ETHNO-ECOTOURISM: A SUSTAINABLE DEVELOPMENT TOOL TO CONSTRUCT

GOVERNANCE WITH THE WAYUU PEOPLE IN LA GUAJIRA, COLOMBIA

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Introduction

In recent years there has been a growing interest in the rational use of social-ecological systems present in coastal areas. This reflects not only the progressive individual and collective awareness on the natural and economic wealth present in these natural areas, but also of the growing social-environmental problems generated by the environmental impact caused by human activities in these areas. These environmental problems are evident due to the progressive loss of the coast, the disappearance of plant and animal species, decrease of water quality, overexploitation due to a great variety of industrial activities, mining, fishing, urbanization, unsustainable mass tourism, deforestation, agriculture, and the modification of scenery, among others.

The situation described has transcended the local, regional and continental levels becoming a global problem that requires the search, design and implementation of concrete actions which involve not only government organizations but also the organized community to provide solutions that allow the technical, legal and administrative treatment of such problems and incorporation of socio-cultural element from the community participation.

With the purpose of being able to take such steps, it is important that coastal activities become more sustainable and ensure the economic, environmental and social well-being, of those who inhabit these areas (60% of the world population lives in coastal areas) without compromising well-being of future generations. And this may be possible only if civil society and all stakeholders are fully engaged in the decision making process.

To this end, it is necessary to empower coastal societies of their own development, and educate them to be able to address their quality of life based on activities of little or non-environmental and social impact. This is important especially for those poor coastal communities who are the most vulnerable.

In this context, the study of Marine and Environmental Affairs provides a holistic analysis of coastal dynamics and allows all researchers, scientists, managers and leaders, taking into account the different aspects, features and actors present on the coasts, as the oceans and coastal areas are key factors of sustainable development. This means that during the planning of the use and exploitation in the short, medium and long term of these resources, professionals must take into account the need to preserve their capacity for renewal, in order to meet the needs of future generations.

Therefore, it is of great importance to seek alternative livelihoods of sustainable development for coastal communities in the poorest countries in process of development. Among these alternative coastal tourism forms, sustainable ethno-ecotourism (etno-ecoturismo), has served as a productive alternative in many countries worldwide, because it fulfills the dual function of

enhancing the geographical characteristics of places and improving the quality of life for its inhabitants (ethnic groups)[1].

This is the case of the population of Madre de Dios in Peru, where indigenous communities have formed many ecotourism ventures (Ochante, 2008). Furthermore, according to the director of the Ministry of Environment and Development of the Nation in Argentina, Juan Jose Busi (2008), the ethno-ecotourism is an activity that represents a very important alternative for sustainable development of the ecosystem and a valuable contribution to improving the living conditions of the inhabitants of the region[2].

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[1] In many cases in Latin America, where indigenous communities have no economic solutions to alleviate the problems associated with poverty, tend to engage in illicit economic activities such as smuggling, drug trafficking or ultimately enter urban militias or guerrillas, in search of a better future.
[2] Subregional Program for Sustainable Development of the American Puna

Plan of Thesis

This thesis considers the ethno-ecotourism as a sustainable alternative for the construction of governance and empowerment of indigenous communities in the region of La Guajira in Colombia. The thesis is divided into two parts. Part 1 introduces the reader to key concepts and theoretical background of the study. Chapter 1 deals with the relationship between tourism and sustainable development. Chapter 2 summarizes the different forms of tourism with emphasis on ethno-tourism and ecotourism as increasing tourism development alternatives. Finally, Chapter 3 introduces the concept of governance, and remarks on the concept of governability and its applications to indigenous people in the context of coastal tourism for sustainable development.

Part 2 is a case study of La Guajira, Colombia. La Guajira is home to the largest indigenous community in the country, which depends heavily on coastal resources. Chapter 4 provides a geographic and socioeconomic profile and describes the prevailing tourist dynamics and interactions between different stakeholders. Chapter 5 explains the methods of interview used for this study, as well as the reactions from different points of view about the current state of tourism.

Based on this, Chapter 5 describes the actual state of governance in La Guajira. At the same time, proposes the creation of an indigenous organization that promotes better ethno-ecotourism development in La Guajira, among other recommendations. The thesis concludes with a discussion of how the promotion of organized ethno-ecotourism could be a tool for sustainable development and to empower the indigenous people of La Guajira. It also highlights what steps

should be taken to ensure the sustainability of the strategy, and how ethno-ecotourism can be

applied as a tool for sustainable development in any developing country around the world.

PART ONE: CONCEPTS AND BACKGROUND

Chapter 1 – Sustainable Development

1.0.   Introduction

Acknowledging that there are many interpretations of sustainable development, starting from the classical definition of the "Brundtland Report": "meet present needs without compromising the ability of future generations to meet their own needs" (WCED, 1987, 15), and regardless of whether the term "needs" can be interpreted in different ways, especially from the diverse views of the rich and poor, there is broad consensus on the main ideas that shape the official positions of the countries as a new framework and a strategy to ensure a better quality of life for current and future population (Kates et al., 2005).

In this sense, from the perspective of the industrialized countries, it is considered, that the development has an economic, social and environmental dimension. It is also, considered that the development will be sustainable only if it achieves the balance between the various factors that influence the quality of life. And also, that the current generation has an obligation to future generations, to leave sufficient social, environmental and economic resources so they can enjoy at least the same level of welfare than we do today (Brecher et al, 2000).

In this thesis, the concept of sustainable development is understood as a process of change, adaptation, self-organization and permanent balance to adjust the interactions between the ecological, economic and social within a global and unique system.

1.1. <u>Sustainability and Sustainable Development</u>

Debate on environment and development, rose in intensity over the past three decades has focused on the concept of "sustainability", which is the base for the doctrine of "sustainable development". The basic questions continue to focus, after all these years of controversy, on how human beings should inhabit this planet taking into account the existence of limits (external or environmental and internal or social) to meet specific needs over time. But now a new global awareness consolidates before the phenomenon of global change, in both its environmental and social dimension, which marks the need for a new style of global development.

In order to define sustainability, as mentioned by Kates et al. (2005) a study by the Board for Sustainable Development of the U.S. National Research Council (1999), attempt to bring some order to the extensive literature reviewed by members. In its report, "Our Common Journey: A Transition toward Sustainability", the board is focused on the seemingly inherent distinctions between what should be sustained and what should be developed, the relationship between the two and the horizon of the future (NCR, 1999) (Table 1).

Table 1. Definitions of sustainable development

WHAT IS TO BE SUSTAINED:	FOR HOW LONG? 25 years "Now and in the future" Forever	WHAT IS TO BE DEVELOPED:
NATURE Earth Biodiversity Ecosystems		PEOPLE Child survival Life expectancy Education Equity Equal opportunity
LIFE SUPPORT Ecosystem services Resources Environment	LINKED BY Only Mostly But And Or	ECONOMY Wealth Productive sectors Consumption
COMMUNITY Cultures Groups Places		SOCIETY Institutions Social capital States Regions

SOURCE: U.S. National Research Council, Policy Division, Board on Sustainable Development, Our Common Journey: A Transition toward Sustainability (Washington, DC: National Academy Press, 1999).

Thus, continuing with the analysis of Kates et al. (2005), under the category of "what is to be sustained," there are three groups such as nature, life support and community. It was also found from the literature review that is usually more emphasis on life-support systems, making the planet and nature as suppliers for the support of human kind. Moreover, much of the literature of sustainable development values nature for its intrinsic value rather than its mere utility to the human race.

Likewise, for "what is to be developed", there are three important ideas: people, economy and society. Originally literature focused more on economic development, the productive sectors, providing employment and wealth. As revised in Kates et al (2000), the more recent literature

focused on human development, with emphasis in important goals such as increasing life expectancy, education, equal opportunity, etc.

Finally, the NRC (1999) also highlighted the call to develop society, with emphasis on values such as safety, well-being of the nation states, regions, communities and institutions. Similarly, it is very important to develop the social capital in the neediest communities.

The 2002 World Summit on Sustainable Development marked the precedent for the expansion of the standard definition, raising the three pillars of sustainable development: economic, social and environmental. Meanwhile, in the Johannesburg Declaration sustainable development was defined as: "a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable development—economic development, social development and environmental protection—at local, national, regional and global levels" (The Johannesburg Declaration on Sustainable Development, 2002, p. 1).

The desire is to support new approaches to redefine the relationship between human and environmental systems, with a sense of wholeness, endurance and co-responsibility. With these approaches, perhaps even more rhetorical than real, are outlined most of the strategies that countries, especially the more developed, are driving the new Earth Summit in Rio de Janeiro, 2012. Examples of these are reports such as "Green Economy in a Blue World" (UNEP et al., 2012) about the importance of the oceans in world's development and human's well-being, or "Beyond Rio+20: Governance for a Green Economy" (Pardee Center Task Force Report, 2011),

about the role of institutions in the actualization of a green economy in the context of sustainable development. ("Rio+20" United Nations Conference for Sustainable Development, 2012).

In this regard, it should be increasing the responsibility of communities or groups of people, to take charge of their own development and be able to face the ups and downs of a changing and dynamic world that increasingly puts more challenges to their inhabitants. This is possible only through the empowerment of communities, especially the poorest; so that through the environmental education and low-impact production alternatives can both protect the environment and benefit from it.

Although it seems somewhat ironic or even paradoxical, the concept of sustainability is more tied to the idea of change than to the notion of stability, commonly associated with sustaining a permanent system to maintain a certain state (Brundtland Report, 1987). It is, above all, a dynamic and evolving concept, which is not consistent with the idea of perpetuating a situation (status quo), or to achieve a stable future state based on static equilibrium or steady state, according to the classical economic thought (Jimenez, 2002). Moreover, change and adaptation can be regarded as constitutive properties of sustainability, as it is in the systems under evolutionary dynamics.

In natural systems and social interaction, sustainability is best understood as the ability to adapt to changes through dynamic balances to overcome fluctuations, according to their properties of self-organization and self-regulation (Conway, 1987). Therefore, from today's perspective, the

sustainability of development is related primarily to the ability of systems (ecological, economic or social), to continue operating without irreversibly diminish or deplete key resources available.

While it is true that commonly are used equivalently, it is important to note that sustainability, in general, is not exactly synonymous with sustainable development. It could thus distinguish sustainability as a functional principle (or set of principles) applicable to certain systems, while sustainable development can be best identified with an option that includes social goals and satisfaction of needs, according to certain scales of values and context variables that change over time, as an open process that feeds back gradually.

Sustainability is a basic premise of sustainable development. But it is not everything to define a social choice. Processes can be thought of sustainable natural resource use, but not necessarily the conditions and quality of life of present and future were the most desirable for all or for part of the human population. Environmental-ecological sustainability is a necessary but not sufficient condition for achieving sustainable development of the human system (Jimenez-Herrero, 2000). Because if it is not possible to specify at the same time, what kind of socio-economic sustainability is necessary to supplement the natural resources, it will not be possible to define a development process which, being bio-physically sustainable, is also more rational in terms of efficiency and equity.

1.1.1. Spatial and Temporal Dynamics

The substantive focus of sustainability and sustainable development lies in the spatiotemporal dynamics which governs relations between the systems. The possible levels of sustainability

have to be analyzed in a spatial and temporal context where it is needed to define the interactions between human and environmental systems (Holmberg, 1995). And because of this, it is impossible to have uniform rules. In fact, there is no single universal model and must be referred to the many possible options for sustainable development, rather than defined models, depending on the circumstances and context, and with different degrees of sustainability.

In general, the concept of sustainable development can be applied in various contexts. As in biogeographic sense can be distinguished from global to national, regional and local (regional and local sustainable development) in a sectorial sense, it has begun to implement the sustainability approach to economic sectors, albeit with different degrees of commitment. However, the acceptance of the new paradigm of sustainable development is gradually permeating in all fields and, although it is at different speeds and with different intensities, confirming a strong link between the areas. In fact, this concept is being applied in a broad and generalized way, either to refer to specific environments (local sustainability or sustainable cities), or modes of production and consumption (sustainable agriculture, sustainable tourism).

1.1.2. Sustainability and resilience

The first dimensions of the idea of sustainability revolve around the management of natural resources to ensure continued use and availability over time. But not just to hold permanently the flows of production (output) and input, but more equitably adjust the capacity of existence and regeneration of natural capital (Ruth, 1995). From the current view, sustainability and hence sustainable development, while perceived as processes, pose a treatment based on change management.

The systems have internal dynamics leading to changes of their own, while also subject to other changes induced. Therefore, rather than a state of "fixed harmony," as originally stated in the Brundtland Report (WCED, 1987), or a "static equilibrium", is the ability to maintain social and natural systems to cope to fluctuations and adapt to changes. This capability is known as "resilience", a term introduced in the early seventies by Holling (1973), which has been frequently used in the analysis of agricultural biological systems to measure the persistence of the relations of a system and its ability to absorb change and continue existing.

According to the Resilience Alliance (2002), in addition to the Holling's definition, "It includes the ability to learn from the disturbance. A resilient system is forgiving of external shocks. As resilience declines the magnitude of a shock from which it cannot recover gets smaller and smaller. Resilience shifts attention from purely growth and efficiency to needed recovery and flexibility. Growth and efficiency alone can often lead ecological systems, businesses and societies into fragile rigidities, exposing them to turbulent transformation. Learning, recovery and flexibility open eyes to novelty and new worlds of opportunity".

Consequently, not only from an ecological-environmental perspective, but also socio-economic, the concept of resilience as recovery and self-organizing capacity of the systems (Levin, 1998) when they have been subjected to considerable strain, is presented as a key element of sustainability.

Similarly, in socio-ecological systems, it is also necessary to define adaptability as the ability of the actors in a system to influence resilience (Walker et al., 2004). It is extremely important that

the society develop this capacity since according to Walker, "their collective capacity to manage resilience, intentionally, determines whether they can successfully avoid crossing into an undesirable system regime, or succeed in crossing back into a desirable one" (Walker et al, 2004, p. 3).

This brings us to another important concept: the transformability, understood as "the capacity to create a fundamentally new system when ecological, economic, or social (including political) conditions make the existing system untenable". These properties to resist external fluctuations and organize themselves also depend on the structure and functional arrangement of the systems as well as a large number of variables. And an essential variable in both natural and in the social systems, is the diversity of species (ecological, social, etc.) that channel flows of matter and energy as well as how this diversity is organized and maintained the interactions between the parties components, which defines, finally, the overall health of the system as a whole (Gowdy, 1999). When biodiversity declines, the system loses the ability to resist changes and information is lost for the ecosystem to create new conditions of equilibrium (Kohn, 1999). Similarly, economic activity may also lose resilience when subjected to certain environmental stresses. Therefore, the economic and production systems, in general, may no longer be sustainable in the long term if it undermines their ability to overcome tensions and external pressures for exceeding environmental limits and be subject to sudden jumps, and irreversibility.

1.2.   <u>Sustainability and Tourism</u>

Tourism is one of the largest global industries, one that most affects the environment (Worldwatch Institute, 1984-2011; Almenar, Bono and García, 1998) and also one of the routes

of cultural exchange with the highest incidence (not always negative) on the habits of visitors and visited (Vilches and Gil-Perez, 2003). It employs more than 250 million workers worldwide (one in nine) and generates about 11% of global GDP. After the amount spent on food, tourism is the largest component of GDP, accounting for 13% of consumer spending. Virtually anyno place on Earth today is exempt from tourism, from Antarctica to Mount Everest No country wants to be deprived of the income it produces.

After that the World Commission on Environment and Sustainable Development defined "sustainable development", in 1991 the International Association of Scientific Experts of Tourism (AIEST) described sustainable tourism as that which maintains a balance between social, economic and ecological. Tourism must integrate economic and recreational activities with the objective of conserving the natural and cultural values (AIEST, 1991). The profusion of information and contributions from all fields (political, scientific and business) in relation to tourism and sustainability has its peak after the Earth Summit in Rio de Janeiro in 1992, where sustainable development is the central point to any strategy of economic sectors. For example in terms of coastal tourism, "The Green Economy in a Blue World" (UNEP et al., 2012) is a good example of this increasing concern.

One year later, in 1993 the United Nation's World Tourism Organization (WTO) defined the concept of sustainable tourism:

The sustainable tourism development meets the needs of present tourists and receptive regions, protecting and enlarging the opportunities of the future. It is presented as rector

of all resources so that economic, social and aesthetic needs can be met while maintaining the cultural integrity of essential ecological processes, biological diversity and systems in defense of life (WTO, 1999).

The World Charter for Sustainable Tourism (1995) establishes 18 principles that seek to lay the foundations for a global tourism strategy based on sustainable development. The Charter of Lanzarote during the Sustainable Tourism World Conference (1995) states in the first of these principles that:

Tourism development shall be based on criteria of sustainability, which means that it must be ecologically bearable in the long term, as well as economically viable, and ethically and socially equitable for local communities....Tourism should contribute to sustainable development and be integrated with the natural, cultural and human environment (p. 2-3)

This is the goal of the ties of sustainability, conservation and resource development, and the central role of tourism for the development of many localities at the level of global geography and especially the least developed countries with a varied wealth of flora, fauna, landscapes and cultural elements.

From these principles, it is possible to extract a definition of sustainable tourism development: Tourism development should be based on sustainability criteria, i.e., it must be ecologically bearable in the long term, economically viable and equitable from an ethical and social

perspective to local communities. Sustainable development is a guided process which envisages global management of resources in order to ensure durability, allowing our natural and cultural conservation, including protected areas. Tourism being a powerful tool for development can and should participate actively in the sustainable development strategy (Barkin, 2000).

From theory to practice, it is worth noting the role of the UNWTO, in promoting sustainable tourism worldwide. The UNWTO is the United Nations agency responsible for the promotion of responsible, sustainable and universally accessible tourism. As the leading international organization in the field of tourism, UNWTO promotes tourism as a driver of economic growth, inclusive development and environmental sustainability and offers leadership and support to the sector in advancing knowledge and tourism policies worldwide (from http://www2.unwto.org/).

UNWTO define sustainable tourism as follows: "Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment, and host communities" (UNWTO, 2011). It works in six main areas - competitiveness, sustainability, poverty reduction, capacity building, partnerships and mainstreaming - to achieve responsible, sustainable and universally accessible tourism.

Sustainable Tourism is then, those tourism activities that respect the natural environment, cultural, social, and community values, which allows travelers to enjoy a positive exchange of experiences between residents and visitors, where the relationship between tourists and community is fair and benefits of the activity is distributed fairly, and where visitors have a truly participatory approach in their travel experience.

Chapter 2: Forms of Coastal Tourism

2.0.   Introduction

There is a broad academic debate about what exactly tourism is, what elements compose it and who should be considered a tourist, which has resulted in many definitions, each emphasizing different aspects of the same activity. In this sense, one can say that there is no right or wrong definition, since all contribute in some way to deepen the understanding of tourism. However, in this thesis, the focus will be on coastal tourism and possible forms and frameworks to describe it from different perspectives.

2.1.   Sustainable Coastal Tourism

According to the report "Green Economy in a Blue World" (UNEP et al., 2012), coastal tourism is the largest market segment and is growing rapidly. And it is the duty of all institutions involved, to promote sustainable coastal tourism that allows the economic, social and environmental well-being. That is why recently several authors and scholars have studied the issue thoroughly and various findings, discussions and recommendations.

For example, coastal tourism has been neatly defined by different experts in the framework of the international coastal and marine tourism congresses. Thus, Miller et al. (2009) described how should be the coastal tourism development in a more sustainable way. Initially, it is recognized that the development of tourism is able to change the habits and dynamics of those who inhabit the coast visited by tourists. According to the authors, "... the quality of life for people and the

quality of nature are changed by tourism development. With Tourism Development a place is transformed into a destination" (Miller et al., 2009, p. 76).

But the document not only highlights the change experienced by socio-ecological systems through tourism development, but also the need to find a balance to make this activity more sustainable and friendly with the environment and society. In the search for an alternative method for tourism development, highlights the education and regulation as essential components to detect and minimize the negative impacts of tourism development.

Miller et al. (2009) propose more interesting alternatives such as considering indigenous traditions and above all, the way these groups carry out their decision-making processes in a collective way and with inclusion of all its members. These are processes that have worked for centuries and keep afloat these communities even today. Likewise, on the side of tourism development, "… the discussion of corporate social responsibility and 'triple bottom line' sustainability in the corporate would seem to have immediate application because it promises fair attention to profit (the first bottom line), the tourism (the second bottom line), and people (the third bottom line)" (Miller et al., 2009, p. 79). At this time, the challenge is to develop the ability to manage sustainable coastal and marine tourism development, which requires an interdisciplinary effort and innovation systems in education, thinking and governance.

An interesting concept that is worth bringing up at this time, is the African term "Ubuntu", which gives greater significance to tourism and promotes more positive changes to its development.

Thus, in the 6th International Coastal and Marine Tourism Congress (Miller et al., 2011) highlighted that:

A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good; for he or she has a proper self-assurance that comes with knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed or treated as less than who they are (p. 99).

This term can be applied to the development of coastal and marine tourism. It is a sense of community valuing everyone. According to Murithi (2006), when a person has *ubuntu*, generous, hospitable, friendly, caring, compassionate and share what they have. *Ubuntu* is a difficult term for Western societies to understand.

Anthony Sampson (1999) wrote: "Mandela was brought up with the African notion of human brotherhood, or *ubuntu*, which described a quality of mutual responsibility and compassion" (Miller et al., 2011). "In choosing *ubuntu* as the theme for CMT 2009, the Organizing Committee wanted to underscore that in bringing people together, coastal and marine tourism reveals a potential to foster cross-cultural understandings, to foster peace and cooperation, and to foster personal growth" (Miller et al., 2011, p. 106). It is then a call to integrity and social responsibility of every human being in order to have a better life for all.

2.2.   BLT Model

The Broker-Local-Tourist (BLT) model developed by Miller and Auyong (1991), conceptualizes the internal differences between the different actors inhabit or involved in the tourist dynamics in a given space and time. (See Figure 1).

Figure 1: BLT Model
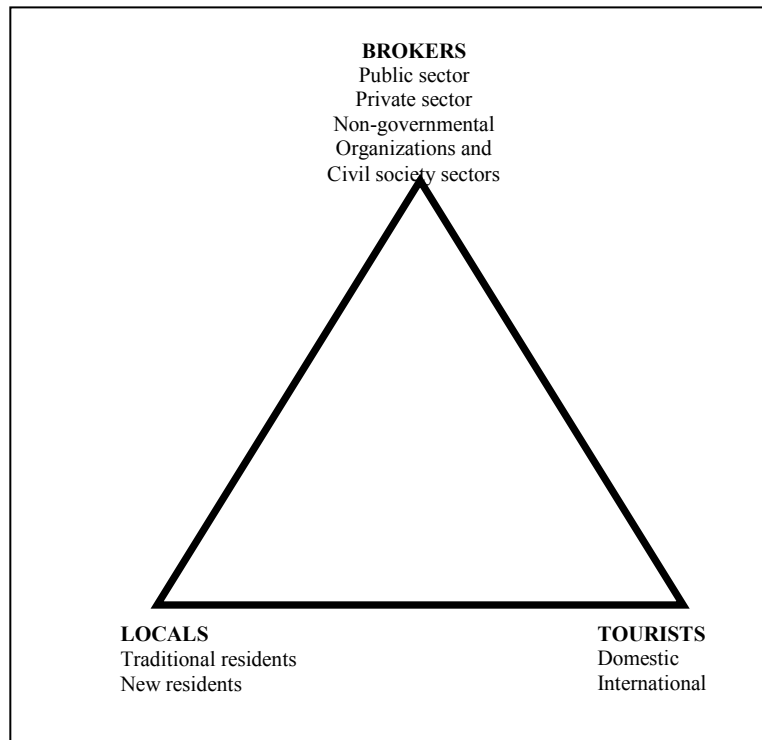
Source: Broker Local Tourist model of tourism adapted from Miller and Auyong, 1991a.

According to the authors, "with the BLT model, tourism brokers are persons who, in one way or another, manage, design or otherwise seek in their occupational work to control tourism outcomes" (Miller and Auyong, 1991, p. 71). Of these brokers, those who inhabit the destination are seen as part of the community. Among these, there are also three categories: a) first find the private sector, in which are located the individuals or companies that are part of the tourism

industry (e.g., hotel owners, dive companies, tour guides); b) a second category of public sector who are employed in government and have to do with tourism regulations and finally; c) a third category referred to brokers belonging to Non-governmental Organizations (NGOs) and civil society, they develop programs and initiatives that address the various tourism issues (Miller and Auyong, 1991).

Furthermore, according to the authors is understood by "Locals", the inhabitants of the tourism destination, which are not dependent on the tourist industry or seek any benefit from it. In the coastal and marine context, an example is the fishermen or farmers living in the tropical tourist destinations of the islands of Central America.

Finally, the model defines tourists as people who are motivated to visit any tourist destination and then return to their home. Particularly, worldwide there are lots of people interested in coastal tourism and is an activity that interests many people worldwide, regardless of their backgrounds.

2.3.   Community-Based Tourism

As described above, one of the important components to look for sustainable development of coastal tourism is the community involvement in decision-making processes. In this sense, Community-based tourism (CBT) is promoted to increase the capacity of the community, and reduce the negative effects of tourism in the destination (Haywood, 1998).

According to Okazaky (2008), community-based tourism is a model that integrates the concepts of the ladder of participation, power redistribution, collaborative processes and social capital. The theory of collaboration is the basis for building the bridge that allows the social capital to develop and better defines the interactions between all stakeholders involved.

In this sense, community-based tourism is any solidarity tourism, linking rural community with visitors from an intercultural perspective, with joint participation of its members, tending to the sound management of natural resources and cultural heritage assessment, based on principles of equity and justice in the distribution of the benefits generated.

Jujui (2004) describes six main characteristics of CBT: a) Responsible regarding the use and management of the attractions and other resources of the region where it grows; b) Respectful of the modes of production and way of life of the communities involved where they develop activities and provide different services; c) Honest, both in how to develop and present the product, ensuring that it retains its authenticity, as in the form of consume or offer tourism, so that it has an image absolutely real; d) Interactive because it produces life experiences, contact and participation; e) Democratic, because it can generate broad participation processes for making all kinds of decisions, without losing sight the goal that the community has set in each case and; f) Equitable because the benefits generated must be distributed in a fair and appropriate way, taking into account that the ultimate goal is to increase the quality of life of the community accessed and better income distribution.

2.4.   Pro-poor Tourism

According to the UNESCO's Economic and Social Commission for Asia and the Pacific report in the context of the "High-level Intergovernmental Meeting on Sustainable Tourism Development", held in 2005 in Indonesia, development economists and policymakers use the term 'pro-poor' to distinguish economic development in general, from economic development that generates a positive or a direct benefit to the poorest communities (UNESCO, 2005). In this sense, pro-poor tourism refers to interventions in tourism activities, which focus on alleviating poverty of the poorest people in the tourism destination.

According to the report, this is an approach that unlocks opportunities for the poorest, to obtain benefits from tourism. For example, to sell tourism products directly to visitors without intermediaries. Likewise, it is argued that the pro-poor tourism "can provide many non-material benefits for the poor, such as enhancing cultural pride, and giving them greater awareness of the natural environment and its economic value and a sense of reduced vulnerability through the diversification of income sources" (UNESCO, 2005, p. 3).

There are then several mechanisms to allow access of the poor to the benefits of the tourism industry. Among others are: a) employment for the poor, it requires the commitment of the tourism enterprises to hire local poor people; b) Supply of goods and services and tourism businesses that purchase goods and services directly to local people , maximize the economic benefits to the poorest; c) direct sales and provision of services to visitors through the informal sector can be achieved if local authorities properly support the informal economy; d) Establishment of tourism enterprises by the poor, promoting tourism through highlighting local

identity and culture. It also needs the support of the authorities through small loans for their establishment and; e) Integration of mainstream tourism with pro-poor initiatives.

UNESCO also concluded that "Governments need to develop tourism policies and practices that ensure the equitable distribution of tourism benefits to the poor" (UNESCO, 2005: 12). In this regard, efforts to support the creation of micro, small and medium-sized tourism enterprises through reduced taxes, loans with grace periods and generally reduce paperwork or obstacles, so that the poor also generate income from tourism.

2.5.   Cultural Tourism

According to Silberberg (1995), Cultural and Heritage Tourism is a tool of economic development that achieves economic growth through attracting visitors from outside a host community, who are motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution (Silberberg 1995). Such travel is focused upon experiencing cultural environments, including landscapes, the visual and performing arts and special lifestyles, values, traditions, and events.

Cultural tourism is one of the oldest forms of tourism and today continues to be an important pillar of the tourism industry worldwide. According to the OECD (2009), cultural tourism accounts for 40% of all international tourism with about 360 million arrivals in 2007. Although a bit difficult to distinguish culturally motivated tourists from other travelers, these are particularly attracted and desired by tourist destinations, seeking high quality tourism and high value tourists (Richards and Munsters, 2009).

The attraction of cultural tourists has become a common strategy in several locations worldwide, seeking to conserve cultural traditions, to develop new cultural resources and create a cultural image (OECD, 2009). Much of the research on cultural tourism today then focuses on determining the qualitative nature of the experience and the cultural impact of tourism, both on the tourist, as on those who are visited (Richards and Munsters, 2009).

At this point, it is worth noting that Picard (2008) affirms that cultural tourism is essentially the promotion of the cultural identity of the local population as a tourist attraction. In his study of the indigenous culture of Bali, emphasizes that, religious and artistic traditions that have made Bali famous worldwide, is the main attraction in the eyes of tourists, then fast becoming the Balinese culture in the most valuable asset for the economic development of the island. The author (Picard, 2008) also says:

> … The invasion of Bali by foreign visitors was seen as a threat of 'cultural pollution'. To prevent such a fatal outcome, the Balinese authorities devised a policy of 'cultural tourism (pariwisata budaya), which was intended to develop tourism without debasing Balinese culture, by using culture to attract tourists while fostering culture through the revenue generated by tourism" (p. 160)

In this sense, the tourist is invited to delve into Balinese culture and participate in its traditions, which is even more attractive for visitors. And after being accused of pollution cultural, cultural tourism is now celebrated as the factor of "cultural renaissance". Picard explains that according to the authorities in Bali, the revenue generated by cultural tourism, have increased the interest of

the Balinese in their own cultural traditions (Picard, 2008). At the same time, the admiration of tourists for Balinese culture, strengthen their sense of identity and pride in being Balinese.

2.6. Ethno-tourism

According to Bolnick (2003), ethno-tourism is a "narrow term describing any excursion, which focuses on the works of humans rather than nature, and attempts to give the tourist an understanding of the lifestyles of local people". It is also called "Indigenous Tourism".

From the evolution and specialization of cultural tourism, and as a constituent part of cultural tourism, there is a new knowledge-oriented mode of local traditions and customs, likewise the development of cultural exchange activities with original inhabitants in the areas visited. This is called ethno-tourism (Garcia, 2009).

This new method was defined at the national meeting of ethnic tourism "Experiences and Perspectives of Ethno Territorial Development of Indigenous Peoples in Chile" (Chile, 2000), as a tourist activity centered on current and past ethnic culture, a distinct social group from national society, expressed through particular festive material and spiritual manifestations, with roots and location preferably in a rural area.

The ethno-tourism is directly related to the revaluation of the ancient cultures, as a way to build close ties to early cultures whose way of life often differ dramatically from the West. This is a new alternative in international tourism, which although still not very exploited, is highly

interesting for the level of contact that visitors have with other human groups, interacting with them and sharing life experiences.

People interested in this type of issues, belongs to a smaller segment and the offer should be directed to that sector. It could include adding value to such places in the packages containing the great classics destinations of a nation. Without doubt, ethno-tourism includes a high social responsibility and an ability to understand the ways of life of other people. The original Latin American cultures become very attractive if the tourists look tolerant and supportive, while enjoying the destination.

2.7.   Ecotourism

Ecotourism is one of those concepts that have hovered about over 20 years for which there is yet a real consensus. Simmons (1999) mentions the challenge of defining ecotourism as described by Ziffer (1989): "The term has eluded firm definition because it is a complex notion that ambitiously attempts to describe an activity establish a philosophy and outline a model of development" (Simmons, 1999, p. 2). Apparently, everyone who comes in contact with the concept, accept the challenge of defining what ecotourism is. Mader (2004) cites a comparative study of ecotourism conducted in America, where the authors found that among the 25 government tourism agencies that chose to define "ecotourism", 21 decided to create their own definition.

Not only governments have tried to accept the challenge of defining ecotourism but also academics, tour operators, conservation organizations and development agencies. There are

several definitions commonly used around the world. It is important to provide "a rainbow" of proposed definitions for ecotourism and not just a one-sided version of what is and should be ecotourism. We can start with the definition given by Ceballos-Lascurain (1991) which is generally accepted as the first person who defined ecotourism. This definition is also used by the IUCN (The International Union for Conservation of Nature):

That kind of tourism environmentally responsible, which consists in travel or visit relatively undisturbed natural areas to enjoy, appreciate and explore the natural attractions (landscape, flora and fauna) of these areas, and any cultural event (present and past), through a process that promotes conservation, has low environmental and cultural impact, and promotes active involvement and socio-economic benefits to local populations (Ceballos-Lascurain, 1991, p. 169).

The International Ecotourism Society (TIES) defines ecotourism as: "responsible travel to natural areas that conserves the environment and improves the well-being of local people" (TIES, 1990, p. 2). Green Globe 21 has adopted the definition of Ecotourism from the Australian: "Ecologically sustainable tourism with a primary focus on experiencing natural areas that foster understanding, appreciation and conservation of environment and culture" (Green Globe International Ecotourism Standard, 2002, p. 1).

Since the publication of Martha Honey's (1999) book "Ecotourism and Sustainable Development", the author's definition has become widely used (Merg, 1999). The definition proposed by Honey (1999) is:

Ecotourism is travel to fragile areas, pristine, and often protected striving to be low impact and small scale. Helps educate the traveler, provides funds for conservation, directly benefits the economic and political empowerment of local communities, and fosters respect for different cultures and human rights (p. 25).

Fennell (1999) also, after analyzing 15 definitions of ecotourism, provides his own definition:

Ecotourism is a sustainable natural resource-based tourism that focuses primarily on experiencing and learning about nature, and is ethically managed to be low impact, non-consumptive and locally oriented (management, benefits, and scale). It typically occurs in natural areas, and should contribute to the conservation or preservation of such areas (p. 43).

Fennell (1999) identified 13 principles discussed in the definitions: 1) the interest in nature; 2) contributes to the conservation; 3) natural Protected Areas; 4) the benefits to the local / long-term benefits; 5) education and study; 6) low impact / non-consumptive; 7) ethics and accountability; 8) administration; 9) sustainable; 10) recreation and appreciation; 11) culture; 12) adventure and; 13) small scale.

After compare the principles above with those proposed by Honey (1999), could be said that ecotourism: 1) involves travel to natural destinations; 2) minimizes the impacts; 3) promotes environmental awareness; 4) provides direct financial benefits for conservation; 5) provides

financial benefits and strengthening local communities; 6) respects the local culture and; 7) supports human rights and democratic movements.

From the points presented above, we can perceive similarities in the principles identified by Fennell and Honey, except on one point, the support of human rights and democratic movements. Clearly, all these principles are lofty goals for any company that wants to be truly "ecotourism". However, it also can be considered as an important basis for work and to know what is and is not ecotourism. Most projects which want to be called as ecotourism, should strive to reach to these principles (Merg, 1999).

2.8.   Geotourism

According to the National Geographic's Center for Sustainable Destinations (1996), Geotourism is "tourism that sustains or enhances the geographical character of a place—its environment, culture, aesthetics, heritage, and the well-being of its residents" (National Geographic, 1996).

Geotourism incorporates the concept of sustainable tourism that destinations should remain unspoiled for future generations, while protecting the character of the place. Thus, the Geotourism adds to sustainability principles by building the geographical character of the destination.

According to Tourtellot (1996), who is credited with coining the term, Geotourism is synergistic because all elements of geographical character work together to create a unique tourist experience and interesting to visitors. At the same time, Geotourism involves the community as

small local businesses and civic groups, which provide distinction and originality to the tourist experience.

Furthermore, Geotourism also informs both tourists and hosts. Residents can also learn about aspects of their own culture which already took for granted. Thus while the locals develop the ability to show their pride and customs, tourists receive much more during their visits.

Not to mention the economic benefits, because according to National Geographic; tourism businesses hire local people, local services and buy products originating in the tourist destination. Thus, when members of the community understand and experience the benefits of Geotourism, they decide to be responsible for the destination stewardship.

According to the guidelines designed by the Center for Sustainable Destinations, localities or regions interested in adopting the Geotourism strategy, must sign a Declaration of Principles (Appendix A: Geotourism Charter). Then, institutions and governments work together with signatories local communities to set their Geotourism goals.

Similarly, regions, towns or allies affiliated to the National Geographic's Center for Sustainable Destinations, can work in a community-based Geotourism alliance to create a co-branded National Geographic map that highlights the natural, cultural and historical assets that makes a place to be a unique destination.

All these different forms of sustainable coastal and marine tourism can be applied to any socio-ecological system around the world. To this end, there should be in each case, specific conditions for the successful promotion and development of sustainable tourism. Furthermore, tourism development must rely on a solid governance system.

Chapter 3: Tourism Governance

3.0.   Introduction

According to Miller et al. (2011), during the last decades the world leaders have had to become sensitized and treat two related complexities: nature and society. In this sense, the recognition of the complexity of nature has resulted in the expansion of disciplines which have endured in this science and its management objectives. This is the case in coastal zone management, forestry, fishing and wildlife among others.

Likewise, recognition of social complexity have resulted in the expansion of disciplines in the social sciences, applied humanities and the emergence of professional practices in areas such as planning, education, communication, conflict resolution, mitigation among others, focused on the interwoven cultural, political, legal, economic, international, technological and other aspects of globalization (Miller et al, 2011).

Consequently, product of this expansion of the natural and social dimensions, mankind has made a gradual shift of perspective about how the human conduct is influenced or controlled. This change of perspective is also reflected in the recognition of the limitations of management framework and a new commitment to a more complex framework of governance.

This chapter defines the concepts of governability and governance to set their differences and explain how the empowerment of regional and local communities may allow a more sustainable

development of tourism sector, especially in developing countries, where poor communities are generally deprived of community participation.

3.1.   Management and Governance

There are some differences between management and governance. According to Miller et al. (2011), management and governance differ in three main aspects: a) scope of human conduct of interest, b) the influence of institutions, authorities and various actors involved in the process of management / governance and c) the direction in which the influence over conduct is generated.

In this sense, governance encompasses all kinds of management but also is more concerned about the influence of non-governmental actors and makes more emphasis on bottom-up dynamics rather than the traditional top down. At the same time, seeks to implement ideas, policies, programs and projects through the participation of stakeholders, their education and engagement in the process (Miller et al., 2011).

In contrast, in Latin America, there are no studies that serve as "path-breaking" for a general framework of a theory of governance. However, the notion of governance has become commonly used in political science and economic literature, Latin American, and especially by international agencies (World Bank and IDB). As noted Camou (2003), definitions and conceptualizations of governance in the region account for different emphasis according to the perspective of the authors and have meant different things at different times (Prats, 2003) and by assimilating it to governance also responds to various theoretical frameworks used (Mayntz, 2000).

Following Prats (2001, 2003) the concept of governance has changed over time and the urgent need for the concept in political science area is due to the study commissioned by the Trilateral Commission (Crozier, Huntington and Watanuki, 1975). In an age where the concept of crisis permeated the social sciences, this study analyzed the crisis of the welfare state and the role of institutions. It was thought that the financial crisis and the inefficiency of the state rendered it incapable of responding to growing social demands of the population. Thus, governance was the distance between the demand and ability to meet, or at large, "as the capacity of public institutions to address the challenges that faces" (challenges or opportunities) (Prats, 2003).

In the context of sustainable development, it is worth to note the perspective of the United Nations regarding governance. In this regard, it is interesting the work done in 2008 by a UN working group to prepare a glossary of commonly used concepts in the documents of the UN, as well as in the international arena on governance and public administration (The Governance Working Group, 1996). Miller et al. (2011) affirm that it was not a surprise that the term "governance" was found in more than 1,000 official documents and with different definitions among which it is possible to highlight the followings:

The exercise of political, economic, and administrative authority in the management of a country's affairs at all levels. Governance is a neutral concept referring to the complex mechanisms, processes, relationships, and institutions through which citizens and groups articulate their interests, exercise their rights and obligations, and mediate their differences (Miller et al., 2011. p. 102).

Simply put, 'governance' means: the process of decision-making and the process by which decisions are or are not implemented… [A]n analysis of governance focuses on the formal and informal actors involved in decision-making and implementing the decisions made, and the formal and informal structures that have been set in place to arrive at and implement the decision (Miller et al., 2011, p. 102).

Governance is the process whereby public institutions conduct public affairs, manage public resources, and guarantee the realization of human rights. Good governance accomplishes this in a manner essentially free of abuse and corruption, and with due regard for the rule of law. The true test of 'good' governance is the degree to which it delivers on the promise of human rights: civil, cultural, economic, political, and social rights. (Committee of Experts on Public Administration, 2008, pp. 23-24)

For some authors, this is only a translation problem, where governance is translated into Spanish as equally as governability or governance, a concept that is used interchangeably by international organizations. However, the notion of governance is older, and their applications are varied. 'Governor' is a French concept that was introduced into English in the Fourteenth Century, but recently broke into the 1980s literature with an article on the governance of the U.S. economy (Hollingsworth and Lindberg, 1985; Sola, 2000).

According to Van Kersbergen and Van Guarden (2004), governance has become an interdisciplinary bridge where the concept is used in economics, international relations, political

science, public policy, etc. For these authors, the first use of the concept comes from international agencies, especially the World Bank which defines 'governance' as:

A process and as 'the rule of the rulers, typically within a given set of rules'. In contrast, 'good governance' is defined in terms of mechanisms (identified in some instances with democracy, good civil rights, transparency, the rule of law, and efficient public services) needed to promote rules and determine rulers" (as cited by Miller et al., 2011, p. 103).

Leftwich (1993) identifies three aspects of good governance: 1) a systemic one, that is broader than the government itself as it covers the internal and external distribution of economic and political power; 2) a politic one, that refers to the state enjoying legitimacy arising from the mandate and democratic authority and finally; 3) an administrative one that concerns an audited public service, efficient and with accountability.

Although most believe that governance and governability are synonyms, some authors tend to differentiate them. Some say that governability refers to the ability of a social system for self-government, or to address the tensions that arise when facing challenges and opportunities, while governance is the system of formal and informal political institutions that exist in society including social capital and civic culture (Carrillo, 2001; Prats, 2001). Others think that governance is the processes of interaction between strategic actors, and governability is the ability of a socio-political system to govern itself within other larger systems, where governance is the system's total effort to govern itself and governability, the result of that process. (Kooiman 2000; Prats 2003).

More important is the emphasis given to either governability or governance by international organizations. For example, for the World Bank governability comprises the institutions and traditions that determine the exercise of the authority of a country which also includes:

1) the recruitment, supervision and substitution of government processes, and mechanisms of accountability (accountability) to the general public, 2) the government's ability to manage public resources efficiently and formulate, implement and execute appropriate policies for the development of the country and the common good, and 3) the respect for the citizens and the state, by the institutions that govern economic and social relations (Kaufmann et al., 2000, p. 10).

According to these definitions, it is possible to consider that governability is a type of prerequisite for the implementation of governance. Under conditions of ungovernability or in poor governability, it is obviously impossible to exercise governance. While governance is a certain ideal of functioning of power, governability refers to the actual conditions of exercise of power.

3.1.1. Governance for Sustainable Development

It is important to understand that each system of governance is formed by the rules and procedures (formal and informal) that make up an institutional framework within which the various actors involved have to operate. This system will have more governability as more predictable, transparent and legitimate is this framework.

Then, governability is a quality that emanates from the society or social systems, not from governments. It refers to the ability of a social system to recognize and cope with its challenges, as embodied in the quality of the institutional system to generate a positive collective action in this regard (Baker et al., 1997). Thus, we refer to institutional capacity (public, social or private) such as leadership, social participation, coordination and cooperation, prevention and conflict management, access to information and traditional knowledge.

Here, the term Governance for Sustainable Development is used to identify and describe the set of procedures, actors and processes configured for a society to progress towards that goal (Hemmati, 2002). The precise meaning of sustainable development, challenges, objectives and actions that define it, must be determined by each society, collectively and through the political process. It is therefore understood by the political process, the means by which societies and its members who are part of it, define and build the collective meaning of a sustainable future (Querol, 2002). Clarifying that the political process to which we refer requires leadership, a mobilization of efforts and driving the process by democratically legitimized public actors.

The capacity for collective action cannot be taken for granted. It does not necessarily derive from democracy and cannot be expected to emerge by trial and error. It takes a conscious intervention of citizens and actors of the political process, i.e., good governance (Ward, 1997).

In this sense, Governance assumes that governability today cannot be guaranteed only by governments but by the effective functioning more or less institutionalized networks of strategic

actors, who have their own autonomy and their strategic agenda. Good government is one that is able to build good governance and thus provide the governability.

3.2. Sustainable Tourism Governance

Tourism is a very favorable area to observe the real dynamics of the concept of governance. According to Velasco-Gonzalez (2007), there are several reasons that can express this idea. First, is that tourism needs to boost the collaboration of public and private sector. For its development is essential to use public resources whose management is the responsibility of all levels of government (natural resources, cultural, territorial, etc.). Second, it is also necessary to involve the fate of the host society for the successful development of it, what would be in terms the governance, the involvement of civil society. The third argument is that tourism is eminently multidisciplinary. For normal development requires the concurrence of various business subsectors (accommodation, catering, transportation, brokering, etc.). Fourth, for travel agents it is one way to work every day using, according to the logic of the intervention, different elements of the traditional functional division.

In the case of tourism destination would be the unifying action space. Although the term "destination" is controversial, actually encompasses sectors, levels of government, opposing interests, and is more rooted drive to work in practice. Finally, in certain areas of public-private partnerships have proven successful. Clearly promotional platforms that have participated in the public and private players have shown tremendous potential.

Governance is not enhancing public-private partnership to improve the development of the tourism sector in a particular territorial space. The tourism governance must be understood as the processes of public-private decision that will improve the management of conflicts, which inevitably provoke the activity in the destination. The tourism governance would go a step further in government tourism (Velasco-Gonzalez 2007).

Governance can be applied to a destination if we observe the existence of spaces of relationship not subject to the principles of hierarchy, market and able to address the collective decision making in new ways (Goss, 2001; Denters and Rose, 2005). Is "the way in which local stakeholders interact with each other in order to influence the outcomes of public policy" (Bovaird and Loeffler, 2006, p. 2).

3.2.1. Coastal and Marine Tourism Governance

Tourism Governance is a term, not yet fully established in the literature and practice of marine affairs (Miller et al., 2011). However, there are few examples of how governance has emerged in this field. As mentioned by Miller (2011), three recent studies conducted in coastal areas are relevant, although the authors do not separate the problems of marine tourism and coastal tourism from other tourism issues. These studies are: 1) Dinica (2009) asks how international standards for sustainable tourism governance fit with those of the Dutch public authorities, 2) Beamont and Dredge (2010) compared three networks of local tourism in Redland City, Queensland and; 3) Eraydin and Erkus-Ozturk (2009) report on environmental governance for sustainable tourism development in the Antalya region of Turkey.

On this regard, the role of governance has only recently begun to be researched and discussed in order to better understand tourism policy making and planning, and tourism development. Governance encompasses the many ways in which societies and industries are governed, given permission or assistance, or steered by government and numerous other actors.

3.3. <u>Indigenous Governance</u>

According to Jimeno (2006) the term "indigenous peoples" is used synonymously with ethnic societies, Amerindian originating, that make up a traditional unit of group consciousness, identity and culture of its own, with spiritual systems, social, economic, political, justice, self-government and self-determination by themselves.

From the analysis made in previous pages, it is possible to say that governability is the sum of government and trust; and governance refers to the capacity of collective action necessary to promote the transition to self-development. "Governance in the case of indigenous peoples then emerges as a collective action, legitimate and capable of exercising self-determination in a territory under control" (Garcia, 2000, p. 26). It is the essence of a people projected their vision of life in the light of their historical past and its present, which affect fundamentals such as participation, decision-making, the knowledge dialogue, consensus, which are exercised by their autonomous government, based on their self-determination as peoples.

Graham and Wilson (2004) defined five categories, comparable with the principles of good governance and apply them to the dynamics of indigenous peoples as follows:

"(a) **Legitimacy** and voice are achieved through a strong emphasis on consensus rather than simple majority rule; (b) **Fairness**, in terms of conceptions of equity, involves a unique view of and respect for the roles of elders, women, and youth in society, while fairness in terms of a system of rule of law, it is rooted in spiritual learnings and oral traditions rather than written legislation; (c) **Direction**, or leadership, tends to derive from adherence to common culture, community identity, and the promotion of collective well-being; (d) **Performance**, particularly in terms of use of resources, is based in a holistic view of people's place in nature and a deep respect for the land and all its creatures; and (e) **Accountability** relationships are built in to family, kinship, and community structures" (p. 6)

Following Jimeno (2006), indigenous governance, has two types: one inward, which manages the conflicts and problems that affect social control and regulation, relations with nature, the spiritual and the sacred, material control and spiritual development of their territories, and survival strategies for future. Another, outwards, refers to the defense of self-determination (and governments themselves), to the creation and maintenance of trading systems and contacts (either organizations or representatives) for dialogue and negotiation with societies and national governments to democratic representation and participation (in scenarios legislative or executive), to the control of natural resources (use, storage, utilization or exploitation), to the possession and ownership of land and territory, to defend the society model where they live and have chosen, and the definition of how and to what extent to articulate forms of capitalist and market development.

PART TWO: CASE STUDY: LA GUAJIRA-COLOMBIA

Chapter 4 - Description of La Guajira, Colombia

4.0.   Introduction

La Guajira is a peninsula and a department located in the north of Colombia, South America, facing the Caribbean Sea and Venezuela (Figure 2). It is inhabited by mestizos (a term traditionally used in Latin America and Spain for people of mixed heritage or descent) and various indigenous tribes among which the Wayuu people are the most prominent. This chapter presents the geographical, ecological and socioeconomic profile of the region.

Figure 2: La Guajira Peninsula/Department of La Guajira

Source: Boletin CEAD Guajira (UNAD, 2003)

4.1.   Geographical and Ecological Profile

4.1.1. Physical Description

The Department of La Guajira has an area of 20,848 km2, which represents 1.8% of Colombian national territory. Its topography is varied, including mountainous areas and flat. Traditionally, and for purposes of geographical analysis, the territory has been divided into three areas, the Upper, Middle and Lower Guajira, which have differences in climate, vegetation and the type of economic activities of its inhabitants.

The Baja Guajira extends from the line from Riohacha to the Montes de Oca, on the border with Venezuela, to the limits with the departments of Cesar and Magdalena. The La Guajira's greater elevations are in the lower area in the foothills of the Sierra Nevada de Santa Marta and the Serrania de Perija, which reach altitudes above 4,000 m. (see Figure 3). The maximum height is reached in the Pico Codazzi, above the 4,500 meters. Pintao Hill is 3,000 meters above sea level (Montes, 2002).

Figure 3: Topography of La Guajira
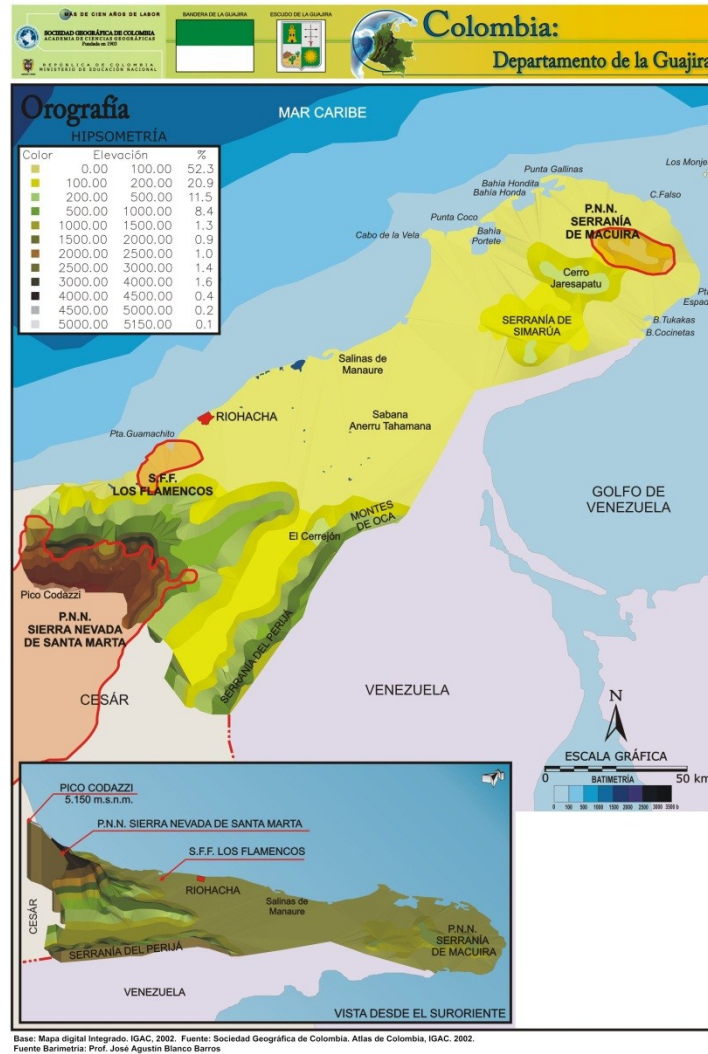
Source: Digital Integrated Map. IGAC, 2002

The Media Guajira extends from the imaginary line that runs from Riohacha to the Montes de Oca, on the south to Cabo de la Vela line Cerro de la Teta-up to the north. This area is dominated by plains and there are only exceptionally elevations above 100 m, as in the Serrania de Carraipía and Monte Bello border (500 m.).

The Alta Guajira line extends from Cabo de la Vela, Cerro de la Teta, to the limits of the Department with the Caribbean Sea and Venezuela. Although primarily flat, this section contains

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the foothills of Jarara, Simaura, Parash, Cocina, Carpintero and Macuira, with elevations that usually do not exceed 700 m.

4.1.2. Climate

La Guajira is significant because most of its territory is arid or semi-arid. Even in many areas, water scarcity and vegetation is so strong that it can be considered a desert. Figure 4 shows the aridity of the region.

Figure 4: Deserts of La Guajira

Source: Fernandez, 2010

The reason for the dryness of La Guajira is the presence of trade winds coming from the northeast during most of the year, preventing a regime of plentiful rainfall. This combined with that in the latitudes that are up to 15 ° of Ecuador temperatures normally are very high, especially when there is cloud cover that reduces the light, leads to a very low relative humidity that prevents abundant vegetation, or even causes their complete absence.

There are parts of Upper Guajira where annual rainfall is less than 100 millimeters (mms), resulted being included in some classifications as desert areas with less than 250 mms per year. In 2002, the IDEAM station in Uribia only recorded 61 mms of rainfall, all in the whole month of October. (Meisel and Perez, 2006).

The rainiest months are the months in which there is less wind. In Riohacha, for example, the dry season lasts from December to April, when rainfall is only 22 mm. The months with a little more rain is May to November, with a fall in July, which is known throughout the Caribbean coast as San Juan's summer. However, most rainfall is concentrated during the months of September to November. During those three months the rainfall is 382 mms, or 64% of all that rain in the year, which total an average of 548 mms (IDEAM, 2006). Figure 5 shows the monthly evolution of rainfall in Riohacha, according to IDEAM measurements.

Figure 5: Average monthly precipitation in millimeters, Riohacha (Almirante Padilla Airport Station).
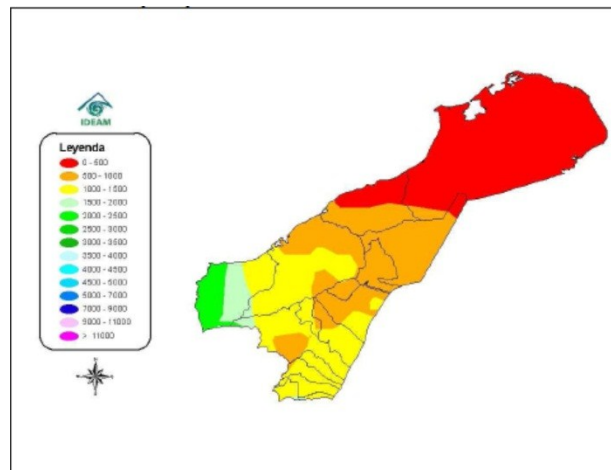
Source: IDEAM, 2000

In the three main areas of La Guajira, annual rainfall averages are quite different. In the high Guajira annual precipitation is less than 200 mms and in the middle Guajira, is less than 400 mms a year. This is the reason why in both cases, in almost all its extent, the climate is arid (Montes, 2001).

The intense sunshine is one of the main features of the natural environment of La Guajira. To adapt to this environment, the Wayuu women wear blankets that cover the entire body protecting them from sun. Also, use natural filters to protect the face. As can be seen in Figure 6, La Guajira receives the most hours of sunshine per year across Colombia. Almost the entire department, the exception is the foothills of the Sierra Nevada de Santa Marta, receiving between 2,500 and 2,900 hours of sunshine a year.

Figure 6: Total annual sunshine in the Caribbean Coast
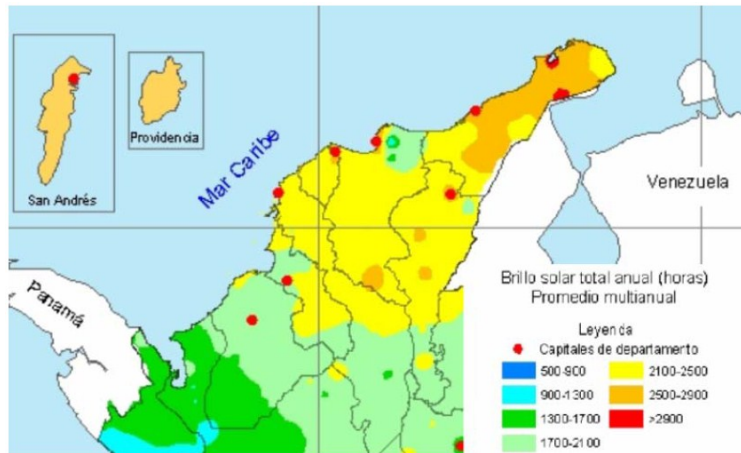
Source: IDEAM, 2006

In Figure 6, is shown that most of the Caribbean coast departments receive between 2,100 and 2,500 hours of sunshine a year, with La Guajira, the Colombian region with the highest levels in this variable. Because the solar brightness affects evaporation, has a direct effect on the relative humidity of the soil. In Figure 7, it is recorded that the relative humidity levels are very low La Guajira, between 65% and 70% in parts of Upper Guajira and 70-75% in most of the rest of the Department, with the exception of the foothills of the Sierra Nevada de Santa Marta.

Figure 7: Annual average relative humidity of the Caribbean Coast in Colombia
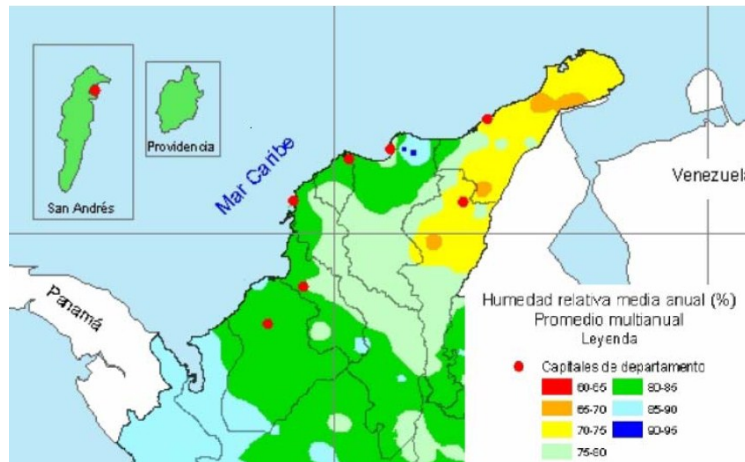
Source: IDEAM, 2006

Among all the departments of Colombia, La Guajira has soils with lower relative humidity. Therefore, not surprisingly, is also the department with the lowest agricultural productivity per hectare in the country. The productivity per hectare in 1997 in La Guajira was only 8.5% of the Quindío, the department with the highest agricultural productivity in Colombia (Galvis, 2002).

4.1.3. Flora and Fauna

The vegetation is very scarce in the Alta Guajira, predominantly cacti and thorn bushes in sandy dunes. The few trees there are trupillo, olive, hola, mediodesnudo, dividivi and aromo. Similar vegetation is found in the Media Guajira (see Figure 8).

Figure 8: Vegetation Distribution in La Guajira

Figura 3. Distribución de *Lutzomyia evansi* de acuerdo con las zonas de vida de Holdridge.
Source: IDEAM, 2000

In contrast, in the Baja Guajira there is predominantly permanent pasture and shifting cultivation. Even in the foothills of the Sierra Nevada, on the Caribbean Sea side, are permanent crops such as bananas. Most agricultural production in the department is in Lower Guajira. One of the factors contributing to agricultural productivity in this area is the presence of rivers Rancheria and Cesar, the principal rivers of the Department and which pass through much of its territory. Both rise in the Sierra Nevada de Santa Marta. The Rancheria River empties into the Caribbean Sea and the river Cesar flows into the Magdalena River. Despite this, most of the Baja Guajira can be classified as semi-arid climate.

The Serrania de la Macuira in Alta Guajira, stands in the desert to a height of 860 meters. This mountain range is 35 kilometers long and 10 kilometers wide, is a sort of "mist oasis" amid the arid Guajira (Uribe 1991). Palúa Hill, rises to 865 m.s.n.m.. The approximate length of this mountain is about 25 kilometers. The Macuira is a globally unique ecosystem; it is the only cloud forest in the desert (Hernandez, 1995). This singularity arises because intercepts winds coming from the northeast. These winds are saturated with water and as they ascend the

mountain, they condense to produce a mist which permeates the forest. The other mountains of the Alta Guajira, like Jarara, for example, are equal to the surrounding desert vegetation and the moisture is trapped in the Macuira and when the other mountains facing the winds, these are very dry.

4.2.   Political Profile and Management

The department of La Guajira is divided into 15 municipalities, 44 townships, 69 police posts, as well as numerous villages and sites populated by indigenous people known as Rancherias (see Figure 9). The municipalities are grouped into seven circles of notaries, with a total of eight notaries, a circle whose main registration is Riohacha header and two sectional registration offices, with headwaters in San Juan del Cesar and Maicao, a judicial district, Riohacha, two judicial circuits, Riohacha and San Juan del Cesar. The department makes up the constituency of La Guajira.

Figure 9: Political Administrative Distribution of La Guajira
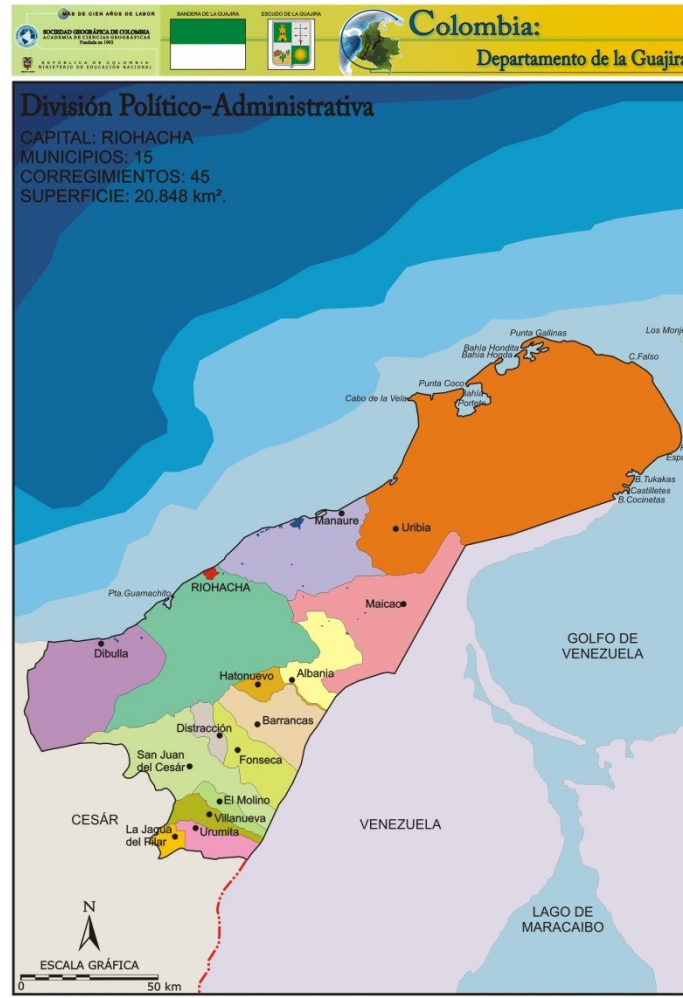
Source: DIM: IGAC, 2002

The department administration is in charge of the Government of La Guajira. The Government of La Guajira guides the design of the organization as an entity that combines the approaches of advice, assistance and decentralization in the provision of municipal services required and organized communities, with a functional diagram and managed by processes and products.

The Department of La Guajira Governor, in fulfillment of its constitutional functions and powers provided by law, is aimed at stimulating good management practices by ethical criteria of

efficiency, speed, and effectively for social, economic, cultural, governmental and environmental development (Gobernacion de La Guajira, 2010).

To manage the resources of the department of La Guajira, each governor designs a development plan, which must be approved by ordinance by the Departmental Assembly of La Guajira. Strategically the plan seeks to change the inequality in the initial conditions of the territories and the most vulnerable populations.

The Plan can affect economic factors that influence the primary distribution of income: ownership, control of productive assets, differences in productivity, skilled labor, and wages and incomes policy. The role of social policies in two perspectives: population and territorial rather than sectorial, constitutes one of the most important mechanisms of redistribution, which can ensure social protection and reduce inequality among citizens. The importance assigned to them, allows knowing the degree of social commitment of a state. These policies are generated at the state level but are conditioned by other areas with the necessary social responsibility, territory and population (Development Plan of La Guajira, 2008).

4.3.   Socioeconomic Profile

4.3.1. The Wayuu People

On the semi-desert Guajira Peninsula of northern Colombia, the Wayuu are the largest indigenous group of Colombia and Venezuela (see Figure 10), with an estimated 300,000

members (Guerra, 2002). For nearly five centuries the Wayuu shared a history of conflict and resistance, acceptance and exchange with the non-native arijuna (non-Wayuu) living in urban centers like Riohacha. Throughout this tumultuous historic period for indigenous peoples across the Americas, the Wayuu both retained their territory and adapted to the changing conditions around them.

Figure 10: The Wayuu people distribution between Colombia and Venezuela

Source: Hispanic Culture Colombian Institute, 2003

Wayuu anthropologist Weildler Guerra notes that "the Wayuu are one of the few ethnic groups throughout the American continent to have successfully resisted European domination" (Harker and Guerra, 1998).

The Wayuu are socially and geographically organized throughout the peninsula in matrilineal extended families residing on dispersed settlements called rancherías (refers to a small, rural settlement which in the Americas the term was applied to native villages and to the workers' quarters of a ranch) (Guerra, 2002). These families, in turn, compose 27 matrilineal clans that are dispersed throughout the region but associated with ancestral territories, which are marked by cemeteries used as primary and secondary burial grounds. Wayuu rancherías may be far removed from towns and cities but they are not isolated from them. The entire Guajira Peninsula is

crisscrossed with dirt roads that connect hundreds of rancherías, and rancherías with the arijuna towns and cities.

Although the Wayuu possess many tribal characteristics, a decentralized political system, clan affiliations, a subsistence economy, and a high level of autonomy, they also have a social hierarchy that recognizes various levels of wealth and prestige, which are acquired by both pastoralism and economic and social ties to the urban society (Bates, 2004). The two bordering nation-states and the ever-present Caribbean Sea have been avenues for interaction between the Wayuu and the outside world.

Although the Wayuu never conceded to the assimilation processes of the Spanish Empire nor to those of the Colombian Republic, their autonomy and cultural identity are threatened by economic and environmental pressures. There has been a decrease in rainfall over the past few decades which are causing problems for both pastoralism and horticulture, because without the rains there is not sufficient forage and water for the crops. To add to the problems, land degradation through overgrazing and overconsumption of the trees for fuel and construction have increased desertification (Vergara, 1990).

Pastoralism has allowed the Wayuu to maintain their livelihood with minimal reliance on the outside world, but pastoralism is becoming increasingly insufficient for subsistence and social exchange. Many Wayuu have been forced to migrate to urban centers to provide for themselves and their families. In 2004, it was estimated that 40,000 Wayuu were living semi-permanently in Maracaibo, the largest city in western Venezuela, because of the employment opportunities

found there and to escape the armed conflict in Colombia; this number has undoubtedly increased due to the continued environmental problems and lack of employment opportunities in Colombia (McSweeney and Jokisch, 2007). Many of the Wayuu moving to the cities are replacing their traditional ways with those of the Western world, such as dependency on wage labor, market exchanges, loans, and a capitalist mode of production.

4.3.2. Productive Activities of La Guajira

The economic base of La Guajira consists of mining, mostly coal and some salt, and the agricultural sector. To a lesser extent, but with good potential, it is also important to mention the tourism and fishing. This section presents a review of these economic sectors.

4.3.2.1.   Mining

4.3.2.1.1.   Coal

The most important economic event in the history of La Guajira in the last 100 years has been the export of coal deposits Cerrejon starting from the 1980's. The coal fields of La Guajira (see Figure 11) were known since the Nineteenth Century, but it was with the rise in oil prices earlier in the decade of 1973 that started the interest in exploiting coal.

Figure 11: Distribution of the coal beds of La Guajira and the Caribbean
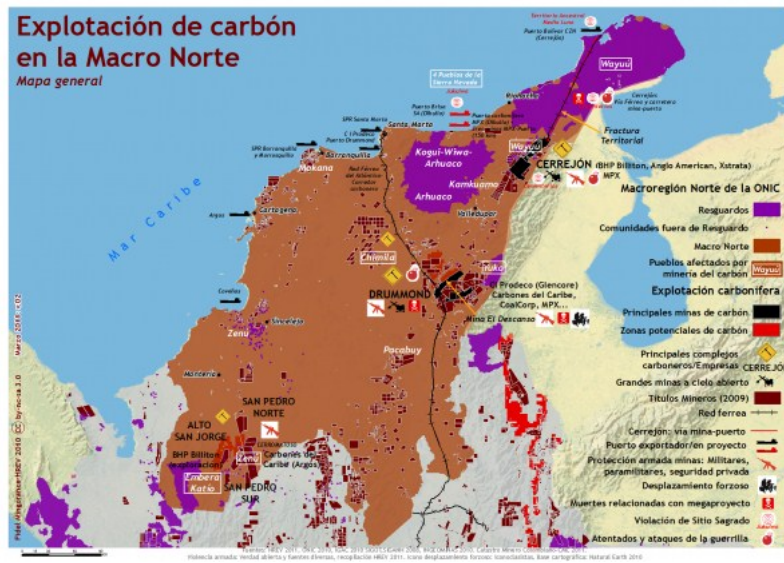
Source: Geographi-ando, 2010

In 1976 the exploitation of the Cerrejon Zona Norte was granted to Intercor, a subsidiary of Exxon. The construction of infrastructure was conducted between 1980 and 1986. (Carbocol-Intercor) Exports of Central Cerrejon, operated by the state company Carbocol, began in 1982 and those of the Cerrejon Zona Norte in 1985. Since 1996 the entire operation of the Cerrejon makes-up a single private company. Coal exports from La Guajira expanded rapidly. In 2006 Cerrejon exported 27.5 million tons (Calderon, 2008).

The export operation involves coal mine, a railway to transport the coal to the port on the Caribbean Sea. The mine is located in the Wayuu municipalities of Albania, Hatonuevo, Maicao and Barrancas, in an area of 69,000 hectares. The railway runs from the mine to Port Bolivar, with a distance of 150 kilometers. The coal is transported in silos and the operation is continuous. The port is located in Bahia Portete, Alta Guajira, and can accommodate ships of up to 175,000 tons. It is the largest coal port in America.

4.3.2.1.2.   Salt

La Guajira has optimal conditions for the production of sea salt: it is very bright, has little rain and there is wind almost all year round. In the 1940 industrial production began in the salt mines of Manaure, when the Central Bank took over its management. Before that time, the entire collection and processing of salt was manual (Aguilera, 2003).

Salt production in Manaure boomed since 1967, when it opened processing facilities for the soda and alkalis in Cartagena, requiring sea salt as an input. Since 1969 a total of 700,000 tons of salt were sent by ship from Manaure to Cartagena for the use of this plant (IFA, 2003). Following that they increased the supply and Manaure salt they produced around one million tons a year. In 1993 the alkalis plant was closed in Cartagena, and Manaure had to stop production in the San Juan module. Production decreased by 50%.

Although the contraction in domestic production of salt has many economic consequences for the country, its social consequences are greater. That is because a significant proportion of the population of Manaure, most of them Wayuu depends on the work in the salt mines for their livelihood (IFI, 2005). Because of this, the government launched the company in 2002 Manaure Salt Company, with a participation of the Ministry of Commerce, Industry and Tourism (51%), Wayuu traditional associations (25%) and the Municipality of Manaure (24 %). This company has produced operating profits since 2002.

4.3.2.2.   Agriculture and Fishing

Although the agricultural sector is the second sector of the economy of La Guajira for its contribution to GDP, in terms of employment generation is the first economic sector. This is especially true for the Wayuu population, which is heavily involved in this sector, especially farming and grazing.

Livestock accounts for 65.6% of agricultural GDP Department (Census 2004). In 2004 the inventory of cattle of La Guajira was 247,235 animals. About 70% of the cattle are in the Baja Guajira, especially in the valleys of the Rancheria, and Cesar.

In contrast, in the Upper and Middle Guajira aridity of the environment causes the predominance of species of sheep and goats, which can survive in such conditions. Upper and Middle Guajira produces 97.8% of goats and 95.3% of the sheep, especially in the municipality of Uribia.

Agriculture in La Guajira is mainly developed in the southern department. Its contribution to agricultural GDP is 34.5% and 2.7% of GDP for the department. The Department's role in domestic agriculture is very limited due to scarcity of suitable land for this activity. For example, while coffee production contributes 13.4% of agricultural GDP of La Guajira, coffee production nationally only accounts for 0.2% of the GDP (Census 2004). With respect to the number of acres in farming, traditional maize and sorghum are the most important crops.

Along the Caribbean coast of La Guajira is developing a broad-scale fishing activity on which there is very little information. In the accounts department in 2004, the National Bureau of Statistics (DANE) only recorded a fish production in the Department of $50,000 dollars in 2004.

However, the traditional small-scale artisanal nature of this activity is not included in that total, underestimating the real value significantly (Gobernacion de La Guajira, 2007). It is estimated that the Department has a total of 2,030 fishermen, with a population of 13,312 people dependent on these fisheries. These fishermen are living in 61 fishing settlements along the coast. There are estimates that in 2003 about 12,000 tons of fish were landed.

According to experts, La Guajira has the best environmental conditions throughout the Colombian Caribbean for shrimp farming in captivity. According with a study on the competitiveness of La Guajira (Fundesarrollo, 2008), it was estimated that there are at least some 20,000 hectares suitable for shrimp farming. At present there is a shrimp farm in the vicinity of Riohacha, which produces about 140 tons of shrimp every 120 days. The shrimp is carried overland to Cartagena, where it is processed and exported to international market by boat.

4.3.3. Tourism in La Guajira

Probably no industry has as much potential to develop in La Guajira in the coming years as tourism, especially ethno-ecotourism. The first thing to note is that the Department has unique conditions. It has a particular natural environment, a desert that stretches across most of the Alta Guajira and much of the Middle Guajira, the National Natural Park "La Macuira" (Gobernacion de La Guajira, 2006), with a cloud forest in the desert, which is a globally unique natural phenomenon, 350 kilometers of coastline on the Caribbean Sea, the Sanctuary of Flora and Fauna of Flamingos, in the town of Riohacha (7,000 hectares), and the Baja Guajira, the Sierra Nevada de Santa Marta, where are born the rivers of Dibulla, Tapias, Camarones, Rancheria,

Palomino, Ancho, San Salvador, among others, which traverse the whole Guajira to go to empty into the Caribbean Sea.

La Guajira is also one of the departments with a high percentage of indigenous population, 42.4%, according to the 2005 population census (Census 2005). Most of these Indians are Wayuus living in Upper and Middle Guajira, but there are Kogi, Wiwa and Arhuacos, living in the Sierra Nevada de Santa Marta. Despite the obvious comparative advantages La Guajira to the ethno-ecological tourism, its development is currently very limited. This is evident when reviewing the state on the infrastructure for hosting today. For example, in 2006 at the Cabo de la Vela, the most frequented by tourists, there were only 32 facilities that could accommodate up to a total of 2,066 people, mainly in hammocks (1,633 people) and seines (208 people) (Gobernacion de La Guajira, 2008). This hospitality generates 93 direct jobs. In the Alta Guajira, there are 18 facilities with capacity of 540 people. However, many of these sites do not have electricity or adequate sanitation.

There is a relative consensus that the four main obstacles to La Guajira having greater tourism development are: 1) the lack of adequate roads, 2) the need for improved provision of accommodation, 3) the lack of a Tourism Development Plan and, 4) the shortage of police stations in the Alta Guajira, to offer more security to tourists.

Regarding the roads, in the Alta Guajira (see Figure 12) what predominate are trails through the desert with no proper road signs. But even to get to places like Cabo de la Vela, tourists must travel on trails discovered and only well known by the local natives. With respect to security, it

is noteworthy that throughout the Alta Guajira, there is not a police station, as highlights the Domestic Agenda for Productivity and Competitiveness of La Guajira (Chamber of Commerce of La Guajira, 2005). This could affect the sense of tourists' safety, and deters a massive influx of family tourism.

Figure 12: Roads of La Guajira
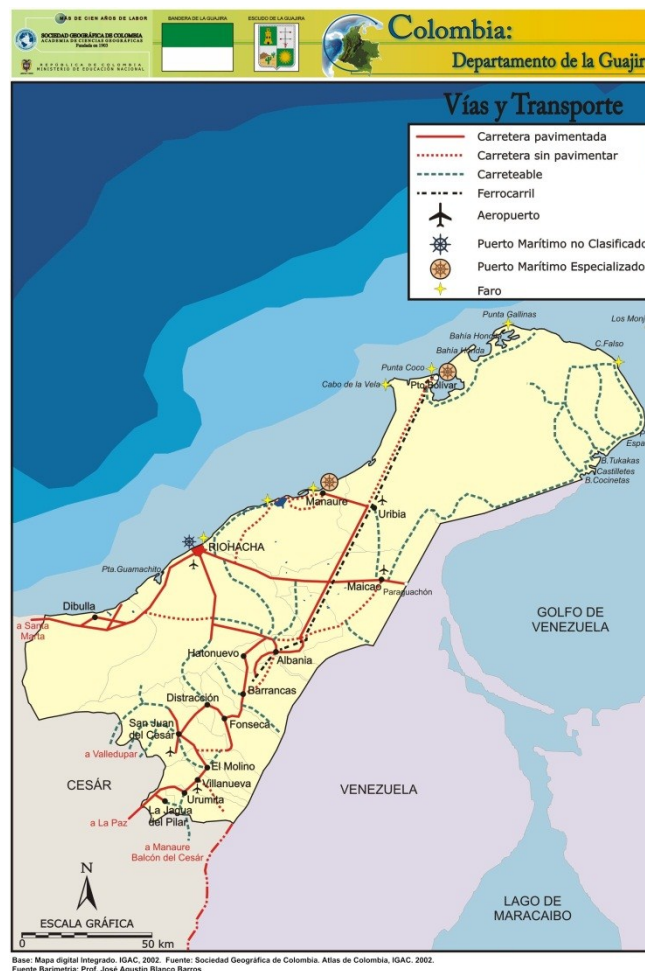
Source: IDM. IGAC, 2002

A surprising fact negatively affecting tourist visitation to Upper and Middle Guajira is the contrast between the beauty of the natural environment and the proliferation of plastic bags, beer

cans and garbage, which is in the vicinity of towns and rancherías and also along major roads (Ceballos, 2004).

The analysis of the origin of the tourists arriving in La Guajira in 2005, shows that there is a great potential to attract an international flow much greater than the current one. Only 1% of tourists are foreigners. This is very low, especially when considering that it is only a couple of hours away by road from Maracaibo (Venezuela) to the border with La Guajira.

Another aspect is the low participation of tourists from the Caribbean coast, especially in this region, which houses 21% of the population. Because of its proximity, this population could be mobilized with few transportation costs to the peninsula. In contrast, it is noteworthy that the proximity to the main touristic corridor of the country, Cartagena-Santa Marta, constitutes an opportunity for La Guajira to capture many of the tourists who travel to these places by land, because the Santa Marta-Riohacha road is in excellent condition.

According to the Banco de la Republica de Colombia (2005), except coal and gas sectors, ethno-ecotourism is the one with greatest potential to develop in the coming years in La Guajira. It also has the advantage that it can generate many job oriented and competitive incomes for local people. But to do so, it is necessary to remove barriers that currently hamper that development.

4.3.3.1.   Heritage and Pro-Poor Tourism

In the Department of La Guajira, artisanal production is one of the most attended and supported by public and private sector due to its high demand and labor. It provides 40% of employment in

the manufacturing sector of which 30% belong to the indigenous population, exclusively devoted to crafts. This fact favors the strengthening of national employment, generating new jobs every day. Wayuu Crafts are sold to tourists arriving in the department to visit the different tourist landscapes known. One of the most appeals to visitors is the Wayuu handicrafts, given its varied design, high quality and originality.

The indigenous craft is conditioned directly by the physical and social environment. It is the material expression of the ethnic community's culture. It is prepared to meet social needs and integrates as a practical activity, the concepts of art and functionality. This activity embodies the knowledge of the community about the resources of the geographical environment, knowledge that is transmitted directly through the generations.

Usually Wayúu woman make hammocks and bags. Men, on the other hand, make guaireñas (traditional shoes), hats, and bracelets. There are three types of hammocks: simple ones (chinchorro sencillo, chinchorro de tripa), and doubled-faced. The prices vary significantly depending on the quality and place of sale. The bags also have different prices depending on the location of their making, their size, and their quality (Gramajo, 2007).

In the Department of La Guajira are more than 800 artisans who produce their crafts in order to survive. The Wayuu always been known for its handicrafts. More recently, demand for these crafts has crossed barriers to transcend the local group to other groups of individuals. This amplification of the market, more specifically, its application has resulted in the production of this type of craft, is projected to new horizons.

The Wayuu Crafts not directly belong to any program of Productive sectors in Colombia, but is indirectly supported by the tourism industry promotional campaigns that have been made to promote tourism in the Department of La Guajira. As exotic products, these crafts are of cultural value to the Wayuu people, desired by tourists, and the general population. Thus, the private sector has recently been interested in invest in craft activities in La Guajira.

4.3.3.2.   Cultural Tourism and Geotourism

The tourism profile of the Department of La Guajira is Cultural Tourism. Visitors arriving in La Guajira, want to know Guajiros customs, lifestyles and art forms of different human groups living there. They just response to human nature to know what it is different and attractive (Espeleta, 1980).

La Guajira is a Caribbean multiethnic and multicultural destination. It is a city enriched by a wide diversity of rites, customs, traditions and cultural events nourished by its new inhabitants: European and African descent, indigenous peoples and their ancestral: Wayuu on the plain, and within of the Sierra Nevada de Santa Marta, the Wiwa and Kogui. In this sense, La Guajira offers its rich history and cultural events as the legacy of Admiral Padilla, Luis Antonio Robles the Black, the Riohachero Pilon, the Yonna (Wayuu Dance), the Wiwa's thinking and lifestyle, and other topics that shape this important Colombian culture.

4.3.3.3.   Ethno-ecotourism in La Guajira

In Colombia, ethno-tourism options are diverse and an example is the visit to the indigenous Wayuu people, to plunge into the worldview of the community through the arid Guajira. The

Wayuu, as already noted, is the most representative of Colombian indigenous cultures, and is settled almost entirely in the northern department, and more specifically in the territory occupied by the municipality of Uribia, so this is recognized as the indigenous capital of Colombia.

The social nature of the Wayuu allows arijunas (the white people in ethnic language), to know their traditions, their cultural and social life, bringing opportunities to share with tourists in "Tardes de Rancheria" (time spent with the Wayuu people at the rancherías in the evenings) or on tours to Cabo de la Vela where people can interpenetrate pleasantly in the Wayuu's everyday lives in lodgings or inns with food and service. At the same time, they can purchase products of their craft: hammocks, mochilas, bracelets and other crafts.

There is a great potential for the development of ecotourism and ethno-tourism in the Department of La Guajira but it requires a joint effort of different national, regional and local, public and private sectors. Different institutions should work together for their actions consolidation and strengthening, improving coordination, quality services and activities offered. It is also needed to strengthen the participation of the local community in the tourism industry of La Guajira in order to increase the number of local visitors, nationally and internationally to develop the region and activities in a sustainable manner.

For the National Government, ethno and ecotourism among other forms of tourism, are instruments of protection and conservation of areas with this vocation, and an opportunity to strengthen the awareness and education for sustainable use of natural, cultural and historical resources. And it offers to different actors the opportunity to explore other businesses,

alternatives for a better quality of life for local communities, as the development of the tourism sector and the region.

To establish a framework for action between the institutions responsible of the development of ethno and ecotourism in the country, the Ministry of Environment, Housing and Territorial Development and Commerce, the office of Tourism and National Parks of Colombia, coordinated the policy for Ecotourism Development, which was concluded with representatives of the private sector, universities, NGOs and other government institutions, and was presented to the country by the President of the Republic, Dr. Uribe on November 16, 2004.

Also to encourage ecotourism in protected areas, The National Natural Parks of Colombia, has established a program which seeks to protect the natural, cultural and historical, social and economic development of communities at local regions, as well as the financial sustainability of national parks and improve the competitiveness of ecotourism. This program includes the following strategies: a) building and developing policies, plans and programs; b) the creation of tables or regional nodes for development and encourage ecotourism; c) improve visitor caring; d) ecotourism services concessions; e) community ethno and ecotourism planning and regulatory ecotourism activities; f) certification in sustainable tourism standards, and g) more tourism promoting (fomento turistico).

At the regional level, the Regional Autonomous Corporation of La Guajira (CORPOGUAJIRA), according to the Action Plan 2007 - 2011, contemplates strengthen ethno and ecotourism development in the department of La Guajira, prioritizing actions to minimize the impacts of this

activity on natural heritage. In addition, the Departmental Development Plan 2008 - 2011 which establishes La Guajira's economic development, framed on the environmental sustainability idea, propose some ecotourism development projects as a strategy for equitable income distribution among the population of La Guajira. This plan is still waiting for economic resources disbursement to be implemented.

4.3.3.3.1.   Ethno-ecotourism Amenities in La Guajira

Paseo de la Marina (Marina Avenue Nightlife)

This area consisting of the city's beaches, and their connection with the Tourist Pier and the ridge on the coastal strip of "La Marina" avenue, was designed to take leisurely walk, enjoying the scenery of the Caribbean Sea and for conversation time among passers. It also has twelve concrete columns (one per each Wayuu tribe) which graphically represent the landscape and culture of La Guajira.

The Crabs Valley

The Crabs Valley is located at the northeast of the city, in the Rancheria river delta, drained by the *Kalaankala* arm. It takes its name from the large population of crustaceans (crabs and crabs brackish) inhabit this place. Its main vegetation is formed by: red mangroves (*Rhizophora Mangle*), white mangroves (*Laguncularia racemosa*), black mangroves (*Avicennia germinans*) and button trees (*Conocarpus erecta*). The characteristics of the beach are placed in the coastal ecotourism category by the Colombian Ministry of Environment.

The Laguna Salada

This lake is the largest body of water in the urban area of Riohacha. Formerly attached to an entire ecosystem to the Rancheria River delta, with a large population of migratory and native birds. The area extent of the water was so great that on 25 May 1820, in the struggles of Independence, it allowed the entry of warships crewed by the patriots commanded by Admiral José Prudencio Padilla, giving rise to the Battle of the Laguna Salada. Currently it is part of a comprehensive recovery plan to reconnect the Rancheria River delta and the small ponds of Bocagrande and La Esperanza.

Shi Mukshi (The Black Line)

The Black Line fits in to the concept of sacred spaces belonging to worldview Wiwa, Kogui and Ika (Arhuacos) as well as older kin living in the Sierra Nevada de Santa Marta. These are energy sites in the contours of the Sierra, which is believed to contain large energy vital to the harmony of the world and for the sustainability of sensitivity to pollution sites. In Riohacha municipality is divided into numerous sites around the mouth of the River Rancheria (on both sides), the Laguna Salada, Bocagrande Lagoon, the Laguna de la Esperanza, the mouth of the Arroyo Guerrero and the Boca de Camarones among others spread over hills and places of sacred trees. At these sites, ceremonies are held with prayers to Serankua, Pagamentos, and offerings of flowers and stones. The conservation of these sites is believed by Native peoples as vital for the balance of the earth.

Flora and Fauna Flamingos Sanctuary

In rural Riohacha, lies the village of Camarones, ancestral land of the extinct Guanebucanes, which constitute the nature reserve of great tourist attraction. The "Sanctuary" is the largest

shelter of pink flamingos (*Tokoko*) in La Guajira, where the waters are rich in nutrients by the confluence of salt and fresh water and abundance of fish in the shallow waters of the Sanctuary. Its prime wildlife is composed of zainos, anteaters, deer, wildcats, foxes and a variety of estuarine and continental birds. There is a management office, a small auditorium cozy wood cabins and places for tourists to eat fresh seafood served by the natives: Indigenous and Afro-Guajiros (black people from La Guajira).

Cabo de la Vela

Cabo de la Vela is located on the peninsula of La Guajira. Initially a wilderness has been inhabited mostly by the indigenous Wayuu. They call this place Jepirra (wind), in their traditional knowledge, is the sacred place where the spirits of the dead ones go to move to the unknown. Long time ago, Cabo de la Vela was almost uninhabited, but because of the potential for tourism increasing in recent years, there have been built settled hamlets for lodging and restaurants for tourists. This place is considered a tourist paradise in Colombia.

Chapter 5 - Building Governance and Empowering People in La Guajira through Ethno-ecotourism

5.0. Introduction

One of the greatest needs that currently exist in the department of La Guajira is to have sustainable development strategies that enable social and economic betterment of its people. At the same time, the lack of leadership and commitment of its leaders have made the people of La Guajira, especially the Wayuu, lose credibility in their institutions and in many cases also lose the hope to stay afloat in an increasingly globalized economy. This lack of good governance affects the sustainable development of La Guajira.

In this sense, it is necessary to focus on productive sectors with great potential and its promotion, improving the quality of life of the poorest people in the region. This is the case of the ethno-ecotourism in La Guajira, which constitutes a sustainable development tool for building good governance by empowering the indigenous Wayuu. This chapter describes the reasons why this study was conducted, its importance for La Guajira and the methodology used. It is also an analysis of the Broker-Broker interactions from the BLT model of tourism in La Guajira and a study of the different actors involved in the actual governance system.

At the same time, this chapter analyzes the different coastal tourism opportunities to construct tourism governance in La Guajira and outlines a set of recommendations that describe what it takes to build a model of good governance for La Guajira and thus promote economic and social development without neglecting environmental conservation. Finally, the discussion suggests a

number of studies and highlights the importance of empowering people of La Guajira, the Wayuu indigenous mainly to be architects of their own destiny.

5.1.   **Methodology**

The research in this thesis is primarily based on the consideration of: 1) secondary source materials (e.g., Colombian laws and regulations, academic and governmental reports and publications, private sector and nongovernmental organization materials and websites, etc.), and 2) face-to-face interviews to different governance actors in La Guajira and ethnographic participatory observation (including digital recording and video-taping) by the author.

It should be noted that the author is a Colombian citizen and also a member of the Wayuu tribe. A great deal of information for the thesis was collected in La Guajira during two fieldwork periods (June to September 2010, and June to September 2011). However, the greatest amount of information collected for this thesis was obtained thanks to the experience of the author during her work in La Guajira from 2007 to 2010. During that time, the author worked as coordinator of the Departmental Council for Science, Technology and Innovation of La Guajira (CODECYT), a period in which she coordinated several participatory action research projects with the community of La Guajira.

In addition, she participated in the design, monitoring and approval of several market research projects in different forms of tourism and other sectors with potential for economic development in La Guajira, from the Research Center of the University of La Guajira and the Chamber of Commerce of La Guajira (CCG).

The private sector in Terrazul Foundation conducted several field works with the indigenous Wayuu of La Guajira and Venezuela (mostly in Cabo de la Vela) in search of productive alternatives that could generate income to alleviate problems of hunger, malnutrition and poverty currently suffered by indigenous families.

Finally, the author could study the coastal and marine problems in La Guajira very closely, serving as coordinator of the "Fishermen Strengthening Program of La Guajira", during the development of a program known as "More Investment for Sustainable Development in La Guajira" (MIDAS) funded by USAID as part of the strategy to strengthen the Government of La Guajira, among other departments in Colombia.

Close observation of the problems of La Guajira during the last 5 years, has led to the realization of this research study in order to identify the key points which are hampering sustainable development, and to design strategies that allow the improvement of the quality of life of the inhabitants of La Guajira. Interviews (both formal and semi-structured) were conducted in the manner based on the conventional and professional 1) practices of social scientists, and 2) long-form narrative non-fiction methods of reporters and journalists. A selection of methodological volumes which informed this research (see for example: Dexter, 2006; Kvale, 1996; Boyton, 2005; Spradley, 1979; Van Maanen, 1979).

5.2.   Sustainable Development in La Guajira

In order to define what would be sustainable development for La Guajira, it is necessary to take into account the expansion of the standard definition of sustainable development, made at the

World Summit on Sustainable Development in 2000, which outlined three pillars on which sustainable development could be built: economic development, social development and environmental protection.

On this basis, it is important to review some of the main indicators of the department of La Guajira, in order to determine its scope in terms of sustainable development. To this end, the report draws on the most recent study by the United Nations Program for Development (UNDP) in 2011, about the department of La Guajira.

According to the latest UNDP Colombian report (2011), on progress in achieving the millennium development goals, on poverty and inequality (economic development indicator), La Guajira is lagging in the Caribbean Region and the national context, so facing major challenges to overcome regional differences and population and the lack of opportunities for social and economic development for different sectors of the population, affecting economic development and sustainable growth. Given this fact, the department has significant challenges of political, social and economic development that will guarantee the improvement of the quality of life of its inhabitants.

According to Census 2005, the index of unsatisfied basic needs (UBN) in La Guajira is 65.2% (40.3% in the capital and 91.9% the rest of the department) compared with 28% of the national level. According to data from the National Planning Department (DNP), through the departmental system of social indicators (social development), in 2005 the Living Conditions Index (LCI) for La Guajira was an average of 69.8, compared to the average Caribbean region 73.3, and national, of 78.8.

By the other hand, for 2009, as estimated by the Mission for the Series Splice Employment, Poverty and Inequality (MESEP), 66.9% of the population is under the poverty line compared to 45.5% of the national total; the incidence of extreme poverty in the country reached 32.4% for the same year. According to the National Survey of the Nutritional Situation in Colombia (ENSIN), in 2005 the department had the following indicators: 1) chronic malnutrition of children under 5 years: 24.7% and; 2) underweight in children under 5 years: 15.5%.

The illiteracy rate of the department is located at 40.71%, well above the national average of 15.15%, with an absolute illiteracy rate of 26.7% in young people in 2005 (mostly indigenous) presents the lowest level of education in relation to the national average (only 6.2 average years of education) and basic education coverage is 67.5%. (DANE, 2005)

Regarding the environment, the department has one of the largest wildlife reserves in the country, with three natural parks and protected areas consolidated; and with the possibility to include two more areas to the national protected areas system. Water coverage in 2008 was 71.56% and 59.87% sewer, both weak in quality and continuity of service.

To conclude with the UNDP report for La Guajira, it can be said that the efforts of local authorities to 2005, had failed to progress in some economic and social indicators to ensure improved quality of life and sustainable development in the department.

5.3.   Adaptability and Transformability in La Guajira

In the past 20 years La Guajira has undergone radical changes in production, without being accompanied by a social transformation (Hernandez, 2008), limiting the level of regional competitiveness. The department of La Guajira, as socio-ecological system, should be able to develop the ability to adapt to the changes that have happened lately. Especially in economic matters La Guajira has failed in to implement a sustainable development model that allows it to be at the same level of development of other departments of the Colombian Caribbean, which also based their economies on tourism, mining and agricultural production, as major sources of income.

Through the years, La Guajira has failed to maintain an economic dynamic that allows the creation of greater collective wealth, nor improve the quality of life of its inhabitants. In fact indicators of poverty and inequality have higher rates than the national average and its human development is one of the lowest in the country (PNUD, 2011). As noted in the description of the main indicators, while the population in poverty in Colombia in 2009 was 45.5% and 16.4% in extreme poverty, La Guajira department poverty was 66.9%, and 32.4% of its population is living in extreme poverty[3].

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[3] Calculations: MESEP-DANE GEIH, 2009

With respect to the degree of competitiveness, La Guajira is the second department of the segment qualified as, what is known in Colombia as 'coleros' (the last); occupying position 31[4], sharing this classification with the departments of Amazonas, Putumayo, Guaviare and Choco. The factors that were measured by the Departmental Global Competitiveness Rank (2009) are: strength of the economy, human capital, infrastructure, science and technology, finance and governance.

No less worrying is the situation of the labor market by high unemployment rates and lack of labor protection and assurance. According to data from DANE (2009) the unemployment rate in 2009 in the department of La Guajira was 10.4% and in Riohacha for the rolling quarter January to March of 2010, was estimated at 11.7%.

Another important issue that prevents sustainable development in La Guajira is business informality and illegality. The semi-desert character, the low population density, the existence of natural harbors, most of them controlled by the indigenous Wayuu people, the lack of economic opportunities, the distance from the center of the country and the tradition of village traders, has caused an unregistered traffic of goods, main economic activity for hundreds of people in this department, which generates a continuous discomfort in relation to the rest of the nation, this business is classified as contraband, which has its origin in the colonial period.

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[4] ECLAC. Competitiveness ladder departments in Colombia. Bogotá, 2009

Initially, the figure was the pirate, smuggler subsequently, and then appeared associated with drug trafficking of marijuana as a business, and recently associated with illegal armed groups[5]. In the province of Riohacha Indians were the majority and it was they who controlled much of the illegal trade. This activity among the La Guajira's society defined a particular type of economy revolved around its social organization as state action.

The remoteness from the centers of state power allowed the smuggling constituted a strategy to fill its absence or limited presence. The figure of the smuggler became the center of economic activity and the referent of prestige and power in La Guajira's society. It structured geographical conceptions, family organization, inter-ethnic dynamics and the emergence for La Guajira's own elites in the Caribbean. At the same time, it was the basis for the emergence of another phase of the regional economy called "Bonanza Marimbera"[6] (Carabali, 2006).

Obviously the environment also has become an issue of great importance in La Guajira, to sustainable development because of its preservation is directly related with human being survival on the planet. La Guajira's geological, topographic and hydro-meteorological features, added to its inadequate environmental management, the location of settlements in high risk areas and its wealth of natural resources, forcing the department of La Guajira to have serious and clear policy

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[5] Observatory of the Colombian Caribbean. Study on the development of border integration zone (Zif) between the department of La Guajira in Colombia and in Venezuela Zulia State: Background and identifying priority issues and projects, 2007.
[6] Name given to the period of great prosperity and rapid enrichment of drug smugglers in the 1970s and 1980s in La Guajira.

guidelines to cope with the issues of the environmental changing. This could ensure both sustainable use of resources for the advancement of the region, as well as the good care and protection thereof.

The exploitation of natural resources such as coal, gas, salt, among others, has contributed to the deterioration of ecosystems in La Guajira. This has caused the need for relocation of populations, species extinction, and depletion of natural resources and pollution of water, soil and air. Also, in La Alta Guajira, human action over natural elements have reduced vegetation cover, soil erosion increase and has exerted enormous pressure on water resources.

As a result, about 75% of La Guajira's territory is threatened in terms of water scarcity and desertification. La Guajira is a department where, the negative effects of disturbances could be clearly seen today over its people, animals, crops, infrastructure, lifelines (basic services), among others, caused by phenomena related to the effects of climate change such as droughts, floods, hurricanes, coastal erosion occurring with greater intensity in the municipalities of Riohacha, Dibulla, Manaure and Uribia. This issue comprises the northern coast of the peninsula, with a semiarid climate and warm temperature of 27°C on average, resulting in a high level of vulnerability to these events.

This situation compels La Guajira's Government. Departmental and local governments should strength their regional and local committees in a comprehensive objective, linking different sectors (institutional, academic, community and enterprise). At the same time, it is urgent to incorporate the mainstreaming of climate change and disasters in departmental and local

agendas, seeking to reduce disaster risk in vulnerable communities. This effort requires strengthening the response capacity, developing awareness and risk reduction and adaptation, in order to contribute to better understanding and performance against the risks associated with climate change in La Guajira.

The exploitation of natural resources such as coal, gas, salt, among others, has also contributed to the deterioration of ecosystems in the department, causing the relocation of populations, species extinction, and depletion of natural resources and pollution of water, soil and air.

By the other hand, in a national effort to improve the growth rates of the regions, in recent years, the various departments in Colombia have conducted a series of workshops to link the public and private sectors in the identification of goods and services that can improve their competitiveness at national and international levels[7].

Products identified through these exercises were included in the Competitiveness Plan: "La Guajira, the South American corner of opportunities" (2008) which is made up by the Regional Competitiveness Committee of La Guajira and the Ministry of Commerce, Industry and Tourism. There are five strategic areas identified as priorities for improving competitiveness levels in the department: 1) production and export diversification, 2) ethno and ecotourism, 3) infrastructure,

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[7] These meetings are called Agendas de Competitividad.

4) human capital, science, technology and innovation and, 5) institutional strengthening (Departmental Competitiveness Commission, 2008).

5.4. Ethno-ecotourism as a Sustainable Activity in La Guajira

Given the Competitiveness Caribbean Region Plan (2009), La Guajira's vision by 2032 maintains the basic components of the national vision Colombia 2020. However, the novelty lies in the incorporation of tourism and the explicit recognition of La Guajira as a multiethnic and multicultural department. The text of the collective vision at 2032 reads as follows:

> In 2032, La Guajira will be a center of industrial mining, agro-industry, tourism and commerce of the Colombian Caribbean, positioned internationally as a regional supplier by its exportations, and articulated with the rest of the country. A department based on a society that exploits its multiethnic and multicultural conditions, productive potentialities, competitive and having institutions to improve the quality of life of its citizens (PRC, 2008, p. 58).

In terms of tourism, the 2032 vision was as follows:

> In the tourism sector, La Guajira intends to be the main ethno-ecotourism destination of the Caribbean. This, throughout the exploitation of tourism potential of the municipalities, supported in nature, the environment and culture, to consolidate a partnership of territorial entities involving the public, private and community seeking more investment in regional tourism development projects of high impact and reach

occupancy levels of 70% per year in the hotel industry and a participation of 5% in departmental GDP. (PRC, 2008, p. 67)

However, in terms of sustainable development and governance, things have not been so prosperous in the department of La Guajira, at least not for all stakeholders. This is possible to understand analyzing the model considered by Miller and Auyong (1991) ''Broker-Local-Tourist'' for La Guajira, as shown in Figure 13 below:

Figure 13: La Guajira's BLT model

Brokers:
- Ministry of Industry and Tourism.
- State Tourism Secretary
- Competitiveness Regional Commission
- Tourism trans nationals
- Municipality of Uribia
- Indigenous Councils of Cabo de la Vela, Manaure, among others.
- Tourism and Indigenous NOGOs

Coastal Community

Locals:
- Traditional: The Wayuu people, Criollos, Arijunas.
- New residents: 3 or 4 famous cases.

Tourists:
- Domestic: cachacos.
- International: backpackers.

In this model application to La Guajira, it is possible to identify as Brokers, different actors from public and private sector as well as indigenous councils who own the small hotels in the upper Guajira (mostly Cabo de la Vela), some natives that can sell handmade products to tourists and two or three indigenous NGOs interested in the consequences of tourism boom in the Wayuu culture.

These are also the main actors of tourism governance in La Guajira and all together form the coastal community of La Guajira. There are some indications that the national and local government plans to allow the entry of large transnational tourist companies in La Guajira in order to exploit more the sector (Hilton, Marriot among others). This will include international actors in the governance process.

Public-sector brokers include the Ministry of Industry and Tourism without presence in the region, the State Tourism Secretary which is in charge to promote this sector and find some foreign investment to its economic growth and the local government of Uribia and Manaure (municipalities where the most beautiful beaches are located). Other broker variants which include social movement brokers, academic brokers, travel media brokers and consulting brokers (Miller and Auyong, 1998), have no much presence or voice in the region.

5.4.1. Broker Power in the context of Ethno-ecotourism

As mentioned before, at national level the department of La Guajira is considered of a great tourism potential, especially in niches of ethno and ecotourism, where its capital Riohacha has a

largely focus on operators, infrastructure and services. But the reality is that nowadays tourism promotion exercise is very incipient and tourism industry is not managed efficiently[8].

The Office of Culture and Tourism in Riohacha is the dependence of the Municipal Administration designed to manage programs, projects and activities in the tourism sector. However, this office is not recognized as an authority by those who make up the sector (developers, operators, National Maritime Authority (DIMAR), Director Department of Tourism, hotels, etc..) due to the fragmentation of efforts, various agencies overlapping actions in the same area of the beaches and the lack of interaction between these actors and the leading bodies at the municipal and departmental tourism levels. On the other hand, operators and developers only see tourism potential in Riohacha due to its beach area, to the detriment of other places and destinations with great potential.

The overall management of the beaches in Riohacha is in charge of the DIMAR, because the municipality by legislation does not have the right of action more than fifty meters from the beach in its jurisdiction. In turn, the municipal administration depends on the Economic Development Department to process any permit or conduct the necessary paperwork for promoting tourism in La Guajira. Finally, the management of the municipal budget for tourism is in charge of the Office of Planning Department. This overlapping of powers has prevented further development of tourism in La Guajira.

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[8] Interview to Carmen Luisa Quintero Bermudez, Tourism Director of La Guajira.

According to the model, locals are those who live in or near the tourist attraction but do not obtain income from tourism activities, like all the indigenous community not involved in tourism activities. This includes almost 90% of the indigenous people of La Guajira. Most of them act like an attraction for tourism, without getting anything in return.

Tourists are non-locals that make a visit to a tourist attraction for recreational purposes. In La Guajira, both domestic and foreigners were traditionally backpackers because the touristic offer in the region not allowed the development of more sophisticated tourism due to the supposed rough conditions of both the land and tourism infrastructure.

In this sense, the demystification of La Guajira as a rugged and inhospitable territory, resulted in an increased flow of visitors, giving rise to the emergence of an informal organization to the attention of travelers based on their own customary practices (by the Wayuu people) and organizational forms. Services like transport, guidance, food, lodging and processing and sale of crafts, started to be developed by locals, and following their customs and traditions, gradually specializing families, which made this incipient industry an economical alternative for the holiday seasons, specially to the most visited attraction in La Guajira, Cabo de la Vela.

It is a result of the national development of ecotourism activity, which in mid 1990s became necessary to boost and turn La Guajira into a competitive destination and to better organize tourism industry, which brought the support of several organizations committed to its strengthening and promoting.

5.4.2. *Transition of Locals into Brokers*

Traditionally the Wayuu have used the beaches of Cabo de la Vela to fish. For 20 years, noting the growing interest of tourists visiting some exotic locations, hotels and restaurants have been built to meet these demands, although on a small scale and disorderly. But they have not been alone in seeing the potential of these lands to become tourist destination.

The Ministry of Commerce, Industry and Tourism was also interested in the tourist potential of the area and created a program called Magic Destinations, which aims to bring more tourists to paradise areas such as Cabo de la Vela in La Guajira, but also includes other regions as Sapzurro, Nuquí and Bahia Solano in Chocó, Providencia and Leticia.

In the case of Upper Guajira (where Cabo de la Vela is located), the problem is that the beaches are not only sacred territory as protected indigenous reserve since 1984, but still do not have potable water infrastructure and sewage, or electricity, which is generating that the use of power plants is becoming a serious environmental problem.

The growing interest in the area is beginning to show its teeth (expression used in Colombia to express problems). One of them, the most serious for now, is that a local judge wants to evict the Wayuu people inhabit the beaches, claiming they are invading public space. But, under the Wayuu law, these lands belong to them ancestrally and are unwilling to give up their domain.

However, as stated Luis Guillermo Plata, Minister of Commerce, Industry and Tourism, "nor the Indian reservation, or any form of property, overrides the public space: the beaches remain public use."[9] For him, contrary to what the community thinks, if the beach is cleared, the benefit of its use will be greater.

The case of the Wayuu community is a good example of the legal implications with tourism projects that develop in natural protected areas that have ethnic groups involved. According to Weildler Guerra (2010) "not all the effects of tourism are beneficial and can range from caricature of cultural events and changes in the landscape to indigenous begging" (Guerra, 2010, p.2). For him, it is important that the community become part of any ethno-tourism process.

So, between civil actions and manifestations, the Wayuu people have refused to accept the ruling of the eviction, because they just do not feel invaders. However, recent events have led the community to begin to reconsider its initial position, because they do not want to be out of business. "Despite the many differences within the community, the four clans in the area agree that tourism should work without large enterprises involved, for which the indigenous people become servants and buttons, but instead, they want to be small entrepreneurs of their own tourism projects", concludes Munoz in the same interview.

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[9] Interview conducted by the local newspaper "Cambio", 2010.

Either way it is clear that the issue remains unresolved, and for that to happen, it is necessary that those who decide to implement tourism projects in protected areas should consider the communities, if they do not want legal, social and cultural setbacks in the realization of thereof.

5.5.   Governance in La Guajira

As mentioned in previous chapters, among several definitions, according with Prats (2003), governance is the ability of public institutions to address the challenges they face. In the case of La Guajira, the social, economic and environmental indicators evidence their lack of governance. Furthermore, an analysis of governance also focuses on formal and informal actors involved in the decision making process, and the recognition of formal and informal structures that emerge and contribute in implementing any decision.

Given the above, if governance is also the process through which different institutions conduct public affairs, manage public resources and guarantee the respect of human rights, it is possible to identify several situations about it in La Guajira. First, social control in Colombia is the right and duty of every citizen considered individually or collectively to prevent, rationalize, propose, accompany, sanction, monitoring and control of public management, performance and delivery of public services provided by the state and by individuals. It can be understood also as a form of social self-regulation.

In the department of La Guajira the issue of social control is still incipient, despite efforts by the Cerrejon Foundation, the Chamber of Commerce and the Comptroller with civil society organizations and community action boards. Hence, cronyism and other forms of corruption

prevailing in the department, because social control is assumed by the public to exercise their rights, this situation can be seen in the poor delivery of public services like potable water which is not suitable for human consumption and frequency of supply is two days a week, leading to requiring users to buy clean water for consumption, without any advance achieved in meeting this basic need.

This goes to the issue of responsibility and civic culture that is equally precarious, as reflected in indicators such as vehicular accidents, accidents involving motorcycles, establishments declared and not paid in the currency, number of cases of sexual abuse of children and rate of domestic violence. All these indicators are high and are above the regional and national average.

Another important aspect in the construction of governance, in Colombia and in the department of La Guajira is transparency or in the country also known as "good governance". It is an important issue nationally because corruption in Colombia has been one of the main obstacles to the development and the phenomenon has permeated all spheres of society: politicians, businessmen and the general public[10].

Unfortunately, the multiple and continuing cases of corruption reported by the media, with no apparent prosecution and punishment by the authorities have been validated in the collective

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[10] According to the Corruption Perceptions Index 2009, ranking built annually by Transparency International, Colombia ranks 12 in Latin America, behind countries like Cuba area, Costa Rica, Puerto Rico, Chile and Uruguay. Globally, Colombia occupies position 75, close to countries like Peru, Suriname, Brazil, and El Salvador.

unconscious of society to "shortcut" (atajo), to the "patronage" (clientelismo), the "signs procurement " (carteles de contratacion), not only as normal practices by public servants, but "desirable", as always the rulers provide some results during their administration period (eg the famous phrase "steal but do something")[11].

Different civic culture investigations show that for a large proportion of the population, corruption seems one of the most important problems of the country, but only care about this situation very few inhabitants.[12]

This context is reflected in the Colombian territories, according to the latest departmental transparency available measurements made by Transparency for Colombia, in 2010 the department of La Guajira ranks 24th of 32 qualified departments, with a transparency index reaching 57.2[13] in the range of high risk (Table 2).

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[11] Corpo-Visionary Leadership School of Government and the Mayor of the District of Cartagena. Diagnosis of Civic Culture. 2009. P. 47 and 48.

[12] Ibid.

[13] It is a tool designed to identify the institutional conditions and practices of government actors and from that define the risk of corruption faced by public entities in developing their management processes. Qualified aspects are: i) Visibility: measures the visibility of policies, procedures, responsibilities and rules with which public administration operates in so far as they are disseminated, clear, known and subject to public scrutiny. ii) Institutional: assesses the core components of management (how to plan, how and who is hired, how personnel management and how information systems management is done). iii) Control and punishment-measures three aspects of control that's second governorates: internal control exercised by the Office of Internal Control of the entity, the external control exercised by the supervisory bodies and, finally, the social control lies in social organizations and the general community working in the jurisdiction of assessed entities.

Table 2. Transparency index for La Guajira

YEAR	TRANSPARENCY INDEX	RISK
2004	29,1	Higher risk
2005	56,3	Medium risk
2006	52,4	Medium risk
2010	57,2	High risk

Source: Transparency for Colombia

Faced with the evolution of the index for the department of La Guajira from 2004 to 2010, it should be noted that although the measurements are not comparable, with each other (for variations in methodology); La Guajira has always been failed in terms of the risks of corruption.

5.5.1. *Building Indigenous Governance in La Guajira*

The department of La Guajira is inhabited by several cultures, so it's multilingual and multicultural: Indian, Arabic and Creole population. As already mentioned, the indigenous population represents 43.7% of the total and is comprised of five groups: Wayuu (38.43%), Kogi (3%) or Arzario Wiwa, (less than 1%) and Ika, Arhuacos or Bintukua (1%), this population lives mostly in rural dispersed. There is also, the mestizo population, culturally heterogeneous (58%), which resides mainly in urban settlements. A floating population, constantly in and out for various reasons: tourism, trade and energy mineral resources exploitation. Likewise, La Guajira receives a migration flow processes derived displaced by the conflict in the country.

This diverse population has formed a very complex social structure, which determines the local political and economic structure and at the same time forms part of its relations with the national government, this social order in the territory creates geographic sub-regions (Guerra, 2006): High Guajira composed by Wayuu territory, the Media Guajira, the confluence of the Arab culture, and Wayuu Colombian Caribbean, and the Baja Guajira mostly Caribbean culture marked by the department of Cesar. Other sub-regions that can be distinguished are the mountainous areas of the Baja Guajira in the Sierra Nevada and the Perijá inhabited by indigenous and settlers with strong presence of guerrilla groups and certain coastal areas inhabited by African descent people that settled between Santa Marta and Riohacha.

In the political context, the indigenous population has no representation in positions of power, and this is reflected in the public offices of local governments, where despite having indigenous ministries (e.g. Indigenous Affairs Secretary), they have no influence on municipal budgets assignations and are only limited to handle conflict and ethnic reconciliations in indigenous reservations. Paradoxically this population has been used by politicians and business owners to climb to the power (Guerra, 2008).

In this regard, the situation of the Wayuu people is not very different from the rest of the department. For better analysis, may apply the five categories defined by Graham and Wilson (2004) to the principles of good governance. So, first, we talk about legitimacy, since the Wayuu people have traditional authorities that represent them against the rest of the country and its various institutions.

The Wayuu governance system is fair because it hears the voice of the whole community as important figures e.g. respecting the Wayuu woman, who is a consultant, executing and transmitting culture besides active, independent, socially and politically important.

Regarding their environmental awareness, for their religious beliefs and traditions, indigenous Wayuu understand the rational use of resources and respect both the land and the creatures that live in it. Finally, they also use the accountability, as a control mechanism for their rulers. They believe that to live in peace and happy, people must be well governed (interview with Gerardo Epinayu, indigenous tour guide).

5.6.   Recommendations

Given the current situation and the main problems listed above in La Guajira, solutions are not possible unless huge and unlikely changes take place at the national, departmental and local levels of governance. It is also necessary to make extraordinary capacity building efforts with respect to indigenous peoples. Here, are listed some recommendations that should be taken into account by political and civic leaders to start moving in to a more desirable direction:

1. Transparency in the management of economic resources

Royalties are the monetary compensation to the State caused by the exploitation of a nonrenewable natural resource. The direct royalties from the exploitation of non-renewable resources have increased steadily in recent years due to high prices in the international market and production volumes, which constitute profit possibilities for social investment projects in the territory. The department of La Guajira and municipalities receive 9% of the total royalties of the

country for coal, gas, salt, and transportation tax. The 59.09% of the money is derived from coal, gas and 40.63% of the rest of the exploitation of salt[14].

The royalties must be invested in specific social sectors to improve the quality of life of the population by achieving the minimum coverage in health, education and sanitation. In La Guajira none of its 15 municipalities and even the department was certified in all required coverage, until 2010, Albania, Hatonuevo and Uribia did not have any certification, despite being within the major beneficiaries of the royalties, while San Juan del Cesar, Fonseca and Maicao had two certifications (education and subsidized regime). No municipality, had certifications in child mortality, water and sanitation.

In this sense, it is recommendable the development and implementation of control mechanisms and socioeconomic assessment of territorial investments, which are funded from royalties. At the same time, to reach the minimum coverage in municipalities to improve the quality of life of the population, specifically in water supply, sewerage and sanitation which are very delayed and are urgently needed.

2. Prioritize the basic needs of the people of La Guajira

Additionally, improve rural access to safe water and basic sanitation, solid waste management of the department and the capacity to manage water resources, benefiting urban and rural

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[14] DNP, Royalties Direction, 2010.

communities including ethnic groups settled in the territory. At the same time, the strengthening of social control by the civil society organizations. In the department of La Guajira formation processes of social control have been very few, so that the spaces for dialogue are not strong enough to strengthen community organization structures, promote participation and exercise of rights, are tasks that should be included by the candidates in preparing their government programs. These must demonstrate a clear articulation and contribution to the strategic and initiatives outlined in the Plan of Competitiveness, which is the vehicle for achieving local development goals.

3. Tourism sector organization

Regarding tourism infrastructure, it is recommended for aspiring and upcoming leaders, the design of public policy that encourages and makes visible all forms of tourism in the region, in conjunction with local governments and all stakeholders. La Guajira requires enhancing business opportunities/jobs within a tourism infrastructure plan that contemplates strengthening business options, which must be accompanied by progress in utility infrastructure.

4. Empowering civil society and the Wayuu people

Regarding indigenous groups and civil society, it is necessary to promote organizational processes of indigenous communities, taking into account the bi-national character of the department. Also strengthening citizen participation and social responsibility with indigenous communities to enable them to strengthen and democratize control of the Ministry of Indigenous Affairs of the Government of La Guajira. It is also necessary to foster political education to these ethnic groups to facilitate their access to positions of political power.

5. Use the public control mechanisms and resource tracking platforms

In the institutional field, it is necessary to develop the internal mechanisms of the sectorial committees and monitoring institutional policy of transparency, and the promotion of the use of the computer platform of public institutions, to enable citizens to access information on government actions.

For civil society organizations, to strengthen their social control procedures on specific issues of public services, public policy, monitoring the goals of development plans, as well as in the evaluation of the products of government action in search of meeting those goals.

Strengthening civil society on issues of social control and social responsibility, which is necessary to generate greater ownership of public affairs and public spaces by the public. In that sense, it would be desirable to encourage and call the citizens to participate in conferences accountability by state and municipal entities, and promote them in specific areas (ethnicities, children, universities, women), which would allow closer relations between officials and citizens.

6. Promote the inclusion of La Guajira in the group of sustainable tourist destinations in association with National Geographic

It is necessary to propose the creation of a community-based organization made up of representatives of the indigenous people and tourism small businesses, to function as a "Geotourism Council" and supported by NGOs interested in indigenous welfare (e.g. Cerrejon

Foundation for Indigenous Development in La Guajira) which could be in capacity to educate and train its members in the design of a "Ethno-ecotourism Development Plan" for submission to the government of La Guajira. Thus, La Guajira may work together for the inclusion of the Cabo de la Vela (initially) in the Global Geotourism Map in association with National Geographic and the Center for Sustainable Destinations[15].

7. Support the Wayuu in creating organizations and ethno-ecotourism businesses in La Guajira

It is possible to empower the indigenous Wayuu people or part of them, who could find in the ethno-ecotourism a productive alternative to alleviate extreme poverty in which they actually live, so as to avoid incurring in illegal trade practices or incursion into violent groups outside the law. It is necessary to consolidate an alliance with the financial sector to manage credit facilities and loans granted to the Wayuu people.

8. To design an ethno-ecotourism development plan for La Guajira

This plan should include strategies for sustainable development based on the needs and objectives of the "Departmental Development Plan" and "Regional Competitiveness Plan". At the same time, be consistent with the vision of the tourism industry of the department of La Guajira, in recognizing the ethnic tourism and ecotourism as development axes, attractive to foreigners and with great potential.

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[15] http://travel.nationalgeographic.com/travel/sustainable/

Discussion

This study was conducted with the purpose of look for sustainable development strategies for the department of La Guajira in Colombia. In this sense, the first part of this thesis presents the concepts of sustainable development, defined by the numerous efforts, studies, meetings, summits, etc., which have taken place worldwide recently. Likewise, the document describes different forms of sustainable coastal tourism, among which ethno-ecotourism could be one of the more suitable in destinations with an important indigenous population.

Finally, these first chapters culminate with the analysis of concepts like: governance, tourism governance, and indigenous governance. These are considered very important new processes that are taking place globally and that are becoming very indispensable in the good manage of environmental, social and economic issues by any country.

In the second part of the thesis is presented the case study of the department of La Guajira in Colombia. This results a perfect example because of its special features that allow the ethno-ecotourism to constitute the best strategy for economic and social development of its people. This is possible due to its privileged geostrategic position in South America, the richness of its landscape (beaches) and the Wayuu ethnic group which constitutes almost half of the entire population.

Likewise, in this second part of the thesis seeks to apply the concepts of the first part, the department of La Guajira. In doing so, is revealed the challenges and limitations imposed by the same idiosyncrasies, strong traditions and forms of inefficient resource management, by the

leaders and development agents in La Guajira. Being so clear lack of governance in the department, we propose a series of important recommendations that could help the Guajira, to move to a more desirable state of growth.

Among the most important recommendations are, the accountability, the increasing control mechanisms in the management of public resources to prevent corruption and increase the participation of indigenous Wayuu through the design of an Ethno-ecotourism Development Plan to La Guajira (Plan de Desarrollo Etno-ecoturistico para La Guajira).

However, although very important, these recommendations are not sufficient to La Guajira, achieves the objectives of sustainable development and good governance through ethno-ecotourism development. For this to materialize new studies and research is needed to deep in current problems and help us to understand more the Wayuu worldview, as well as its link to development processes.

In this sense, ethnographic studies are needed to better understand the interests and needs of the Wayuu people; which could be their role in tourism governance process; which are their expectations about the benefits of becoming brokers in the provision of tourism services in La Guajira, among other interesting questions.

On the other hand, would be worthwhile to conduct financial feasibility studies applied to tourism industry to determine the real economic benefits after the creation of ethno-ecotourism businesses operated by the natives of La Guajira. Would be also important to determine whether

it is better than the Wayuu were business owners or informal employees in a pro-poor tourism strategy.

Another interesting project would be the establishment of a strategic alliance with National Geographic to include the department of La Guajira in the global Geotourism Map and make it a sustainable destination, while tourism governance is built by creating the Geotourism Council. This would be an important decision-making body in tourism industry of La Guajira.

Finally, the approach of opportunities and challenges for the development of ethno-ecotourism in La Guajira presented in this thesis may have broad applicability in other coastal regions of the world where the convergence of natural wealth, ethnic groups and conflicts in governance are present. This may be the case of many coastal communities in developing countries where just like in La Guajira, many indigenous people living in poverty, have been waiting for real solutions since forever.

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Appendix A: Geotourism Charter

NATIONAL GEOGRAPHIC

Mission Programs

Center for Sustainable Destinations

This global template is designed for nations but can also be adjusted for signature by provinces, states, or smaller jurisdictions, and for endorsement by international organizations.

Geotourism is defined as *tourism that sustains or enhances the geographical character of a place – its environment, culture, aesthetics, heritage, and the well-being of its residents.*

The Geotourism Charter

WHEREAS the geotourism approach is all-inclusive, focusing not only on the environment, but also on the diversity of the cultural, historic, and scenic assets of _____,
WHEREAS the geotourism approach encourages citizens and visitors to get involved rather than remain tourism spectators, and
WHEREAS the geotourism approach helps build a sense of national identity and pride, stressing what is authentic and unique to_____,
THE UNDERSIGNED parties to this Agreement of Intent commit to support these geotourism principles, to sustain and enhance the geographical character of _____—its environment, culture, aesthetics, heritage, and the well-being of its residents:

Integrity of place: Enhance geographical character by developing and improving it in ways distinctive to the locale, reflective of its natural and cultural heritage, so as to encourage market differentiation and cultural pride.

International codes: Adhere to the principles embodied in the World Tourism Organization's Global Code of Ethics for Tourism and the Principles of the Cultural Tourism Charter established by the International Council on Monuments and Sites (ICOMOS).

Market selectivity: Encourage growth in tourism market segments most likely to appreciate, respect, and disseminate information about the distinctive assets of the locale.

Market diversity: Encourage a full range of appropriate food and lodging facilities, so as to appeal to the entire demographic spectrum of the geotourism market and so maximize economic resiliency over both the short and long term.

Tourist satisfaction: Ensure that satisfied, excited geotourists bring new vacation stories home and send friends off to experience the same thing, thus providing continuing demand for the destination.

Community involvement: Base tourism on community resources to the extent possible, encouraging local small businesses and civic groups to build partnerships to promote and provide a distinctive, honest visitor experience and market their locales effectively. Help businesses develop approaches to tourism that build on the area's nature, history and culture, including food and drink, artisanry, performance arts, etc.

Community benefit: Encourage micro- to medium-size enterprises and tourism business strategies that emphasize economic and social benefits to involved communities, especially poverty alleviation, with clear communication of the destination stewardship policies required to maintain those benefits.

Protection and enhancement of destination appeal: Encourage businesses to sustain natural habitats, heritage sites, aesthetic appeal, and local culture. Prevent degradation by keeping volumes of tourists within maximum acceptable limits. Seek business models that can operate profitably within those limits. Use persuasion, incentives, and legal enforcement as needed.

Land use: Anticipate development pressures and apply techniques to prevent undesired overdevelopment and degradation. Contain resort and vacation-home sprawl, especially on coasts and islands, so as to retain a diversity of natural and scenic environments and ensure continued resident access to waterfronts. Encourage major self-contained tourism attractions, such as large-scale theme parks and convention centers unrelated to character of place, to be sited in needier locations with no significant ecological, scenic, or cultural assets.

Conservation of resources: Encourage businesses to minimize water pollution, solid waste, energy consumption, water usage, landscaping chemicals, and overly bright nighttime lighting. Advertise these measures in a way that attracts the large, environmentally sympathetic tourist market.

Planning: Recognize and respect immediate economic needs without sacrificing long-term character and the geotourism potential of the destination. Where tourism attracts in-migration of workers, develop new communities that themselves constitute a destination enhancement. Strive to diversify the economy and limit population influx to sustainable levels. Adopt public strategies for mitigating practices that are incompatible with geotourism and damaging to the image of the destination.

Interactive interpretation: Engage both visitors and hosts in learning about the place. Encourage residents to show off the natural and cultural heritage of their communities, so that tourists gain a richer experience and residents develop pride in their locales.

Evaluation: Establish an evaluation process to be conducted on a regular basis by an independent panel representing all stakeholder interests, and publicize evaluation results.