concepts of conservation and sustainable use of natural resources.
- c) In order to put into effect paragraphs a) and b) above, the Parties shall make maximum use of the educational and training value of conservation areas and the experience of local communities....

Full document available at:

[http://www.iucn.org/themes/law/pdfdocuments/OAU African Convention 02.06.02 clean textEN.pdf](http://www.iucn.org/themes/law/pdfdocuments/OAU_African_Convention_02.06.02_clean_textEN.pdf)



Agenda 21 for the Travel & Tourism Industry

Towards Environmentally Sustainable Development (excerpts)

A framework for action: responsibilities of government departments, national tourism authorities, and representative trade organizations

Released in 1995

Agenda 21 for Tourism and Travel was the tourism industry's effort to set out a strategy for implementing the 1992 Rio Earth Summit's Agenda 21. Released in 1995, it was written by the Earth Council which was to oversee implementation of Agenda 21; the World Council on Travel and Tourism (WTTTC), an industry-dominated NGO; and the World Tourism Organization, which is made up of governments as well as private industry and NGOs. It promotes free trade and removal of all trade barriers, moves that many indigenous groups and local communities see as adverse to their interests.

RESPONSIBILITIES OF GOVERNMENT DEPARTMENTS, NATIONAL TOURISM

Priority area i: assessing the capacity of the existing regulatory, economic, and voluntary framework to bring about sustainable tourism

Objective: to assess current regulatory, economic, and voluntary provision for sustainable tourism and to develop – or advise on the development of – policies that will facilitate the achievement of sustainable tourism....

Government departments, [national tourism administrations] (NTAs), and trade organizations will need to:...

- develop partnerships with the relevant authorities and the Travel & Tourism industry to assess the best range of regulatory, economic, and voluntary instruments to bring about sustainability and the most appropriate circumstances for each mechanism or combination of mechanisms; a full assessment of the economic, social, and environmental implications of each measure should be undertaken prior to agreement; where taxation is used, it should be fiscally neutral in order to realize tourism's potential to bring about environmental improvement combined with economic development...
- establish a 'sustainable tourism' panel to facilitate the development of partnerships – between large, medium, and small stakeholders and between developed and developing countries – to exchange experiences about appropriate policies for Travel & Tourism...



Priority area ii: assessing the economic, social, cultural, and environmental implications of the organization's operations

Objective: to examine the internal operations of the organization in order to assess the implications of its own activities for sustainable development.

No organization can exhort the values of sustainable tourism until it can be sure that it has assessed the implications of its own operations for the transition to sustainable development. To achieve this, it needs to review the economic, social, cultural, and environmental impacts of its operations and devise improvement plans to:...

- adopt policies and programmes to offer equal employment opportunities, especially with regard to the needs of women and indigenous peoples...

Priority area iii: training, education, and public awareness

Objective: to educate all stakeholders in Travel & Tourism about the need to develop more sustainable forms of tourism and to provide them with the necessary skills to carry out tasks in this respect....

The nature of the Travel & Tourism industry means that it is also ideally placed to raise public awareness of environmental issues, by taking advantage of opportunities to communicate with host communities and tourists, as well as staff. Government departments, NTAs, and trade organizations can do much to facilitate and promote this role.

To improve performance in this priority area, organizations should:...

- encourage companies to spread the message of sustainability to customers, communities, and suppliers....

Priority area iv: planning for sustainable tourism development

Objective: to develop and implement effective land-use planning measures that maximize the potential environmental and economic benefits of Travel & Tourism while minimizing potential environmental or cultural damage.

Tourism has huge potential to bring economic prosperity and environmental improvement to the destinations in which it operates. Poorly planned and managed tourism can, however, harm the very resources on which it is based. Environmental and cultural degradation can be avoided by the adoption and enforcement of appropriate planning measures. The organizations addressed in this chapter are ideally placed to advise on the development of such planning measures and to facilitate discussion with all other stakeholders so as to achieve consensus on their enforcement.

In this area, government departments, NTAs and, where appropriate, trade organizations should:...

- help local and regional authorities to assess destination 'capacity' as regards the availability of critical resources (land, water, energy, infrastructural provision, etc.), environmental factors (ecosystem health and biodiversity), and cultural factors
...



- use tourism as a tool for socio-economic development and environmental protection in sensitive areas such as coastal zones, mountainous regions, and areas of great biological diversity...

Priority area vi: providing for the participation of all sectors of society

Objective: to ensure that all sectors of society, including women, indigenous peoples, the young and the old, are given an opportunity to participate in sustainable tourism development.

Implicit in the concept of sustainable development is that of equity between generations and between peoples. The labour-intensive nature of the Travel & Tourism industry means that it can play a key role in this area. Government departments, NTAs, and trade organizations can take the following actions to ensure that opportunities are provided for all sectors of society equally:...

- promote the participation of women and indigenous people in appropriate forms of tourism development...

Priority area vii: design of new tourism products with sustainability at their core

Objective: to develop partnerships with the Travel & Tourism industry and local authorities to ensure that new tourism products are designed to be sustainable economically, socially, culturally, and environmentally....

Many initiatives in this priority area will mean working with other government departments, local planners, Travel & Tourism companies, communities, and developers, as appropriate. Government departments, NTAs, and trade organizations can help to ensure that all tourism products are sustainable by taking steps to: ...

- ensure that new tourism developments use local materials from sustainably managed sources wherever possible...
- ensure that labour-intensive technologies are employed in construction so as to create employment, especially in area of high unemployment...

Priority area viii: measuring progress in achieving sustainable development

Objective: to establish realistic indicators of sustainable tourism development, applicable at local and national levels, from which progress can be monitored and assessed....

To develop and implement indicators, government departments, NTAs, and trade organizations should: ...

- consider how available data may be used to assess progress towards sustainable tourism development in their country; useful data may include, for example, tourists numbers, economic benefits of tourism to local communities, availability of water supply, evidence of water contamination, number of companies recycling water, homes with electricity, airport capacity, etc...



RESPONSIBILITIES OF TRAVEL & TOURISM COMPANIES...

Priority area i: waste minimization

Objective: to minimize resource inputs, maximize product quality, and minimize waste outputs.

Waste minimization is central to the aims of Agenda 21 and the key message is 'produce more with less.' Travel & Tourism companies can make a substantial contribution both directly through day-to-day business operations and indirectly by selecting products that, from initial manufacture through to final disposal, have minimal impact on the environment. The benefits of such programs are likely to increase as governments adopt price mechanisms to reflect the true cost of manufacture and disposal in the purchase of goods....

All companies should be taking the following steps to minimize waste:...

- open recycling or disposal facilities to employees and local communities to improve overall destination quality...

Priority area iii: management of fresh water resources

Objective: to protect the quality of water resources and to use existing resources efficiently and equitably.

Many countries are in a situation of dire water shortage and yet the Earth has enough water for everyone if it is properly managed. An adequate supply of fresh drinking water is a fundamental requirement of sustainable development....

Travel & Tourism is a conspicuous consumer of water, especially in hot climates, where swimming pools, showers, golf courses, and baths may result in tourists using up to ten times more water per head than the local community (Boers and Bosch, *The Earth as a Holiday Resort*). There are a few well-documented examples of tourism development depriving communities of water resources for long periods of time to serve the needs of guests.

Effective management of water use can cut utility use significantly and help communities to make more effective use of existing resources. To minimize water use and protect the quality of reserves, Travel & Tourism companies should: ...

- provide fresh water facilities for use by local communities in communal areas or pay for water infrastructure to be installed to serve the needs of both tourists and local communities...

Priority area iv: waste water management

Objective: to minimize waste water outputs in order to protect the aquatic environment, to safeguard flora and fauna, and to conserve and protect the quality of fresh water resources.

Effective waste water management is at the core of Agenda 21's programme to protect the quality of seas and oceans and essential to the protection of fresh water resources. It is also complementary to any programme to manage fresh water use. Travel & Tourism companies operating in coastal and river locations will particularly benefit from collective programmes in this area, ultimately experiencing an improvement in the environment that they can sell to clients.



Steps that can be taken include: ...

- establish programmes with staff, tourists, and communities to clean up degraded aquatic environments...

Priority area v: hazardous substances

Objective: to replace products containing potentially hazardous substances with more environmentally benign products.

Hazardous substances and particularly hazardous wastes can cause serious harm to health and the environment. Many products used by Travel & Tourism companies in their day-to-day operations – for example, chlorine, paints, and fuel oils – can be hazardous if mishandled or disposed of improperly....

In countries where regulation exists to guard against damage to the environment or human health caused by hazardous substances or hazardous wastes, companies and managing directors may avoid prosecution and fines – or even imprisonment – by taking a responsible approach to hazardous substances.

Travel & Tourism companies should: ...

- start routine [monitoring of] emissions of toxic substances to the environment as part of a ‘right to know’ programme for employees and host communities ...

Priority area vi: transport

Objective: to reduce or control harmful emissions into the atmosphere and other environmental effects of transport....

Transport is the lifeblood of the Travel & Tourism industry and failure to take action and improve performance in this area could result in harsh financial penalties for Travel & Tourism companies and increased costs for travelers. This issue is not confined to the transport sector; companies in all sectors of the industry can make significant environmental improvements in this area. Companies should: ...

- work with local farmers and other local businesses to purchase supplies locally whenever possible...

Priority area vii: land-use planning and management

Objective: to deal with the multiple demands on land in an equitable manner, ensuring that development is not visually intrusive and contributes to conserving environment and culture while generating income....

Travel & Tourism has a particular interest in land management issues. Overall destination quality is likely to be affected by poor management decisions, whether these are taken by the tourism industry or by other industries. The development of sustainable tourism relies on effective land use planning and management and resolution of land conflicts between industry and communities.



The following actions can be taken by Travel & Tourism companies:

- assess the potential environmental, cultural, social, and economic impacts of new developments...
- use local materials (from sustainably managed sources) and labour when constructing new facilities...

Priority area viii: involving staff, customers, and communities in environmental issues

Objective: to protect and incorporate the interests of communities in developments and to ensure that the environmental lessons learnt by staff, customers, and communities are put into practice at home.

Agenda 21 emphasizes the importance of providing equality of access for all peoples to economic development opportunities and environmental protection. Travel & Tourism companies can do a great deal in this area, by creating mechanisms for consultation to ensure that the community is fully involved in tourism development and by ensuring that all members of the community, including women and indigenous peoples, can take advantage of the benefits of Travel & Tourism, such as increased employment or business opportunities.

In addition, Travel & Tourism companies are ideally places to communicate the importance of environmental issues to staff, customers, and the communities within which they operate. If the lessons learnt are put into action at home, the benefits of programmes adopted by Travel & Tourism companies will be multiplied.

Companies can protect and incorporate the interests of the local community by initiating programmes to:

- take into account the opinions of all sectors of the community in the management of tourism developments; this can be facilitated by a local tourism forum or by formal meetings between staff and community members
- provide economic outlets for local tradespeople; discuss development plans and opportunities with local communities...
- open company recycling, water, or waste disposal facilities to the local community
- tell communities about the risks and environmental benefits of the business
- ensure that all members of the community, including women, indigenous people, the young, and the old, have access to employment and promotional opportunities within the company
- improve the local environment, by staff sponsored clean-ups, etc



To realize Travel & Tourism's potential for educating communities, customers, and staff and raising public awareness, companies should:

- train all staff, from top management to temporary employees, in environmental issues
- provide specialist training to staff in key positions
- tell customers about company environmental initiatives, both to inspire product loyalty and to ensure that the environmental messages learnt on holiday are put into practice at home
- work with local schools and colleges to integrate environmental issues into primary and vocational education
- encourage or sponsor training for community members to enable them to participate in the environment and development process
- involve employees' families in environmental activities and events
- offer training opportunities to other businesses in the area

Priority area ix: design for sustainability

Objective: to ensure that new technologies and products are designed to be less polluting, more efficient, socially and culturally appropriate, and available worldwide.

The design of less polluting, more efficient, and socially and culturally appropriate products and processes will be fundamental to the achievement of the dual aims of Agenda 21 – environment and development. Achieving this objective will require research into and development of new technologies/processes. Equally importantly, it will require transfer of this technology to developing countries....

Transnational corporations are identified as having the potential to play a major role in achieving this objective but companies of all sizes can make a contribution. Travel & Tourism companies should:...

- examine the potential environmental, social, cultural, and economic impacts of new products
- ...
- seek solutions to environmental problems in developed and developing countries...

Priority area x: partnerships for sustainable development

Objective: to form partnerships to bring about long-term sustainability.

Achievement of the objectives laid out in the preceding sections will depend on the quality of the partnerships which Travel & Tourism companies establish. Sustainable development cannot be achieved by any one organization, industry, or government. The overriding message of Agenda 21 is that mutual effort is needed to bring about long-term sustainability. Failure to act by any of the



groups identified within the Agenda may jeopardize the chances of others for achieving a sustainable future.

...[G]overnment organizations can create an enabling policy environment that is supportive of partnerships between the public, private, and community sectors. However, it is up to individual companies to make these partnerships work. For the Travel & Tourism industry the long-term viability of the product depends upon the nature and success of partnerships. The cumulative benefits of cooperative programmes, involving Travel & Tourism companies, local and national government, communities, and other industries, will far outweigh individual effort.

Essentially, these programmes will help minimize waste, conserve water quality, prevent smog and other atmospheric pollutants, prevent damage to architectural and archaeological sites, conserve fragile environments, cherish the traditions of diverse cultures, facilitate development opportunities – in short, protect the quality of the tourism product. Communicating the components and results of such programmes to the public will help spread the message, resulting in further progress toward global sustainability.

To establish and maintain effective partnerships, Travel & Tourism companies should:

- contribute to the economic development and improve the well-being of the local community...
- promote interaction between tourists and host communities and so enhance the industry's potential to contribute to increased understanding of other cultures...
- incorporate the concerns of communities – especially indigenous communities – in the planning process so that they can effectively participate in sustainable development....

Source: World Travel and Tourism Council, World Tourism Organization, Earth Council, "Agenda 21 for the Travel & Tourism Industry," 1995. Not available on the web.



Approval Of The Global Code Of Ethics For Tourism (excerpts)

Resolution

General Assembly - Thirteenth session
Santiago, Chile, 27 September - 1 October 1999

A/RES/406(XIII)
Agenda item 16
(document A/13/16)

Principles

Article 1 - Tourism's Contribution To Mutual Understanding And Respect Between Peoples And Societies

1. The understanding and promotion of the ethical values common to humanity, with an attitude of tolerance and respect for the diversity of religious, philosophical and moral beliefs, are both the foundation and the consequence of responsible tourism; stakeholders in tourism development and tourists themselves should observe the social and cultural traditions and practices of all peoples, including those of minorities and indigenous peoples and to recognize their worth;
2. Tourism activities should be conducted in harmony with the attributes and traditions of the host regions and countries and in respect for their laws, practices and customs;...
5. When travelling, tourists and visitors should not commit any criminal act or any act considered criminal by the laws of the country visited and abstain from any conduct felt to be offensive or injurious by the local populations, or likely to damage the local environment; they should refrain from all trafficking in illicit drugs, arms, antiques, protected species and products and substances that are dangerous or prohibited by national regulations;



6. Tourists and visitors have the responsibility to acquaint themselves, even before their departure, with the characteristics of the countries they are preparing to visit; they must be aware of the health and security risks inherent in any travel outside their usual environment and behave in such a way as to minimize those risks;

Article 2 - Tourism As A Vehicle For Individual And Collective Fulfilment

1. Tourism, the activity most frequently associated with rest and relaxation, sport and access to culture and nature, should be planned and practised as a privileged means of individual and collective fulfilment; when practised with a sufficiently open mind, it is an irreplaceable factor of self-education, mutual tolerance and for learning about the legitimate differences between peoples and cultures and their diversity;
2. Tourism activities should respect the equality of men and women; they should promote human rights and, more particularly, the individual rights of the most vulnerable groups, notably children, the elderly, the handicapped, ethnic minorities and indigenous peoples;
3. The exploitation of human beings in any form, particularly sexual, especially when applied to children, conflicts with the fundamental aims of tourism and is the negation of tourism; as such, in accordance with international law, it should be energetically combatted with the cooperation of all the States concerned and penalized without concession by the national legislation of both the countries visited and the countries of the perpetrators of these acts, even when they are carried out abroad;
4. Travel for purposes of religion, health, education and cultural or linguistic exchanges are particularly beneficial forms of tourism, which deserve encouragement;
5. The introduction into curricula of education about the value of tourist exchanges, their economic, social and cultural benefits, and also their risks, should be encouraged;

Article 3 - Tourism, A Factor Of Sustainable Development...

3. The staggering in time and space of tourist and visitor flows, particularly those resulting from paid leave and school holidays, and a more even distribution of holidays should be sought so as to reduce the pressure of tourism activity on the environment and enhance its beneficial impact on the tourism industry and the local economy;...
5. Nature tourism and ecotourism are recognized as being particularly conducive to enriching and enhancing the standing of tourism, provided they respect the natural heritage and local populations and are in keeping with the carrying capacity of the sites;



Article 4 - Tourism, A User Of The Cultural Heritage Of Mankind And Contributor To Its Enhancement

1. Tourism resources belong to the common heritage of mankind; the communities in whose territories they are situated have particular rights and obligations to them;
2. Tourism policies and activities should be conducted with respect for the artistic, archaeological and cultural heritage, which they should protect and pass on to future generations; particular care should be devoted to preserving and upgrading monuments, shrines and museums as well as archaeological and historic sites which must be widely open to tourist visits; encouragement should be given to public access to privately-owned cultural property and monuments, with respect for the rights of their owners, as well as to religious buildings, without prejudice to normal needs of worship;
3. Financial resources derived from visits to cultural sites and monuments should, at least in part, be used for the upkeep, safeguard, development and embellishment of this heritage;
4. Tourism activity should be planned in such a way as to allow traditional cultural products, crafts and folklore to survive and flourish, rather than causing them to degenerate and become standardized;

Article 5 - Tourism, A Beneficial Activity For Host Countries And Communities

1. Local populations should be associated with tourism activities and share equitably in the economic, social and cultural benefits they generate, and particularly in the creation of direct and indirect jobs resulting from them;
2. Tourism policies should be applied in such a way as to help to raise the standard of living of the populations of the regions visited and meet their needs; the planning and architectural approach to and operation of tourism resorts and accommodation should aim to integrate them, to the extent possible, in the local economic and social fabric; where skills are equal, priority should be given to local manpower;
3. Special attention should be paid to the specific problems of coastal areas and island territories and to vulnerable rural or mountain regions, for which tourism often represents a rare opportunity for development in the face of the decline of traditional economic activities;
4. Tourism professionals, particularly investors, governed by the regulations laid down by the public authorities, should carry out studies of the impact of their development projects on the environment and natural surroundings; they should also deliver, with the greatest transparency and objectivity, information on their future programmes and their foreseeable repercussions and foster dialogue on their contents with the populations concerned;...



Article 9 - Rights Of The Workers And Entrepreneurs In The Tourism Industry

5. As an irreplaceable factor of solidarity in the development and dynamic growth of international exchanges, multinational enterprises of the tourism industry should not exploit the dominant positions they sometimes occupy; they should avoid becoming the vehicles of cultural and social models artificially imposed on the host communities; in exchange for their freedom to invest and trade which should be fully recognized, they should involve themselves in local development, avoiding, by the excessive repatriation of their profits or their induced imports, a reduction of their contribution to the economies in which they are established;

Full document available at:
http://www.world-tourism.org/frameset/frame_project_ethics.html



Conclusion

Summary of Major Principles Regarding Tourism and Indigenous Peoples and Local Communities

Compiled by Martha Honey

The following is a synthesis of the most important rights of indigenous and local communities, and the responsibilities of the various actors involved in tourism development, as spelled out in the preceding documents. Tourism (and ecotourism) that respects the rights of indigenous and host communities involves more than simply the tourism industry; governments, intergovernmental agencies, financial and development institutions, NGOs, academics, and tourists themselves all play vital roles in these terms of engagement.

While some of the rights listed below are specific to indigenous peoples, many apply more widely to all local communities living in close proximity to tourism destinations. In addition, while some of these principles and responsibilities are uniquely relevant to ecotourism, many can and should apply to the entire tourism industry and/or to other activities by the private sector, NGOs, governments, and international agencies that involve local communities, indigenous peoples and traditional territories.

Omitted here are those codes or principles referring to specific geographical areas (the Arctic, mountains) or specific types of tourism (cruise ships). The one exception is porters who are included separately because there are a variety of codes and organizations addressing their distinct circumstances.

In many instances, declarations written by indigenous peoples are worded more forcefully than those coming from the tourism industry, international agencies, governments, and NGOs. Therefore the tone and content of these codes listed below are not always uniform. We decided not to attempt to “harmonize” the language because this could serve to mask the real differences that call for further debate and negotiation.

OBJECTIVES OF ECOTOURISM AND LOCAL COMMUNITIES

- Create sustainable, long-term income generation for local communities.
- Provide empowerment and capacity building to local communities.
- Preserve cultural heritage.
- Promote respect of local culture and indigenous knowledge.
- Promote cross-cultural exchange.



RIGHTS OF INDIGENOUS PEOPLES AND LOCAL COMMUNITIES

The tourism industry should respect the following:

Fundamental Rights

- Right of self-determination.
- Right to free prior and informed consent.
- Right to allow or disallow tourism within traditional territories.
- Right to full and effective participation at all stages and levels of decision-making in sustainable development projects.
- Recognition of distinct and separate rights within traditional territories.

Cultural Rights

- Ensure preservation, respect and protection of sacred, ceremonial, and culturally significant sites and ancestral remains.
- Protection of and right to use indigenous languages.
- Incorporate the concept of *cultural damage* into impact assessments.

Indigenous Knowledge & Intellectual Property Rights

- Protection of traditional knowledge and halt to unauthorized use.
- Halt all biopiracy activities.
- Collaboration between traditional and scientific knowledge.
- Incorporation of traditional knowledge in school curriculum.

Right to Sustainable Development

- Planned and developed according to specific local conditions and cultures.
- Adherence to sustainable development models and strategies that incorporate principles of genuine partnerships, transparent and viable management, ecosystem approaches, and collaboration between traditional and scientific knowledge.
- Equal participation and access to resources in all aspects of planning for sustainable development.
- Prioritize elimination of poverty, sustainable management of natural resources, respect for cultural differences, and strengthening of democratic societies.
- Develop ecotourism/tourism as part of overall economic development strategy, with diversification to ensure local economies do not become reliant solely on tourism revenue.
- Generate inexpensive and sensible monitoring and evaluation tools and standardized methodologies, adapted to local realities that include social, economic, and environmental impacts.

Land Rights

- Right to own, control, and manage ancestral lands and territories, including waters and seas, mountains, forests, air (space), watersheds, wildlife, and other resources.
- Recognition of traditional land tenure systems, collective ownership, and customary laws.
- Right to full participation in demarcation of traditional lands and territories.
- Where land has been degraded, resources must be available to restore them.



- Use of land by corporations, individuals, NGOs, or governments must be based on formal agreement setting out terms and conditions.

Protected Areas Rights

- Must not be created at the expense of indigenous peoples; no forced population transfers.
- Determine the guidelines by which traditional territories are put under environmental protection.
- Co-developed with local communities, with clear participatory strategy and cooperation among all involved players.
- Guidelines to protect legitimate rights (including intellectual property rights) and to reinforce cultural identity of local people who inhabit these areas.
- Mechanism for transparent and equitable distribution of benefits from natural resources to indigenous populations and colonists.
- Marketing of ecotourism in protected areas should reflect science, create realistic expectations in tourists, and promote full range of values of protected areas and nature experiences.

Economic Rights

- Economic globalization constitutes a main obstacle for recognition of indigenous rights.
- Strengthen local economy and ensure even-handed and transparent flow of benefits to local communities.
- Maximize benefits that stay in local community.
- Use local materials and agricultural products.
- Promote and support, including training, for local crafts.
- Training (if necessary) and use of local guides.
- Where appropriate, develop set of principles on whether hunting and fishing activities be considered ecotourism.

Labor Rights

- Maximize employment of local work force.
- Equitable living wage that meets or exceeds local and international regulations.
- Right to organize, right to strike.
- Humane and sustainable working conditions, in accordance with local and international laws and protocols.
- Meet all criteria of International Labor Organization Convention 169.

Rights of Local Communities

- Right to say “no” to tourism projects.
- Development of sociocultural baseline data, operative regulations, and codes of good practice.
- Clear discussion of local regulations and norms with tour operators.
- Formation of community associations.



- Identification of tourism experiences within communities that contribute to cultural understanding and reinforce local cultural identity.
- Capacity building and technical assistance to facilitate community participation in all aspects of ecotourism and high standards for ecotourism products and marketing.
- Clear definitions of quality standards and local monitoring of these standards.
- Reinforce national networks to build strategic alliances that help to incubate new businesses.
- Ensure broad-based participation, including women and other typically disadvantaged groups.

Rights of Porters and Guides

- To receive basic skills and safety training.
- Hired through formal, written (or in some cases verbal) contract, starting terms of employment, rights, and responsibilities.
- Direct communication should be established with porters and porters should be involved in decision-making and, where they exist, porters associations should be utilized.
- Medical, accident, and life insurance for duration of trek provided by ground agents.
- Creation of specific emergency fund to pay for porters to be evacuated and treated in case of sickness or accident.
- To a stable and fair basic wage, plus free food and accommodation.
- To be provided appropriate equipment, clothing, and sleeping tents for each stage of a trek.
- Set maximum load that is checked daily and cannot be exceeded during the trek.
- To fair and humane treatment by company and clients.
- To complete trek, even though loads may get lighter on descent.
- To receive tips directly from clients.
- Clients should be given detailed pre-trek information on porters.
- Report instances of neglect or abuse to International Porter Protection Group.

RESPONSIBILITIES OF VARIOUS SECTORS

Indigenous Peoples/Local Communities Responsibilities towards Tourism

- Articulate a community vision for development that *may* include ecotourism or tourism.
- Generate tourism activities based on traditional development strategies, values, human rights, and conservation of natural and cultural heritage.
- Defend land and people against tourism exploitation by governments, development agencies, private enterprises, NGOs, and individuals.
- Active involvement in all aspects of tourism development, including planning, implementation, monitoring, and evaluation.
- Strengthen community's ability to maintain and use traditional skills and natural resources that are relevant to ecotourism.
- Enter voluntarily and actively into any ecotourism partnerships with private sector, government, NGOs, and others.



- Contribute to partnerships unique human capital, including traditional building techniques and materials, foods, medicines, handicrafts, and respect for cultural sites.
- Establish representative governance systems to foster accountability, community capacity-building, active involvement, and equitable distribution of benefits from ecotourism projects or partnerships.

Responsibilities of Tourism Industry/Private Sector

- Develop environmentally, socially, and culturally compatible forms of tourism.
- Develop and manage ecotourism in accordance with market principles and with participation of local communities to ensure sustainability and benefits for community and conservation.
- Provide tourists with educational materials beforehand and with good interpretation during trip to increase visitor understanding and appreciation.
- Arrange visits to communities well in advance and, together with the community, decide what visitors will do, group size, direct benefits to community, and other details.
- Respect quality of village life through keeping group size appropriate and well controlled.
- Encourage recognition of indigenous land and human rights.
- Maximize the financial gain for local communities and host country residents.
- Provide direct economic and other benefits to local people that complements rather than overwhelms or replace traditional practices and economic activities.
- Provide direct contributions to well-being of local people through job creation, education and training, lease and land rent payments, profit-sharing, environmental protection, support for community projects, etc.
- Promote recruitment, training, and employment of local people, based on responsible tourism and business practices.
- Ensure fair wages and stable employment for local communities; train and pay local staff same remuneration as foreigners doing the same job.
- Be accountable, act in transparent manner, and establish and honor contracts with local communities.
- Avoid or minimize environmental impacts on fragile ecosystems.
- Use techniques and products that minimize pollution and competition for scarce resources such as clean water and firewood.
- Offer site-sensitive accommodation that is not wasteful of local resources.
- Make increasing use of local materials, products, and people in order to maintain overall authenticity and increase financial and other benefits that remain in the destination.
- Promote communication and education about ecotourism issues.
- Participate in and support local and international ecotourism initiatives, environmental and cultural protection campaigns, and other civic activities.
- Promote and encourage the preservation of natural values among local people.
- Work actively with indigenous leadership to ensure cultures and communities are accurately and respectfully depicted and staff and guests are well and accurately informed regarding indigenous sites, customs, and history.
- Foster voluntary contributions and hands-on activities to support local community and conservation initiatives.



- Provide opportunities for local communities to learn from and participate in tourism in meaningful ways.
- Encourage and create opportunities for authentic, meaningful, and beneficial cross-cultural interactions between hosts and guests.
- Ensure local/indigenous representation in tourism industry bodies.
- Provide opportunities for local people and employees to also utilize natural areas and other tourist attractions.
- Establish a Code of Conduct for the company and visitors to promote responsible tourism attitudes and actions that meet or exceed relevant local, national, regional, or international standards.
- Ensure managers, staff, and contract employees know and participate in all aspects of company policy to prevent impacts on local cultures and the environment.
- Participate in certification programs and other voluntary initiatives designed to measure, monitor, and mitigate social and environmental impacts.

Responsibilities of Tourists

- Keep abreast of current political and environmental issues; educate oneself about culture, geography, customs, and history of destination and host community.
- Research your tour operator and guide by asking them pointed questions about what they do that is “eco” and how they involve and benefit local communities.
- Respect local culture and dress and behave appropriately.
- Patronize local businesses and buy locally produced food, products, and services.
- Pay fair price for goods and services you buy; don’t over-negotiate.
- Respect privacy, dignity and quality of village life.
- Avoid public displays of affection.
- Avoid displays of wealth.
- Learn names of guides and hosts, and at least some words of the local language.
- Instead of the Western practice of knowing all the answers, cultivate the habit of listening.
- Understand and follow policies on tipping.
- Determine from your guide the most culturally appropriate way to reciprocate for local hospitality.
- Help local people gain a realistic view of life in Western countries.
- Observe standard food and accommodation charges, but do not condone overcharging.
- Ask before taking photos or video of people, homes, ceremonies, and sacred and other important sites; don’t treat people as landscape.
- Treat your hosts, as you would like to be treated in your own home.
- Don’t trespass: ask permission to enter someone’s home, land, beach, and cultural or religious site.
- Do not disturb archeological, historic, and scientific sites and remains: they are important to local heritage and to science.
- Make no promises to local people that cannot be kept.
- Don’t encourage begging; make contributions to local organizations.



- Slow down, take time to listen to people in host communities, and appreciate differences rather than the similarities.
- Be aware of the impact of any of your actions.
- Interact with local people in a friendly, respectful manner.
- Understand and respect local laws, customs, and beliefs.
- Don't encourage illegal trade by buying products made from endangered species.
- After your return, foster and generate a natural and cultural understanding of the places you have visited.

Responsibilities of Governments/International Organizations

- Apply principles of ecotourism to entire tourism sector.
- In conjunction with local communities, private sector, and all other ecotourism stakeholders, guarantee protection of local cultures, traditional knowledge, and genetic resources.
- Promote tourism and tourist behavior that respects the rights, social norms, and cultures of indigenous communities and the integrity of ecosystems, and that maximizes potential to eradicate poverty.
- Promote, in conjunction with local communities and using bottom-up approach, ecotourism policies consistent with the objectives of sustainable development.
- Establish a legal framework that validates innovative collective economic activities.
- In addressing tenure, include ownership of natural resources, wildlife, and cultural icons – not just land.
- Implement regulatory and monitoring mechanisms at national, regional, and local levels to prevent or minimize negative impacts of tourism upon communities and environment.
- Develop and enforce legislation covering illegal, abusive, or exploitative tourist activity against local people, particularly women, children and other disadvantaged groups.
- Concept of *terra nullus* must be eliminated. State cannot unilaterally extend its jurisdiction over indigenous lands.
- Consult all major groups and local communities and promote their active participation in the tourism development process.
- Provide technical, financial, human resources, infrastructure and marketing to support and grow in a sustainable manner micro, small, and medium-sized ecotourism firms.
- Undertake education and communication efforts to better inform and sensitize tourists about cultural, ecological and other values of host communities, as well as safety of tourist destinations.
- Undertake educational programs for children and young people to enhance awareness of conservation and local and indigenous cultures and their relationship with ecotourism.
- Provide incentives for tour operators to adopt ecotourism principles and make their operations more socially, culturally, and environmentally responsible.
- Control rate of growth of tourism sector where it may jeopardize local communities and social values.
- Establish programs to promote greater and more positive opportunities for employment of local labor force (including women and youth) in tourism.
- Provide direct support for community-based ecotourism.



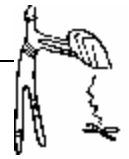
- Implement regional ecotourism development strategies to encourage spread of tourism from developed to less developed areas.
- Guarantee seats in government can be reserved for indigenous peoples.

Responsibilities of NGOs, Community-based Associations, Academic and Research Institutions

- Offer educational, financial, and capacity-building training and assistance to small businesses, local associations, and others in the host community in responsible tourism practices.
- Play bridging and brokering role between communities and the private sector, financial and development agencies, and government.
- Monitor and conduct research on actual impacts of ecotourism activities on local cultures and socio-economic fabric, as well as on ecosystems and biodiversity.
- Raise awareness for informed decision-making regarding ecotourism development in local and indigenous communities.
- Facilitate equitable integration of communities and indigenous peoples into ecotourism projects.

Responsibilities of International Financial and Development Organizations

- Adopt a transparent and open commitment to direct participation of indigenous peoples in planning and executing international initiatives such as the International Year of Ecotourism.
- Identify and provide resources that will allow local communities to deal on equal terms with other sectors.
- Build capacity for regional, national, and local organizations to apply ecotourism policies and plans based on international guidelines.
- Promote exchange of experiences among countries and sectors involved in ecotourism.
- Develop and help implement policy and planning guidelines and evaluation frameworks for ecotourism and its relationship with poverty alleviation, respect for human rights, and other sustainable development objectives.
- Require projects undertake an initial social assessment (ISA) to determine whether indigenous peoples could be affected.
- Require that borrowers provide a full range of positive actions to ensure that indigenous people benefit from development investments in tourism (and other types of projects).
- Require that borrower provide an indigenous peoples development plan (IPDP) that includes a legal framework, baseline data, land tenure, strategy for local participation, technical identification of development or mitigation activities, institutional capacity, implementation schedule, and monitoring and evaluation plan.
- Ensure that the development process fosters full respect for the dignity, human rights, and cultural uniqueness of indigenous peoples.
- Ensure that indigenous peoples do not suffer adverse effects during the development process, and that they receive culturally compatible social and economic benefits.



- Ensure development projects are based on informed participation of indigenous peoples themselves and identify local preferences through direct consultation and incorporation of indigenous knowledge.
- Ensure projects achieve greatest possible reduction of poverty among affected indigenous peoples, minimize or mitigate the impacts, and are carried out transparently and with accountability.
- Recognize the individual and collective rights (civil, political, economic, social, and cultural) of indigenous peoples.
- Recognize the necessity to support special measures to protect tribal groups and other vulnerable population groups inhabiting natural environment areas.
- Recognize that indigenous peoples have unique sociocultural heritage that should be preserved for future generations.
- Define, before approval of the project, the implementation plan, execution mechanisms, budgets, and institutional responsibilities of all project participants, including mechanisms for participation of affected population groups.
- Make every effort to avoid or minimize the need for involuntary resettlement; when displacement is unavoidable, a resettlement plan must be prepared to ensure that the affected people receive fair and adequate compensation and rehabilitation and indigenous peoples must give informed consent to resettlement.
- When provisions in policies are contradictory, the most favorable provisions for indigenous peoples will prevail.

International Norms/Covenants/Protocols

- Everyone, including indigenous peoples, are entitled to all the rights and freedoms set forth in the UN Charter, the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, the UN Declaration on the Right to Development, UN Commission on Human Rights' Prevention of Discrimination and Protection of Indigenous Peoples and Minorities, and the UN Development Program's Policy Statement on Indigenous Peoples.
- Indigenous peoples' rights are further protected by declarations and documents of regional organizations, including the Organization of American States, European Union, and Africa Union (formerly Organization of African States).
- Indigenous peoples are entitled to the rights and protections laid forth in Convention No. 169 of the International Labour Organization (ILO).
- Development and management of tourism activities should be guided by the objectives, principles, and commitments laid down in the Covenant on Biological Diversity, Article 8(j).
- Legally binding Convention on Corporate Accountability that upholds indigenous peoples' rights should be adopted.
- Development and implementation of the UN's draft Declaration on the Rights of Indigenous Peoples as presently worded and ensure its full and effective implementation.
- Formulate and adopt a Global Code of Ethics for Tourism, which includes guidelines and regulations for tourism development and visitation based on principles of respect for local cultures and integrity of ecosystems.



About the Authors & Editors

Beatrice Blake is the author of *The New Key to Costa Rica*, now in its 16th edition. *The New Key* has rated lodgings on their commitment to conservation, local economies and cultures since 1992. Beatrice consults with travelers to help them plan green vacations, and leads tours to community-based ecotourism projects through her company, CONSERVations. She is the moderator of the Reimagining Central America Forum on planeta.com. Her website has contact information for community-based projects in Costa Rica: www.keytocostarica.com/community-based-ecotourism.htm.

Amanda Daflos serves as project coordinator for the International Mountain Explorers Connection, a Boulder based organization dedicated to promoting responsible and sustainable connections between travelers and the people of developing mountain regions in the world. Amanda currently manages the Porter Assistance Project as well as Volunteer Nepal Himalaya, a program that places volunteer teachers in remote villages in Nepal. As part of a unique study group, Amanda spent six months studying Nepali culture and language in small Nepali villages. Additionally, she studied the role of women within the Nepali education system. After 9/11, Amanda established the Wall Street - World Trade Center Volunteer Coalition and brought thousands of volunteers to downtown Manhattan in order to aid in the rescue and recovery efforts at Ground Zero. Amanda has been instrumental in raising funds and directing projects for several organizations.

Darcy Dugan is a senior at Stanford University and is majoring in Earth Systems, a combination of environmental science and policy. She is interested in conservation and preservation. Darcy grew up in Girdwood, Alaska and likes to run, ski, hike, and travel. She was an intern at the CESD and IPS in the first quarter of 2003.

William Durham, Ph.D., CESD's Director at Stanford, is the Bing Professor in Human Biology in the Department of Anthropological Sciences, and the Yang and Yamazaki University Fellow. Co-editor of *The Social Causes of Environmental Destruction in Latin America* (Michigan, 1995), Bill has particular interest in ecotourism as a means to address conservation and development issues in Central America, the Amazon Rain Forest, and Galapagos.

Ryan Hebert is an undergraduate in the Anthropological Sciences Department at Stanford, and is also pursuing a minor in Arabic. He was an intern at CESD and TIES in the summer of 2003. In fall 2003, Ryan is studying with the School for International Training study abroad program in Cochabamba, Bolivia.

Martha Honey, Ph.D., the Executive Director of both TIES and CESD, has written and lectured widely on ecotourism and certification issues. Her books include *Ecotourism and Sustainable Development: Who Owns Paradise?* (Island Press, 1999) and *Ecotourism and Certification: Setting Standards in Practice* (Island Press, 2002). She worked for 20 years as a journalist based in East Africa and Central America and holds a Ph.D. in African history from the University of Dar es Salaam.

Deborah McLaren, the Director of Indigenous Tourism Rights International, formerly the Rethinking Tourism Project. Tourism Rights, was a participant in the CSD and CBD processes, as well as a



monitor of international tourism policymaking. Deborah is also the author of *Rethinking Tourism and Ecotravel* (Kumarian Press, 2nd edition, 2003). She holds an M.A. in Social Ecology. Her thesis (1991) focused on tourism and globalization and its impacts on communities. She is Shawnee and Scottish American and is originally from Oklahoma.

Melina Selverston-Scher, Ph.D. is a consultant and free-lance writer. She works for the Bank Information Center, a Washington-DC based NGO, monitoring the revision of the Indigenous Peoples Policy at the World Bank and the Inter-American Development Bank. Her publications include *Ethnopolitics in Ecuador: Indigenous Rights and the Strengthening of Democracy* (North-South Center Press, University of Miami, 2001). She holds a PhD in political science from Columbia University. Comments may be sent to melinas@igc.org.

Stephanie Thullen is the Associate Director of Administration for TIES and CESD. She has several years experience in sustainable tourism, most recently in northern Thailand, where she spent over 2 years assisting in the development and management of a community-based tourism project and ecotourism agency. During this time, Stephanie also participated as a co-organizer of the 2002 IYE Southeast Asia Regional stakeholder meeting in Thailand. She holds a MA in International Development Studies from the American University in Washington, DC.

Cover photograph taken in Papua New Guinea by
freelance photographer **BOB KRIST** for National Geographic.



About the Organizations



The Center on Ecotourism and Sustainable Development, officially launched in March 2003, is a joint program of the Institute for Policy Studies and Stanford University. Headquartered in Washington, DC, the CESD functions as a bi-coastal institute, offering programs, conferences, courses, and research projects at both locations. Its institutional ties to both IPS and Stanford allow the CESD to tap into the concentrations of human resources and organizations that are found on both coasts. The CESD's mission is to design, monitor, evaluate, and improve ecotourism and sustainable tourism practices and principles. Its policy-oriented research focuses on ecotourism as a tool for poverty alleviation and biodiversity conservation, as well as socially and environmentally responsible tourism practices.



The International Ecotourism Society (TIES), founded in 1990, is the largest and oldest ecotourism organization in the world dedicated to disseminating information about ecotourism. It currently has some 800 members in more than 70 countries. The organization's membership includes academics, consultants, conservation professionals and organizations, governments, architects, tour operators, lodge owners and managers, general development experts, and ecotourists. As a non-governmental organization, TIES is unique in its efforts to provide guidelines and standards, training, technical assistance, research and publications to foster sound ecotourism development join the growing ranks of ecotourism professionals who are working with the Society to make tourism a viable tool for conservation, poverty alleviation, protection of culture and bio-diversity, sustainable development and educational, as well as enjoyable, travel. Website: www.ecotourism.org

The two organizations are located at:
733 15th Street, NW, Suite 1000
Washington, DC 20005, USA
Tel: 202-347-9203
Fax: 202- 387-7915

This publication can be ordered from TIES in print and electronic versions at:
www.ecotourism.org and ecomail@ecotourism.org

This version was prepared for the World Parks Congress meeting in Durban, South Africa in September 2003. A final version will be available by November 15, 2003

It is also available online at: www.ecotourismcesd.org