



UNWTO
World Tourism Organization



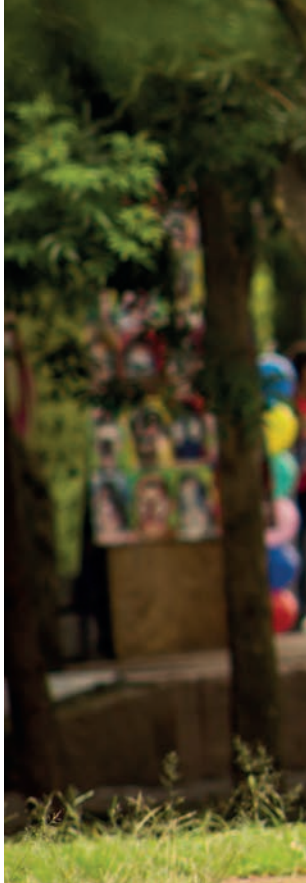
COMPENDIUM OF GOOD PRACTICES IN INDIGENOUS TOURISM

REGIONAL FOCUS ON THE AMERICAS

COMPENDIUM OF GOOD PRACTICES IN INDIGENOUS TOURISM

REGIONAL FOCUS ON THE AMERICAS

TABLE OF CONTENTS



Acknowledgments	4
Forewords	
Zurab Pololikashvili, Secretary General, World Tourism Organization (UNWTO)	6
Ben Sherman, Chairman, World Indigenous Tourism Alliance (WINTA), Member, Oglala Lakota Tribal Nation	7
Introduction	8
01 Indigenous tourism: overview and background	10
1.1 Universal values, tourism and indigenous peoples	11
1.2 The opportunities and challenges posed by indigenous tourism	12
1.3 The international political framework for indigenous tourism development	13
02 The great potential of indigenous tourism for community development – the case of the Americas	18
03 Selection of good practices for indigenous tourism in the Americas	22
3.1 Cultural awareness, education and dialogue	23
Case study #1	
Progress with the policy framework for indigenous tourism in South America	26
Case study #2	
Intercultural indigenous education in the Americas	28
3.2 Associations providing leadership	33
Case study #3	
Community organizations leading the way on governance for indigenous tourism in Canada	35



Case study #4

Community organizations taking the initiative on indigenous tourism governance. The cases of Chile, Ecuador and Mexico 38

3.3 Empowerment through culture, enterprise and the development of experiences 45

Case study #5

Indigenous peoples leveraging tourism as a means for cultural transmission 48

Case study #6

Community associations assuming a tour-operator role for indigenous community enterprises 51

Case study #7

How traditional ways of life are advantageously restored through indigenous tourism 56

3.4 Governance and tourism experiences in protected areas 58

Case study #8

Protected areas and tourism supply under indigenous management 60

Case study #9

Governance models involving multiple actors 65

04 Conclusions 68

05 Specific recommendations for public administrations 72

Annex: Recommendations for tourists engaging in indigenous tourism 80

Useful links 82

References and bibliography 83

ACKNOWLEDGMENTS



This *Compendium of good practices for indigenous tourism* has been elaborated by the World Tourism Organization (UNWTO) and the World Indigenous Tourism Alliance (WINTA) under the supervision of Marina Diotallevi, Head of the UNWTO Ethics, Culture and Social Responsibility Department, and Ben Sherman, Chairman of WINTA.

Igor Stefanovic, Technical Coordinator for the UNWTO Ethics, Culture and Social Responsibility Department, and Jean-Philippe Le Moigne, WINTA's Agent for Latin America, were in charge of the overall coordination of the project and drafted all the technical content and good practices.

The input and guidance provided by senior UNWTO officials Sandra Carvão and Alejandro Varela must also be recognized, as well as the collaboration of Susana Costa and all the editing work of Juliana Contreras.

And lastly, we owe a special debt of gratitude to professionals and community leaders in the Americas, as detailed below, for their valuable contributions to the project and for championing the cause of indigenous tourism throughout the region.

Argentina:

Viviana Bacigalupo, *Instituto Superior de Turismo Comunitario Indígena Raúl Karai Correa*

Bolivia:

Sandro Saravia, *Red de Turismo Solidario Comunitario (TUSOCO)*

Brazil:

Claudia Carmello, Jessica Martins Silva and André de Paula Pancrácio, *Garupay Associação das Comunidades Indígenas e Ribeirinhas (ACIR)*; and Gasoda Surui, *Centro Cultural Indígena Paiter Wagôh Pakob*



Canada:

Aaron Domes and Suzanne Lodermeier, *Aisinai'pi, Writing on Stone, Alberta Provincial Park*; and
Keith Henry, *Indigenous Tourism Association of Canada* (ITAC)

Chile:

Javier Lefiman, *Sociedad de Turismo Mapuche*,
Manuel Maribur, *Asociación Nacional de Turismo Indígena* (ANTI) and
Nancy Rivera, *Comunidad Ma'u Henua, Rapa Nui*

Colombia:

Alexander Alfonso Segura and Salomé Aramburo, *Parque Nacional Amacayacu*; and
Eduardo Gil, *Wiwa Tours and Asociación Nacional de Turismo Indígena de Colombia* (ASONTIC)

Ecuador:

Xavier Contreras, *Federación Plurinacional de Turismo Comunitario del Ecuador* (FEPTCE)

Mexico

Ricardo Campos, *Red de Turismo Indígena de Mexico* (RITA)

Panama:

Gilberto Alemancia and Soguigüil Díaz, *Red de Turismo Indígena de Panamá* (REDTURI)

Peru:

Franco Flores Romero, *Ministry of Trade and Tourism*; and
Pilar Montesinos, *La Tierra de los Yachaks and Red de Turismo Indígena del Perú* (REDNATI)

United States of America:

Emerson Vallo, *American Indian Alaska Native Tourism Association* (AIANTA)

FOREWORD

**ZURAB POLOLIKASHVILI,
SECRETARY GENERAL,
WORLD TOURISM ORGANIZATION (UNWTO)**



The COVID-19 emergency has been a stark reminder of the inequalities indigenous peoples so often confront. For the international community, the pandemic has strengthened a widely held conviction. In order to ensure basic conditions for a good quality of life, indigenous communities require effective access to public services and healthcare, as well as general economic stability. The latter is essential to retaining younger generations, curbing outward migration and improving the sustainability of the overall economic recovery of indigenous communities.

Leading up to the pandemic, many indigenous peoples have turned to tourism as a primary source of income. And indeed, the recent growth in travel to indigenous communities, with the aim of experiencing different cultures, has been impressive, particularly in the Americas, given its immense cultural diversity.

As part of its mission to promote responsible, sustainable and equitable tourism development, UNWTO issues specific recommendations in the sphere of indigenous tourism. UNWTO has been working side by side arm-in-arm with WINTA for over a decade, promoting application

of the United Nations Declaration on the Rights of Indigenous Peoples in tourism planning, management and promotion in its member states.

This compendium is the organization's first effort to compile good practices in the field of indigenous tourism. The whole project has been especially satisfying for two reasons: 1) our partnership with WINTA in producing the compendium, and 2) its focus on emerging initiatives in the Americas, where a profound social, economic and cultural transformation in recent years has led to much closer and more dynamic regional cooperation.

I am convinced that this publication can inspire policies and strategies for the tourism sector of the region and its national tourism administrations to support and empower indigenous peoples and benefit actors throughout the tourism value chain.

Destinations offering such historical and cultural diversity, as those in the Americas, represent treasures for all humanity, and travellers from around the world should be made aware of them.

FOREWORD

**BEN SHERMAN,
CHAIRMAN,
WORLD INDIGENOUS TOURISM ALLIANCE (WINTA)
MEMBER, OGLALA LAKOTA TRIBAL NATION**



The characteristics that distinguish indigenous peoples from other societies have been a cause of problems throughout history, some of which persist today. As a result, indigenous tourism remains emergent in most regions of the world, including the Americas. The same can be said about the indigenous peoples' economic status and other aspects of their lives, beyond tourism.

Since its foundation in 2012, WINTA has worked to advance indigenous rights with emphasis on self-determination, self-governance and organizational structure.

The COVID-19 pandemic, having tragically forced many indigenous tourism operations out of business, was nonetheless taken as an opportunity for UNWTO and WINTA to systematically compile information on the good practices developed by many indigenous tourism entrepreneurs.

That effort has revealed how many indigenous leaders, professionals and communities have been actively engaged in improving their tourism programmes for the future. The pandemic notwithstanding, such actors have continued to build collaborative networks and associations

within and among their respective communities. Some have also worked with tourism sector organizations and government agencies or have continued offering training workshops for indigenous entrepreneurs.

This publication examines cases in which indigenous tourism has reached relatively advanced stages, as well as those where businesses are still struggling to survive.

This report also sheds light on awareness of principal deficiencies and needs, and the direction recommended for less-developed indigenous tourism businesses.

The compendium also provides a summary of surveys and interviews conducted with leading figures in the indigenous tourism segment and the associations they have established in the Americas.

While indicating where hard work is still required, this publication also shows their determination to continue improving their businesses, communities and relations with other tourism interests.

INTRODUCTION

From the start of our bilateral collaboration a decade ago, UNWTO and WINTA have emphasized the need to promote good practices in indigenous tourism, analysing different approaches to community development and applying human rights principles to tourism development.

The onset of COVID-19 in 2020 also motivated both organizations to conduct a systematic compilation of success stories observed, without forgetting a series of aggravating existing development problems for indigenous communities.

In 2020, UNWTO and WINTA invited indigenous and non-indigenous organizations, communities, as well as public and private entities to share good practices. This exercise focussed especially on practices enhancing the value of **different indigenous cultural expressions** – including those representing intangible heritage – and on the **tourism recovery measures** taken as the pandemic has receded.

The methodology has included the development of a questionnaire, in-depth interviews with indigenous leaders reporting good practices and consultations with a group of 20 indigenous communities (as mentioned in the acknowledgments).

In view of the impressive input received to report case studies – especially from Latin America, based on the significant socioeconomic and cultural transformations underway in that region – it was decided to issue a good practices compendium with a regional focus. **Since indigenous tourism is being developed at a community level on every continent, UNWTO and WINTA will consider covering other regions in future publications.**

The case studies in this publication illustrate the following dynamics, solutions or continuing challenges encountered by key players engaged in indigenous tourism:

1. **Cultural interaction** between the visitors to and members of indigenous communities.
2. **Intercultural dialogue and training** to support business development in the indigenous tourism market segment.
3. **Public policies** affecting indigenous communities and tourism supply.
4. **The establishment of organizations and associations** to promote leadership by indigenous communities.



5. Tourism as a tool to safeguard ancestral knowledge and intangible cultural heritage.

6. The design of tourism experiences in harmony with the ways of life of indigenous communities.

7. Competitive indigenous tourism products based on improved distribution of the benefits and investment returns.

8. The business management and digital skills required for a more inclusive and diversified value chain.

9. Socioeconomic empowerment of women and youth through indigenous tourism development.

10. Administration and governance models for indigenous tourism in protected areas.

Some examples in the report provide more in-depth information and analysis while other cases feature projects which are on the right track, though still in progress.

Nine case studies have been selected, each one providing several examples of particular problems encountered, while focussing on the ten areas outlined above. Each

study deals first with cases providing the most detailed information and most solid good practices, followed by “other examples”.

The cases reflect the different realities faced by indigenous communities in different countries: ranging from **Canada and the United States of America**, in the northern part of the region, to Mexico and Panama in the centre, and further south to **Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador and Peru**.

More space is given to cases of greater technical relevance, to those reporting concrete results or longer timespans and to those considered a source of inspiration.

The cases are presented in chapter 3 under the following four headings:

- 1. Cultural awareness, education and dialogue**
- 2. Associations promoting leadership**
- 3. Empowerment through entrepreneurship and product development**
- 4. Tourism in protected areas: governance issues and management experience**



01 INDIGENOUS TOURISM: OVERVIEW AND BACKGROUND

1.1

UNIVERSAL VALUES, TOURISM AND INDIGENOUS PEOPLES

The world's indigenous and tribal populations, totalling more than 476 million, comprise some **5,000 distinct peoples, residing in 90 different countries and speaking more than 4,000 different languages**, some in danger of disappearing.¹

Indigenous peoples are characterized by some of the world's most unique and diverse cultures. Their rich, primarily intangible cultural heritage,² has been transmitted across generations over centuries. Efforts to safeguard this precious heritage in the last decades have brought the guardians of indigenous cultural practices into closer contact with their traditional lands.

The indigenous leaders, having come together within WINTA, have long been champions of the universal values that define the humankind, including the generosity and trust shown by indigenous communities in welcoming visitors from distant places. By virtue of these principles, guests must receive the same care, protection and comfort as a community's own families, as a matter of reciprocal respect between fellow human beings.

Through their participation in WINTA, indigenous leaders seek to foster within the global tourism sector an attitude of respect between different peoples, as well as greater environmental and cultural awareness. The leaders call on tourism enterprises and destinations to recognize the right of indigenous peoples to participate fully in activities geared towards development of their traditional lands.

The indigenous values of hospitality, respect for nature and reverence towards their ancestral forebears serve as guiding principles and a unique and universally appealing hallmark of their communities for a planet, which is now facing many global challenges.

In that spirit, indigenous peoples can work indeed in close partnership with the tourism sector to create enterprises committed to protecting the natural resources which they regard as sacred.

1 United Nations International Day of the World's Indigenous Peoples, 9 August, available online at: <https://www.un.org/development/desa/indigenouspeoples/international-day-of-the-worlds-indigenous-peoples.html>.

2 United Nations Educational, Scientific and Cultural Organization (2019), *Living Heritage and Indigenous Peoples*, UNESCO, Paris, available online at: [chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://ich.unesco.org/doc/src/Brochure-indigenous-people-201904-EN.pdf](https://ich.unesco.org/doc/src/Brochure-indigenous-people-201904-EN.pdf).

1.2

THE OPPORTUNITIES AND CHALLENGES POSED BY INDIGENOUS TOURISM

Tourism led by indigenous communities can be structured to incentivize improvements in their living standards. When managed responsibly and sustainably, **indigenous tourism** can help to:

- Encourage cultural interaction and revitalization;
- Create jobs;
- Stimulate and strengthen local economies and value chains;
- Reduce poverty;
- Curb the exodus from rural areas;
- Empower women and young people;
- Promote diversification in product development and the experiences offered to tourists; while also
- Instilling a sense of pride, belonging and self-actualization within participating indigenous communities.

However, indigenous tourism also raises ethical and socioeconomic questions. For centuries, indigenous peoples have faced discrimination, displacement, cultural absorption and decimation of their life-sustaining resources. Against that background, approaches to tourism development that disregard basic questions of

human rights and inequality can ultimately do more harm than good.

That could be the case, for instance, if few of the benefits generated by indigenous tourism are allocated to the communities concerned, as opposed to the income flowing to travel agencies and other intermediaries.

Similarly, the negative trend occurs when visitors fail to pursue genuine cultural immersion and interaction with their indigenous hosts, or balk at paying fair prices for local craftwork or accommodation, given the lack of awareness or information.

On the other hand, some communities may wish to confine tourism activity to large group visits, for displays of traditional outfits or customs for the occasion of organized visits only. Others may prefer to avoid such visits and keep to their traditional lives, but then find themselves pressured to receive tourists seeking “adventure” or “exotic” experiences.

Despite these potential negative impacts, tourism has for decades been recognized as a tool for promoting peace and intercultural dialogue, encouraging interaction and understanding between peoples with different ways of life. It is in that sense that tourism **can provide an effective means for reconciliation** between the indigenous and non-indigenous worlds, after centuries of misunderstanding and conflicts, which are gradually, and quite successfully, being tackled.

1.3

THE INTERNATIONAL POLITICAL FRAMEWORK FOR INDIGENOUS TOURISM DEVELOPMENT

Following adoption of the *United Nations Declaration on the Rights of Indigenous Peoples*, in 2007,³ tourism was one of the first sectors to recognize its importance, with WINTA's adoption of the *Larrakia Declaration*,⁴ in 2012, in Darwin, Australia. The Larrakia Declaration establishes six principles, for global application, to guide indigenous tourism development towards establishing strong equitable alliances with the tourism industry for the benefit of indigenous communities.

In 2017, based on these two declarations, and following an extensive consultation with relevant associations and businesses led by indigenous peoples, and endorsement by the World Committee on Tourism Ethics⁵ – UNWTO's Ethics, Culture and Social Responsibility Department produced a set of *Recommendations on Sustainable Development of Indigenous Tourism*.⁶ These recommendations were finally adopted by the UNWTO General Assembly that same year as the framework document for the Organization's work in this sphere.

The purpose of the *Recommendations* is to encourage tourism businesses to conduct their operations responsibly and sustainably and to engage in consultation

processes permitting indigenous communities interested in receiving tourist visits to take a full grasp of such opportunities – and fully exercise their rights in doing so. The *Recommendations* are also intended for the tourists who visit indigenous communities.

In 2020, in the midst of the pandemic, UNWTO and WINTA issued a new set of recommendations, including input received from the OECD (Organisation for Economic Co-operation and Development), under the title *UNWTO Inclusive Recovery Guide – Sociocultural Impacts of COVID-19, Issue 4: Indigenous Communities*.⁷ One of its key recommendations is for countries to transition away from the *assistance* model to one of *facilitating* indigenous tourism enterprise through strengthened digital and entrepreneurial capacities. This document also calls for greater recognition of indigenous cultural capital by public administrations and the tourism sector.

Critical questions from the outset concern the basic conditions required to afford indigenous communities a good quality of life. These include access to public services and healthcare, as well as general economic stability. This last condition is essential to retaining the

3 United Nations (2007), 61/295. *United Nations Declaration on the Rights of Indigenous Peoples*, adopted by the General Assembly on 13 September 2007 as resolution A/RES/61/295, UN, New York, available online at: <https://research.un.org/en/docs/ga/quick/regular/61> [10-02-2023].

4 Available online at: <https://un-declaration.narf.org/larrakia-declaration-on-the-development-of-indigenous-tourism/>.

5 For more information on the World Committee on Tourism Ethics see <https://www.unwto.org/world-committee-tourism-ethics>.

6 World Tourism Organization (2020), *Recommendations on Sustainable Development of Indigenous Tourism*, UNWTO, Madrid, available at: <https://doi.org/10.18111/9789284421299>.

7 World Tourism Organization (2021), *UNWTO Inclusive Recovery Guide – Sociocultural Impacts of COVID-19, Issue 4: Indigenous Communities*, available online at: <https://doi.org/10.18111/9789284422852>.



A herd of llamas
in northern Chile

younger generations in these communities. They will be needed to help generate economic recovery, mitigate the impacts of climate change and conserve the resources on indigenous lands.

The halt of tourism activity resulting from COVID-19 has underscored the need for communities to diversify their economies and revive traditional, and sometimes, abandoned activities. In reaction, indigenous people have expressed the need to acquire new skills and receive different kinds of support to increase their resilience in future crises. To the extent that genuine cultural interaction is encouraged between communities and visitors, based on respect for cultural values and the rights of indigenous peoples, tourism still has a key position in indigenous community development.

There is currently an undeniable trend within the international travellers' community toward responsible travel. Many travellers seek an authentic experience of indigenous culture and interaction with indigenous communities. That interest, heightened by a "craving for adventure" after two lean years for travel opportunities,

needs to be tempered by criteria for responsible tourist behaviour, inclusive approaches to tourism management and fair distribution of the benefits.

Greater equity generates trust, opening the way for new initiatives and partnerships. The tourism sector can gain much from the great diversity of indigenous knowledge, as a source of authentic experiences, while also helping to convey their unique heritage to future generations.

It should be made clear though, that indigenous tourism cannot be undertaken unilaterally – without first creating alliances between indigenous communities, tourism administrations and destinations, the private sector and civil society. Academic institutions must also get on board through research and the supply of relevant data. Only through such alliances, structured around the indigenous communities themselves, a proper distribution of the benefits derived from tourism can be ensured. Only through such partnerships, indigenous customs and cultures can be adequately safeguarded, and consensus reached on adopting fair and inclusive public policies to achieve all these goals.⁸

⁸ For more general information on community inclusion in tourism see: World Tourism Organization (2020), *Framework for Inclusive Community Development through Tourism*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284422159>.



An indigenous ceremony
in Teotihuacán, Mexico.

It is during these early stages that national tourism administrations and destination management organizations need to verify that plans for the recovery of tourism activity are properly aligned with the specific needs and current context of the indigenous communities. There is a series of factors to be taken into consideration, such as their demographics, linguistic diversity, forms to approach traditional medicine, food security practices, as well as geographical remoteness factors that characterize many indigenous communities.

Now is also the time to develop the necessary governance mechanisms and policies and establish the thresholds for distribution of benefits, as guided by the vision of each community. Public administrations can facilitate platforms for intercultural dialogue centred on the participating communities. These spaces should be geared towards enabling community representatives to express their ideas and to freely consent, on a previously informed basis, to the tourism projects and the policies to be designed and implemented, whether at community, provincial or national level.

Data on the participation of indigenous peoples in tourism development is still scarce. It is therefore crucial to gather the necessary data in order to influence public policies, increase the level of indigenous community participation in tourism, channel better the investments, as well as to assess potential impact of tourism on communities.

Indigenous tourism development plans need to involve academic and research specialists, to collect the information required from each community on tourism-related questions as well as general indigenous developmental factors.⁹

Public sector and government entities keep playing an essential role in facilitating access to public and private funding, entrepreneurial skills, training and markets. Public administrations are also key for empowering community organizations to assume leadership in initiating and managing tourism projects, as this approach usually enjoys greater local acceptance than other development models.

9 For more information see: United Nations (n.d.), 'Data Collection and Disaggregation for Indigenous Peoples', Data and Indicators, Department of Economic and Social Affairs – Indigenous Peoples, UN, New York, available online at: <https://www.un.org/development/desa/indigenouspeoples/mandated-areas1/data-and-indicators.html> [11-11-2022].



Lastly, a word about the term *community tourism*, which has been widely used in Latin America and the Caribbean, as well as Africa, Asia and the Pacific. This concept refers generically to local community projects in rural settings, often championed by indigenous peoples. The same applies to such terms as *cultural tourism*, *ethnographic tourism* and *rural tourism*, involving indigenous communities as project leaders or promoters.

In order to avoid semantic complications, the use of the term **indigenous tourism in this publication refers to activities in which indigenous peoples are directly involved, whether exercising control or sharing their culture as the essential attraction.**¹⁰

With that distinguishing characteristic, *indigenous tourism* can involve ecotourism, cultural tourism, community tourism, educational tourism, as well as events, leisure activities or entertainment of various kinds.¹¹

However, in discussing the good practice cases included in this publication, the terminology of *community tourism* used by the communities, who have collaborated in this project and championed the cause of indigenous tourism in their territories, was respected to avoid imposing terminology adopted by UNWTO and WINTA, entrusted with the drafting of this compendium.

10 Butler, R. and Hinch, T.(2007), *Tourism and indigenous peoples: issues and implications*, 1st.edition, Butterworth-Heinemann, Oxford.

11 Pacific Asia Travel Association (2015), *Indigenous Tourism & Human Rights in Asia and the Pacific Region, Review, Analysis, & Checklists*, PATA.





02 THE GREAT POTENTIAL OF INDIGENOUS TOURISM FOR COMMUNITY DEVELOPMENT – THE CASE OF THE AMERICAS



Associations of indigenous¹² entrepreneurs first appeared in the 1990s, in North America, guided by a vision of self-determination in community development processes and the tourism models which communities wished to strengthen, as best responding to their needs and priorities.

Such associations have also taken root in Latin America, owing to the historical, cultural and linguistic ties among peoples in the hemisphere and support from international organizations, NGOs and academia. The most successful examples, shared by various countries in Central and South America and the Caribbean, had been adapted over time to evolve and achieve the progress we observe today.

A growing number of success stories have involved **indigenous management and co-management of highly valuable and protected environmental and cultural areas**, frequently based on concessions given to indigenous tourism enterprises.

More recently, governments have launched programmes making indigenous tourism a pillar of their strategies for social inclusion, local entrepreneurship and regional development.

Such policies and strategies have resulted from extensive dialogue to reach mutual understandings. Involving communities is particularly important as they are still recovering from the impact of COVID-19. However, this is a complex process as in many cases indigenous **economies remain informal and thus more vulnerable to externally generated shocks.**

In addition, governments and private sector actors now acknowledge more readily the extent and diversity of indigenous cultural capital – as part of the varied attractions their countries can project to domestic and international tourism markets.

Public administrations are also more aware of the rights and increasing autonomy indigenous peoples now assert having led, in some cases, to communities regaining

12 The Spanish version of this report uses the terms “*pueblos nativos, originarios o indígenas*” and refers readers to explanations provided in the following Spanish-language article: Ministerio de Cultura de Argentina (2018), *Aborígenes, indígenas, originarios. ¿Cuál es la diferencia entre cada término?*, https://www.cultura.gob.ar/aborigenes-indigenas-originarios-a-que-refiere-cada-termino_6293/, [02-11-2022].



management control over territories they have inhabited for centuries.

There has also been an increasing debate in the Americas over the ownership of cultural expressions harnessed for the purpose of tourism marketing, and the intellectual property rights indigenous peoples now claim.

Intellectual property rights¹³ can indeed apply to tourism products, services or experiences where based on the tangible or intangible heritage of indigenous peoples. They can thus contribute to a regulatory environment more conducive to creativity, innovation and fair remuneration for the work of indigenous creators, both individually and collectively (i.e., as communities).¹⁴

Most importantly, Intellectual property rights serve to prevent wrongful appropriation or misappropriation of cultural practices or traditional knowledge.

Cultural expressions created, cultivated and transmitted by indigenous communities can otherwise provide rich financial rewards for totally unconnected third parties. While clearly not the cause of such abuses, the tourism sector must cooperate in reporting this negative trend within the value chain.

Other challenges for indigenous tourism proponents include dispelling distorted stereotypes of indigenous

cultures and fostering ethical purchases of indigenous traditional art, instead of mere “souvenirs”, at tourism destinations.

The cut-rate sale of industrial products as “original” indigenous crafts continues to undermine fair and direct remuneration for the hours of work indigenous artisans invest in their creations and prevents them from accessing the value chain.

In addition to generating the basic qualitative and quantitative data needed for indigenous tourism planning – still scarce in the Americas and elsewhere – academic researchers have increasingly been exploring how intellectual property laws might contribute to the development of such tourism.

Existing alliances must be strengthened and new cooperation networks established, in order to facilitate regular and continuous exchanges of information between countries in which indigenous communities champion tourism development.

It is also becoming more obvious that the Americas can benefit more from north-south, as well as south-south cooperation, to analyse a wider range of possible solutions for addressing the challenges still hindering the sustainable indigenous tourism development in this vast region.

13 For more information see: World Intellectual Property Organization (2017), *Protect and Promote Your Culture: A Practical Guide to Intellectual Property for Indigenous Peoples and Local Communities*, WIPO, Geneva, available online at: <https://www.wipo.int> [09-11-2022].

14 World Intellectual Property Organization and World Tourism Organization (2021), *Boosting Tourism Development through Intellectual Property*, WIPO, Geneva, DOI: <https://doi.org/10.18111/9789284422395>.



Considering that indigenous tourism often faces the same challenges in different countries, **many indigenous leaders have advocated greater emphasis on exchanging experiences, to reap the benefits of cooperation as opposed to competition.**

Some countries of the region have collaborated on tourism development models to ensure decent living standards for future generations of indigenous peoples, and reducing pressures to abandon their native lands in hope of better lives in big cities. The migration phenomenon results also in abandoning millennial cultural practices which indigenous people traditionally have observed.

COVID-19 has shed light on the many structural problems affecting indigenous peoples. In the particular case of women, there are some added factors of inequality, barriers to engage in entrepreneurship and limited direct access to consumers, all undermining progress in their socioeconomic empowerment.¹⁵

For indigenous tourism in the Americas, the essential role already played by women is unmistakable. Women represent the majority of the region's membership in cooperatives and are the principal bearers of culture,

gastronomy, hospitality and community enterprises. In some countries, more than 60% of all indigenous tourism businesses are led by women.¹⁶

Women's contribution is not reflected, however, in the entrepreneurial opportunities currently available to this demographic. Efforts to attaining women's financial independence and overcoming persistent stereotypes now include the promotion of community-based, women-led tourism enterprises.

This publication highlights several success stories with women playing a central role in the development of tourism within their communities.

¹⁵ These problems have been reported in a series of documents published by UNWTO during the pandemic, and in particular:

World Tourism Organization (2021), *UNWTO Inclusive Recovery Guide – Sociocultural Impacts of Covid-19, Issue 3: Women in tourism*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284420384>.

World Tourism Organization (2021), *Global report on women in tourism – Second edition*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284420384>.

¹⁶ For more information, consult the following research: Centre for Intercultural and Indigenous Research and World Indigenous Tourism Alliance (WINTA) (2020), *Reporte de resultados Encuesta de turismo indígena en tiempos de pandemia*, octubre 2020, CIIR, available online at: www.ciir.cl/wp-content/uploads/2020/10/ETITP-v4.pdf [09-11-2022].

Centro de Investigación, innovación en educación superior, las profesiones y el talento, A.C.–Investigación colaborativa sobre Turismo de base comunitaria en México impulsada por: La Mano Del Mono, Komú, WINTA y la Universidad Veracruzana. (2021), *Impactos del COVID-19 en emprendimientos de Turismo Comunitario y Pueblos Indígenas de México*, available online at: https://drive.google.com/file/d/19NgLleGVXOQ45ti9uH1pww7MveVyyq7_K/view [13-11-2022].



03 SELECTION OF GOOD PRACTICES FOR INDIGENOUS TOURISM IN THE AMERICAS

3.1

CULTURAL AWARENESS, EDUCATION AND DIALOGUE

One of the prerequisites for indigenous tourism is heightened **cultural awareness**. Indigenous communities interested in developing tourism, notwithstanding a wealth of ancestral knowledge they possess, usually need to learn more about their rights, domestically and internationally, the importance of their cultural capital and how it can most effectively, and advantageously for them, be shared with visitors. Members of the communities concerned have the most at stake, but visitors seeking authentic experiences also have an important role to play in addressing such questions.

The cultural rights of indigenous peoples, however, can be a complex subject, especially where given little consideration in tourism policies and business practices, which is still the case in most countries. The complexity of the tourism value chain requires a fine fitting approach of its links given the numerous stakeholders and activities present within the sector. When indigenous communities are concerned, a long history of inequality and coercion make dialogue a particularly critical factor also in the process of tourism development.

Public administrations have a key role to play in providing the **platforms for such dialogue** and jointly **identifying, together with the communities involved, the most adequate policies** required to provide a solid footing for indigenous tourism. That process must clearly address potential implications of tourism activity on the quality of community life. It is for this reason that necessary improvements in tourism supply and in understanding cultural diversity issues, both within communities and vis-à-vis visitors must also be discussed.

Such dialogue facilitates more effective, focussed and frank negotiations on how indigenous tourism will be developed, while enabling community members to assert their wishes and gain the initiative in shaping the changes. The communities must play a central and decisive role in the entire process.

Several governments have faced up to the realities affecting indigenous communities, embracing **the principle of listening and mutual understanding, while recognizing the importance of involving indigenous**



Interpretation and cultural awareness-raising in the Wiwa communities.

peoples in all processes of tourism development affecting their lives and well-being.

Numerous indigenous organizations have taken on essential roles in enhancing the awareness of public institutions and governments about such realities. This represents the other side of the coin in raising awareness: tourism authorities need to understand the vision indigenous leaders have for tourism in their communities.

A growing number of non-indigenous companies have been guided by the commitment to strengthen mutual trust and protect indigenous cultures, the environment and community welfare. as their first priority. They include tour operators working directly with communities on codes of visitor conduct leading less to commercialization and more to strengthening the exercise of understanding.

Tourists wishing to visit and interact with indigenous communities need to plan their travel well and **understand**

the unique characteristics of the peoples, culture and values they will encounter – as well as their own concepts of development, well-being and the good life.

Moreover, visitor experience of the spiritual practices, sacred spaces and inner lives of the indigenous communities may have no counterpart in any of their previous travel experiences. Where tourism is managed sustainably and responsibly, visitors will inevitably be able to recognize its contribution to the intercultural transmission, respectful treatment of biodiversity, and a sincere human interaction they are engaged in.

UNWTO strongly recommends that approaches taken to promote indigenous tourism among potential tourists be guided by the Recommendations of its General Assembly in 2017.¹⁷

Contact with the culture and the acquisition of knowledge of indigenous peoples generally takes place within their

¹⁷ World Tourism Organization (2019), *Recommendations on Sustainable Development of Indigenous Tourism*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284421299>.



communities with “grassroots” initiatives¹⁸ and not in the institutional settings. That is what makes such visits so rewarding, making it much harder both for tourism stakeholders and visitors, to perceive and recognize the importance of indigenous cultures from an external viewpoint, without this first-hand engagement.

For general populations of the UNWTO Member States, greater awareness of indigenous culture needs to be included in national education curricula. The non-indigenous populations are rarely familiar with the cultures of their own indigenous compatriots, which represents a serious failing of the educational systems. Improvements on that front would generate wider identification with a country's indigenous population and thus greater interest in safeguarding and advancing its culture, as well as in promoting cultural tourism as a key tool in that process.

Training will play a key role in organizing successful cooperative enterprises for indigenous tourism development, especially in the wake of a devastating

pandemic. Special skills are needed to rethink or adjust the focus of existing tourism products, and to create experiences that can kindle market interest. This implies training for personnel to become good indigenous guides, quality service professionals and social network and digital media managers. Digital skills are now essential in the fields of marketing, tourism product distribution and promotion. They are key in the creation process of many of the services and experiences to be provided by community members.

This section examines the approaches taken by the national tourism administrations of Chile, Colombia and Peru, to the development of tourism involving indigenous peoples. The section also features cases complied in Argentina, Brazil and the United States of America related to the areas of awareness-raising and training, with different geographical repercussions but common objectives.

18 i.e. indigenous community organizations composed of or led by representatives of indigenous peoples.

CASE STUDY #1

PROGRESS WITH THE POLICY FRAMEWORK FOR INDIGENOUS TOURISM IN SOUTH AMERICA

POLICY FRAMEWORK FOR INDIGENOUS TOURISM IN SOUTH AMERICA

South America has seen a significant progress over the past decade with policies bearing on respect for indigenous rights and the active involvement of indigenous peoples in processes affecting their development and their ways of life.

Governments have been advancing legislative and community development projects, and prominent indigenous figures have been appointed to lead policymaking processes. A series of government initiatives are still required though to design and adopt effective policies for tourism development involving indigenous peoples.

There have been several successful cases in Latin America in garnering **political support** for indigenous tourism within government institutions, based on recognition of their cultural identity; their human, economic and cultural rights; and the diversification of tourism supply, to reflect the diversity of indigenous centuries- -old traditions.

There has also been important progress in the development of respectful and equitable **intercultural dialogue** between government institutions and indigenous communities and organizations, to negotiate changes

beneficial not only for indigenous peoples; This dialogue ultimately benefits national governments and their international reputation for promoting cultural diversity through tourism.

The Government of **Chile** has worked with indigenous communities in the area of rural tourism since the 1990s, starting with support for enterprise creation by the Mapuche People and followed by concessions granted to the Likanantay People for public use facilities in a protected area. A particularly important change occurred in 2012, when indigenous tourism was included as an element of the country's tourism development policy.

Projects were then launched in 2015 by the Undersecretariat for Tourism, the National Tourism Service (SERNATUR) and the National Indigenous Development Corporation (CONADI). Establishment of the School of Indigenous Tourism Leaders led to creation of the **National Association of Indigenous Tourism (ANTI)**,¹⁹ in 2017. The government has since engaged in regular dialogue on tourism development in Chile with ANTI and other indigenous tourism organizations on such projects as island of Rapa Nui, as described later in this report (see page 62).

19 Asociación Nacional de Turismo Indígena (ANTI): <https://turismoindigena.com/> [11-11-2022].



An interesting process underway in **Colombia** has been the strengthening of indigenous tourism from the perspective of community tourism. Indigenous tourism initiatives undertaken since 2019 have led to support for tourism development that should eventually benefit all of the country's 115 indigenous peoples.

The priority given to indigenous tourism by the Colombian government was reflected in work done by the Vice Ministry of Tourism for a conference organized in 2021 in the **Purace Indigenous Reservation** to provide **Intercultural Training on Indigenous Tourism**.²⁰ The conference included training for 30 indigenous leaders, who then created the **National Association of Indigenous Tourism (ASONTIC)**.²¹ In early 2022, **National Indigenous Organization of Colombia (ONIC)**,²² started elaborating a national policy for indigenous tourism with government funding.

In the case of Peru, home to 55 different indigenous peoples totalling 4 million, a set of **Guidelines for Rural Community Tourism**,²³ approved by a ministerial

decision over a decade ago, were updated in 2019. These recommendations provide a normative framework for the strengthening of tourism enterprises, including improvements in the quality of services, realignment of supply with market demand, as well as individual and collective capacity-building.

Since 2012, under the country's **Community Tourism Strategy**,²⁴ a Continuous Quality Improvement Process has included training in the application of good practices for food handling, creating a local gastronomy supply and improving the management of accommodation services. Regional workshops have provided capacity building for the marketing and promotion of community tourism products. National conferences on community tourism have also been organized for the purposes of training, dialogue and the exchange of experiences. These gatherings enable communities to meet, while providing learning opportunities for entrepreneurs and a platform to discuss possibilities for the diversification of tourism supply.

20 Ministerio de Comercio, Industria y Turismo de Colombia (n.d.), 'Encuentro de Formación intercultural en "Turismo Indígena" para líderes indígenas', available online at: <https://encuestas.mincit.gov.co/index.php/561788/lang-es-CO/newtest/Y> [11-11-2022].

21 Asociación Nacional de Turismo Indígena en Colombia (n.d.), Facebook page, available online at: <https://www.facebook.com/asontic.colombia/> [11-11-2022].

22 Organización Nacional Indígena de Colombia: <https://www.onic.org.co/> [11-11-2022].

23 Ministerio de Comercio Exterior y Turismo de Perú (2019), *Lineamientos para el Desarrollo del Turismo Comunitario en el Perú*, MINCETUR, Lima, available online at: <https://www.gob.pe/mincetur> [29-07-2022].

24 Ministerio de Comercio Exterior y Turismo de Perú (n.d.), 'Turismo Comunitario, Experiencias que Trascienden – ¿Qué es el turismo Comunitario?', available online at: <https://www.turismocomunitario.com.pe/turismo-comunitario.html> [11-11-2022].

CASE STUDY #2

INTERCULTURAL INDIGENOUS EDUCATION IN THE AMERICAS

Where training is concerned, there are very few specialized institutions for professional education in the field of indigenous tourism. In most of the countries general training is offered in tourism or the management of community tourism resources. However, there are more specialized courses or programmes developed jointly by indigenous leaders and recognized universities. Progress in that area would yield better results over the long term and enhance the value of the training provided.

Co-designed programmes taking an intercultural approach would provide training better tailored to the real needs of indigenous peoples, in preparing market-ready and authentic experiences. Such training should be accompanied by cultural protocols designed around the spiritual character of the indigenous communities concerned.

Training in community tourism development specifically designed for indigenous peoples is usually provided at the postgraduate (masters or doctoral) level and cover indigenous tourism not as a central subject of study, but rather as a part of the broader framework of sustainable tourism development.

These courses generally do not involve direct participation by indigenous leaders sharing their personal or community experiences, but rather by NGOs, cultural managers or tourism education and management professionals having worked on projects together with indigenous communities engaged in tourism.

Countries should continue to build on such education programmes and **work with academic institutions to develop courses specialized in indigenous tourism, leading to official certificates or degrees** and allowing for subsequent studies at progressively higher academic levels.



Part of the intercultural team photographed after a meeting.

RAÚL KARAI CORREA SUPERIOR INSTITUTE FOR INDIGENOUS COMMUNITY TOURISM – A UNIQUE MODEL FOR INTERCULTURAL INDIGENOUS EDUCATION IN THE AMERICAS

Exclusion of the Mbya People from the formal education and employment system in **Argentina has condemned them to high rates of poverty and formal sector unemployment** (90% in the latter case). It has also undermined their cultural identity and, combined with the destruction of natural resources, has led them to seek employment alternatives. The Raúl Karai Correa Superior Institute for Indigenous Community Tourism,²⁵ created as part of a self-managed tourism and employment model (MATE Project), provides professional training for indigenous communities living near Iguazú Falls. The institute enables them to offer life experiences for tourists within their communities and establish tourism enterprises.

The Raúl Karai Correa Institute offers an advanced technical degree for indigenous graduates of secondary school, as well as an occupational training programme, both intercultural and bilingual (Spanish and Guaraní), with emphasis on competencies for community tourism involving indigenous communities. Thank to this training, members of the Mbya Guaraní de Misiones communities can get good employment or develop and self-manage tourism enterprises of their own.

Training is provided to qualify indigenous students as 1) guides to their people's traditions, 2) negotiators for equitable partnerships in the tourism market, and 3) professional promoters and defenders of indigenous rights, in both the tourism sector and society at large.

25 Modelo de Autogestión para Turismo y Empleo (2020), 'Instituto Karai Correa, por el turismo que vendrá', available online at: <https://proyectomate.org/instituto-karai-correa-por-el-turismo-que-vendra/> [11-11-2022].



Guaraní people
and park rangers at the Iguazú
National Park, working on a trail.

Benefits for indigenous peoples include:

- Stronger indigenous cultural identity;
- **Training of indigenous professionals** grounded in the democratic, environmental and cultural values of the Guaraní Nation; and
- Development of competencies for the production and development of self- managed tourism products, in accordance with the principles of community tourism, respectful of indigenous culture and the environment.

Lessons learned and challenges for the future:

Taking an intercultural approach to education, with both cultures participating but neither predominating, can be a challenge. It adds a third dimension of exchange, which is the dialogue and (de)construction of knowledge and previous life experience which allowed for forming common narratives, understandings and often biased perceptions of different cultures, ways of life and approaches to tourism.

This Institute represents a space in which two co-existing languages are used by indigenous and non-indigenous educators in the learning process. Providing support and encouragement for students to continue participating is another challenge. There is no single recipe or prescription for intercultural education because the indigenous temporal and cosmic view of life must be respected, old habits unlearned and an ability to listen empathetically brought to bear.



PAITER WAGÔH PAKOB INDIGENOUS CULTURAL CENTRE

In another part of South America, the culture of the Paiterey People, living in the Amazon region of **Brazil**, began to suffer changes upon contact with non-indigenous societies 50 years ago. Nowadays, there are fewer wise elders to pass on this people's cultural, social and political knowledge and traditions to younger generations.

In the Tupian Monde language, *paiter wagôh pakob*²⁶ means "strength of the forest". The indigenous cultural centre opened under that name in 2016 as a joint initiative of the indigenous geographer and tourism manager Gasodá Suruí and the Aldeia Paiter community. It is a community welcome centre dedicated to cultural conviviality, safeguarding, enhancement and strengthening.

The centre provides a space for dialogue between indigenous and forest peoples to attend to organized and planned visits of students, researchers and tourists. **The objective is to contribute to cultural strengthening and training of new generations on political, environmental and cultural matters.** The visits help to revive and adapt traditional knowledge and cultural practices associated with nature.

As part of the information conveyed to visitors, the community explains the reasons for considering its culture the collective heritage of the entire people, and essential to their lives and survival. The Paiter People understand that without transferring knowledge to future generations they cannot consolidate their cultural identity and continue fighting for their rights. They also accept the challenge of training their communities to welcome visitors and attend more effectively to their specific needs and comfort, during their stay.

26 Centro Cultural Indígena Paiter Wagôh Pakob (n.d.), Facebook page, available online at: <https://www.facebook.com/wagohpakobpaiter/> [11-11-2022].

AMERICAN INDIAN ALASKAN NATIVE TOURISM ASSOCIATION – AIANTA

In North America, associations began playing an active role in the 1990s – earlier than their Latin American counterparts – in supporting greater awareness and training in support of indigenous tourism.

The American Indian Alaskan Native Tourism Association (AIANTA)²⁷ has been bringing together indigenous entrepreneurs in the **United States of America** since 1998. It offers training, organizes webinars, talks in town halls and annual conferences to equip its members with tools for enhancing their indigenous tourism management and supply.

AIANTA has created partnerships with the federal agencies responsible for managing national parks and land use, including the *National Park Service* and the *Bureau of Land Management*, to build consensus and provide mutual assistance. This dialogue has served to make government agencies at all levels more aware of the culture and traditions of their indigenous neighbours and the needs of tribal bodies representing them. AIANTA also spreads awareness among potential domestic and international tourists, the tourism sector and the media to create interest in and demand for visits to indigenous tourism destinations.

AIANTA's formal training certificate programmes, and those it offers in partnership with American universities, give special attention to cultural tourism. These include the following:

- *GWU Certificate Program in Cultural Heritage Tourism* – certification for the leadership of community enterprises.
- *SDSU Certificate in Cultural Tourism & Tribal Enterprise (CTTE)* – ideal certification for tourism professionals beginning their careers.
- *ASU Sustainable Tourism Certificate Program* – certification for sustainable tourism project management.
- *Go International* – training in skills for the creation of tourism packages and the promotion of awareness among international visitors about the benefits and impacts, in terms of local consumption, of their stays in indigenous communities.

The Association also raises funds to finance scholarships for study programmes in tourism and hotel management, offering recognized degrees.

²⁷ See: <https://www.ainta.org/> [11-11-2022].

3.2

ASSOCIATIONS PROVIDING LEADERSHIP



For indigenous peoples, leadership is extremely important in all processes affecting their lives, including tourism development. Many communities have seen historical processes repeatedly decimate their populations and resources which has led them to adopt different forms of diplomacy or activism to confront threats and seize new opportunities.

As we live in era of globalization and indigenous peoples seek to promote their culture in international tourism markets, leadership can take different forms. These reflect a wide range of advances within our societies and in economic relations, as well as the ways in which indigenous peoples themselves and their vital aspirations have evolved over time.

Indigenous leaders may have official **titles conferred under indigenous laws – or be elected by indigenous territorial councils or associations – to lead community development**, including tourism development.

Such leaders may have knowledge to pass on to future generations in the management of land, of indigenous enterprises or of environmental resources; or about their community's history, cultural expressions, values or spiritual beliefs. These leaders may have experience in fighting for political, social or economic rights – in the institutional, business or law enforcement arenas, especially – against exploitation or criminal activity taking place within their territories.

Leadership in the field of tourism, or any other community activity, can be assumed by elder wisemen, with or without official or traditional titles, within the organs of their community's government. Their knowledge, visibility, record of activism and success in achieving improvements within their communities, can be valuable advantages.

Amidst a multitude of voices – on how a community's tourism should be developed or what markets it



should target – leadership is most effective when institutionalized. Formalizing such processes does not have to mean accepting an organizational model imposed by outsiders; it can actually lead to establishing a federation or associations adapted to the laws or customs of the indigenous community.

There have been two significant trends in recent years. **The first** has been the rise of **national associations**, a well-established reality in English-speaking North America now inspiring a similar process in Latin America. In this region, new tourism associations, federations and enterprises are starting to take root at national level.

The second trend has been a similar process but at **subnational** level – within communities, provinces and regions, where developers of indigenous tourism products, services and experiences join forces. This

approach has proven effective to collectively engage in tourism the planning, management and marketing of specific destinations, generating greater benefits and an easier access to funding and investments.

When the leaders of indigenous communities seeking to develop tourism can speak with one single voice and jointly designate their representatives for negotiations with the industry, governments and international organizations, they can gain better positioning in the market. By adopting this approach, they can acquire a stronger role in business decisions and gain fairer returns and benefits for their communities.

This section provides examples of **national associations** that have emerged in Canada, Chile, Ecuador and Mexico with various characteristics in common.

CASE STUDY #3

COMMUNITY ORGANIZATIONS LEADING THE WAY ON GOVERNANCE FOR INDIGENOUS TOURISM IN CANADA

Indigenous guide at Shakat,
Tun Wilderness Camp, Yukon.



INDIGENOUS TOURISM ASSOCIATION OF CANADA

The **Indigenous Tourism Association of Canada (ITAC)**²⁸ was created in 2015, resulting from years of conversations among indigenous tourism leaders. ITAC focusses on creating partnerships between associations, organizations, government departments and industry leaders to support the growth of indigenous tourism and address the increasing demand for authentic and enriching indigenous experiences.

ITAC enables tourism industry partners to engage with and show support for indigenous tourism. The Association provides advisory services for economic development in indigenous communities, organizes conferences and workshops for professional development training and

generates industry statistics and information. ITAC serves as a platform for the support and promotion of indigenous tourism experiences based on an established protocol for respectful participation.

As the pandemic has subsided, ITAC, with business-related support, education and training, has faced the challenge of encouraging its members to rebuild their supply or redirect the association's focus. In seeking to attract investors, ITAC continues to give priority to partnerships with provincial or regional organizations. The role of ITAC as national leader and voice of indigenous tourism operators in Canada is being consolidated with the aim of creating stable channels of financing through the federal government and other strategic partners.

28 Indigenous Tourism Association of Canada: <https://indigenoustourism.ca/> [11-11-2022].

Four-pillared approach

In carrying out its mission, ITAC's strategy rests on four pillars:

1. **Leadership:** consolidating its position as the national organization for indigenous tourism and providing support for the creation of other indigenous organizations in the various provinces and territories of Canada.
2. **Partnerships:** working together with government agencies and tourism sector enterprises.
3. **Marketing:** creating impactful campaigns for the promotion of indigenous tourism, working with government agencies concerned with tourism marketing.
4. **Development:** providing support and training for tourism enterprises in the creation of market-ready products.

Development of guidelines, policy instruments and data

ITAC has been involved in the following initiatives:

- **Developing Authentic Indigenous Experiences in Canada:** this refers to methodologies for the development of indigenous tourism, including guidelines for assessing the viability of indigenous tourism businesses at four stages:
 1. Planning phase;
 2. Ready to receive visitors;
 3. Market ready; and
 4. Export ready.
- **The Original-Original:** This is the brand/slogan created for a marketing campaign launched in 2021, recognized as one of the most innovative ones for educating travellers and shaping their perception of the indigenous tourism experience. The campaign is designed to rebuild the indigenous tourism segment around a new brand. It is intended to guide consumers toward the choice of travel experiences developed by indigenous entrepreneurs with stories to share of their struggle to recover and revive their rich cultural heritage.
- **Research to generate and update data to inform policy decision-making.** Its research and data collection have enabled ITAC to demonstrate to government authorities the impact of indigenous tourism on national GDP, job creation, reconciliation among indigenous peoples (First Nations, Inuit and Métis) and how best to stimulate recovery. In partnership with Tourism HR Canada and the Conference Board of Canada, ITAC has underscored the importance of making indigenous peoples the owners and operators of tourism businesses.
- Action in cooperation with the **public sector**, including Parks Canada, has led to progress in developing indigenous tourism in protected areas. Work with partners in the **private sector**, notably Westjet Airline and Indigeno, has focussed on improving air travel connectivity and product distribution, as well as tourism experiences being developed by indigenous communities.



SGang Gwaay, UNESCO World Heritage Site, in the Haida Native People
National Park Reserve, British Columbia, Canada

Lessons learned and challenges for the future:

- While international tourists account for roughly 65% of indigenous tourism in Canada, **air travel connectivity and visa facilitation need to be improved to better connect demand with supply.** Since many Canadians tend to travel abroad, ITAC encourages Canadian travellers to visit more indigenous territories and take advantage of its promotional activities.
- Since the pandemic has hit indigenous tourism operators particularly hard, an environment enabling them to operate more easily, safely and effectively needs to be created.
- Members of ITAC encounter barriers not usually faced by non-indigenous enterprises, and especially:
 - limited access to standard forms of financial support;
 - inadequate air travel connectivity; and
 - **limited access to basic health services.**
- As COVID-19 interrupted this previously flourishing business segment, ITAC undertook to revise its targets and focus on a return to pre-pandemic levels by 2025, with the indigenous tourism segment accounting for 1900 businesses and 40,000 workers contributing 1.5 billion Canadian dollars directly to GDP.

CASE STUDY #4

COMMUNITY ORGANIZATIONS TAKING THE INITIATIVE ON INDIGENOUS TOURISM GOVERNANCE

THE CASES OF CHILE, ECUADOR AND MEXICO

The approach taken by ITAC, as described in case study #3, took shape in a Canadian context with specific socioeconomic and historical characteristics. In contrast, associations emerging in Chile, Ecuador and Mexico have taken their own path, often coinciding with that followed in North America, but in some cases reflecting **challenges very specific to Latin American countries**.



Guided visit to El Palapo Park, Colima, Mexico.

INDIGENOUS TOURISM NETWORK OF MEXICO, A.C.

The **Indigenous Tourism Network of Mexico, A.C. (RITA)**,²⁹ founded in 2002, is made up of more than 100 organizations and 19 indigenous peoples concerned with **cultural revitalization, biodiversity development and conservation, indigenous rights and related public policies**. RITA consolidates the work of local organizations representing tourism supply throughout Mexico, promoting the development of their human, social and environmental capital and the professional level of their member services.

The diverse community enterprises grouped within RITA are not confined strictly to tourism as such; they also include such complementary activities as the conservation of flora and fauna; traditional medicine; the revival, conservation and presentation of cultural practices (music, dance, literature, sculpture, festivals and ceremonies), as well as field-to-table products (honey, vanilla, coffee and *milpa*³⁰).

29 Red Indígena de Turismo de México: <http://www.rita.com.mx/> [11-11-2022].

30 In Mexico, the term *milpa* (or *milpan* among the náhuatl), derives from *milli* (planted field) and *pan* (on top of). It refers to a traditional polycultural farming system that provides a dynamic and diverse source of food for indigenous communities.



Temazcal, in Teotihuacán, Mexico

In Aztec culture, *temazcal* entailed a ritual for working in stone and mortar in which steam baths were taken, especially by pregnant women.

Indigenous peoples' rights:

RITA's strategic priorities also include support for the exercise of rights in areas particularly problematic for indigenous peoples, including:

- participation in national public life;
- consultation on decisions affecting their communities;
- prior, informed and free consent;
- development;
- preservation, renewal and strengthening of indigenous institutions; and
- autonomy and land use.

Achievements to date and challenges going forward:

Over the 19 years since its creation, RITA has benefited the cause of indigenous tourism by helping to strengthen:

- **leadership, intergenerational transitioning and participation by women and youth in decision-making;**
- visitor awareness of biodiversity management practices; and
- indigenous community protection of their biocultural heritage.

Among its principal challenges for the future, RITA will be working to strengthen project ownership among indigenous actors, share responsibilities among all relevant stakeholders and promote continuous innovation in indigenous tourism supply.



Casa Condor Community,
Chimborazo, in the central
Andes of Ecuador

MULTINATIONAL FEDERATION OF COMMUNITY TOURISM IN ECUADOR (FEPTCE)

The Multinational Federation of Community Tourism in Ecuador (FEPTCE)³¹ was founded in 2001, with the Otavalo Declaration, and gained recognition as a legal entity from the Ecuadorian government in 2002, through the Ministry of Tourism.

FEPTCE supports the development of tourism activity based on five founding principles:

1. Land protection and management;
2. Recognition and enhancement of indigenous and rural culture;
3. Organizational strengthening;
4. Fair distribution of labour and benefits; and
5. Understanding and management of the tourism system.

FEPTCE gained recognition for community tourism in 2008 through the Tourism Act of Ecuador, which provided a model for tourism management.

In 2010, regulations provided for the registration of Community Tourism Centres, organized with their own government-recognized legal personality and framework and technical criteria for authorization to operate professionally. Those criteria require **communities**:

- to maintain a presence in the sector as a subject (not an object) in law;
- not to consist of unqualified poorly paid workers posing for souvenir photos; and
- to perform the roles of manager and administrator of their own projects.

31 Federación Plurinacional de Turismo Comunitario del Ecuador: <https://feptceoficial.wixsite.com/feptce> [11-11-2022].



*Sisid Anejo Community,
Cañar, in the southern Andes
of Ecuador*

According to data generated by FEPTCE, as input for strategy formulation, 74% of the centres are administered autonomously, without NGO or government supervision; 90% operate autonomously as tourism enterprises; and 30% operate autonomously in the promotion and marketing of their products and services.

Among the personnel working on their project, 80% have an academic education and/or professional training in tourism and related activities. In 25% of the centres a community management committee is in place applying technical criteria to ensure professional quality processes and supply. Since the onset of the pandemic, 10% of the centres have been unable to resume operations and 60% to innovate supply sufficiently to keep up with changing demand and technologies.

Over the last 38 years, 44 projects have disappeared, unable to meet externally imposed targets, set by international cooperation agencies, religious organizations or local governments lacking knowledge about the community, its particularities or the business of tourism itself.

In terms of financing, FEPTCE and its member communities traditionally had **no access to financial system loans or development cooperation funding** because of their community-based and collective character. If provided access to reasonably priced funding, project entrepreneurs could gain greater control over their operations and the targets to be established.

FEPTCE has observed that when the central government of the moment does not provide for regional development in its public policies and planning, tourism development simply stops. Communities require an equal seat at the table – and more consideration from the tourism sector – to negotiate improvements for their territories. Creating competitive destinations, viable in both domestic and international markets, requires indeed a joint effort.



First indigenous tourism school in Chile, 2016.
Mapuche Lafkenche Community – Llaguepulli

INDIGENOUS TOURISM ASSOCIATION OF CHILE (ANTI)

Though founded only recently, in 2017, the **Indigenous Tourism Association of Chile (ANTI)**³² has already been included by the Undersecretariat for Tourism as a participant in the National Roundtable on Indigenous Tourism, permitting the indigenous perspective to be considered in tourism development planning and opening doors for some very significant projects.

ANTI has also: played a leading role in the Third Asia-Pacific Conference on Indigenous Tourism, held in 2021 in Chile; participated in the project to develop authentic indigenous experiences; led a marketing project for the country's indigenous tourism; and took the lead in developing the indigenous tourism seal initiated by Catholic University, in Villarrica.

ANTI has stipulated clear conditions for indigenous tourism development: it must not affect the collective rights of indigenous peoples and, if conducted on indigenous territory, must be sustainable, consistent with the indigenous ancestral worldviews and respectful of their spirituality and culture. The Association's members

attach great importance to the validation and recovery of their identity and ways of life, including their relationship with *ñuke mapu* (Mother Earth),³³ their herding of Andean livestock, their traditional crops, as well as their viticulture, gastronomy, basket weaving, pottery, silverwork and Andean iconography.

These activities are revitalizing indigenous tourism supply and contributing to the intergenerational transmission of knowledge. Indigenous hosts are creating and sharing with tourists experiences deeply rooted in their identity and respectful of their environment and ancestral principles.

ANTI has also enlightened government agencies on how indigenous tourism can help differentiate the country's tourism brand while benefitting indigenous communities.

The emergence of associations at the community level has led to tangible and highly beneficial results for Mapuche indigenous entrepreneurs in Chile. National associations and federations can facilitate processes and create enabling environments for entrepreneurship. Local associations and cooperatives execute tourism projects and lead their management on the ground.

32 Asociación del Turismo Indígena de Chile (ANTI): <https://turismoindigena.com/> [11-11-2022].

33 *Ñuke mapu*, translated as Mother Earth refers according to the Mapuche world view neither to soil nor to the planet Earth but to a broader concept of nature. It is not considered a deity such as *Pachamama*, a very similar concept originating from the Quichua language and still widely used by indigenous peoples in the Andes, north of where the Mapuche live.

A Mapuche woman demonstrates the dying of wool using plants gathered from the forest



MAPUCHE TOURISM SOCIETY, A.G.

A Chilean association managing tourism operations **Mapuche Tourism Society, A.G.**³⁴ is applying Mapuche philosophy to tourism development within Mapuche territory, often eschewing such alien concepts as *aboriginal tourism*, *ethnic tourism*, *special interest tourism* and even *indigenous tourism*. It focusses on regenerating Mapuche culture and lands where most ravaged over the years. While *sustainability* is about conserving and maintaining an existing culture and environment, for future generations, *regenerating* means confronting and remediating damage already done.

The Society began by training community members in tourism business management and the revival of ancestral Mapuche knowledge, philosophy, worldview, language and values. It then shaped a form of tourism promoting care for the environment and strengthening Mapuche culture, offered also as a model for solving global problems.

The project is articulated primarily around and operated entirely by the Mapuche People. The design and creation of tourism supply has resurrected different expressions of Mapuche culture, such as its architecture, typified by the *ruka* (traditional Mapuche house) where tourists may now

be served breakfast. Mapuche gastronomy is based on a fusion of ancestral recipes with contemporary culinary techniques. Tours are combined with storytelling related to the Mapuche environment, history or philosophy. Greeting ceremonies may be performed as tourists arrive, and souvenirs – traditional Mapuche crafts made of wool, wood, *geda*,³⁵ or silver jewellery – offered as they depart.

The recurring idea behind much of this tourism supply is that each entrepreneur can contribute to a **transformation of the tourist** through the experience offered – that a tourist arriving with a certain lifestyle, or in low spirits, can return home with a new outlook, or renewed energy.

The benefits, as reflected by revived economies in the communities visited, are certainly real. The special ingredients required for traditional Mapuche gastronomy, for example, are supplied by Mapuche communities: fresh or preserved meat, fish, shellfish, vegetables and fruit. Such activities create jobs and help retain community members – workers who might otherwise migrate to cities for inferior and poorly paid alternatives – enabling the young to join family businesses or create their own.

As their culture is revived, Mapuche communities come to realize how their ways of life can inspire tourists who visit them, often escaping stressful lives in the city. Their

34 Sociedad de Turismo Mapuche: <http://www.mapuchetourism.cl/> [11-11-2022].

35 *Greda* is clay used in pottery, mainly for making plates and Mapuche handicrafts.

visitors can experience care for the environment not as a passing fashion but a fundamental duty – an experience that can itself be sustained, enabling them to return to a carefully-tended, respected and healthy natural environment. These processes all stem from a revived Mapuche worldview and the mandate flowing from it: *be respectful of Mother Nature; a human being is her child, not – as portrayed in other cultures – her lord and master.*

They also require strengthened leadership for indigenous communities, informed by the unique wisdom of their ancestors and then passed on to younger generations, in search of their identity. Mapuche women, who clearly excel as leaders of enterprise – accounting for 80% of the Society's members – must be further supported in assuming that role.

A group photographed following a visit to weavers practicing the *Witral* traditional Mapuche weaving technique.



3.3

EMPOWERMENT THROUGH CULTURE, ENTERPRISE AND THE DEVELOPMENT OF EXPERIENCES

The lasting contributions indigenous tourism can make to host-community economies – and to their living standards, infrastructure and basic services – starts with steps to safeguard their ancestral knowledge and intangible heritage.

The first step is the **inventory of indigenous cultural expressions**. An assessment of the results can then indicate if it provides an effective basis, or not, for the development of cultural tourism experiences.

Sufficient community awareness and appreciation of its own cultural heritage is essential for its transmission to younger generations. That is particularly so given the high rates of indigenous peoples' migration to urban areas, leaving their traditional cultures and languages, and an aging population, behind. We are not talking only about a physical exodus here, but a cultural and demographic one too.

Indigenous community culture itself represents an intergenerational legacy that is predominantly intangible and thus undocumented. The tourism sector, working with qualified institutions and experts, can serve as a valuable ally in transmitting it forward, and creating jobs in the process (e.g., for local guides able to explain a community's cultural traditions, cosmovision³⁶ or worldview and collective values to visiting tourists).

Tourism demand for experiences in rural environments, where most indigenous communities live has been growing in recent years. Tourists increasingly want more than souvenirs; they want to get acquainted with indigenous history, understand practices and meanings of different cultural expressions, and to experience first-hand how different communities live.

Despite a wide range of economic incentives to visit urban areas, younger people have been particularly drawn to indigenous communities, in order to be able to connect with their social, cultural and family lives and experience their ancestral lands.

Indigenous tourism and related businesses represent a particular opportunity for empowering women, as bearers of a wide range of cultural expressions.

Developing products, services and experiences for tourist customers based on such expressions requires the understanding of their overall value, by both the indigenous communities and the tourism sector.

This is where indigenous communities need to connect with the tourism value chain so its key stakeholders would better understand the symbolic or spiritual value of their culture, and the hours of work communities dedicate to various cultural practices.

³⁶ According to Indigenous cosmovision, nature and Mother Earth is a sacred living being, which depends on all other living beings, including stones, water, air, earth and all the creatures that inhabit earth. All beings have the right to life, respect and even to be consulted. For communication purposes, this publication will use a synonym "world view".

Apart from being economically feasible, indigenous tourism enterprises require consensus within their communities, as well as focal points engaging both in internal and external communications.

The tourism experiences that an indigenous community might offer, will have to compete for customers seeking such experiences and make the adjustments required, while still pursuing the community's vital economic aspirations. As communities [wish.to](#) join the tourism value chain, their competitive approach and market positioning can therefore vary.

Each indigenous people is unique. However, communities can rarely be certain of the value of their own cultural capital for potential visitors, as distinct from that of other peoples. While indigenous tourism may be advocated as a cultural exchange between community members and their visitors, any tourism experience carries an economic price, and there are client expectations, in terms of quality, that ought to be satisfied.

Communities or individuals planning to start an indigenous tourism business might begin with an assessment exercise devised by the Indigenous Tourism Association of British Columbia before designing their tourism operations.³⁷

The preparatory process should include a community dynamic which allows members to analyse and express their interests, qualifications and talents they can bring to potential enterprises or projects.

Prospective entrepreneurs need to be aware of the permits or support they need to obtain within their communities from intercommunity sources or from external entities. These may include government administrations, business associations or NGOs offering grants, loans, knowledge, training or networking.

In some countries, moreover, there may be laws, regulations, standards or certified training programmes to be complied with before offering tourism services or experiences on the market. Indigenous enterprises are often able to meet such requirements. However, their own indigenous laws, informal economies, cultural idiosyncrasies or ways of life may also require **regulatory exceptions or amendments** to be accommodated within existing frameworks.

When the time comes to create a corporate image for a business, prospective entrepreneurs can choose what elements to reflect in the company's logo; the fabrics, furniture, decorations or uniforms to be used (if an accommodation facility), or the menu to be offered (if a restaurant).

37 For more information, consult: Aboriginal Tourism Association of British Columbia (2019), *Aboriginal Cultural Tourism Business Planning Guide: Checklist for Success*, Canada, available at: <http://cms.spincaster.com/siteFiles/85/files/ACTBPG.pdf> [11-11-2022].

The content of visitor experiences may include basic language instruction or sharing certain spiritual practices (if not considered of a private, intimate or sacred nature by the persons involved).³⁸

For all these reasons, measures to heighten the cultural awareness of visitors will be essential. Well-informed tourists, aware of what behaviour will be appropriate during their visit to a community and what may be sensitive areas for their hosts, can adjust their expectations accordingly. In case of doubt, **experiences must be designed to be in harmony with the community's way of life.**

In more general terms, indigenous communities offering tourism will require business management and digital skills to ensure an inclusive and diversified value chain and achieve critical mass in securing the desired clientele and their loyalty.

The following section provides examples – from Bolivia, Brazil, Colombia, Mexico and Peru – of how indigenous communities have been empowered through culture, entrepreneurship and tourism experiences that work well.



38 World Tourism Organization (2020), *Recommendations on Sustainable Development of Indigenous Tourism*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284421879>.

CASE STUDY #5

INDIGENOUS PEOPLES LEVERAGING TOURISM AS A MEANS FOR CULTURAL TRANSMISSION

Many indigenous peoples in the Americas resort to **tourism as an activity conducive to the recovery, revitalization and transmission of a community's culture.** It is at the community level that enterprises can be built around intangible cultural heritage of their people. Such is the case of traditional weaving techniques in Peru, the practice of which has contributed to greater economic autonomy of the country's indigenous craftswomen and their families.

PERU'S TIERRA DE LOS YACHAQS: CULTURAL TRANSMISSION WHICH INVOLVES WOMEN EMPOWERMENT

The Land of Yachaq (wisemen) is an autonomous organization encompassing eight *ayllus* (communities) in the Sacred Valley of Cuzco, which is entirely administered by those communities.³⁹ This business model ensures equitable distribution of the benefits of tourism based on principles of mutual assistance, honesty, teamwork, respect for individuals and the environment, and assertive communication.

The mission of this organization is to revive, enhance and conserve cultural traditions while fostering family cohesion through participation in sustainable tourism markets. Priorities include promoting respect for leaders, but also for boys, girls and adolescents, contributing to stronger ties within families.

39 Tierra de los Yachaq: <https://www.yachaq.com/> [11-11-2022].



A Yachaqs Valley guide photographed with tourists.

Its activities include:

- the development of community experiences for tourists that also yield benefits for the communities;
- the marketing of tourism experiences through domestic and international tour operators;
- the presentation of such projects to government agencies and international funding bodies; and
- the strategic formation of associations to contend with the explosive growth of tourism in the Cuzco area.

Aspects of the cultural tourism experiences being developed

Yachaq women inform visitors about the iconography that characterizes their traditional woven crafts and the ancestral techniques used to produce them, including the shearing, natural dying and spinning of wool. The Pisac communities are those best known for this craftwork. Other activities include tours of the ancient Inca quarries, sacred archaeological ruins, observation of the sky, and the raising of *cuy*,⁴⁰ the preparation of *chicha de jora*,⁴¹ the cultivation of quinoa, potatoes and corn, apiculture and ceramics. By means of a catalogue the Yachaqs offer cultural services and products including gastronomy, cultural performances and the sale of handicrafts for events and as incentives.

40 *Cuy* or *cobaya* is an Andean rodent raised for centuries by indigenous peoples for food.

41 *Chicha de jora* is a fermented beverage especially popular in Peru, Bolivia and Ecuador. It is composed mainly of *jora*, which is malted corn.



Traditional weaving –
Chumpe Community

Benefits for indigenous peoples:

- improved living standards for the members of eight communities;
- revival and productive use of indigenous heritage, ancestral knowledge, cultural expressions, customs and traditions;
- creation of jobs for women and youth, offering greater economic and occupational independence; and
- empowerment for women, who make up 85% of the organization.

Lessons learned and challenges for the future:

By joining forces, these eight communities can organize themselves better and gain greater benefits. In response to the pandemic, priority was given to adopting strategies for health and security, using protocols and messaging to overcome community perceptions of tourist visits as a threat.

A revised plan for indigenous tourism development in a post-COVID environment must start by addressing the human, cultural and emotional issues arising from the pandemic. Other pending issues include the enhancement of digital skills within the communities and certification for Quality in Rural Community Tourism from the Ministry of Foreign Trade and Tourism.

CASE STUDY #6

COMMUNITY ASSOCIATIONS ASSUMING A TOUR-OPERATOR ROLE FOR INDIGENOUS COMMUNITY ENTERPRISES

Long-established indigenous community associations have in some cases evolved to take on a **tour-operator or travel agency role to assist communities in the marketing and management of indigenous tourism** products, services and experiences. This case study examines two successful ventures of this kind in Colombia and Bolivia, with their related challenges.

WIWA TOURS, SANTA MARTA, COLOMBIA

Wiwa Tours was one of the first options in Colombia, which have emerged in the country's post-conflict areas, to start operating as an indigenous tourism agency.

Wiwa Tours has been operating since 2008, guided by the principles of responsible tourism as well as Wiwa culture, beliefs and customs. The Wiwa People have lived in harmony with Mother Earth for centuries, making it essential to incentivize travellers to help protect those resources. Wiwa Tours follows guidelines and codes of behaviour for culturally or historically sensitive sites. Its operations (design, decor, food services and shops) draw from local indigenous art, architecture and other assets, respecting the intellectual property rights involved. It **uses questionnaires to measure client satisfaction** and takes improvement measures accordingly.



Wiwa indigenous guide during a guided visit.

Benefits for indigenous communities:

A key to WIWA Tours success was confronting the steep learning curve required to enter the tourism market and its value chain. It had to contend with the limited interest of indigenous leaders in regulating tourism on its territory, the mismanagement of profits and a lack of support and political will among government authorities. The agency included communities in planning, made Wiwa culture central to its strategy and respected territorial protocols and rules in identifying the sites it would open to tourism.

The beneficiaries have included the communities, and especially their women and youth, who regard tourism as a complement to their traditional activities. The agency has generated new forms of tourism in which indigenous persons can work, provide services and determine how tourism should be developed. The business is fair, hiring indigenous persons and members of other minority groups, including at management level.

The results have been as follows:

- Improved standards of living and increased income levels for indigenous communities. Wiwa Tours works directly with more than 50 families on a permanent basis throughout the year;
- **Women's participation** in tourism projects through the sale of indigenous handicrafts;
- Joint support together with the Wiwa and Kemakumake Foundation and Support for community social development and infrastructure. The agency is also taking charge of waste management and path maintenance projects; and
- **Training for indigenous guides** with respect to environmental and sociocultural practices.



Tourist observing Wiwa craftwork

Key aspects of the cultural tourism experience

The project is led by a Wiwa entrepreneur and systematically involves the Wiwa communities. Tourism is contributing to cultural strengthening in an area ravaged by armed conflict in the 1980s, having now recovered its sacred places and territories. Tourists are offered information and interpretation services about the area and its local culture, as well as an explanation about appropriate behaviour during the visit. Visitors interact with the communities and learn how their woven products are made, using materials from the native maguey and fig plants

Lessons learned and challenges for the future

Indigenous tourism has been largely unknown in the area, so the learning curve required has been steep. **Communities need territorial autonomy and respect for their traditional authorities from government administrations, treating them as equals.**

Governments need to provide measures to support those processes according to the characteristics of each community. Knowledge of foreign languages, the quality of services and community participation in the indigenous tourism value chain all need advancement. Funding must be obtained for the improvement of tourism infrastructure and the marketing of tourism experiences, with the aim of achieving greater economic autonomy.



Visit by a youth group to a *chullpares* (funerary monuments) archaeological site near the Río Laica Communities.

Red Tusoco photographic workshop for youngsters from a neighbouring indigenous community.

RED TUSOCO⁴² IN BOLIVIA: RECOVERY AND STRENGTHENING OF CULTURAL IDENTITY THROUGH COMMUNITY ENTERPRISES

Indigenous communities have a rich cultural heritage in Bolivia, but the country's public policies do not provide enough support to make the most of it. The tourism enterprises involved in this effort are community-driven initiatives which supplement their other productive activities. *Red Tusoco*, created and composed by Community Partner Tourism Enterprises (ETSCs), conducts projects to develop and strengthen the organization and self-management of ETSCs, while providing training in the provision of quality services.

The tourism model being developed by *Red Tusoco* emphasizes local identity and heightened awareness for community members and visitors. This network markets indigenous tourism experiences at fairs, on its webpage and, since 2009, also through its own tour-operator service provider, *Tusoco Viajes*.

The operator has played a valuable role in raising the awareness of public administrations and the national government about the opportunities and challenges associated with community tourism.

The tourists who visit communities seek authentic encounters with indigenous people and their culture. The activities are planned and conducted with community input with a view to optimizing income obtained from tourism. *Red Tusoco* also fosters community involvement in the revival and safeguarding of cultural expressions, the free exercise of indigenous rights and the sustainable endogenous development of indigenous communities.

42 *Red Tusoco* (Tusoco Network): <https://tusoco.com/es/>



Uchupiamonas indigenous community. Guides for the Chalalán enterprise interpreting biodiversity in the Madidi Park, where trails have been created for this activity.

Benefits for indigenous communities

The growing importance of associations like *Red Tusoco* has strengthened community **negotiating capacity for public policy matters and the self-management** of community initiatives – including the design, promotion and marketing of tourism supply. It has also helped draft codes of conduct for community visits and guidelines for responsible tourism.

Successful *Red Tusoco* enterprises include an agrotourism operation, managed by rural communities (Cabaña Unión), and an example of experiential gastronomy, in an Aymara community (ASITURSO). In both cases communities established tourism as an activity to supplement their existing economic activities, positioned their [offerings](#) in the market and consolidated two new destinations in Bolivia, all within a five-year period. Those results have inspired the mayors of both communities to throw a greater extent of support, while continuing tourism promotion of these locations.

Towns served by transport once or twice a week before becoming tourism destinations now run the connection twice or three times a day. Cabaña Unión has sprouted new

sales outlets (for locally produced food and household articles), new food stands serving local specialties and new formal establishments offering accommodation and restaurant and catering services. Young people are being trained as guides for work during the vacation season. In addition, indigenous cultural identity is being recovered as surrounding villages revive their ancestral gastronomy, crafts and ceremonies.

Lessons learned and challenges for the future:

As the pandemic recedes, it is still challenging to restore previous sales levels and revive tourism within the communities. Prior to 2020, tourism enterprises had been seeing improvement in their communities' economies. Tourism had been helping them to recover and breathe new life into their local cultures, and to better conserve their environments and their biodiversity. What is needed now is to **improve the community's digital skills and obtain government support to strengthen cooperation networks**, start generating sales, by setting the minimal sales targets in the short term and successfully market the experiences to be offered over the medium term.

CASE STUDY #7

HOW TRADITIONAL WAYS OF LIFE ARE ADVANTAGEOUSLY RESTORED THROUGH INDIGENOUS TOURISM



Sr. Silvio with his crafted model canoes and paddles.

The isolation and geographical features of many indigenous territories can pose a challenge for launching tourism experiences that communities are prepared to offer and integrate within a value chain. A few tourism development models, however, can facilitate the introduction of indigenous products to markets, including traditionally grown food products. Such a case is examined here, involving indigenous communities in the Brazilian Amazon Forest, **the market for whose products was expanded while raising their self-esteem and helping to safeguard their culture.**

INDIGENOUS TOURISM CONTRIBUTING TO COMMUNITY DEVELOPMENT, SELF-ESTEEM AND CULTURAL PRESERVATION IN AMAZONIA, BRAZIL

The indigenous peoples of Medio Rio Negro Brazil have been working with the *Associação das Comunidades Indígenas e Ribeirinhas* (ACIR) and the NGO *Garupa* to develop tourism as a means of enhancing income, self-esteem and the value of indigenous culture, while also **countering external threats (generated by illegal mining, hunting, fishing and deforestation).**

In 2015, in pursuance of this project, tourism structuring workshops were conducted and regulations for tourism activities on indigenous Brazilian lands were published (by the *Fundação Nacional do Índio* (FUNAI), as Normative Instruction No. 3). In 2016, the NGO *Garupa* assisted with the development of a business plan and the incubation of operations, involving such areas as risk management, dialogue with stakeholders, selection of visitors and expedition managers enabling visitors to reach the indigenous communities.



Women of the Aruti Community preparing dinner, Amazonia, Brazil

With the title *Turismo Indígena Serras Guerreiras de Tapuruquara*, the project offers two itineraries designed around “cultural practices” and “Amazon experiences” guided by members of the indigenous community. The itineraries focus on traditional knowledge associated with the typical forms of Amazonian food production and use of the territory, generating income directly from the community’s ways of life. Visitors discover indigenous culture and how it relates to the land. The experience is about the exchange with their hosts, enabling visitors to connect with the indigenous knowledge and current challenges faced by the community. The whole experience ultimately helps **disseminate greater awareness** about all these phenomena.

Earnings from tourism can be distributed collectively and channelled through previously agreed investments within the community. For example, Half of the revenue generated most recently has gone to such investments, while the other half was used to pay community-provided services. Pricing was decided on a participatory basis. Of those involved in the project, 40% are women, whose sale of handicrafts and farming products generate additional benefits

Benefits for indigenous communities

The impact generated by this project has included:

1. **Revival of traditional crops with youth participation.** The Rio Negro farming system is recognized as intangible culture heritage practice by the *Instituto do Patrimônio Histórico e Artístico Nacional* (IPHAN);
2. Farm fairs organized to sell surplus produce not consumed by locals and tourists;
3. Farming products incorporated into school meal programmes;
4. Self-esteem enhanced and value derived from indigenous ways of life; and
5. Governance for tourism development strengthened.

3.4

GOVERNANCE AND TOURISM EXPERIENCES IN PROTECTED AREAS

For protected areas or cultural practices of exceptional value, sustainable management can be difficult to sort out, as in the case of a national park or reserve where indigenous communities live on ancestral lands that coincide with protected areas.

Governments need to engage into a permanent dialogue with such communities, as very often, at the time when many areas had been assigned protected status, conflicts arose over the land's ownership or use by indigenous communities. In such cases, conflicting claims must sometimes be reconciled in the present.

Conflicts may also arise where extractive industries operate, or illegal economic activities take place adjacent to protected areas, damaging the interests of indigenous communities and exacerbating historic injustices.

In these situations, tourism governance models function most effectively when meetings gather all actors involved in managing the protected areas, their resources and cultural interpretation of the heritage and values of indigenous peoples living on ancestral lands.

Through **multipartite governance, the key stakeholders may determine or establish** rules, mutual agreements, good practice codes or ethical guidelines, based on principles of respect for human and indigenous rights. These instruments should be also inspired by the protection of natural and cultural resources, including biodiversity and a wide range of expressions of intangible heritage.

Such agreements can also cover the management of a territory's carrying capacity, training requirements for employees dealing with visitors or protected area authorities, the distribution of benefits, priorities for investment in essential infrastructure, appropriate visitor behaviour in protected areas or authorized guide services.

In some cases, indigenous peoples have gained **exclusive management authority over protected areas situated within their territories as a result of extensive dialogue with authorities and other actors**. Where that has been the case, good financial results, effective transmission of cultural and environmental knowledge and optimal levels of resource conservation have been testimony to the sound management indigenous communities can provide in protected areas.

As mentioned earlier, greater awareness has been a critical factor in the governance of many protected areas and national parks around the world, where tourists have often practiced **activities discouraged by indigenous leaders**, either for reasons of environmental security or because of the historical, artistic or sacred importance of certain places or rituals.

Many tourism projects are based on **models that combine ecotourism and cultural tourism**, given the fact that on many indigenous lands, natural, cultural and artistic elements are inseparable. Moreover, they often have spiritual implications best understood when communities themselves offer interpretations to visitors, illustrating the nexus between those resources and their own lives.

This section highlights good practices following various approaches to indigenous tourism management within protected areas. The examples range from the island of Rapa Nui, in Chile, to the Kuna Yala region of Panama, where indigenous communities have exclusive authority over the development of indigenous tourism on their territories. Examples of the different approaches taken in Canada and Colombia, based on the unique characteristics of their respective territories, have been also included.



CASE STUDY #8

PROTECTED AREAS AND TOURISM SUPPLY UNDER INDIGENOUS MANAGEMENT

Following a long process of dialogue with institutions and authorities responsible for national or regional protected areas, several indigenous peoples have **gained exclusive management authority over the resources, tourism supply and entire indigenous territories within such areas**, where States have conceded to indigenous communities a high degree of autonomy. This case study examines the good practices applied in such areas by indigenous leaders in Panama and Chile.

COMMUNITY LEADERSHIP IN ESTABLISHING STANDARDS FOR INDIGENOUS TOURISM DEVELOPMENT IN THE REGION OF KUNA YALA, PANAMA

This pioneering initiative was launched in 2000 with the aim of establishing regulations, principles and basic standards for tourism activities in the Kuna Yala region, which largely coincides with the Kuna Yala Reserve. This initiative was based on respect for the socio-cultural, political, economic, spiritual values and customs of the Kuna indigenous people. The approach taken focusses on conservation, beneficial enhancement and protection of natural resources, ecosystems and biodiversity.

This normative framework was designed for the entire Kuna Yala region and Reserve, which encompasses 51 indigenous communities. The Kuna people are semiautonomous within Panama with regards to decisions affecting their lives, and thus all such initiatives require a formal petition for authorization to be submitted to the Kuna General Congress. The Congress reserves the authority to suspend and modify any tourism activities entailed, if so required by regional needs or detected irregularities. It is the **Congress that has the final word, together with the community concerned.**

Kuna Yala Island, visitors
in a traditional *cayuco* with
permission to use the motor.



Key aspects of the cultural tourism experience

The Kuna Yala region has long been popular among foreign tourists, but over the past five years, the number of visits by domestic tourists has increased exponentially.

There has been a history of foreign investments in the region that have led to a series of problems in the past. Tourism has not always represented an opportunity for the Kuna people to improve their economic conditions, since cruises, luxury eco-lodges and yachts tend to generate few jobs and to exacerbate the harmful effects of economic exclusion. Many tourism enterprises also operated in the region without obtaining consent from Kuna authorities, which was a source of conflict.

A normative framework has now been established to mitigate and prevent the negative consequences tourism has had in the Kuna Yala region, one of the country's most important destinations. Nowadays, all tourism activity in the region is subject to set conditions requiring respectful and peaceful conduct and ensuring protection of the region's resources. All sporting activities inconsistent with those principles, such as water skiing or the use of jet skis and ultralight aircraft, are prohibited.

Among other cultural expressions of the Kuna people, the region is characterized by quality handcrafted needlework featuring exceptional iconography, called *molas*. (layers of wisdom). *Molas* incorporate geometrical or figurative designs reflective of the Kuna worldview and have been worn by Kuna women since ancestral times.

Molas have become a national emblem of Panama, a source of income for indigenous craftswomen and a visual embodiment of the country's rich culture.

Benefits for indigenous peoples

The Kuna People design and manage tourism operations in the form of companies, cooperatives, tourist cabins and local guide services. About 100 individuals working as guides, or for companies offering other tourism services, have been duly accredited by the General Congress. Those same individuals have been certified by the Regional Health Department, within the Ministry of Health of Panama, as a means of ensuring health security and avoiding interaction between tourists and individuals who have not been accredited to operate.



Experiencing Kuna traditions
(Winis).

Lessons learned and challenges for the future

The main challenge is to make tourism a socially sustainable economic activity alongside such other activities as family farming and fishing. There is a need for training in tourism business management, including for family businesses, cooperatives or community enterprises. Many businesses get launched but do not last for lack of the knowledge required.

Given the digital divide, training is also required in the usage of social networks and social media. Skills must be developed, particularly for businesses led by women, providing customer services, marketing and webpage design for the promotion of the indigenous tourism offerings.

MA'U HENUA PERFORMING TOURISM MANAGEMENT IN THE CHILEAN RAPA NUI NATIONAL PARK

A very interesting case has been the great achievement of the Rapa Nui People (of the island formerly known as Easter Island) within the administrative jurisdiction of the Rapa Nui National Park (PNRN) which covers much of the island's territory. As the result of dialogue with the Government of Chile and assent to demands from the Rapa Nui People, the administration of public access to the park was transferred to the Rapa Nui People in 2016.



Key aspects of the management and governance model

The Ma'u Henua Polynesian indigenous community⁴³ has assumed responsibility for administering the Rapa Nui National Park and safeguarding the archaeological treasures on its territory, including its cultural icons the Moais and the Ahus.⁴⁴ The Ma'u Henua established a new park administration system to guarantee the protection and beneficial development of the culture's archaeological and scenic riches under direct community management guided by a vision different from that followed for 30 years by the National Forest Corporation (CONAF).

A partnership agreement was concluded between the Ma'u Henua and CONAF for coadministration of the park, resulting in a new management model assigning responsibility to the Ma'u Henua for sites open to public use. CONAF is now entrusted with conserving and protecting ecosystems and for preventing and fighting forest fires.

Key aspects of the tourism experience

The Ma'u Henua now administer the national Park's major tourism sites, offering the greatest concentration of archaeological and ceremonial sites and forming the main vestiges of their ancestral culture. The archaeological locations to be visited throughout the island take on greater meaning when accompanied by dance, singing, portrayals of traditional ways of life and language – all examples of the Rapa Nui people's intangible cultural heritage.

it is an experience designed for a calmer, quieter approach to enjoying tourism, particularly respectful of local heritage, values and culture. The community also understands that tourism supply must be diversified beyond its archaeological heritage so it would also include intangible aspects of its culture and activities connected with the environment and the people's ways of life (fishing, farming, and handicrafts, among others).

43 Ma'u Henua Indigenous Community (n.d.), Facebook, <https://www.facebook.com/comunidadmauhenua/> [11-11-2022].

44 For more information on *Moais* and *Ahus*, visit the Rapa Nui National Park website: <https://www.parquenacionalrapanui.cl/sitios-arqueologicos/> [11-11-2022].



This would benefit a greater number of the Rapa Nui People and reduce overcrowding at the archaeological sites.

This model calls for more relaxed tourism experiences with visits **accompanied by local guides, enabling tourists to learn about the history**, experience the culture, enjoy the unique scenery and feel part of the Rapa Nui Island environment, during their stay.

Lessons learned and challenges for the future

Prior to COVID-19, the Ma'u Henua were earning more than twice from the sale of tickets than CONAF had done during the same period of 2015, when its management approach was discontinued. The added revenues permitted an increase in the deployment of park rangers

and the number of protected archaeological sites open to the public.

During the pandemic, the Rapa Nui was closed to tourists, and over the past two years, the Ma'u Henua, working jointly with local and national authorities, put health protocols in place to contend with COVID-19.

The challenge in reopening the park to tourism was to implement those protocols at heritage sites, protecting workers and their families from the health risks.

CASE STUDY #9

GOVERNANCE MODELS INVOLVING MULTIPLE ACTORS

An apprentice indigenous guide explains her culture to children in a traditional Blackfoot tepee.



Some of the indigenous communities offering tourism **have engaged into mixed governance arrangements involving multiple actors.**

These models aim to continue empowering indigenous peoples who live in protected areas, and to expand their role in all areas of management and decision-making affecting their lives. This case study is based on two approaches to such mixed management: one applied in Canada and the other one in Colombia.

ÁÍSÍNAI'PI, SACRED PLACE FOR THE NIITSÍTAPI (BLACKFOOT) PEOPLE, IN CANADA

There are certain areas in Canada where indigenous culture is protected and resources are managed at several levels. One of those is the UNESCO World Heritage Site *Áísínai'pi*,⁴⁵ a sacred site where the Niitsítapi People have long performed ancestral ceremonies celebrating their relationship with the land, their ancestors and sacred beings. Following four decades of fruitful relations, Alberta Parks⁴⁶ and a group of indigenous wisemen, initiated a process to protect this spiritual setting and promote responsible tourism development and appropriate ways of perpetuating and disseminating this indigenous culture.

45 United Nations Educational, Scientific and Cultural Organization (2019), 'Writing-on-Stone / Áísínai'pi', UNESCO World Heritage Convention, available online at: <https://whc.unesco.org/es/list/1597> [17-10-2022].

46 Travel Alberta (n.d.), 'Writing-on-Stone Provincial Park', available online at: <https://whc.unesco.org/es/list/1597%20%5b17-10-2022%5d> [11-11-2022].



An apprentice indigenous guide explains traditional tools and a baby carrier during an interpretation of Blackfoot culture.

Protocols have been established to encourage special cultural sensitivity toward these ceremonial places among tourism-related businesses, visitors and employees of the Áísinaí'pi Park. These tools define the type of information to be made available and the **cultural practices to be considered private**.

The art of petroglyphs and pictographs, dating back to around 1800 BC, is being rediscovered thanks to guides trained by community wisemen for life in the wild and pathfinding through wilderness areas. That learning has prepared the guides well to portray the community's connection with its natural surroundings. **Indigenous youth are particularly motivated to help disseminate such knowledge of their culture and history**, a cause long neglected in the area's recent history. Visits organized for those activities involve students even at very early ages.

The project provides jobs through educational initiatives designed to safeguard the language, cultural teachings and transmission of the Niitsítap oral heritage. As they see their culture being shared, members of this indigenous community take pride in being part of it. A national scholarship programme has been established to promote leadership and empowerment among the park's new guides.

Mutual trust has been strengthened by involving community wisemen and leaders and establishing an ethical basis for permitting all voices to be heard. Experience has shown that a lasting relationship between indigenous communities and tourism markets depends not on political perspectives but on the tourism experience, the support provided by their indigenous hosts and an **emphasis on shared values**. However, additional training in indigenous protocols is still required for cultural tourism professionals.

A volunteer at Amacayacu National Park in the Colombian Amazon



AMACAYACU NATIONAL PARK IN THE COLOMBIAN AMAZON

In the case of Colombia's Amacayacu National Park, in the country's Amazon region, the promotion of ecotourism has been part of the park's conservation strategy for 35 years. The park's visitor centre was created for indigenous communities to provide ecotourism services as a way to help stem the flow of narcotics trafficking. Following a major flood in 2012, when the visitor centre had to close, the communities and protected area authorities began building formal agreements for the protection of the ancestral lands of the Ticuna People. In 2016, Secretariat for Ecotourism offices have been established in two communities, to provide support for their traditional *cabildo*⁴⁷ authorities and serve as liaison with national tourism regulators.

A community fund was established to receive income generated by visits and provided through grants and as contributions from family businesses offering accommodation, restaurant and river transport services. There has been a fusion between cultural- and eco-tourism experience, since the knowledge of community guides relates to the spiritual meaning of the area's vegetation. Tourists participate in creative activities, with an interpretation centre in each community offering sessions dedicated to traditional storytelling, dance or gastronomy.

Use of infrastructure

The park's infrastructure serves community children as well as tourists. It therefore represents a tool for perpetuating ancestral traditions within the community that must not be supplanted by exclusive dedication to tourism. The communities themselves plan and manage the tourism activity and use of community funds.

Through their **partnership with the National Park, the Ticuna people receive training and support for sustainable tourism management and quality tourism services, wastewater processing, drinking water supply through use of rainwater and hygienic food-handling practices.**

Challenges for the future

Profitability has been a challenge for indigenous community businesses within the country's existing regulatory framework, which requires all businesses to formally register and pay administrative fees. **A framework more favourable to indigenous enterprise still remains a pending issue.**

47 In the indigenous context, this refers to a traditional authority whose members are elected and recognized as set, with a traditional socio-political organization. Its function is to legally represent the community, exercise authority and perform functions assigned to it by laws, usage, customs and internal community regulations.

04 CONCLUSIONS



As highlighted throughout this publication, there are still pending issues **for the improvement of indigenous tourism planning, development, management and promotion**. By way of conclusion, this section examines the most critical challenges.

1. Respect and dialogue establish the basis for indigenous tourism

- a) Indigenous tourism refers to tourism activities in which indigenous peoples are **directly involved**, whether in exercising control or sharing their culture as the essential tourism resource or attraction. Indigenous tourism is a different form of tourism that combines various types of tourism.
- b) Wherever tourism development involves indigenous peoples, there needs to be a community-level process for defining the objectives. The vision and expectations can vary according to the geographical, political and socioeconomic context or based on **community agreements and community members' expectations**.
- c) Indigenous tourism must be based on **respect for rights**; indigenous people must advocate and lead their own tourism development; they must adopt a fair and equitable negotiation process and reject externally imposed models that treat them as passive observers.
- d) Indigenous tourism must be planned in a respectful manner of their ancestral territories, and their land use, while being based on relevant economic, environmental, spiritual, and religious considerations; not all indigenous communities may wish to develop tourism as an exclusive or prevalent activity, while some may simply **prefer their more traditional ways of life**.
- e) When tourism activity is negotiated and planned, indigenous **leaders must be treated with respect** by businesses, public institutions, and government administrations; this exercise requires a deeper understanding of aspirations and the economic autonomy that each community may desire.



2. Culture is part of, and contributes to, a community's identity and must be carefully considered as part of a responsible approach to tourism development

- a) Tourism can be a good ally in safeguarding and transmitting ancestral cultures. If it is planned and practiced with respect, it can contribute to economic conditions more worthy of native peoples.
- b) It is well-established that **indigenous tourism can contribute to the revival and beneficial development of local culture**, as well as the conservation of the environment and biodiversity; commercial and digital skills must be improved and supported by the public and private sectors to strengthen multidisciplinary cooperation networks.
- c) The essence of indigenous tourism is about experiencing a different culture, another way of life and understanding the territory; **it is an exchange that connects visitors with knowledge and community challenges**, contributing to the transmission of knowledge both within and outside the communities.
- d) Through indigenous tourism, community entrepreneurs and members share what they consider important about their culture; indigenous **guides play an important role** in that process, creating a participatory experience enabling tourists to acquire skills, knowledge and understanding of indigenous symbolic values.

3. Training strengthens the skills that communities require to market tourism experiences

- a) In training indigenous tourism professionals, **an intercultural approach** combining indigenous and non-indigenous cultures can be a challenge, requiring effective interaction and dialogue.
- b) If untrained in tourism marketing and operations, communities will find it difficult to identify and understand the audience they need to target to **match their supply with demand**; such training is often what makes a product or experience economically feasible and market ready.
- c) **Professional training** is key to providing an effective customer service and to understanding the tourism experience, as well as quality, customers' expectations, including the conveniences and comfort offered during their stay.
- d) The acquisition of **skills in tourism combined with indigenous know-how**, makes it possible to revitalize cultural expressions, as well as to create authentic and sustainable tourist experiences, putting the indigenous culture at the centre.



4. Tourism enterprises led by indigenous peoples can provide lasting benefits to their communities

- a) Communities deciding to embark on tourism development, will usually require skills in **negotiation, planning, management, promotion, marketing, and effective quality control**. With those skills, they can offer innovative experiences without giving up on their intrinsic cultural values.
- b) It is important for domestic tourists to develop interest in the indigenous cultures forming part of their national identity. Greater domestic demand for indigenous tourism will make such destinations more resilient when global economic shocks occur.
- c) Many enterprises ultimately fail due to the **lack of business management capacity**, difficulties in maintaining adequate sales levels or inability to achieve objectives often established by external parties, frequently unfamiliar with the idiosyncrasies of the tourism sector and indigenous community organizations.
- d) Indigenous tourism operators are **among those most affected by the pandemic**; this makes it important to create an environment enabling them to operate more easily, safely and effectively. Associations and cooperatives can articulate such needs in a more assertive manner.

5. Underlying problems for indigenous tourism development – before and after the pandemic

- a) Poor connectivity and transport services remain a long-standing problem for indigenous communities; their remote locations, low priority as targets for public investment, historical factors or the exploitation of natural resources can make it difficult to **maintain regular tourism flows** and reduce seasonality.
- b) **Governments need to propose ways to support** indigenous tourism processes with tailor-made plans for specific communities; communities also need to engage more in value chains, obtain financing to improve their infrastructure and have a more active role in marketing tourism experiences.
- c) Tourism **can create jobs** in indigenous communities, especially if their mix of skills and professional profiles can be adapted to the tourism market; skill development is specially needed among businesses led by women, as well as for young people prone otherwise to migrate to urban areas.
- d) **Greater awareness and dialogue are keys to effective governance** in protected areas, where approaches to management, the kinds of entities involved, the degree of empowerment enjoyed by indigenous peoples and visitor conduct have in some cases evolved to an impressive extent over the past decade.

05 SPECIFIC RECOMMENDATIONS FOR PUBLIC ADMINISTRATIONS

According to the **United Nations Permanent Forum for Indigenous Issues**,¹ it is crucial for States to adopt the necessary legislation and regulations when instruments are introduced to ensure non-discrimination; protect indigenous rights, territories and resources; and promote the socioeconomic inclusion and political participation of indigenous peoples.

It is important for public authorities to recognize the unique governance models adopted by indigenous peoples and obtain their free and informed consent for any process affecting tourism development in their communities, or their lives, in general terms.

Public authorities managing tourism destinations where indigenous or native peoples are present, have a broad mandate to facilitate policies and strategies enabling indigenous tourism development.

Within their respective mandates, public tourism administrations, whether they be ministries, secretariats or other authorities, including national, state, regional, provincial or local agencies, should address the following areas:

PLANNING AND GOVERNANCE

1 Support for planning processes

Promote dialogue with community-based organizations gathering indigenous peoples and their leaders in formal settings and platforms, such as public-private working groups, at the national, regional, and local levels.

2 Adoption of policies and guidelines advancing sustainable and responsible tourism development

- Reflect the realities of life within indigenous communities and the need to safeguard indigenous culture, as part of the policy framework.
- Design more specific tools to produce tangible and measurable results in applying legislative frameworks to indigenous communities.

¹ <https://www.un.org/development/desa/indigenouspeoples/>.

3 Establishment of indigenous tourism governance models

- Support the development of organizations led by, and composed of, indigenous community members at different levels, that work in partnership to ensure that tourism development guarantees equitable alliances and generates real benefits for indigenous communities.
- Consider indigenous points of view, protocols and priority economic activities in developing governance processes.

4 Adaptation of infrastructure-related formalities required for tourism operations

- Give special attention to connectivity, roads, sanitation and sewerage.
- Adapt current laws and regulations, often intended for urban settings, for their application to the specific context of indigenous communities.
- Analyse why the conditions required for obtaining sanitary permits can sometimes be at odds with the authenticity of indigenous tourism and ways of life in indigenous communities.

RESEARCH

5 Information and knowledge about indigenous tourism and its positive and negative impacts

- Undertake research conducted by the public, private and academic institutions.
- Coordinate research, with the full involvement of indigenous communities, through dialogue which leads to equal and effective indigenous/non-indigenous partnerships in the design and construction processes relevant to indigenous tourism.
- Adopt consensus-based research protocols to unify the differing methodologies currently in use, which complicate interpretation and benchmarking at the global scale.



6 Statistical systems

- Strengthen the processes for conducting research on the principal aspects of indigenous tourism to obtain up-to-date qualitative and quantitative data, as a basis for decision-making at the policy and strategic level.
- Apply data and analytical findings to improve the allocation and use of resources and to better regulate the activities of all key players in a more assertive and efficient manner.

7 Tourism as an opportunity to inventory, recover and safeguard cultural expressions

- Create multidisciplinary teams to conduct inventories of tangible and intangible community heritage.
- Research and demonstrate how such inventories contribute to cultural diversity, while also instilling pride among community members and the government administrations responsible for its protection and promotion.

8 Specific legal and/or regulatory frameworks

Adopt frameworks to ensure and enforce intellectual property protection for unique cultural practices and knowledge, exclusive to indigenous peoples, in close coordination with competent institutions.

INVESTMENT AND FINANCING

9 Public-private financial support for the expansion of tourism enterprises

- Promote such support for indigenous organizations, including businesses as well as community projects, to ensure that indigenous tourism experiences or products are market ready.
- Ensure that investments contribute to the involvement of individuals with the necessary business skills, access to better infrastructure and high-quality services.
- Engage in direct support for marketing and sales activities to ensure a better match between supply and demand, and with the tourism industry, in general.

10 Sources of funding for indigenous and community businesses

- Investigate and understand why access to investor funding, as well as post-pandemic recovery support, is still so challenging.
- Find alternative solutions for indigenous community businesses, which, unlike most other links in the tourism value chain, are often informal, are not officially established or registered as legal or certified entities.

11 Public investment or public-private partnerships for the improvement of basic services

- Improve and expand the limited healthcare, sanitation, postal services and infrastructure available in rural areas, particularly in indigenous territories.
- Establish direct linkages between strategic investments and agreements, which need to be geared towards retaining indigenous communities on their territories and developing their economic activities, including tourism.

12 Investment in connectivity among entrepreneurs, service providers and customers

- Expand air, land, marine and river transport infrastructure and services through governmental mechanisms.
- Provide for the introduction of efficient and modern digital infrastructure.

13 Improvements in infrastructure and value chains

- Improve tourism infrastructure in indigenous communities, adapting it to their cultural identity, traditional architecture, toponomy and other characteristics of their territories.
- Analyse the benefits gained from indigenous tourism owing to the improvement and differentiation of indigenous destinations, and the contribution such tourism makes to reviving and enhancing indigenous culture and built heritage.

TRAINING

14 Improvement in the quality of indigenous tourism products, services and experiences

Take an intercultural approach to training based on respect for indigenous beliefs and ways of life, while considering the demands of the tourism market and industry and an increasingly digitalized economy and society.

15 Progress and continuity in the assimilation of knowledge and skills

- Focus training on the competencies required, including knowledge of the indigenous context and ability to compete in tourism markets and produce tangible results.
- Develop professional certification schemes recognized within the sector, as a basis for formalizing professional profiles in indigenous tourism.

16 Special focus on the marketing of indigenous tourism

- Train indigenous community tourism entrepreneurs for collaboration with public and private entities in developing and conducting marketing activities, that can effectively promote sales of tourism experiences.
- Design a marketing plan tailored to indigenous communities, showcasing their culture and pride, while connecting with the targeted customer profile
- Consider different aspects of cultural identity and intellectual property protection, which contribute to an adequate cultural interpretation in a rather "modern" context and enhance the self-esteem of indigenous community members.

17 Empowerment

Apply organizational structures and governance models, including self-governance, that will support capacity building and empowerment of indigenous communities.

DEVELOPMENT AND MARKETING OF TOURISM EXPERIENCES

18 Establishment of stakeholder working groups

- Conduct regular joint activities, involving public administrations, indigenous community organizations and the private sector, for the development of indigenous tourism products.
- Observe the principles of respect for intellectual property in conducting such joint activities and in community decision-making processes.
- Avoid the propagation of outdated stereotypes no longer reflective of the current realities of life in indigenous communities.

19 Design of Indigenous tourism marketing plans

- Design marketing plans jointly with indigenous leaders and authorities responsible for tourism promotion, since the content and approach of messages intended for domestic markets usually differ from those targeting international markets.
- Register collective trademarks for the tourism experiences offered by indigenous associations, especially if marketed internationally.

20 Methodologies for making tourism experiences market-ready

- Provide financial support and training to indigenous tourism enterprises in order to identify gaps in their infrastructure, as well as their professional skills and knowledge, including digital capacity.
- Adopt alternative solutions for community enterprises lacking the permits and formal clearances required by the tourism industry and governments to market their products.

21 Marketing processes supported by national and international tour operators

- Provide platforms and direct booking and sales systems championed by public-sector agencies or public-private community associations, in charge of destination management and marketing.
- Encourage the engagement of entrepreneurs in joint activities, promotional events, organization of incentive travel for wholesalers or thematic fairs leading to commercial agreements between enterprises (business-to-business or B2B), or, between destinations and enterprises

22 Responsible tourist conduct

Public administrations, destination marketing organizations, host communities and indigenous community enterprises should encourage responsible conduct of tourists visiting indigenous territories with the aim to experience indigenous cultures and interact with the communities.

23 National intercommunity associations and networks

- Create and consolidate more effective indigenous tourism marketing networks.
- Foster debate within networks on the value of resources forming part of the indigenous tourism supply.
- Analyse the economic and brand value of specific destinations, especially in the case of communities sharing common characteristics or overlapping national borders.

24 National programmes for education and awareness-raising on indigenous cultures

- Expand awareness about different indigenous cultures, customs and languages, as well as common concerns of indigenous peoples, as part of formal school curricula.
- Promote interest of the general public towards indigenous peoples through student excursions and other initiatives providing first-hand experiences within indigenous communities.
- Increase national pride in and identification with indigenous communities as a basis for the understanding of, and commitment to the effective protection, of indigenous cultures.

ANNEX

RECOMMENDATIONS FOR TOURISTS ENGAGING IN INDIGENOUS TOURISM

The tourists who visit indigenous communities are increasingly aware of indigenous traditions and how to conduct themselves responsibly during their visit.

However, when destinations become fashionable, carrying capacity issues, cultural misunderstandings or unfulfilled expectations can cause problems.

Indigenous enterprises and guides should make certain that visitors are informed about the experiences to expect, but tourists might also consider the following recommendations to be sure of behaving responsibly.

1. PLANNING THE TRIP

- Do your research on the community. Understanding its history, culture, codes of conduct and relationship with nature will help you appreciate the customs of its people.
- Choose indigenous enterprises or operators working directly with indigenous providers, which contribute the greatest benefit to their communities.
- Know the rules put in place to protect health. Some communities prefer to limit visits or manage them in innovative ways to minimize risks.
- Request information about the quality of services, conveniences and comfort, as well as transport and Internet connectivity.

2. MANAGING EXPECTATIONS

- Bear in mind that all cultures evolve over time. Knowing what to expect during the visit is important since the experience is one of learning and exchange.
- Hire knowledgeable indigenous guides. They are the best custodians of their people's culture and can best explain how it relates to the natural surroundings.
- Seek consent and the services of a local guide if you wish to participate in ceremonies or interact with community members.
- Be flexible and patient. The concept of time differs between different cultures

3. DURING THE VISIT

- Leave the smallest possible footprint. Help conserve the fauna, flora and water. Ask guides what can and cannot be done.
- Minimize waste. Many communities lack the waste management systems common in their visitors' countries of origin.
- Purchase art created by indigenous people and avoid buying handicrafts made using threatened species.
- Do not take archaeological relics home with you; it can do irreversible harm to a community's cultural heritage and beliefs.
- Visit only places open to tourists. Some spaces or rituals are private, have spiritual significance or are simply unsafe.
- Ask permission before taking photographs of people, significant places or rituals. Some communities consider it inappropriate.
- Ask questions to tour operators, guides and community hosts. Showing interest in their lives, or the rights they enjoy, builds trust.
- Avoid giving money or gifts to children. If you want to be helpful, talk to your guide or community leaders about how to contribute.

4. AFTER THE TRIP

- Support environmental, health or educational initiatives. This will benefit indigenous peoples, enabling them to remain on their lands.
- Make sure that host communities truly wish to attract more tourists. Think before sharing stories and images on your social media
- Be cautious when sharing photographs, even with permission. Third parties can exploit them without benefit to the communities concerned, or without their consent.

USEFUL LINKS

American Indian Alaska Native Tourism Association (AIANTA),
<https://www.aianta.org/>

Asociación Nacional de Turismo Indígena de Chile (ANTI),
<https://turismoindigena.com/>

Asociación Nacional de Turismo Indígena en Colombia (ASONTIC),
<https://asontic.org/>

Centro Cultural Indígena Paiter Wagôh Pakob, Brazil,
<https://centro-cultural-indigena-paiter-wagoh-pakob.negocio.site/>

Comarca Guna Yala-San Blas, Panamá,
[https://www.nativatours.com/es/comarca-gunayala/#:~:text=La%20Comarca%20Guna%20Yala%20es,es%20El%20Porvenir%20\(Gairigigordup\).](https://www.nativatours.com/es/comarca-gunayala/#:~:text=La%20Comarca%20Guna%20Yala%20es,es%20El%20Porvenir%20(Gairigigordup).)

Comunidad Indígena Ma'u Henua, Chile,
<https://www.facebook.com/comunidadmauhenua/>

Encuentro de Formación Intercultural de Turismo Indígena en la Reserva Indígena Purace, Colombia,
<https://encuestas.mincit.gov.co/index.php/561788/lang/es-CO/newtest/Y>

Federación Plurinacional de Turismo Comunitario del Ecuador (FEPTCE), <https://feptceoficial.wixsite.com/feptce>

Garupa, Brazil, <http://garupa.org.br/?fbclid=IwAR3-mfE-1LRJnaRrYH3p3bUwCucc6SmTFYLRxsMcrzt9gAjah25KgY-SMyk>.

Indigenous Tourism Association of Canada (ITAC),
<https://indigenoustourism.ca/>

La Tierra de los Yachaqs, Perú, <https://www.yachaqs.com/>

National Indigenous Organization of Colombia (ONIC),
<https://www.onic.org.co/en/>

Parque Nacional Rapa Nui, <https://www.parquenacionalrapanui.cl/>

Parques Nacionales y Naturales de Colombia, Pueblo Tikuna,
<https://www.parquesnacionales.gov.co/porta/es/desarrollo-local-sostenible/multimedia-2/en-el-amazonas-ticunas-de-san-martin-de-amacayacu-inauguran-centro-de-interpretacion-cultural-y-ambiental/>

Planeterra, <https://planeterra.org/>

Proyecto Mate, Argentina, <https://proyectomate.org/el-proyecto/>

Red Indígena de Turismo de México (RITA),
<http://www.rita.com.mx/>

Sociedad de Turismo Mapuche A.G., Chile,
<http://www.mapuchetourism.cl/english/>

Survival International,
https://www.survivalinternational.org/?_gl=1*3bke07*_ga_VBQT0CYZ12*MTY3MTE2MDE4Ny4xLjEuMTY3MTE2MDI2MS4wLjAuMA..

Tusoco Viajes, Bolivia, <https://tusoco.com/2020/en/home/>

United Nations Department of Economic and Social Affairs:
Indigenous Peoples,
<https://www.un.org/development/desa/indigenouspeoples/>

United Nations, Department of Economic and Social Affairs
Indigenous Peoples, Data and Indicators Data Collection and
Disaggregation for Indigenous People,
<https://www.un.org/development/desa/indigenouspeoples/mandated-areas1/data-and-indicators.html>.

United Nations, Department of Economic and Social Affairs
Indigenous Peoples, Permanent Forum Members' Reports
on Human Rights, <https://www.un.org/development/desa/indigenouspeoples/rep-humanrights.html>

Wiwa Tours, Colombia, <https://wiwatour.com/en/>

World Committee on Tourism Ethics,
<https://www.unwto.org/world-committee-tourism-ethics>

World Indigenous Tourism Alliance (WINTA), Resources,
<https://www.winta.org/resources>

World Tourism Organization (UNWTO), Ethics, Culture and Social
Responsibility Department, <https://www.unwto.org/ethics-culture-and-social-responsibility>

Writing-on-Stone Provincial Park, Áísínai'pi National Historic Site,
Canada <https://www.albertaparks.ca/parks/south/writing-on-stone-pp/>.

REFERENCES AND BIBLIOGRAPHY

- Aboriginal Tourism Association of British Columbia** (2019), *Aboriginal Cultural Tourism Business Planning Guide: Checklist for Success*, Canada, available online at: <http://cms.spincaster.com/siteFiles/85/files/ACTBPG.pdf>.
- Butler, R. and Hinch, T.** (2007), *Tourism and indigenous peoples: issues and implications*, 1st. edition, Routledge, London. Butterworth-Heinemann, Oxford.
- Espeso-Molinero, P. and Pastor-Alfonso, M.J.** (2017), 'Turismo indígena. Concepto y características de una actividad en auge', en: Gascón Gutiérrez, O. y Milano, C. (2017), *El turismo en el mundo rural - ¿ruina o consolidación de las sociedades campesinas e indígenas?*, PASOS, Tenerife, pp. 39-55.
- G-Adventures, Planeterra Foundation and George Washington University, International Institute of Tourism Studies** (2017), *Pueblos Indígenas e Industria Turística: Directrices de Buenas Prácticas Internacionales*, available online at: <https://1aw8erj6sks2z5cni2ohec5x-wpengine.netdna-ssl.com/wp-content/uploads/2020/12/18-045-GL-Indigenous-Guidelines-Spanish-Version-Final.pdf> [29-07-2022].
- Indigenous Tourism Association of Canada and Association Touristique Autochtone** (2018), *National Guidelines - Developing Authentic Indigenous Experiences in Canada*, Indigenous Tourism Association of Canada, Vancouver, available online at: <https://indigenoustourism.ca/tools-resources/> [29-07-2022].
- Landa Torres, I.A.** (2022), *Impacto del COVID-19 en el turismo comunitario de México - Primer diagnóstico colaborativo*, editorial del Centro de Investigación Innovación en Educación Superior, las Profesiones y el Talento, Ciudad de México, available online at: https://drive.google.com/file/d/19NgLleGVXOQ45ti9uH1pvw7MveVYq7_K/view [13-11-2022].
- McCall, K.** (2020), *Leadership through an Indigenous Lens*, Buder Center for American Indian Studies Research, DOI: <https://doi.org/10.7936/XXZY-3253>.
- Ministerio de Comercio Exterior y Turismo** (2019), *Lineamientos para el Desarrollo del Turismo Comunitario en el Perú*, MINCETUR, Lima, available online at: <https://www.gob.pe/mincetur> [01-12-2022].
- Ministerio de Cultura de Argentina** (2018), 'Aborígenes, indígenas, originarios. ¿Cuál es la diferencia entre cada término?', Ministerio de Cultura de Argentina, Buenos Aires, available online at: https://www.cultura.gob.ar/aborigenes-indigenas-originarios-a-que-refiere-cada-termino_6293/ [02-11-2022].
- Morales Gonzalez, M.** (2008), '¿Etnoturismo o turismo indígena?', *Teoría y Praxis*, número 5, pp. 123-136, available online at: <http://www.teoriaypraxis.uqroo.mx> [29-07-2022].
- Pacific Asia Travel Association** (2015), *Indigenous Tourism & Human Rights in Asia and the Pacific Region - Review, Analysis, & Checklists*, PATA, Bangkok, available online at: <https://www.humanrights-in-tourism.net/publication/indigenous-tourism-human-rights-asia-pacific-region> [29-07-2022].
- United Nations** (2007), *61/295. United Nations Declaration on the Rights of Indigenous Peoples*, adopted by the General Assembly on 13 September 2007 as resolution A/RES/61/295, UN, New York, available online at: <https://research.un.org/en/docs/ga/quick/regular/61> [10-02-2023].
- United Nations** (n.d.), *International Day of the World's Indigenous Peoples*, 9 August, background, available online at: <https://www.un.org/en/observances/indigenous-day/background> [29-07-2022].
- United Nations - Department of Economic and Social Affairs** (n.d.), 'Data Collection and Disaggregation for Indigenous Peoples', *Data and Indicators*, UNDESA - Indigenous Peoples, New York, available online at: <https://www.un.org/development/desa/indigenouspeoples/mandated-areas1/data-and-indicators.html> [01-12-2022].
- United Nations Educational, Scientific and Cultural Organization** (2019), *Living Heritage and Indigenous Peoples*, UNESCO, Paris <https://ich.unesco.org/en/indigenous-peoples> [29-07-2022].
- United Nations Global Compact** (2013), *A Business Reference Guide - United Nations Declaration on the Rights of Indigenous Peoples*, United Nations Global Compact Office, Nueva York, available online at: <https://www.unglobalcompact.org> [29-07-2022].
- Universidad Católica de Chile, Campus Villarrica** (2020), *Encuesta turismo indígena en tiempos de pandemia - Reporte de resultados, Octubre, 2020*, available online at: www.ciir.cl/ciir.cl/wp-content/uploads/2020/10/ETITP-v4.pdf [01-12-2022].

World Intellectual Property Organization and World Tourism

Organization (2021), *Boosting Tourism Development through Intellectual Property*, Geneva: WIPO, DOI: <https://doi.org/10.18111/9789284422395>.

World Intellectual Property Organization (2017), *Protect and Promote Your Culture – A Practical Guide to Intellectual Property for Indigenous Peoples and Local Communities*, WIPO, Geneva, DOI: <https://doi.org/10.34667/tind.28997>.

World Tourism Organization (2021), *UNWTO Inclusive Recovery Guide – Sociocultural Impacts of Covid-19, Issue 2: Cultural Tourism*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284422579>.

World Tourism Organization (2021), *UNWTO Inclusive Recovery Guide – Sociocultural Impacts of Covid-19, Issue 4: Indigenous Communities*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284422852>.

World Tourism Organization (2020), *AIUla Framework for Inclusive Community Development through Tourism*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284422159>.

World Tourism Organization (2020), *Framework Convention on Tourism Ethics*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284421671>.

World Tourism Organization (2019), *Global Report on Women in Tourism – Second Edition*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284420384>.

World Tourism Organization (2019), *Recommendations on Sustainable Development of Indigenous Tourism*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284421299>.

World Tourism Organization (2019), *UNWTO Tourism Definitions*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284420858>.

World Tourism Organization (2012), 'Report of the Chair of the Affiliate Members – Addendum: Larrakia Declaration on the Development of Indigenous Tourism' (CE/94/5(a) Add.1), Executive Council, Ninety-fourth session, available online at: <https://www.unwto.org/archive/global/event/executive-council-ninety-fourth-session> [29-07-2022].

Younging, G. (2018), *Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples*, Brush Education, Edmonton. org/10.34667/tind.28997.

Photo credits:

Pages 2 3	Mexico © Mardzpe Dreamstime.com
Pages 4 5	Peru © SI Photography Dreamstime.com
Page 6	© World Tourism Organization
Page 7	© World Indigenous Tourism Alliance
Page 9	© Diego Grandi Dreamstime.com
Page 10	Mexico © Ywjelle Dreamstime.com
Page 16	Bolivia © Chiakto Dreamstime.com
Page 17	United States of America © Bdingman Dreamstime.com
Page 18	Guatemala © Pablo Hidalgo Dreamstime.com
Page 19	Ecuador © Fabian Ponce Garcia Dreamstime.com
Page 20 21	Peru © Simone Pitrolo Dreamstime.com
Page 22	Peru © Simone Pitrolo Dreamstime.com
Page 24	Colombia © WIWATOURS S.A.S
Page 25	Canada © Modfos Dreamstime.com
Page 27	Brazil © Vinicius Bacarin Dreamstime.com
Page 29	Argentina © Hilda Viviana Bacigalupo
Page 30	Argentina © Hilda Viviana Bacigalupo
Page 31	Brazil © Anna Artamonova Dreamstime.com
Page 33	Bolivia © Wirestock Dreamstime.com
Page 34	Ecuador © SI Photography Dreamstime.com
Page 35	Canada © Indigenous Tourism Association of Canada – ITAC
Page 37	Canada © Indigenous Tourism Association of Canada – ITAC
Page 38	Mexico © Roberto Ricardo Campos Quezada
Page 39	Mexico © Roberto Ricardo Campos Quezada
Page 40	Ecuador, photographer: Juan Manuel Monterde Contreras
Page 41	Ecuador, photographer: Juan Manuel Monterde Contreras
Page 42	Chile © Manuel Jesús Maribur Cheuquelao
Página 43	Chile © Javier Lefiman Pichihueche
Page 44	Chile © Javier Lefiman Pichihueche
Page 47	Colombia © Andres Lopez Dreamstime.com
Page 49	Peru © Pilar Montesinos Cusiynunqui
Page 50	Peru © Pilar Montesinos Cusiynunqui
Page 52	Colombia © WIWATOURS S.A.S
Page 53	Colombia © WIWATOURS S.A.S
Page 54	Bolivia © Red Tusoco
Page 55	Bolivia © Red Tusoco
Page 56	Brazil © Jéssica Martins Silva
Page 57	Brazil © Jéssica Martins Silva
Page 59	North America © Manwolste Dreamstime.com
Page 61	Panama © Gilberto Alemancia
Page 62	Panama © Gilberto Alemancia
Page 63	Chile © Larry Portmann Dreamstime.com
Page 64	Chile © Marcelo Magno Teixeira Sales Dreamstime.com
Page 65	Canada © Alberta Parks
Page 66	Canada © Alberta Parks
Page 67	Colombia © Alexander Alfonso Segura
Page 68	Alaska, United States of America © Lawrence Weslowski Jr Dreamstime.com
Page 69	Guatemala © Ulf Huebner Dreamstime.com
Page 70 71	Mexico © Bernardo Ramonfau Dreamstime.com
Page 73	Alaska, United States of America © Roman Krochuk Dreamstime.com
Page 75	North America © Dmitry Akhmetov Dreamstime.com
Page 85	Ecuador © Kalypsoworldphotography Dreamstime.com



Copyright © 2023, World Tourism Organization (UNWTO) and World Indigenous Tourism Alliance (WINTA)
Copyright cover photo, Rapa Nui, Chile: © Peter Wollinga | Dreamstime.com

Compendium of Good Practices in Indigenous Tourism – Regional Focus on the Americas

ISBN (printed version): 978-92-844-2417-7

ISBN (electronic version): 978-92-844-2418-4

DOI: 10.18111/9789284424184

Published by the World Tourism Organization (UNWTO), Madrid, Spain.

First published: 2023

All rights reserved.

Printed in Spain.

The designations employed and the presentation of material in this publication do not imply the expression of any opinions whatsoever on the part of the Secretariat of the World Tourism Organization or the World Indigenous Tourism Alliance concerning the legal status of any country, territory, city or area, or of its authorities or concerning the delimitation of its frontiers or boundaries.

UNWTO does not guarantee the accuracy of the data included in this publication and accepts no responsibility for any consequence of their use. The mention of specific companies or products of manufacturers does not imply that they are endorsed or recommended by UNWTO or WINTA in preference to others of a similar nature that are not mentioned.

The opinions expressed in this publication are those of the author(s) and do not necessarily reflect the views or policies of WINTA or UNWTO.

World Tourism Organization (UNWTO)
Calle del Poeta Joan Maragall, 42
28020 Madrid
Spain

Tel.: (+34) 915 678 100
Fax: (+34) 915 713 733
Website: www.unwto.org
E-mail: omt@unwto.org

Citation: World Tourism Organization and World Indigenous Tourism Alliance (2023), *Compendium of Good Practices in Indigenous Tourism – Regional Focus on the Americas*, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284424184>.

All UNWTO publications are protected by copyright. Therefore, and unless otherwise specified, no part of an UNWTO publication may be reproduced, stored in a retrieval system or utilized in any form or by any means, electronic or mechanical, including photocopying, microfilm, scanning, without prior permission in writing. UNWTO encourages dissemination of its work and is pleased to consider permissions, licensing, and translation requests related to UNWTO publications.

Permission to photocopy UNWTO material in Spain must be obtained through:

CEDRO, Centro Español de Derechos Reprográficos
Calle Alcalá, 26, 3º
28014 Madrid
Spain

Tel.: (+34) 913 08 63 30
Fax: (+34) 913 08 63 27
Website: www.cedro.org
E-mail: cedro@cedro.org

For authorization of the reproduction of UNWTO works outside of Spain, please contact one of CEDRO's partner organizations, with which bilateral agreements are in place (see: <https://www.cedro.org/english?lng=en>).

For all remaining countries as well as for other permissions, requests should be addressed directly to the World Tourism Organization. For applications see: <https://www.unwto.org/unwto-publications.s>

The first UNWTO compendium in the sphere of indigenous tourism has been produced jointly with the World Indigenous Tourism Alliance (WINTA), with a special focus on the Americas. The report is primarily meant to showcase good practices. However, it also includes a conceptual introduction to different aspects of planning, management and promotion of a responsible and sustainable indigenous tourism development. The case studies provided by indigenous leaders shed light on a wide range of solutions championed by indigenous associations and community organizations.

The compendium also sets forward a series of recommendations targeting public administrations, as well as a list of tips promoting a responsible conduct of tourists who decide to visit indigenous communities. These recommendations stem from the UNWTO's mission to represent the voice of tourism within the United Nations system, given the sector's importance for the achievement of the 2030 Agenda and its 17 Sustainable Development Goals.

The **World Tourism Organization (UNWTO)**, a United Nations specialized agency, is the leading international organization with the decisive and central role in promoting the development of responsible, sustainable and universally accessible tourism. It serves as a global forum for tourism policy issues and a practical source of tourism know-how. Its membership includes 160 countries, 6 territories, 2 permanent observers and over 500 Affiliate Members.

The **World Indigenous Tourism Alliance (WINTA)** is an Indigenous-led global network of Indigenous and non-Indigenous peoples and organizations who seek to give practical expression to the United Nations Declaration on the Rights of Indigenous Peoples through tourism. Created in 2012, WINTA works with Indigenous communities, companies, States and NGOs contributing to Indigenous empowerment through tourism. WINTA supports the exchange of information on social, environmental, cultural and economic opportunities and challenges relating to Indigenous tourism.



World Indigenous Tourism Alliance (WINTA): www.winta.org
World Tourism Organization (UNWTO): www.unwto.org

