Rethinking Tourism in Québec, Oaxaca and Taitokerau

A Discussion Paper

Danielle Moreau, with assistance from Billie Lythberg
Edited with an Introduction and Epilogue by Richard Benton

The James Henare Māori Research Centre
The University of Auckland
August 2003
This is a pre-release copy for circulation to participants in the research and associated Māori organizations. It may be subject to editorial modification in the light of comments from these sources. The final version of the report will be available from:

The James Henare Māori Research Centre
The University of Auckland
Private Bag 92-019
AUCKLAND

Phone: 09 3737-599 x 85085
Fax: 09 3737-458
E-mail: jhmrc@auckland.ac.nz
Web site: http://www.jhmrc.ac.nz

This draft distributed for comment August 2003
© James Henare Māori Research Centre 2003

This research is part of a programme funded from the Public Good Science Fund by the Foundation for Research, Science and Technology.
## CONTENTS

PREFATORY NOTE .......................................................................................................................... IV

INTRODUCTION: RETHINKING TOURISM .................................................................................. 1

1. SUSTAINABLE TOURISM: POSSIBLE AND POSITIVE? ..................................................... 8

2. GUIDELINES: THE QUEBEC DECLARATION ...................................................................... 11

3. CAUTIONARY NOTES: THE THIRD WORLD NETWORK, DANTE, AND THE OAXACA DECLARATION ........................................................................................................ 14

A RED CARD FOR TOURISM? ........................................................................................................ 17
  1. Poverty/Development ........................................................................................................... 18
  2. Climate: Travel/Energy ......................................................................................................... 19
  3. Land: Soil/Food security ...................................................................................................... 19
  4. Biodiversity .......................................................................................................................... 20
  5. Water .................................................................................................................................. 20
  6. Human dignity – gender equity ............................................................................................ 20
  7. Participation of the civil society ............................................................................................ 21
  8. Consumption and lifestyle ..................................................................................................... 21
  9. International economic and trade policy ............................................................................. 21
  10. Coherent politics .................................................................................................................. 22

THE OAXACA DECLARATION .................................................................................................... 22

COSTS AND BENEFITS ................................................................................................................. 24

Taking sides or sitting on the fence? ............................................................................................ 26

EPILOGUE ....................................................................................................................................... 30

BIBLIOGRAPHY .............................................................................................................................. 33

APPENDICES ................................................................................................................................ 35

1. QUÉBEC DECLARATION ON ECOTOURISM ....................................................................... 35
   Annex I – Recommendations of the World Ecotourism Summit, Québec City, May 19 to 22, 2002. ......................................................................................................................... 37

2. DECLARACIÓN DE OAXACA .............................................................................................. 42
   English translation ..................................................................................................................... 45

3. GLOBAL CODE OF ETHICS FOR TOURISM ...................................................................... 48
   Message from the Secretary-General of WTO: Preparing the new millennium ................. 48
   GLOBAL CODE OF ETHICS FOR TOURISM ...................................................................... 49

4. DOCUMENTS AVAILABLE THROUGH JHMRC WEBSITE ........................................ 55
   Taitokerau Tourism page ......................................................................................................... 55
   Sustainable Development page ............................................................................................... 57
   Links page .................................................................................................................................. 64

---

Rethinking Māori Tourism in Taitokerau
Prefatory Note

This is the first version of a discussion paper that we are circulating to individuals and groups who have been associated with the James Henare Māori Research Centre’s work in the area of sustainable Māori tourism, and others with a particular interest in this sphere of sustainable development, particularly as it affects the Māori people in Taitokerau.

We would be happy for those who receive copies of this paper to distribute it to others who may be interested in it, either by forwarding electronic copies themselves or by requesting the Centre to send copies of the printed version to these people. We will be very happy to receive comments on the issues discussed in the document. We will take account of these in the final version of the paper, and also note them on the Centre’s web site.

We would like to thank the two postgraduate students, Danielle Moreau and Billie Lythberg, who sorted through the literature in English available to us on the issues in which we were particularly interested, and who wrote this up in Chapters 1, 2 and 3. Discussions at the Tourism Research Conference in Rotorua in December 2002 and the JHMRC Sustainable Māori Development Symposium at Waitangi in January 2003 were also very helpful to us in deciding what aspects of ecotourism and cultural tourism ought to be highlighted in our review. I am also particularly grateful to Dr Brian Easton, of Wellington, and Professor Juan Bestard of the University of Barcelona for sharing with me some of their insights into the economics and anthropology of tourism as it may affect small communities (neither of them, I must hasten to add, can be held responsible for the way I may have used some of their ideas).

We look forward to receiving comments from those most directly affected, whether as tourism operators and workers, or as community members in places actually or potentially frequented by tourists, about the matters discussed in this report, and particularly about the kinds and extent of the involvement which Taitokerau Māori should have with and in the tourism industry.

R. B.
Introduction: Rethinking Tourism

In 1997, the James Henare Māori Research Centre at the University of Auckland began a research programme on “A Sustainable Māori Tourism for Tai Tokerau (Northland)”. The programme had been developed in response to requests from the representatives of iwi rūnanga on the Centre’s Advisory Board for research that could help to develop integrated approach to Māori tourism in the region. In the course of developing a funding proposal, eventually accepted by the Foundation for Research, Science and Technology, hui were held in 1995 to determine what the phrase “Māori tourism” meant to those likely to be directly affected by it. The consensus was that there were three underlying principles to be taken into account: Māori ownership, sustainability, and community orientation. The programme aimed to identify the components and characteristics essential to a sustainable cultural tourism incorporating those principles that would benefit Māori communities and would enable them to incorporate the research findings into a comprehensive strategic plan.

When I became Director of the Centre at the end of 1999, I took charge of this research programme with some misgivings. My observations of the effects of tourism on indigenous and minority groups, and indeed on the tourists themselves, in the Philippines and Polynesia, along (to a much lesser extent) with what had happened to my home-town, Russell, and especially its neighbour across the bay over the last 50 years, made me quite uncomfortable about appearing to be promoting an activity of such doubtful cultural and social benefit. Of course, even an applied research programme is supposed to look at all the identifiable likely effects, positive, negative and in-between of the activities or processes which it examines, but there is often a very thin line between researching an option for development and actively advocating it. The opening lines of an account of the programme in the Summer 1998 Centre newsletter, proclaiming that “JHMRC research has clearly identified tourism as being the best economic option for Māori in Tai Tokerau” did not allay my anxiety!

In fact, the advocacy was more apparent than real; many of the researchers were undoubtedly more favourably disposed to tourism as a key economic activity for sustainable development than I was, but the reports they produced (including the summary in the 1998 newsletter) clearly outlined costs as well as benefits, and were designed to enhance the capacity of communities to take a proactive stance to tourism, so that it could be a positive factor in social, cultural and economic development if they chose to become involved. Furthermore it was clear that tourism was not going to go away, and that the travel industry generally did offer many actual and potential benefits to the people of Taitokerau. The important thing was to try to make sure that the genuine, long-term benefits far outweighed the undesirable side effects. In order to get an international perspective on the way commercial tourism impacted on the lives of indigenous peoples, I was happy to align the Centre with the Rethinking Tourism Project, an international NGO based in Minneapolis (now Indigenous Tourism Rights

---

International), and provide links through our website to that organization and some of the information they made available to me.

The extension by the Foundation for Research, Science and Technology of support for our sustainable tourism project for an additional year, as part of the wider Capacity Building for Sustainable Māori Development programme, gave us the opportunity to spend a little time looking at what we had accomplished in our series of regional studies in a wider context, and to look more critically at the idea of sustainable tourism as a desirable element in community development. The link with Indigenous Tourist Rights has been very helpful in this respect, by providing easy access to information about international experience, activities and resources in this field.

The focus of the discussion which follows in this small volume is on two responses to the International Year of Ecotourism – the Québec Declaration, the outcome of a World Ecotourism Summit in Québec City in May 2002, and the Oaxaca Declaration of May 2002, adopted at the International Indigenous Forum on Tourism in March of that year – along with the publication *Red Card for Tourism?* produced by the NGO Network for Sustainable Tourism (a grouping of Austrian, Swiss and German agencies with an interest in this process) to mark the tenth anniversary of the Rio Earth Summit. These are considered in relation to international research touching on the issues highlighted by these reports, and the results of the James Henare Māori Research Centre’s work in Taitokerau. The texts of both declarations are reproduced in the appendices to this report.

One other important document is also appended. This is the World Tourism Organization’s Global Code of Ethics (Appendix 3). This is a very important document, as the ethical framework it puts forward, if honoured by tourist operators, their clients and the host communities, would help to ensure that tourism is indeed a force for good in the global economy. Although New Zealand is not a member of this affiliate of the United Nations, it would certainly be a step forward if those involved in tourism here were to adhere to the WTO guidelines. Although the organization is obviously very concerned with promoting tourism, the principles it lays down are generally very much in accord with those underlying the approaches suggested in the JHMRC reports. For example, great stress is placed on manaaki (under guises such as “mutual respect”) as the value which should underlie relationships among tourism operators, tourists and the communities they visit.

The code of ethics draws attention explicitly to the interests and concerns of indigenous peoples, and the need to respect these. This includes making a conscious effort to try to avoid causing traditional “cultural products” to lose their integrity – the plastic tiki / plastic people syndrome so closely associated with mass tourism. It also specifies that local populations should share in all the benefits of tourism operations, including secure jobs with adequate wages and good conditions, and indirect economic opportunities. These would include things such as providing food to tourist facilities. The Centre had hoped to research the optimum conditions for growing healthy, organic food by Taitokerau Māori producers in conjunction with the development of tourist ventures in a new phase of its sustainable development research programme, but unfortunately the Foundation rejected our bid for funds.
However, this is certainly an avenue for the Taitokerau Organic Producers Incorporated Society and other Taitokerau agencies to explore vigorously.

Interestingly, the WTO code also advocates a “right to tourism”, which may be more accurately characterized as a right to discover worlds other than one’s own: a right to travel to meet people, rather than a right to tour and simply gawk. I am not sure that people have a duty to be kind to the gawking kind of tourists except in the sense that it is good to love your neighbour even if you don’t like them. The duty of kindness and hospitality to travellers far from home is one which is deeply engrained in many cultures, however, and who can say where the line between the gawker and the good tourist can be drawn? The value of tourism depends on the degree of manaaki present in the relationships. Certainly, economic gain alone is not sufficient. A purely commercial tourism erodes values and becomes, at best, mutual exploitation, reducing both tourist and hosts to the status of objects, both more often than not manipulated to their detriment for the financial gain of third parties. On the other hand, even mass tourism in the form of organized tours can incorporate an element of personal encounter and genuine interaction with local people. For example, in 2002 the Centre was involved in discussions with staff of the Department of Conservation about the possibility of the tāngata whenua resident in areas popular with tour parties obtaining a concession to meet the tour busses, welcome their occupants formally and tell them about local history and the significance of some of the local features they had come to observe. This would add a human dimension to the experience, and, for at least some of the tourists, transform gawking into a genuine interpersonal contact which would add a little depth to their journeying and help alleviate the poverty of a district where almost everyone was officially dependent on transfer payments. Furthermore, there is a side to mass tourism that actually protects small communities. As Professor David Simmons of Lincoln University points out:

> The shift from group tourism to “free independent travellers” has increased the risk of conflict because the hosts have effectively handed control over to the visitors. With group tourism we have been able to map the flow of visitors around various visitor circuits. That enables us to advise the industry about where to develop the infrastructure …. But the free-independent travellers can point their rental car in any direction, and if they end up at the locals’ favourite fishing spot, or fly into the backblocks for the best of shooting, the interaction can become tense.\(^2\)

One way around this dilemma for small communities can be to make sure that the gains from tourism are measured in terms of the maximum yield per person, rather than trying to attract large numbers of people to a small place with limited amenities, especially as this smallness and relatively unspoilt nature is an important part of the attraction. This doesn’t mean trying to rip tourists off to the best of one’s ability. It means valuing one’s place and one’s product adequately, charging accordingly, and providing the kind of experience which the visitor will feel was well worth the cost, even long after the event. One very successful Taitokerau entrepreneur I know personally was able to generate an excellent cash income by renting out a small hut in the bush on the family farm to rich Americans for several hundred dollars a day. The hut was clean, dry, with a comfortable bed, cooking facilities and a long-drop toilet,

---

but otherwise modest in the extreme, and accessible only by foot or 4-wheel drive vehicle over paddocks and up and down a couple of precipitous hillsides. The guests (most of whom had to be transported in and out by their hosts) relished the tranquillity and “clean greenness” they found there, and after the first few visits the family did not need to advertise the facility: they just accepted the requests they received as these came in from personal referrals and it was convenient to handle them, until they got tired of being involved in tourism and decided on alternative uses for the retreat.

The brief study contained in the chapters which follow is designed to reflect on some of the warning messages in the literature and arising from our research over the last five or six years, and also to consider the positive aspects of this very important and, in many ways, highly promising industry. Danielle Moreau, from Ngai Tahu, who had returned to Auckland to write her dissertation for a doctorate in history at the University of Texas, completed the literature search and wrote most of the first two chapters that follow this introduction. Her work was supplemented by Billie Lythberg, a doctoral student in Art History at the University of Auckland, who contributed much of the material in Chapter 3, which is a joint effort of these two graduate students and the editor. The latter is also responsible for the epilogue.

Many of the issues raised were touched on at the symposium on sustainable Māori development organized by the Centre at Waitangi in January 2003\textsuperscript{3}. However, they are gathered together here with a focus specifically on tourism, to enable those concerned with promoting economic development in Taitokerau to help ensure that this process proceeds in a way which will enable Māori people to retain control over the way it affects their lives. That, of course, is much easier said than done. Ever since the capital of New Zealand was shifted to Auckland, Taitokerau has been fighting a series of battles to harness and control the forces of globalization and modernization for the benefit of local people, with occasional and sporadic victories but with the advantage more often than not gained or retained by others. It is not only Taitokerau Māori who have suffered in this process; the region as a whole has been affected. As the Department of Statistics points out in its profile of the region:

For much of the twentieth century Northland remained fairly separate from the rest of New Zealand. Poor roads and isolation hindered economic development, particularly in the north of the region. Today the region is the most rural in New Zealand, with almost half of the population living in rural areas. A third of the population is Māori, which has made the maintenance of cultural traditions easier. …

Lack of employment and educational opportunities means it is difficult for the region to keep its young people and it has experienced significant migration loss of people aged 15 to 40 years. Unemployment rates are high and the region has one of the highest percentages of people receiving income from the unemployment benefit. Rural occupations predominate and a large proportion of the population works in agriculture, forestry or fishing. Despite the proximity and undoubtedly important influence of Auckland, the region remains a land apart to some extent. Its physical beauty, geographical isolation, rural qualities and rich history give it a unique atmosphere. However, the southern part of the region has the potential to be affected

\textsuperscript{3} An account of this symposium will be found on the Centre website – see Appendix 4.
by the burgeoning growth of Auckland and it is possible that the future Auckland population will encroach upon the region.\textsuperscript{4}

Recent local and central government policies are attempting to change this situation, and the Northland Regional Council and the district councils have helped to formulate a comprehensive development strategy for the region.\textsuperscript{5} This has a very strong emphasis on enhancing and maintaining community wellbeing, and ensuring that people within the region are full participants in development initiatives and receive a fair share of the benefits. A new regional agency, Enterprise Northland has been set up to facilitate the implementation of the strategy.

The report identified tourism as one of five major components in the Northland economy. The others were agriculture, aquaculture, horticulture and forestry. These, plus fishing, were identified as key industry sectors for the future development of the region. It is worth quoting in full the overall conclusion of the strategic planning group about the importance of tourism to the Northland economy:

Tourism contributes an estimated $230-500 million to the Northland economy and employs around 10 percent of the entire Northland workforce either directly or indirectly. The most significant tourism initiative in the region is the Twin Coast Development Project (TCDP). This is a joint venture between Destination Northland, Tourism Auckland and local communities throughout Northland. Tourism holds extremely good potential for Māori employment over the coming years, particularly given that the industry is labour-intensive and new business start-ups do not necessarily involve large capital costs. Strong growth is expected in the tourism sector, especially north of Whangarei. This is due to a range of factors, such as … consistent marketing of the region by Destination Northland, improved road access from Auckland, and the effects of the Twin Coast Development Project in distributing tourism receipts more evenly throughout the region. Growth in the number of cruise ship visits in the Northland area will create further opportunities. There is a rich diversity of creative resources unique to Northland that offer tremendous opportunities to leverage off tourism activities and build on some of the existing branding (e.g. spiritual homeland and birthplace of a nation). The TCDP, as a regional development tool in the tourism sector, provides an opportunity for Northland to enhance existing tourism businesses (e.g. attractions and retail sales) and develop new tourism product while enhancing the development of towns and communities in the region.\textsuperscript{6}

Certainly, as the JHMRC research has also indicated, there are excellent prospects here for the kind of economic growth in which Māori people, as a third of the population of the region and guardians of much of its heritage, could benefit. The rose-petals strewn on the path forward could, however, be hiding a few thorns. Deborah McLaren, a Native American who is Director of Indigenous Tourism Rights International wrote in 1998 that:

\begin{itemize}
\item \textsuperscript{4} \textit{Northland: A Regional Profile}, Wellington: Department of Statistics, 1999, p.10
\item \textsuperscript{6} \textit{Strategy for the Sustainable Development of Northland}, Section 3.9, p.10.
\end{itemize}
Tourism – arguably the largest industry in the world – is increasingly targeting indigenous peoples’ homelands and cultures as destinations for tourist development. The classic pattern of development starts with a build-up of transport, technology, communications and economic infrastructures. This provides easy access for other industries in search of natural resources and cheap labor, and leads to the displacement of local people, increased migration and colonization. It also promotes a transient but permanent overpopulation in fragile ecosystems, some of which are the last reclaiming “hot spots” of biodiversity on the planet.  

This is not an implausible description of the course which tourism could still take in Taitokerau, the good intentions of those vigorously promoting this industry notwithstanding. One potential problem, ironically, is the tolerance and forbearance of local communities in the face of affronts to their sensibilities. I am amazed, for example, by the restraint which the people of the Aupouri Peninsula have shown in the past towards the tourist buses speeding up Te Ara Wairua, despite the reprehensible disrespect of the tour operators involved for both the spiritual significance of this piece of foreshore, and the potential damage caused by the vehicles to the intertidal ecosystem. And, as noted in our January 2003 Symposium at Waitangi, there is a clear and present danger that, once the new west coast highway is completed, you will see a “tourist route” dominated by Auckland and overseas-based businesses, providing a few, mostly low-level jobs for the natives, drawing most of their supplies from outside the district (and the region) in which they are located, and increasing rather than reducing the economic inequalities and general decline long experienced by the peripheral communities in Taitokerau generally. The “periphery” itself is likely to be extended to some of the smaller towns as they lose more facilities to larger centres when the infrastructure linking these to the hinterland improves.

This is what could happen. Whether (and to what extent) it will happen depends chiefly upon how well those involved take note of the issues raised in the various documents reviewed and presented in the pages which follow, and are prepared to work with each other and through their government, community, iwi, hapū and business organizations to make sustainable Māori tourism possible. Without very close attention to ways in which tourist ventures can bring maximum social, cultural and economic benefit to small communities as well as larger ones, and to local businesses, tourism may well increase in its importance in the Northland economy, but the benefits could be very unevenly distributed with a disproportionate share of the profits going to absentee entrepreneurs, while the locals bear the social and cultural costs. It is reassuring to note that the regional development strategy has been designed to help ensure a widespread prosperity with a high degree of local participation and control. A strong, sustainable Māori tourism in Taitokerau fits in well with such a strategy. Its success would bring benefits to the region as a whole, and would be a powerful force for promoting community-based tourism generally. This would at least limit the adverse consequences of an externally directed mass tourism exploiting the resources of the North with little regard for the wellbeing in the long term of the region’s residents and their families. At best, it could make a major contribution to the fulfilment of the development strategy’s vision of establishing “a vibrant economy that creates wealth and jobs and provides choices and opportunities

---

for people to live, work and invest in Northland, while recognising the value of its unique environment for present and future generations”, and its goal of ensuring that “Māori achieve their full potential whilst retaining their cultural identity”.8

A final word of caution is, however, necessary. In Chapter 3, the point is made that tourism is, essentially, a fashion industry.9 In an incisive examination of sustainable tourism in relation to Agenda 2110, Marco Olivera notes a sequence of eight stages in the effects of tourism on small communities, from the generally friendly, personalized and non-commercial contacts with the occasional traveler, through increasing strain on the resources of the community and modification of economic and cultural life with adverse impacts on the local culture, society and natural ecosystem. It is the eighth stage, however, which is likely to cause the greatest trauma, but which the progressive degradation encountered in the previous stages makes inevitable: “Los operadores de viajes y los turistas empiezan a buscar nuevos destinos que estén menos dañados y así exportan el problema a un area nueva donde empieza de nuevo el ciclo” [transport and tourism operators start to seek out new destinations which are less damaged, and thus export the problem to a new area where the cycle begins all over again]11.

As these and other commentators make clear, because of the fashion element, there remains a very big question as to how sustainable tourism really can be for a small community. Even Rotorua, which is perhaps the success story for New Zealand tourism (depending on how you judge “success”), which has been a major tourist destination for well over a century, is now having to face major pollution problems in its natural environment (to say nothing of social and cultural impacts) that even modern technology is hard-pressed to cope with. Similarly the Bay of Islands, a travel and tourist destination for even longer, is hardly problem-free in that respect. The answer to this probably can never be “stop tourism”, but if maximum benefit with minimum disruption to small communities is an important goal, it could well be “keep it small, and make sure it is high yield and high value”. Whaia te iti kahurangi, hei kauhauora tāroa.

Richard A Benton
Director, James Henare Māori Research Centre
May 2003

8 Strategy for the Sustainable Development of Northland, p. 12
9 See comments on p.17.
11 Tourismo sostenible y las agendas 21, p.3 (my translation).
1. Sustainable Tourism: Possible and Positive?

Crossing from our world into theirs provides a fantasy of returning to our origins, of becoming part of the natural world ourselves, at least for the duration of the visit. The natural is privileged as a “truer” real, one to which we have lost access in daily life yet can regain in these special pilgrimages to sacred sites.\(^\text{12}\)

Tourism is the world’s largest employer, with over 200 million employees. In 2000, worldwide receipts from international tourism came to 476 billion US dollars. About 700 million international arrivals were registered worldwide in 2000, and nearly ten times as many domestic trips occurred. However, there are huge disparities between those who are employed by tourism and the tourists themselves: only about three to five percent of the world’s population are able to travel overseas, and this group is primarily from industrial nations or the rich of developing nations.\(^\text{13}\) The recent development of concepts of “ecotourism” or “sustainable tourism” show a growing awareness of the environmental and political — even colonial - issues surrounding tourist ventures.

Ecotourism originated in Central and North America in the 1970s with environmental organisations and was developed more fully during the 1980s. Hector Ceballos-Lascurain, a Mexican conservationist, started using the word “ecotourism” while lobbying to conserve wetlands in northern Yucatan as a breeding ground for the American flamingo. He argued that instead of building marinas, birdwatching tourists could boost the rural economy while preserving its ecology.\(^\text{14}\) However, ecotourism has now become a complex and contested terrain. There appears to be no simple definition of ecotourism. It is often called “nature tourism” or “sustainable tourism”; it is often vaguely associated with “a growing interest in personal improvement and environmental awareness”.\(^\text{15}\) More stringent definitions, usually by those within the conservation movement, are more useful:

Ecotourism: a form of tourism inspired primarily by the natural history of an area, including its indigenous cultures. The ecotourist visits relatively undeveloped areas in the spirit of appreciation, participation and sensitivity. The ecotourist practices a non-consumptive use of wildlife and natural resources and contributes to the visited area through labor or financial means aimed at directly benefiting the conservation of the site and the economic well-being of the local residents…\(^\text{16}\)

However, such stringent definitions are unlikely to be followed by the vast majority of tourists, tourist operators or tourist organisations, particularly without widespread organisational structures and broad educational campaigns. Many tourists may believe they are taking part in sustainable tourist ventures when they are not, as some critics argue. Ecotourism is often poorly defined and executed (see the Cautionary Notes section of this


paper), although many hold out high hopes for its potential, particularly for poverty-stricken areas.

Different concepts of “ecotourism” meaning different things have led to a substantial loss in the explanatory power of the term and its potential to be a rallying point for those wanting to ensure that tourism can contribute to sustainable development. This has been particularly apparent in the south-west Pacific where many, often urban, supporters of ecotourism have focused on species preservation at the expense of indigenous peoples and local communities…. We should go beyond ecotourism and start talking of “sustainable” or “appropriate” tourism which emphasises the connectivity of ecology, society and economy in sustainable tourism development and the role of local people in making decisions which affect their land and senses of place.17

In other words, although ecotourism as it currently stands may not be perfect, it does contain the blueprint for new kinds of sustainable tourism. Greg Richards and Derek Hall argue that without tourists, “spatially marginal communities that find it increasingly hard to compete in other spheres with the major metropolitan centres may cease to exist.”18 These place-based communities – for example, indigenous peoples or local populations – have, according to Richards and Hall, become central to a “holistic concept of sustainability, which embraces and integrates environmental, economic, political, cultural and social considerations.”19 New concepts of tourism can be a way to “foster meaningful cross-cultural relationships as well as to promote environmental conservation and a more equitable distribution of tourism earnings”.20

Indeed, there is a large amount of literature that outlines a variety of benefits sustainable tourism can bring to local communities. The economic benefits are obvious: new businesses are established and can bring more permanent residents and money into the area. The National Ecotourism Strategy by the Commonwealth Department of Tourism, released in 1994, identified several economic benefits ecotourism could provide: “growth of employment in the area; distribution of income directly to regional and local communities via goods and services; tendency of greater length of stay by ecotourists as compared with tourists generally; local infrastructure development; generation of income for conservation and public land management through permit fees; additional foreign exchange earnings”.21 For every 1000 additional international tourists, a further 55 jobs are created, with a similar ratio being estimated for domestic tourists.22 Sue Beeton also notes that ecotourism has obvious environmental benefits as well as further intangible or non-quantifiable ones. It provides “an environmentally sound alternative to unsustainable industries or industries that are no longer seen as appropriate for the area” as well as other damaging forms of mass tourism.23 For rural communities in particular, their “self-esteem” and cultural pride can be

19 Ibid.
22 Ibid., p. 7.
23 Ibid., p. 12.
rekindled by successful ecotourism ventures; the growth in employment and cultural validation tourists give them can have positive effects.\textsuperscript{24} If a balance is struck between the quantity of visitors and the quality of their experience, careful management can allow ecotourism to “fund conservation, bolster local economies, and sustain natural and cultural attributes.”\textsuperscript{25}

The most recent of the research undertaken at the James Henare Māori Research Centre focuses on Taitokerau’s prospects as a destination for sustainable tourism. “Managed well, with environmental sustainability and sensitivities paramount, nature tourism has the potential to bring the benefits of commercial development to… communities… while having little, if any, adverse effects on their way of life or the surrounding environment.”\textsuperscript{26} The question of management is key here, and various organisations have issued declarations or discussion papers which analyse the ways ecotourism ventures may be undertaken in order to minimise problematic consequences for local populations and environments.

\textsuperscript{24} Ecotourism: A Practical Guide for Rural Communities, p. 13.
\textsuperscript{25} John Gilbert, Ecotourism Means Business, p. 6.
2. Guidelines: The Quebec Declaration

The UN’s International Year of Ecotourism, 2002, inspired the World Ecotourism Summit, hosted in Québec City, Canada, by Tourisme Québec and the Canadian Tourism Commission, between the 19th and 22nd of May, 2002. Over one thousand participants from the public, private, and non-governmental sectors of 132 countries attended this conference, which was held under the sponsorship of the United Nations Environment Programme (UNEP) and the World Tourism Organization (WTO). The Québec Summit represented the result of 18 previous preparatory meetings held in 2001-2, in which 3,000 representatives participated. The Summit culminated in the release of the Quebec Declaration on Ecotourism, a series of practical recommendations to “governments, the private sector, non-governmental organizations, community-based associations, academic and research institutions, inter-governmental organizations, international financial institutions, development assistance agencies, and indigenous and local communities”.

The Quebec Declaration’s initial expository statement makes several key points which are relevant to the situation in Taitokerau. Firstly, it argues that many potential areas for ecotourism are home to rural peoples who lack resources; as a result ecotourist ventures could be a welcome economic opportunity for local populations. In Taitokerau, the lack of resources is particularly apparent. In the Bay of Islands region, for example, people identifying as Māori have fewer educational qualifications and are more likely to be dependent on governmental income support programmes than those who claim only other ethnic identities. Employment opportunities in the region are limited: even if Māori are employed, they are more likely than the rest of the population to be in low pay and low status occupations; moreover, their incomes must support more household members and they are less likely to have telephones or private transportation.

The Declaration’s initial statement also emphasises that certain limits must be placed on ecotourist ventures in order for them to remain sustainable culturally, economically, and environmentally. Ecotourism must recognise and respect land rights, including sacred sites. Since Taitokerau is one of the most historically and culturally rich areas of New Zealand, this would require that accessibility of many historic and culturally significant places to tourists should be controlled by local iwi, hapū or communities. The Declaration stresses that this control should also be part of broader participative planning mechanisms created so that indigenous communities are able to define and regulate the use of their own land and waterways. JHMRC research agrees: Māori ownership and control of tourist ventures is highly desirable for local iwi, especially if jobs and increased economic benefits remain within the community. Research in the Ngati Whatua region demonstrates that most local people believe that “businesses should emphasise people and the acquisition of profits that can be shared with the wider community”. This research also indicates that local Māori believe that development options should not be examined at “the expense of their sense of

---

27 World Ecotourism Summit, Quebec Declaration on Ecotourism, Quebec City, Canada, 27 May 2002
28 Ibid.
29 Ibid.
community, identity, or natural resources.”31 In other words, people-centred businesses with a local focus are more likely to be accepted by Māori in the region.

The Declaration’s recommendations to ecotourism businesses underscore the necessarily local nature of possible benefits. Recommendation 22 proposes that ecotourism businesses increase their use of local materials and products as well as human resources in order to maintain the overall authenticity of their tourist product. This recommendation also posits that an increased proportion of financial and other benefits should remain at the tourist destination. Businesses as well as government organisations should invest in training the local workforce. Ecotourism businesses, according to recommendation 24, should work actively with indigenous leadership, ensuring that if tourism contains a cultural component, local peoples are depicted accurately and with respect; moreover, business staff and tourist guests should be well and accurately informed about local sites, customs and history.

The Quebec Declaration’s recommendations to governments and the private sector are extensive; some of these are particularly relevant to Taitokerau. Recommendation seven, for example, proposes that governments provide technical, financial and human resources development support to small businesses, as well as establish infrastructure to inspire business proliferation. Dr. Val Lindsay, in her study of the Muriwhenua Region, argues that infrastructure development is crucial for the future success of Māori tourism in the area. Roads are inadequate, and while human resources are high in potential, people lack training and business skills, as well as links with outside organisations. Although funding problems have been slightly ameliorated by government programmes for “industry, enterprise and regional development”, lack of awareness and distrust of government-related bodies and outsiders continue to be a problem.32 Neil Mitchell and Helena Skalova reiterate the road problems, noting that it is nearly impossible to access vast swathes of both the east and west coasts in the Muriwhenua region, due to the small number of public roads in good condition. Even adventurous visitors who attempt to travel off the beaten track would be in danger from hazardous road systems.33 General uncertainties for Māori economic development in the region are legion, according to the Northland Sustainable Economic Development Strategy (NSEDS), and include “a lack of vision, doubt about long-term government policies, increasing competition, risk of exchange rate increases undermining competitiveness, protection of the environment and legislation.”34

It is interesting to note that the NSEDS document sees protection of the environment as a possible problem for Māori economic development: JHMRC research, along with other pro-ecotourism documents, see environmental protection as key to the economic development of poorer regions. However, Mitchell and Skalova note some of the practical problems involved in creating ecotourist ventures in an area largely controlled by Māori Incorporations and the Department of Conservation. The policies for access vary widely depending on who controls the land; moreover, ecotourism operators or visitors may need to access large areas of land which have a number of owners, making following their various policies very difficult. Mitchell and Skalova suggest that all sustainable tourism therefore needs to be agreed upon and organised by local people, and would depend on adventurous

32 Val Lindsay, “Commercial Development of Sustainable Tourism in the Muriwhenua Region”, JHMRC, December 2000, p. 43.
tourists wanting to spend a few days in the area.\textsuperscript{35} They conclude that the complex land management structure of the region is a greater stumbling block to achieving a sustainable tourism operation than any other difficulty they assess.\textsuperscript{36}

The Quebec Declaration urges the private sector to invest in training the local workforce\textsuperscript{37}. the NSEDS notes that there is a “paucity of Maori with appropriate business management skills and experience”.\textsuperscript{38} According to the 1991 census, 12.9% of the general population is Māori, but 26% of the population of Northland is Māori. JHMRC research found 779 tourism-related businesses in Northland in 1997, and received responses to a postal survey from 478 of them. However, only 9% of those responding to the survey considered themselves Māori, while 11% of the business owners were Māori. The majority of Māori-owned businesses were privately owned, with only a few owned by whānau, iwi, or Māori Trust Boards. The number of Māori employed within all tourism businesses who responded to the survey totalled less than ten percent. Some respondents estimated their percentage of Māori employees at 19%, still 7% lower than the regional Māori population.\textsuperscript{39} From these figures it is clear that Māori are underrepresented in tourist businesses in Taitokerau.

Business training is not the only training necessary: Mitchell and Skalova note that although local people have some cultural knowledge, there is little environmental knowledge of the Muriwhenua region among locals: full visitor appreciation would involve explaining the local environment in ways visitors will relate to. The lack of technical knowledge and literature could also prove a hurdle.\textsuperscript{40}

The Declaration has various recommendations for academic and research institutions, urging them to conduct research on the real impacts of ecotourism on “ecosystems, biodiversity, local indigenous cultures and the socio-economic fabric of the ecotourism destinations”.\textsuperscript{41} JHMRC research is mostly in the preliminary stages – examining the prospects, rather than noting the results – but any ecotourist businesses started with its encouragement should continue to be carefully monitored. This ongoing association is addressed in the following recommendation, which urges research institutions to cooperate with other organisations, both public and private, in order to ensure that their information and conclusions are widely shared and may be used to assist “decision-making processes in ecotourism development and management”.\textsuperscript{42} The Tai Tokerau Māori and Cultural Tourism Association for example, could foster joint ventures between its members and local people who are not directly involved in the tourism business but who will be affected one way or another by its success or failure. The Centre’s research is potentially a useful background resource for such ventures.

\textsuperscript{35} Nga Pou Whakahi o te Tai Tokerau – Muriwhenua, p. 15.
\textsuperscript{36} Ibid., p. 33.
\textsuperscript{37} Québec Declaration on Ecotourism, Article 22.
\textsuperscript{38} Strategy for the Sustainable Economic Development of Northland, p. 20.
\textsuperscript{40} Nga Pou Whakahi o te Tai Tokerau – Muriwhenua, p. 33.
\textsuperscript{41} Québec Declaration on Ecotourism, Ibid., Article 30.
\textsuperscript{42} Ibid., Article 31.
3. Cautionary notes: the Third World Network, DANTE, and the Oaxaca Declaration

Criticisms of ecotourist ventures often cluster around two axes: people-centred criticisms and environment-centred criticisms. Of course, just as people cannot be separated from their environments, these are often overlapping or contradictory concerns. The world wide web is particularly rife with critical articles about ecotourism. A representative sample of these is to be found a series of 22 documents under the general heading Clearinghouse for reviewing ecotourism, published under the auspices of the Third World Network (http://www.twnside.org.sg) and aiming to review and critique the International Year of Ecotourism (2002). The authors of these articles make some relevant points that do need to be taken into account in any proposal for expanding tourism development in Taitokerau. Critics of ecotourism often exaggerate their claims, undermining the validity of their arguments, but nonetheless it is worth noting their concerns.

Those whose worries are mainly people-centred are intent on indigenous peoples participating in the sustainable tourism marketplace on their own terms. They argue that regulatory structures should be put in place in order to allow local people their rights to self-determination without exploitation by larger tourist operators or multinational corporations. They stress that ecotourist ventures have, as yet, failed to deliver on their promises to help the plights of local peoples and have, in fact, often exacerbated their dire economic situations. “Voices from the Third World and indigenous peoples have repeatedly pointed out that tourism and ecotourism are part of a foreign-designed and imposed development model that not only adversely affects the environment but impinges on societies’ sovereignty, self determination and cultural integrity.”

Even the creation of “protected” areas for tourism affects the rights of indigenous peoples to control natural resources and cultural heritage, since their land rights are often unregulated: “[i]n Kenya’s Samburu National Park, the traditional heardsmen [sic] are prohibited access to the pastures…. through force of arms. In Bangladesh, 1,000 families are fighting for access to their forests. After the plan for an “eco-park” was announced, the forest and environmental authorities suddenly declared the inhabitants’ settlements illegal. The villagers living adjacent to the historical sites in Kuelap, Peru, are to be expelled from their fields and their cultural heritage in order to make room for a tourist project.”

Although indigenous peoples may be exploited by nominally ecotourist ventures, it is hard to accept unreservedly the argument of Clearinghouse 12:

Notably, most tourism to ethnic areas in the region is today being promoted and sold as “ecotourism”, from low-budget trekking tours to stays in luxury resorts located in attractive natural settings. Even motor rallies and caravans organized to open up new tourist routes often have an “eco” label attached. The Greater Mekong Subregion (GMS) economic cooperation scheme led by the Asian Development Bank (ADB), which has become the prime mover for regional tourism development, has reinforced this trend, by vowing to turn the entire area into “one of the world’s most important ecotourism and cultural tourism destinations” for millions of international visitors “to experience the rich, natural, historical

43 “Open Letter to UNEP”, Clearinghouse for reviewing ecotourism
and the diverse cultural heritage of the peoples and places along and adjacent to the Mekong/Lancang River.” The ADB believes that for the sake of nature conservation and development, highland communities should abandon their traditional lifestyles and economic activities and embrace ecotourism as an alternative source of income. In 1996, the ADB introduced a giant project for conservation management in watershed areas, which aims to resettle not less than 60 million highlanders in the GMS and to “compensate” them by offering tourism jobs.45

Sixty million highlanders is a very large proportion of the population of the area, which comprises 250 million people in Cambodia, Lao People's Democratic Republic, Myanmar, Thailand, Viet Nam, and the Yunnan Province in the People's Republic of China – far too large, one assumes, to be entirely accurate. Similarly, another document claims that biodiversity is at great risk from ecotourist ventures. The increasing accessibility of previously obscure flora and fauna rich areas through ecotourism, it argues, has allowed those masquerading as tourists to illegally harvest species for large drug companies and other medical research facilities. The case of the Philippines is supposedly particularly egregious: the country’s environment ministry “has become aware of several cases in which scientific material was smuggled out of the country and through patenting has now become the possession of foreign pharmaceutical and agricultural companies.”46 These “biopirates”, who have managed to avoid a “loosely-crafted anti-biopiracy law” and have utilised the help of some Philippine scientists, have “successfully acquired patents for a pain-killing snail, a cancer-curing tree and several vegetables and fruit that are remedies to diabetes.”47 Bio-exploitation is not limited to flora and fauna: in Papua New Guinea in 1996, Hagahai tribes “gave blood, tissue, and hair samples to American anthropologist Carol Jenkins in exchange for soap, candies and chocolates. Unknown to the Hagahais, their tissues were used to create an anti-leukemia drug. The tribe’s blood contained HTLV-1 which is resistant to the illness. The Hagahais, through interceding NGOs sued to the World Court and have been compensated recently for the theft of their tissues but the patent remains with Jenkins and her company.”48 Obviously more stringent regulations are required to avoid bio-piracy and bio-exploitation. There is no question that indigenous peoples can and often are exploited for their knowledge, but the idea propounded by some critics that ecotourism is solely or even largely responsible is an intellectually indefensible one.

Other disturbing reports centre on local populations being “discouraged” from traditional activities and livelihoods. The example of Alaska is a case in point, argues Gabriel Scott: “[h]istorically the pattern has been pretty consistent—areas important to tourism are fenced off as parks, the exclusive domain of scenery-seekers and snapshot fanatics—and subsistence use by residents is restricted. In Glacier Bay subsistence trapping and hunting and fishing has been excluded, while cruise ships are invited.”49 On the other hand, those tourists who wish to hunt and fish for “sport” rather than subsistence are often in direct competition with local populations. As Scott remarks, “as fishing by tourists becomes more of a money-maker, the relative political influence of subsistence-users is diminished. If there were one fish available, and the state had the choice of “giving” it to a resident for food, or selling it to a tourist, which side do you think they would come down on?”50

45 “Mekong Region: Tourism and Indigenous Peoples”, Clearinghouse for reviewing ecotourism
46 Red Card for Tourism?, p. 21.
48 Ibid.
49 Gabriel Scott, “Ecotourism Discovers the Last Frontier”, Clearinghouse for reviewing ecotourism 8
50 Ibid.
Indeed, those who criticise ecotourist ventures for their disregard of indigenous peoples also see tourism in general as a growing part of a dangerous trend toward economically exploitative globalisation. Tourism provides “the logistics and physical infrastructure for freer movements of people and goods across the globe”; as a result, the industry is seen as a “particularly effective instrument to break down national barriers to achieve free trade in goods of [sic] services, free circulation of capital and freedom of investment in general”. They emphasise that tourism in general and ecotourism in particular are not being scrutinised closely enough as part of broader globalised economic practices, particularly in developing countries. The benefits of ecotourism, they contend, have been exaggerated, owing more to “labelling and marketing, as such projects are often planned and carried out without local consent and support, and indeed threaten rather than benefit local people's cultures, their subsistence economies and life-sustaining natural resource base.” Instead, ecotourism is more of an “eco-façade” or “greenwash” used as “a tactic to conceal the consumptive and exploitative practices of the mainstream tourism industry”.

The industry is known to be particularly deceptive because it is almost completely controlled by large foreign companies based in rich tourist-generating countries, so a large proportion of the tourist dollars either never reaches developing host economies or inevitably flows out in the form of repatriated profits and other payments. Even the World Bank and the World Tourism Organization (WTO-OMT), which have both encouraged many countries to rely on tourism as an economic growth strategy and a means to boost their foreign exchange earnings, acknowledge that added revenues from tourism undergo substantial “leakages”. Several academic case studies suggest that in small economies, the capital outflow can be higher than 80 per cent of tourism receipts.

However, those who prioritise the preservation of natural environments above all else criticise ecotourism from another perspective. They argue that ecotourist ventures are often ecotourist in name only; that is, they allow for the destruction of local species and ecosystems, particularly in countries where there are no well-structured regulatory frameworks. It is important to note that tourists affect the environment not merely during recreational activities, but also require support amenities: accommodation, roads, water and waste-disposal facilities. Traditional tourism – that is, non-sustainable tourism – creates huge environmental costs through the production and transport of building materials and luxury goods, while natural resources such as water and clean air are exploited by tourist resorts as local populations bear the brunt of the imbalance. Air travel itself, particularly to far-flung destinations, is a matter for concern: “[o]ne flight, depending on the distance, height, type of aircraft and capacity, can be one hundred times more environmentally damaging than a train trip.” Seventy-five percent of worldwide air travel consists of passenger flights, while half of the annual 130 million tonnes of aircraft fuel for civil purposes is utilised by tourism. Most of those who promote ecotourist ventures ignore the environmental damage of jet travel.

---

53 Ibid.
57 Ibid.
The most basic of the conservationists’ criticisms of ecotourist ventures contends that tourism and conservation cannot exist together as they have conflicting interests. Ecotourism, argues Giannecchini, is “a powerful marketing device currently being employed to develop and sell an aspect of specialty travel. Conservation ideals, including sustainable use of resources and development, are shared only in part by the tour industry. Their customary goal of quick optimum profits is in direct conflict with long-range goals of protection and conservation.”58 Jane Desmond argues that all tourism, environmentally conscious or not, is based on the “staging” of authenticity; for her, ecotourism sites are merely places where the “intervention of humans and the culturalization of nature are most masked.”59 And all tourism, contends Robert Prosser, is influenced by trends: “[o]ne of the most important characteristics of tourism is that it is, in essence, a fashion industry. The complex two-way relationships between demand and supply are based upon the dynamics of people’s perceptions, expectations, attitudes and values. Participation in tourism is, therefore, subject to powerful cultural filters which may change over time.”60

At the moment, he argues, four factors are influencing the boom in ecotourism: “(1) dissatisfaction with existing products; (2) growing environmental awareness and cultural sensitivity; (3) realisation by destination regions of the precious resources they possess, both human and natural, and their vulnerability; and (4) changing attitudes of developers and tour operators.”61 If ecotourism is merely a fashion, how sustainable can it be?

### A Red Card for Tourism?

Preparatory to the World Summit on Sustainable Development, Johannesburg, August 2002, non-governmental organisations from Germany, Austria and Switzerland formed a group with the acronym DANTE (Die Arbeitsgemeinschaft für Nachhaltige TourismusEntwicklung – NGO Network for Sustainable Tourism) and set up a working group to look at the situation ten years after the Rio Earth Summit. The group produced a report, Red Card for Tourism?, presenting “ten principles and challenges designed to serve as a basis for discussion and to suggest new initiatives for sustainable development of tourism.”62 Red Card for Tourism? is also sceptical about tourism in general and argues that ecotourism is vaguely defined and “loudly promoted without adequate opportunities for comments or critical questioning from those affected.”63 However, unlike the authors of some of the documents issued by the Third World Network, Red Card offers a series of far more constructive criticisms which allow those planning ecotourism ventures to avoid possible problems. Its ten principles have a great deal of relevance to future work in Taitokerau.

---

59 Staging Tourism: Bodies on Display from Waikiki to Sea World, pp. 176-177.
61 Ibid., p. 31.
63 Ibid., p. 6.
1. Poverty/Development.

“Tourism must help overcome poverty – social and environmental justice and the participation of local people in destinations must be the foundations for this.”

The UN’s Conference on the Least Developed Countries (UN-LDC) urges these countries to promote tourism, since a report by the WTO and the UN Conference on Trade and Development (UNCTAD) posited that certain less developed countries were able to improve their standing in world markets by using tourism development. But *Red Card For Tourism?* is dubious about tourism’s ability to help the poor. It urges a global perspective on poverty and notes that 80 percent of the 1.3 billion people living in extreme poverty (on less than one US dollar a day) live in just thirteen countries; ten of these countries have a significant and rapidly developing tourism industry. Indebted countries are often encouraged by the IMF to promote tourism as part of structural adjustment programmes.

Although the iwi in Taitokerau are not in extreme poverty by this definition (nor is New Zealand indebted to the International Monetary Fund), the cautionary notes sounded in this report should serve as guidance for Māori when developing their own version of sustainable tourism. UNCTAD’s own figures suggest that “an average of 40 to 50 percent of foreign exchange earnings from tourism leak back to the home countries of travellers and tourism companies for imports of consumer and luxury goods”, especially if that tourism is funded by transnational corporations. The proliferation of tourist destinations could even turn out to be harmful, according to *Red Card For Tourism?* Even if Māori own their own tourism businesses and dictate their own terms, global competition from other tourist destinations – not to mention competition from other businesses within New Zealand – could affect business” economic viability as well as the wellbeing of local communities.

*Red Card* also contends that tourism’s lauded economic benefits are either short term or low paying for most local communities. The International Labour Organization (ILO) reports that wages in the tourist industry are on average 20 percent lower than those in other industries. Tourist jobs are precarious: “long and irregular working hours, lack of job security due to seasonality, few opportunities for qualification and promotion.” The “working poor”, or those who work full time but still make wages under subsistence levels, are often employed within the tourist industry.

*Red Card* insists that tourism should be planned through careful market research to be socially and environmentally sustainable; it approves of decentralised projects aimed at public welfare and the participation of all peoples affected. JHMRC research, with its emphasis on sustainability, supply and demand, and iwi participation, seems to have taken these guidelines as read. Māori expectations for sustainable tourism in Taitokerau, however, may be exaggerated, especially if *Red Card’s* observations also prove true in New Zealand.

Debbie Singh’s survey of Bay of Islands residents showed 64 percent of respondents

---

64 *Red Card for Tourism.*, p. 8.
67 IMF Public Information Notice (PIN) No. 03/57, May 2, 2003
68 *Red Card for Tourism?*, p. 11.
expecting employment from tourist ventures. As she argues, this may be an unrealistic expectation, and reflects “the current levels of despair” felt over unemployment in the region. Large scale employment would also mean a large and possibly centralised tourism operation, which would probably conflict with the sustainable forms of tourism most Bay of Islands residents suggested: “small scale eco-tourism, marae based, and practical craft and activity realms.” This contradiction between a preference for small-scale sustainability and the need for widespread employment needs to be resolved.

2. Climate: Travel/Energy.
“Escape from traffic jams, forget jetlag, choose sustainable mobility!”

This principle is awkward for travel to New Zealand because aside from expensive and lengthy boat journeys, the most common way to get to us is by jet travel. If, as this document suggests, “one hour of flying, converted to each passenger, causes more emissions than one person in Bangladesh during the activities of an entire year”, and emissions at high altitudes are much more harmful than those at ground level, then overseas tourist travel to far-off New Zealand must itself contribute a significant amount of pollution worldwide. Once tourists arrive in New Zealand, however, very few of them travel, at least to Taitokerau, by plane. Additionally, much of the area’s current tourism is from other parts of New Zealand, and is therefore not as environmentally unsound as long-distance jet travel. However, given the JHMRC’s dedication to increasing sustainable Māori tourism in Northland and expanding both national and international tourist numbers, this principle remains slightly problematic.

3. Land: Soil/Food security.
“Our holidays – their home.”

Red Card stresses that tourism expansion often uses up a great deal of land, much of which is utilised by local populations for informal survival such as agriculture, hunting, or gathering. Even some projects which are ostensibly begun in the name of sustainable development can “endanger the ability of local communities to design and realise their own perspectives of development.” On the other hand, research in Taitokerau suggests that agriculture and forestry development in the region has not only “reduced the number of high quality sites of indigenous ecosystems and unspoiled environments”, but has actually fragmented Māori communities and caused the loss of much traditional knowledge and oral history, as ancestral land is lost and populations scatter to cities in order to find work.

---

74 Ibid.
75 Red Card for Tourism?, p. 8.
76 Ibid., p. 15.
77 Ibid., p. 14.
78 Ibid., p. 8.
79 Ibid., p. 18.
80 Nga Pou Whakahi o te Tai Tokerau – Muriwhenua, p. 6.
4. Biodiversity.

“Tourism feeds off the natural and cultural diversity of the planet – it must contribute to its survival.”  

*Red Card* recommends that the development of tourist ventures should not be promoted – or even allowed – without putting measures in place for nature conservation, particularly wetlands, drylands, coastal areas and mountains.  

JHMRC research notes that there is potential for overuse in Taitokerau, particularly in areas where there are limited numbers of access tracks or roads. “Sand country can become damaged, for example by “sand boarding” or 4wd vehicles. Wetlands can have their surface vegetation destroyed or the sediments disturbed. Many of the soils are clay, which can become degraded and rutted through over-use. There is a very high fire risk in many areas”. It seems the lack of infrastructure – usable, well-maintained roads and tracks – would be the cause of environmental damage if ecotourism businesses were begun without further work in the area.

5. Water.

“Refreshing water is more precious on our travels than at home.”

JHMRC research notes that Māori see water as “the force sustaining all forms of life”. Although Taitokerau’s water resources are good, “the continuous development of the land may drain natural water sources, or pollute fresh water, or local coastlines, all of which are potential issues for eco-tourism development”. The research suggests that relationships with the Department of Conservation and the guidance of the Resource Management Act will help to prevent further deterioration of the water supply.


“Women and children need protection and “empowerment” to make sure they have equal rights.”

The majority (70 percent) of the tourist industry’s employees are women. Additionally, thirteen to nineteen million children under the age of eighteen are employed in tourism worldwide. DANTE contend that more regulations need to be put in place to ensure that women and children are not exploited economically or sexually. Although New Zealand already has laws and enforcement agencies in place to prevent sexual exploitation or child labour, JHMRC research has not considered gender in its tourism or development plans. If women are to be the majority of the tourist workforce in Taitokerau, plans for equal access to employment opportunities need to be put in place.

---

81 *Red Card for Tourism?*, p. 8.
82 Ibid., p. 19.
83 *Nga Pou Whakahi o te Tai Tokerau – Muriwhenua*, p. 34.
84 *Red Card for Tourism?*, p. 8.
85 V. Lindsay, “Commercial Development of Sustainable Tourism in the Muriwhenua Region”, p. 41.
86 *Red Card for Tourism?*, p. 9.
87 Ibid., pp. 28-29.
7. Participation of the civil society.

“All social players, especially disadvantaged peoples and minorities, must have the right to decide on tourism development and benefit from it.”

DANTE argue that the “comprehensive, prior-informed and active equal participation of all stakeholders” would be encouraged by transparent decision-making processes and a continuous flow of “information, education and communication”. JHMRC research, based as it is on consultation with iwi in Taitokerau, is beginning to create a basis for equal participation of all stakeholders, particularly socio-economically disadvantaged ones. It would be necessary to ensure that all other stakeholders – local and national government, for example – kept this guideline in mind for future regulations and developments, and consulted local peoples before instituting them.

8. Consumption and lifestyle.

“Consumer behaviour in travel and leisure must be just towards people and the environment!”

Red Card urges tour operators and suppliers in the tourism industry to “bring new attractive products onto the market which fulfil the requirements of globally sustainable development”. Recent JHMRC research has outlined some specific ideas for ecotourism businesses in the Northland region. The base for sustainable tourism should be accommodation rather than mass bus tours; according to Mitchell and Skalova, small farms developed into camping areas would be appropriate, but the farms themselves would need to be adapted to the environmental awareness of ecotourists. For example, any septic tanks constructed would need to dispose of waste in a sensitive manner; surrounding land should be managed in an environmentally sustainable way, for example organic farming.


“Fair trade – also in tourism!”

Much of this principle is concerned with debt relief for and working conditions in developing countries, and is not necessarily relevant to Taitokerau. However, this recommendation is also intent on encouraging initiatives which “help small-scale enterprises to compete in terms of product quality and which improve their access to consumer markets” without giving unbalanced subsidies to foreign investors and overseas suppliers.

---

88 Red Card for Tourism?, p. 9.
89 Ibid., p. 33.
90 Ibid., p. 9.
91 Ibid., p. 37.
92 Nga Pou Whakahi o te Tai Tokerau – Muriwhenua, p. 32.
93 Red Card for Tourism?, p. 9.
94 Ibid., p. 41.

Rethinking Māori Tourism in Taitokerau

“Political commitment is crucial for protecting human rights and for the creation of integrated policies to balance environmental, economic and social concerns at all levels. Only then will future generations everywhere in the world be able to live in dignity and enjoy their holidays and leisure time.”

This recommendation has a far broader scope than current JHMRC research, and appears to have a large number of implications. DANTE contend that many well-intended recommendations fail to translate into concrete actions. For example, although the WTO adopted a Global Code of Ethics for Tourism in 1999, very few tourism operators or tourists are aware of this code and there are equally few signs of its implementation. The recommendations of JHMRC researchers should be publicised and consulted by all stakeholders in sustainable tourism in Taitokerau, rather than existing in academic obscurity.

The Oaxaca Declaration

Another critical but useful response to the International Year of Ecotourism comes from the International Forum on Indigenous Tourism, which took place in Oaxaca City, Mexico, on March 18-20, 2002. Participants in the Forum came from 13 countries and 21 states in Mexico, and outlined indigenous peoples’ concerns, which they argued had been omitted from the UN-sponsored International Year of Ecotourism’s preparatory meetings, discussions, and released recommendations. The Rethinking Tourism Project (RTP), Instituto de la Naturaleza y la Sociedad de Oaxaca (INSO), and Centro Internacional Para la Cultura y la Enseñanza de la Lengua (CICE) prepared a background paper which argues that ecotourism in its current incarnation is a “seductive vision” of prosperity; the realities, however, are very different for indigenous peoples, since corporate promoters of ecotourism “serve the interests of distant investors and not local economic sustainability and self-reliance”. They insist that indigenous peoples should protect themselves from ecotourism and instead find “genuine place-based alternatives that integrate local productive capacity and decision-making to enhance self-determination and sustainability.”

The Oaxaca conference also issued a declaration, a kind of answer to the United Nations’ designation of 2002 as the International Year of Ecotourism. The Declaration of the Indigenous Peoples and Communities of Oaxaca about Ecotourism demands that the “autonomy and self-determination” of indigenous communities should be recognised and respected. Most of their other recommendations are precursors to those of the Quebec Declaration: tourists should respect local customs and cultures; and that government and

---

95 Red Card for Tourism?, p. 9.
96 Ibid., p. 42.
99 Ibid.
private institutions should help indigenous communities both financially and in other ways with their ecotourism projects. Yet the participants in the conference were obviously apprehensive about the International Year of Ecotourism, using recommendation four of their declaration to insist that the IYE should not be “used by the tourism industry to legitimize the invasion of indigenous territories nor actions that conflict with indigenous communities [sic] culture and lands.”

The background paper issued by the conference participants contends that ecotourism as it currently operates is based on a ‘management syndrome’ that consistently marginalizes indigenous voices.” It theorises that ecotourism based entirely on “universalistic forms of knowledge” and controlled by “managerial specialists” – for example, ecologists, business administrators, and rural sociologists – tends to empower managers at the expense of indigenous peoples and local communities. These managers, according to Oaxaca participants, speak for indigenous peoples “at higher levels of government and international communities, control relationships with funders and corporate profiteers, and commonly devalue local knowledge and authority and ignorance or superstition.” Ecotourism, based on “expert-centred paradigms”, therefore, remains a threat to “indigenous knowledge systems and social practices”. It is debatable whether JHMRC research and general sustainability recommendations fall into the trap of managerial specialisation or expert-centred paradigms. The extensive consultation with local iwi and the promotion of projects which are entirely acceptable culturally and environmentally are more encouraging than disempowering. However, these cautions should always be kept in mind as research progresses.

The Oaxaca findings are not completely against tourism, although their initial statements may give that impression. They contain five possible conditions for successful indigenous tourism. These often echo the findings of JHMRC researchers (and, moreover, the later Quebec Declaration). The first condition includes: “Tourism in indigenous communities does not manufacture attractions simply to please tourist sensibilities, but becomes a vehicle through which to reflect on the relationship between indigenous cultures and the lands they have inherited. In this sense, tourism provides the grounds for intercultural exchange and dialogue.” Debbie Singh’s survey of Bay of Islands residents noted similar convictions: that “manufacturing” Māori culture and selling it would degrade it. “We must preserve our culture and our tikanga…. It is not just our things. Our people, places, and stories are all treasures too. Commercialising them sells us out.” Almost half of all respondents surveyed in Singh’s research agreed the “disrespect and commercialisation of Māori culture should be stringently avoided.” Condition number 3 argues that tourism “is not simply a productive or money-making activity, and success is defined not simply in economic terms.” Singh questioned her respondents in the Bay of Islands about the possible benefits of creating a Māori tourism industry in the region, and although the most commonly mentioned benefits were employment and increased income, several other

---

102 Ibid., recommendation 4.
103 Foro Internacional Indigena de Turismo, Proceedings, “Background Paper”
104 Ibid.
105 Ibid.
106 Ibid.
107 Ibid.
109 Foro Internacional Indigena de Turismo, Proceedings, “Background Paper”
rewards were mentioned by over a third of the respondents. These included “community spirit, self esteem, pride, and identity, cultural revitalisation, and cultural awareness.” The Quebec Declaration, on the other hand, is less concerned with cultural revitalisation, but insists in recommendation 19 that ecotourism ventures must be “profitable”, presumably financially, for all stakeholders involved.

**Costs and benefits**

Condition four of the Oaxaca Declaration argues that truly sustainable indigenous tourism is also small-scale. In comparison, the Quebec Declaration allows for growth in all sectors, contending in recommendation 26 that ecotourist businesses should diversify and offer a wide range of activities in various destinations. JHMRC research approaches this from a different angle, arguing that Māori ecotourist ventures in Taitokerau might be of necessity small-scale and seasonal. Although local iwi want to maintain control of their own businesses and profits, the idea that their businesses may grow much larger hardly seems to enter into the equation. Whether or not these businesses can grow larger without leaving behind their sustainable ideals is a question for the future.

Certainly, the mere fact that it is Māori tourism puts a particular spin on the kind of community-based tourism which the Centre has been researching. Hall and Page emphasise the drawcard of “differentness” in tourism, and highlight ethnic diversity as an example of this characteristic. Indeed, ethnicity itself is identified as a marketable quality, alongside culture, within the tourism industry. Anthropologists have questioned the promotion of ethnic tourism, asking what it is that constitutes an “authentic ethnic tourism experience and the extent to which it is now a staged and commodified experience for tourists”. Hall and Page add that tourism does not need to be labelled “ethnic”, or even have an ethnic dimension, to impact ethnic groups. It is clear that even if the communities within the Taitokerau region were to explore tourism without including an ethnic drawcard or experience (which may in itself be entirely impossible to avoid), they will still be affected by tourism.

As Bob McKercher and Hilary du Cros argue, a large body of empirical research shows that local people affected by tourism feel that its net benefits do indeed outweigh its costs, and the surveys undertaken by the JHMRC reveal similar views among Taitokerau Māori. Although there is a widespread belief that “the tourism-ification of cultural assets will invariably lead to their destruction”, the evidence is not so clear cut. A background paper prepared by Esteban Echeva for the Oaxaca Forum notes both the advantages of community-based ecotourism and the dangers associated with it, along with ways of

---

110 “Attitudinal Survey of Bay of Islands Residents”, p. 100.
112 Ibid, p. 16.
113 Ibid, p. 16.
avoiding these, or at least greatly reducing the risks inherent in this enterprise, based on Mexican experience which also has considerable relevance to Taitokerau. The path to successful sustainable tourism seems to be rife with possible pitfalls. However, careful planning, when combined with extensive education and consultation of all stakeholders involved, may allow Māori in Taitokerau to create ecotourist ventures which are truly economically, environmentally, and culturally sustainable and can make a substantial contribution to alleviating poverty in the region.

In order for this to happen, however, people have to be able to get to where they are needed. Transport facilitates and constrains tourism development and is “the dynamic element which links tourists from origin areas with destination areas”.116 Page notes that despite this, transport and infrastructure in South and Southeast Asia are often overlooked by the tourism discourse. He explains in detail:

Tourism researchers tend to view transport and infrastructure provision as the responsibility of the state or private sector even though transport is a vital ingredient in tourism development. They often fail to acknowledge the key role transport plays in development…fundamental research in economic geography, planning, transport and development studies has not permeated or greatly influenced tourism research, despite the analogy that economic growth is dependent upon transportation as one of the critical success factors facilitating rapid development.117

However, air travel does receive treatment due to “the scale and diversity of destinations within the region and the significance of airport hubs and regional air services to manage the distribution and flows of tourists into and within the region”.118

Page describes the under-investment in transport and infrastructure in South and Southeast Asia as a pressing issue, and explains that, “many of the existing transport networks are still a function of the former economic geography of colonial production systems which were not designed with tourist use in mind”.119 It could certainly be argued that this is true for Taitokerau too, and the imminent investment in roading developments to facilitate logging trucks is a case in point. It is clear that these developments will impact the tourism industry, but their provision comes not as a tourism development initiative to serve the “smokeless” industry of eco-tourism, but as an aid to an industry which is far from being “smoke-free”.

Page discusses the downside of increased transportation and infrastructure, stating that rapid industrialisation and urban development impact significantly on the appeal of tourist destinations.120 Water supply and waste-water treatment facilities in particular are finite in many of the South and Southeast Asian destinations.121 These are important issues for the Taitokerau area, which has a much lower population to land rate than Phuket for example, yet which will face many of the same difficulties limiting the pollution and water consumption associated with a burgeoning tourist industry. In particular, the clearing of land for recreation facilities, and the containment and treatment of raw sewerage are not

---

119 Ibid.
120 Ibid, p.72.
121 Ibid, p.73.
merely potentially hazardous for the environment – the adverse effects of such development have already been felt by shellfish farmers in the Bay of Islands.

Page also addresses the problems of pollution, traffic congestion, and declining environmental quality associated directly with increased transportation, which are raising concerns in South and Southeast Asia. These are also relevant in Taitokerau, though Coromandel is perhaps an even better place to draw comparisons with than Asia. Certainly there is a parallel between the opening up of Taitokerau through better roads and infrastructure, and the changes that have occurred in Coromandel as a result of this. The fear that Taitokerau will become the backyard of Auckland’s wealthy has its precedent there.

Tourism is affected by political instability:

An appreciation of the political context of tourism is critical to an understanding of the complex nature of tourism, particularly in South and Southeast Asia where political effects have dramatically affected tourism flows, investment, development and policy decisions. Issues of political stability and political relations within and between states are extremely important in determining the image of destinations in tourist-generating regions and, of course, the real and perceived safety of tourists.

New Zealand in general, and Taitokerau in particular, seem to benefit from the instability of other countries, being perceived as a safe destination when others are not.

Hall and Oehlers discuss the development of tourism in countries with a colonial legacy, quoting from an article by Crick, in which he argued that:

the manner in which the tourism industry is planned and shaped with respect to the attraction of international tourists, “will recreate the fabric of the colonial situation”. Indeed, Crick went on to argue that tourism was a form of “leisure imperialism” and represented “the hedonistic face of neo-colonialism”.

Hall and Oehlers explain that “neo-colonial relationships” within tourism contribute to the process of development. This in turn may “serve to reinforce the power of particular elites in society and the nature of the relationship between metropolitan powers and the periphery”. Taitokerau may already be feeling the impact of such pressures.

**Taking sides or sitting on the fence?**

Sofield describes four platforms for tourism writing, research and commentary that have arisen in the last few decades. In order of their development they are as follows: the advocacy platform, the cautionary platform, the adaptancy platform, and the knowledge-

---

122 “Transport and infrastructure issues in Southeast and South Asian tourism”, p.73.
125 Ibid, p. 78.
based platform. Sofield cautions that, “While there is an evolutionary characteristic to these four platforms, succeeding platforms have not replaced their predecessor/s and all continue to co-exist”.  

The advocacy platform arose from a belief in the 1960s that tourism was an ideal solution to the problems of the less developed world. Occupiers of this platform were attracted to its economic prospects, and advocated tourism for all developing countries. Island countries in particular, such as Asia and New Zealand, were seen as potential beneficiaries of tourism’s capacity to generate foreign exchange, development, employment, industry and infrastructure. Tourism was also promoted as a tool for decentralisation. The strong economic base of this platform was further contributed to in the 1990s by a number of non-economic arguments for tourism, such as the conservation and preservation of the natural environment, man-made heritage, and past traditions. This leads on to the promotion of cultural heritage, and reinforces the notion that tourism is a benign form of development which may play an educational role and promote international understanding and peace.  

The cautionary platform responds to the “uncritical assumptions and self-serving industry voices of the advocates of tourism” and to the difficulties experienced by those countries for which tourism did not provide immediate solutions to underdevelopment. This platform was occupied by, “concerned social scientists and a few economists who were more rigorous in their examination of the potential benefits of tourism than earlier enthusiasts”. The resulting dialogue between those on the advocacy platform and those on the cautionary platform has produced much compelling writing. The cautionary writers warn that the economic benefits of tourism, as celebrated by the advocacy writers, are overstated, ignoring for example the importation of goods required to service a tourism industry, and the fact that the greatest benefits are likely to be had by the developers and investors not the local communities. Even the employment potential of tourism is questioned, as it generates mostly part-time, seasonal, unskilled employment, with the prime positions generally occupied by expatriates or a metropolitan élite. In fact, the cautionary platform goes so far as to suggest that local communities, and their resources, are often exploited by these outsiders. In direct contrast to the advocacy issues that arose in the 1990s, the cautionary platform warns that tourism destroys or pollutes natural environments, degrades tradition, turns people and their cultures into commodities, and disrupts the structure of host societies. For example, young people may be lured away from family farms and other rural occupations, to work in the tourism industry.  

It is evident that these first two platforms both focus on the perceived impacts of tourism, yet exist in direct opposition to one another. A third platform eventually arose which addressed both the benefits perceived by the advocacy platform, and the problems perceived by the cautionary platform, and offered a solution in the guise of alternative forms of tourism. This has become known as the adaptancy platform. This platform recommends a new model of tourism that is community centred, employs locals, utilises local resources, is easy to manage and not environmentally destructive, and contributes beneficially to both host and guest. Eco-tourism is one example of the adaptancy model, which also includes alternative tourism, green tourism, soft tourism, appropriate tourism, and people-to-people tourism. However, Sofield cautions that this these alternative forms of tourism have not
demonstrated the potential to overthrow mass tourism, which has a stronger economic foothold in the market. This is contributed to, in part, by the mainstream’s adoption or appropriation of many of alternative tourism’s strategies and marketing techniques, which make it difficult for the experiential traveller to discern between mass tourism and alternative tourism.\textsuperscript{131} Eco-tourism has shown great potential in the James Henare Māori Research Centre’s findings, as a sustainable form of development for the Taitokerau area. For the Taitokerau communities who have shown interest in offering eco-tourism, there is an inherent challenge to assert and maintain control, and uniqueness, so that mass tourism operators do not adapt their own programmes in such a way as to dominate the eco-tourism sphere also.

The fourth and most recent platform to emerge has been coined the \textit{knowledge-based} platform. This position takes on board the generalised recommendations and criticisms of the advocacy and cautionary platforms, in consideration with the more specific focus of the \textit{adaptancy} platform.

“The knowledge-based platform positions itself on a scientific foundation. It is research-based, multi-disciplinary, aimed at objective analysis, designed to maintain bridges with appropriate paradigms and knowledge from the other three platforms, but is more holistic in its treatment of tourism.”\textsuperscript{132}

The James Henare Māori Research Centre’s research fits best with this last paradigm, the knowledge-based platform. Because of this, elements of advocacy, caution and adaptancy can be found woven through and balanced within its many reports. The research has also from the outset been multidisciplinary, with the research teams including members of potential host communities, economists, anthropologists, geographers, ecologists, environmentalists, and experts in business development, trade and tourism. This has enabled the Centre generally to avoid “the projection of outside values onto analysis of a particular situation”, which Sofield characterizes as the \textit{etic} approach.\textsuperscript{133} The active involvement of members of the Taitokerau Māori community still resident in the region has enabled the Centre to take what Sofield calls an \textit{emic} approach instead, through which researchers may produce more valid research than would otherwise be the case. This requires … more detailed empirical case studies to elucidate the particular because the social class, ethnic group or community which is being studied will reveal different aspects about the nature of host-visitor relations. Generalizations must be approached cautiously. It is a well-established principle that people from different socio-economic strata and different gender are impacted differently by tourism or are able to take advantage of it according to their circumstances.”\textsuperscript{134}

It is here, however, where an ethical approach becomes very important. The economic importance of tourism for Taitokerau cannot be denied, and there are many opportunities for entrepreneurs in both Māori and community-based tourism, as well as an already well-developed mass tourism market. The World Tourism Organization’s code of ethics certainly provide guidelines which would enable people of good will in the tourism industry to avoid the social, cultural, ecological and environmental havoc that accompanies unregulated mass

\textsuperscript{131} “Rethinking and reconceptualizing social and cultural issues”, p. 47.
\textsuperscript{132} \textit{Ibid}, p. 48.
\textsuperscript{133} \textit{Ibid}, p. 48.
\textsuperscript{134} \textit{Ibid}, p. 49.
tourism. The principles discussed in the Red Card analysis provide an even better set of criteria for those intending to engage in or with Māori tourism. Tourism is part of globalization, and the value of these “foreign” attempts to regulate tourism lies in the fact that they are the products of reflection based on global experience. This experience is highly relevant to Aotearoa and to Taitokerau.
Even allowing for the mitigating effects of the grey and underground economies, Māori in Taitokerau have as a group been rich culturally and poor economically for generations. Over the third and fourth quarters of the twentieth century, the store of cultural capital undoubtedly diminished, as urbanization and depopulation of traditional centres resulted in diminished contacts for the younger generations with important elements of Māori cultural life and the people and occasions through which cultural knowledge was transmitted. By 2001, for example, Ngapuhi were by far the largest iwi in New Zealand, but only a minority even of those still living in Taitokerau were able to speak the Māori language fluently.\(^{135}\)

It is still an open question as to whether what is in large part a fashion industry can be depended on to increase either cultural or financial capital for Taitokerau Māori on a sustainable basis. As the IMF assessment for May 2003 notes, the economy in general and the tourist sector in particular are at the mercy of local and international influences over which we have little direct control:

> The pace of economic growth is expected to ease in 2003 to around 2¼ percent, given the weak external environment, the fall in commodity prices, and the sizeable currency appreciation. Private consumption would account for most of the slowdown in growth, reflecting weaker disposable income growth and slower population growth. Although uncertainties associated with military conflict in Iraq have diminished, uncertainty about the strength of external demand remains a major downside risk to the outlook. Some additional downside risks have emerged, including the impact on trade and tourism of the outbreak in Asia of Severe Acute Respiratory Syndrome and recent dry weather conditions in some parts of the country, which could have adverse implications for agricultural and hydroelectric power production.\(^{136}\)

Long-term sustainability for Māori tourism as an industry whose benefits would be spread widely within Taitokerau, both geographically and in terms of the number of people involved, may depend on the ability of a large number of comparatively small-scale enterprises to create very well-organized networks whose members can cooperate with each other and local and regional agencies to create the kind of infrastructure that will enable them to compete successfully with the larger players. There is certainly a role here for iwi rūnanga as well as the regional and district councils, in addition to the various tourism organizations. There will also be a need for solidarity among the various Māori operators, an agreement to cooperate where possible so that competition is directed mainly at keeping the major share of tourism revenues in the region.

Throughout the discussion in this study a number of assumptions have been taken for granted: that it is important for small communities to retain their autonomy and integrity; that community-based enterprises are of special importance in promoting Māori development; that businesses involving Māori should be Māori-owned or at least co-owned and that the sustainability of Māori culture was intimately bound up with the strength of the rural heartlands. In other words, that it would not be good for Māori development in Taitokerau or other parts of New Zealand if the small communities continued to languish,\(^{135}\) Ngapuhi ranked eighth out of the ten largest iwi in the proportion of Māori speakers at the 2001 Census (Statistics NZ, *Census 2001: Iwi Vol I*, pp.13, 112).\(^{136}\) IMF Public Information Notice (PIN) No. 03/57.
the best real estate was owned by outsiders, and employment opportunities were mostly to be found in enterprises controlled by large corporations and located in urban areas generally far from “home”. In fact, all those allegedly “undesirable” factors (jointly or severally) apply to the life circumstances of many individual Māori, often with quite positive effects on individual and family well-being. Positive and negative effects on cultural integrity and economic circumstances can be observed in both rural and urban situations, close to the ancestral homeland and far from it.

Similarly with the arguments about tourism. The “Red Card” approach is cautionary but essentially balanced; many of the advocacy-oriented commentaries, however, imply that indigenous or minority ways of life need protection from development and members of the groups associated with these ways of being will be irreparably disadvantaged without this protection. Tourism is seen as inherently threatening to such people and their communities, and must be strictly controlled to bring them enduring benefits. While these echoes of the Eighteenth Century “noble savage” ideology may or may not be relevant to the situation and likely fate of isolated tribes in the Amazon or hill people in Thailand, a fairly strong counter argument could be made in the case of Māori in New Zealand. Despite the varied socio-economic fortunes of Māori individuals and groups since they re-established contact with the rest of the world, Māori society has proved extremely resilient, and the culture, while constantly changing, seems likely to prove as durable as those of other peoples who have been dispersed among strangers and swamped in their homelands without disappearing from the face of the earth. Fundamentally, as far as economic prosperity (or survival) is concerned, tourism will be useful if it is indeed an effective way of generating revenue. Tourism can also be a very valuable stimulus to encouraging local people to value their landscape, history, and cultural traditions. The interest which tourists have in all of these matters is what makes a place attractive to them: if it were not for tourists, a great deal of what would otherwise be taken for granted could well be lost or allowed to deteriorate.

Once the costs and the benefits, insofar as these can reasonably be assessed, are weighed, decisions can be made as to what kinds of tourism (if any) should be engaged in, and who should be involved. If community survival is important, and this is clearly the best chance of achieving that, the risk of letting a significant number of strangers into the community may be far outweighed by the certainty of economic hardship (or even collapse) without such an enterprise.

It was the implications of these kinds of tradeoff which the Centre had hoped to explore in its proposed new programme extending and expanding the research on sustainable development undertaken under its auspices so far. We intended to try to find out what was the minimum size of tourism which Northland needed to keep the environment and community sustained, as well as the maximum. We would also have explored carefully the issue which arises here of how to target the preferred size, since once the commitment to tourism is unleashed, market forces are likely to drive activity to above the maximum. This is a very important question that should be explored in advance, rather than wait for the answer to emerge from the wreckage once the bubble has burst. The region would probably benefit if the industry could be restricted to below where the market would settle if left to its own devices. But very careful research would be needed to ascertain where that optimum level would be, and what it would comprise. Almost certainly it would require a judicious

---

137 The research proposal (made to FRST in February 2003 but not funded) can be read on the James Henare Māori Research Centre website – see Appendix 4 for details.
mix of various kinds of tourism, including enterprises which are community based (indeed, one might hope, especially those) but by no means confined to them.

Developing a sophisticated tourism network in which the greater share of the market is locally owned and controlled and where Māori tourism is predominantly in Māori hands may well be an uphill battle, given the call by the World Trade Organization for the complete liberalization of trade in services as well as goods. This would seem to tip the balance heavily in favour of the large national or multinational corporation as against the small or even medium-sized local enterprise. As long ago as 1995, for example, the World Travel and Tourism Council (a federation of major tourism businesses, based in London), in collaboration with the World Tourism Organization and the Earth Council asserted that “protectionism in trade in Travel & Tourism services should be halted or reversed”, at the same time as they recognized the importance of respecting the sensibilities of indigenous peoples. Continued efforts to diversify economic activity, both by adding value to existing primary industries and through developing new sources of income for people in the region, would therefore seem to be particularly wise for those involved in community-based Māori tourism. That way, many small operators and their whānau could have tourism as one of several well-developed sources of income, interdependent to a degree, but capable of replacing each other as effective sources of revenue should one become unprofitable because of changing circumstances. Ka mate kāinga tahi, ka ora kāinga rua!

---

BIBLIOGRAPHY


Desmond, Jane C. *Staging Tourism: Bodies on Display from Waikiki to Sea World*. University of Chicago Press, Chicago, 1999


IMF Public Information Notice (PIN) No. 03/57


Olivera Begazo, Marco A. “Turismo sostenible y las agendas 21”, Keynote contribution to the Congreso Virtual Internacional de Cultura y Turismo, October 2001 [see www links, Appendix 4].
Page, Stephen, “Transport and infrastructure issues in Southeast and South Asian tourism”, in C. Michael Hall et al. (eds), *Tourism in South and Southeast Asia*, pp. 58-77

Page, Steven and Pip Forer. “Survey of Tourism Related Businesses in Northland”, *Sustainable Maori Tourism in Tai Tokerau: The Bay of Islands Region*. JHMRC, Auckland, 1999


Singh, Debbie. “Attitudinal Survey of Bay of Islands Residents”, *Sustainable Maori Tourism in Tai Tokerau: The Bay of Islands Region*. JHMRC, Auckland, June 1999


Sofield, Trevor H.B., “Rethinking and reconceptualizing social and cultural issues in Southeast and South Asian tourism development”, in C. Michael Hall et al. (eds), *Tourism in South and Southeast Asia: Issues and Cases*, pp.45-57.


Val Lindsay, Val. “Commercial Development of Sustainable Tourism in the Muriwhenua Region”, JHMRC, December 2000 [*]


APPENDICES

1. Québec Declaration on Ecotourism

In the framework of the UN International Year of Ecotourism, 2002, under the aegis of the United Nations Environment Programme (UNEP) and the World Tourism Organization (WTO), over one thousand participants coming from 132 countries, from the public, private and non-governmental sectors met at the World Ecotourism Summit, hosted in Québec City, Canada, by Tourisme Québec and the Canadian Tourism Commission, between 19 and 22 May 2002. The Québec Summit represented the culmination of 18 preparatory meetings held in 2001 and 2002, involving over 3,000 representatives from national and local governments including the tourism, environment and other administrations, private ecotourism businesses and their trade associations, non-governmental organizations, academic institutions and consultants, intergovernmental organizations, and indigenous and local communities.

This document takes into account the preparatory process, as well as the discussions held during the Summit. Although it is the result of a multistakeholder dialogue, it is not a negotiated document. Its main purpose is the setting of a preliminary agenda and a set of recommendations for the development of ecotourism activities in the context of sustainable development.

The participants at the Summit acknowledge the World Summit on Sustainable Development (WSSD) in Johannesburg, August/September 2002, as the ground-setting event for international policy in the next 10 years, and emphasize that, as a leading industry, the sustainability of tourism should be a priority at WSSD due to its potential contribution to poverty alleviation and environmental protection in critically endangered ecosystems. Participants therefore request the UN, its organizations and member governments represented at this Summit to disseminate the following Declaration and other results from the World Ecotourism Summit at the WSSD.

The participants to the World Ecotourism Summit, aware of the limitations of this consultative process to incorporate the input of the large variety of ecotourism stakeholders, particularly non-governmental organizations (NGOs) and local and indigenous communities,

Acknowledge that tourism has significant and complex social, economic and environmental implications,

Consider the growing interest of people in traveling to natural areas,

Emphasize that ecotourism should contribute to make the overall tourism industry more sustainable, by increasing economic benefits for host communities, actively contributing to the conservation of natural resources and the cultural integrity of host communities, and by increasing awareness of travelers towards the conservation of natural and cultural heritage,
Recognize the cultural diversity associated with natural areas, particularly because of the historical presence of local communities, of which some have maintained their traditional knowledge, uses and practices many of which have proven to be sustainable over the centuries,

Reiterate that funding for the conservation and management of biodiverse and culturally rich protected areas has been documented to be inadequate worldwide,

Recognize that sustainable tourism can be a leading source of revenue for protected areas,

Recognize further that many of these areas are home to rural peoples often living in poverty, who frequently lack adequate health care, education facilities, communications systems, and other infrastructure required for genuine development opportunity,

Affirm that different forms of tourism, especially ecotourism, if managed in a sustainable manner can represent a valuable economic opportunity for local populations and their cultures and for the conservation and sustainable use of nature for future generations,

Emphasize that at the same time, wherever and whenever tourism in natural and rural areas is not properly planned, developed and managed, it contributes to the deterioration of natural landscapes, threats to wildlife and biodiversity, poor water quality, poverty, displacement of indigenous and local communities, and the erosion of cultural traditions,

Acknowledge that ecotourism must recognize and respect the land rights of indigenous and local communities, including their protected, sensitive and sacred sites,

Stress that to achieve equitable social, economic and environmental benefits from ecotourism and other forms of tourism in natural areas, and to minimize or avoid potential negative impacts, participative planning mechanisms are needed that allow local and indigenous communities, in a transparent way, to define and regulate the use of their areas at the local level, including the right to opt out of tourism development,

Note that small and micro businesses seeking to meet social and environmental objectives are often operating in a development climate that does not provide suitable financial and marketing support for this specialized new market, and that to achieve this goal further understanding of the ecotourism market will be required through market research at the destination level, specialized credit instruments for tourism businesses, grants for external costs, incentives for the use of sustainable energy and innovative technical solutions, and an emphasis on developing skills not only in business but within government and those seeking to support business solutions,

In light of the above, the participants of the Summit produced a series of recommendations to governments, the private sector, non-governmental organizations, community-based associations, academic and research institutions, inter-governmental organizations, international financial institutions, development assistance agencies, and indigenous and local communities, presented in an annex to this Declaration.

The participants to the World Ecotourism Summit, having met in Québec City, from 19 to 22 May 2002, propose the following recommendations:

A. To Governments

1. formulate national, regional and local ecotourism policies and development strategies that are consistent with the overall objectives of sustainable development, and to do so through a wide consultation process with those who are likely to become involved in, affect, or be affected by ecotourism activities. Furthermore, the principles that apply to ecotourism should be broadened out to cover the entire tourism sector;

2. In conjunction with local communities, the private sector, NGOs and all ecotourism stakeholders, guarantee the protection of nature, local cultures and specially traditional knowledge and genetic resources;

3. ensure the involvement, appropriate participation and necessary coordination of all the relevant public institutions at the national, provincial and local level, (including the establishment of inter-ministerial working groups as appropriate) at different stages in the ecotourism process, while at the same time opening and facilitating the participation of other stakeholders in ecotourism-related decisions. Furthermore, adequate budgetary mechanisms and appropriate legislative frameworks be set up to allow implementation of the objectives and goals set up by these multistakeholder bodies;

4. include in the above framework the necessary regulatory and monitoring mechanisms at the national, regional and local levels, including objective sustainability indicators jointly agreed with all stakeholders and environmental impact assessment studies, to prevent or minimize the occurrence of negative impacts upon communities or the natural environment. Monitoring results should be made available to the general public, since this information will allow tourists to choose an operator who adopts ecotourism principles over one who does not;

5. develop the local and municipal capacity to implement growth management tools such as zoning, and participatory land-use planning not only in protected areas but in buffer zones and other ecotourism development zones;

6. use internationally approved and reviewed guidelines to develop certification schemes, ecolabels and other voluntary initiatives geared towards sustainability in ecotourism, encouraging private operators to join such schemes and promoting their recognition by consumers. However, certification systems should reflect regional and sub-regional criteria and build capacity and provide financial support to make these schemes accessible to small and medium enterprises (SMEs). A regulatory framework is needed for such schemes to fulfill their mission;
7. ensure the provision of technical, financial and human resources development support to micro, small and medium-sized firms, which are the core of ecotourism, with a view to enable them to start, grow and develop their businesses in a sustainable manner. Similarly, that appropriate infrastructure is established in areas with ecotourism potential to stimulate the emergence of local enterprises.

8. define appropriate policies, management plans, and interpretation programs for visitors, and to earmark adequate sources of funding for protected natural areas to manage rapidly growing visitor numbers and protect vulnerable ecosystems, and effectively prevent the use of conservation hotspots. Such plans should include clear norms, direct and indirect management strategies, and regulations with the funds to ensure monitoring of social and environmental impacts for all ecotourism businesses operating in the area, as well as for tourists wishing to visit them;

9. include micro, small and medium-sized ecotourism companies, as well as community-based and NGO-based ecotourism operations in the overall promotional strategies and programmes carried out by the National Tourism Administration, both in the international and domestic markets;

10. develop regional networks and cooperation for promotion and marketing of ecotourism products at the international and national levels;

11. provide incentives to tourism operators (such as marketing and promotion advantages) for them to adopt ecotourism principles and make their operations more environmentally, socially and culturally responsible;

12. ensure that basic environmental and health standards are defined for all ecotourism development even in the most rural areas and in national and regional parks, that can play a pilot role. This should include aspects such as site selection, planning, design, the treatment of solid waste, sewage, and the protection of watersheds, etc., and ensure also that ecotourism development strategies are not undertaken by governments without investment in sustainable infrastructure and the reinforcement of local/municipal capabilities to regulate and monitor such aspects;

13. invest, or support institutions that invest in research programmes on ecotourism and sustainable tourism. To institute baseline studies and surveys that record plant and animal life, with special attention to endangered species, as part of an environmental impact assessment (EIA) for any proposed ecotourism development;

14. support the further development of the international principles, guidelines and codes of ethics for sustainable tourism (e.g. such as those proposed by the Convention on Biological Diversity, UNEP, WTO) for the enhancement of international and national legal frameworks, policies and master plans to implement the concept of sustainable development into tourism;

15. consider as one option the reallocation of tenure and management of public lands, from extractive or intensive productive sectors to tourism combined with conservation, wherever this is likely to improve the net social, economic and environmental benefit for the community concerned;
16. promote and develop educational programmes addressed to children and young people to enhance awareness about nature conservation and sustainable use, local and indigenous cultures and their relationship with ecotourism;

17. promote collaboration between outbound tour operators and incoming operators and other service providers and NGOs at the destination to further educate tourists and influence their behaviour at destinations, especially those in developing countries.

B. The private sector

18. conceive, develop and conduct their businesses minimizing negative effects on, and positively contributing to, the conservation of sensitive ecosystems and the environment in general, and directly benefiting local communities;

19. bear in mind that for ecotourism businesses to be sustainable, they need to be profitable for all stakeholders involved, including the projects’ owners, investors, managers and employees, as well as the communities and the conservation organizations of natural areas where it takes place;

20. adopt a reliable certification or other systems of voluntary regulation, such as ecolabels, in order to demonstrate to their potential clients their adherence to sustainability principles and the soundness of the products and services they offer;

21. cooperate with governmental and non-governmental organizations in charge of protected natural areas and conservation of biodiversity, ensuring that ecotourism operations are practiced according to the management plans and other regulations prevailing in those areas, so as to minimize any negative impacts upon them while enhancing the quality of the tourism experience and contribute financially to the conservation of natural resources;

22. make increasing use of local materials and products, as well as local logistical and human resource inputs in their operations, in order to maintain the overall authenticity of the ecotourism product and increase the proportion of financial and other benefits that remain at the destination. To achieve this, private operators should invest in the training of the local workforce;

23. ensure that the supply chain used in building up an ecotourism operation is thoroughly sustainable and consistent with the level of sustainability aimed at in the final product or service to be offered to the customer;

24. work actively with indigenous leadership to ensure that indigenous cultures and communities are depicted accurately and with respect, and that their staff and guests are well and accurately informed regarding local indigenous sites, customs and history;

25. promote among their clients, the tourists, a more ethical behavior vis-à-vis the ecotourism destinations visited, providing environmental education to travelers, professionals and fostering inter-cultural understanding, as well as encouraging voluntary contributions to support local community or conservation initiatives;
26. diversify their offer by developing a wide range of tourist activities at a given
destination and extending their operation to different destinations in order to spread the
potential benefits of ecotourism and to avoid overcrowding some selected ecotourism
sites, thus threatening their long-term sustainability. In this regard, private operators are
urged to respect, and contribute to, established visitor impact management systems of
ecotourism destinations;

27. create and develop funding mechanisms for the operation of business associations or
cooperatives that can assist with ecotourism training, marketing, product development,
research and financing;

28. In relation to the above points, formulate and implement company policies for
sustainable tourism with a view to applying them in each part of the ecotourism
operation.

C. Non-Governmental Organizations, community-based associations, academic and
research institutions.

29. provide technical, financial, educational, capacity building and other support to
ecotourism destinations, host community organizations, small businesses and the
Corresponding local authorities in order to ensure that appropriate policies, development
and management guidelines, and monitoring mechanisms are being applied towards
sustainability;

30. monitor and conduct research on the actual impacts of ecotourism activities upon
ecosystems, biodiversity, local indigenous cultures and the socio-economic fabric of the
ecotourism destinations;

31. cooperate with public and private organizations ensuring that the data and information
generated through research is channeled to support decision-making processes in
ecotourism development and management;

32. cooperate with research institutions to develop the most adequate and practical solutions
to ecotourism development issues.

D. Inter-governmental organizations, international financial institutions and development
assistance agencies

33. develop and assist in the implementation of national and local policy and planning
guidelines and evaluation frameworks for ecotourism and its relationships with
biodiversity conservation, socio-economic development, respect of human rights, poverty
alleviation, nature conservation and other objectives of sustainable development, and to
intensify the transfer of such know-how to all countries. Special attention should be paid
to countries in a developing stage or least developed status, to small island developing
states and to countries with mountain areas, regarding that 2002 is also designated as the
International Year of Mountains by the UN;

34. build capacity for regional, national and local organizations for the formulation and
application of ecotourism policies and plans, based on international guidelines;
35. develop international standards and financial mechanisms for ecotourism certification systems that takes into account needs of small and medium enterprises and facilitates their access to those procedures;

36. incorporate multistakeholder dialogue processes into policies, guidelines and projects at the global, regional and national levels for the exchange of experiences between countries and sectors involved in ecotourism;

37. strengthen their efforts in identifying the factors that determine the success or failure of ecotourism ventures throughout the world, in order to transfer such experiences and best practices to other nations, by means of publications, field missions, training seminars and technical assistance projects; UNEP and WTO should continue this international dialogue after the Summit on sustainable ecotourism issues, for example by conducting periodical evaluations of ecotourism development through international and regional forums.

38. adapt as necessary their financial facilities and lending conditions and procedures to suit the needs of micro-, small- and medium-sized ecotourism firms that are the core of this industry, as a condition to ensure its long term economic sustainability;

39. develop the internal human resource capacity to support sustainable tourism and ecotourism as a development sub-sector in itself and to ensure that internal expertise, research, and documentation are in place to oversee the use of ecotourism as a sustainable development tool.

E. Local Communities and Municipal Organizations

40. As part of a community vision for development, that may include ecotourism, define and implement a strategy for improving collective benefits for the community through ecotourism development including human, physical, financial, and social capital development, and improved access to technical information;

41. strengthen, nurture and encourage the community’s ability to maintain and use traditional skills that are relevant to ecotourism, particularly home-based arts and crafts, agricultural produce, traditional housing and landscaping that use local natural resources in a sustainable manner.
2. Declaración de Oaxaca

[The Oaxaca Declaration was an outcome of the international forum on indigenous Tourism held in Oaxaca, Mexico, in March 2002. The Director of the James Henare Māori Research Centre was invited to this meeting, but unfortunately neither he nor anyone else from Aotearoa New Zealand was able to attend. The only Polynesian representative was from Hawaii; there were 14 delegates from other U.S. states, 139 from Mexico and 25 from other states and territories. The declaration formed an advance critique of the Montréal (Québec) declaration adopted a few months later. Some of those involved in drafting the Oaxaca Declaration met after the Montréal summit to prepare an updated commentary on the declaration on sustainable ecotourism adopted at the meeting in Québec, but no supplementary document appears to have been released. R.B.]

Declaración del Foro Internacional Indígena de Turismo

Oaxaca, México, 18-20 de marzo de 2002

PROPUESTA

Nosotros, los participantes en el Foro Internacional Indígena de Turismo, nos hemos reunido en Oaxaca para compartir perspectivas y deliberar sobre las consecuencias del turismo en nuestras comunidades. Venimos de 13 países y representamos a comunidades indígenas con actividades de turismo, conservación ambiental y cultural, y agricultura. Lo hacemos al margen del Año Internacional del Ecoturismo (AIE), promulgado por las Naciones Unidas, pues tenemos serias preocupaciones con respecto al proceso que ha conducido al AIE, los resultados alcanzados hasta ahora y las maneras en que afectarán a los pueblos indígenas en el futuro.

Se nos ha dicho que la declaración del AIE es una prueba de la importancia que tiene el ecoturismo para conservar las tierras, proteger las culturas e incrementar el bienestar social. Sin embargo, las realidades que estamos enfrentando, el deterioro ecológico y la destrucción cultural que acompañan a la industria turística globalizadora, nos hacen pensar que el AIE no va de verdad a fondo en su revisión del ecoturismo. Por siglos, los pueblos indígenas hemos sido desplazados de nuestros territorios y desposeídos de nuestro patrimonio natural, y ahora vemos la llegada de la industria turística, así como el discurso del “desarrollo sustentable” en el AIE, como nuevas amenazas para nuestras tierras y nuestras comunidades.

A lo largo del proceso que ha llevado al AIE, se ha establecido una clara división entre sus promotores y las organizaciones de pueblos indígenas que en todo el mundo se oponen a él, principalmente por la falta de transparencia. Nos preocupa que en su planeación no se haya buscado la participación informada de representantes indígenas. Un lamentable ejemplo reciente es el apresuramiento con que la Convención sobre Diversidad Biológica de las Naciones Unidas, sin una aportación indígena significativa, formuló sus criterios sobre turismo sustentable y biodiversidad. En iniciativas globales, como el AIE, deben ser tomados en cuenta perspectivas e intereses divergentes, y los
pueblos indígenas reafirmamos nuestros derechos y responsabilidades, reconocidos internacionalmente, de participar de manera decisiva. (139)

Hacemos patente nuestro profundo desacuerdo con los supuestos básicos del AIE y el ecoturismo, que definen a las comunidades indígenas como objetos de su idea de desarrollo y a nuestras tierras como recursos comerciales para ser vendidos en los mercados globales. Dentro de este marco económico, pretendidamente universal, el turismo introduce la competencia de mercado, se apropia de nuestra gente y nuestras tierras como productos de consumo y hace vulnerables al saqueo del exterior plantas, animales y conocimientos tradicionales. No debe usarse al AIE para legitimar la invasión de territorios y comunidades indígenas. Nuestros estilos de vida y nuestras culturas son diferentes, y reivindicamos ante el AIE y los promotores del ecoturismo nuestros derechos fundamentales a la autonomía y a decidir informadamente sobre sus iniciativas y participar de la manera que nosotros elijamos en ellas.

En cierto que algunos proyectos ecoturísticos han tenido éxito en no destruir los sistemas productivos locales, las culturas tradicionales o los sistemas naturales. Esos proyectos han sido diseñados y puestos en práctica por las propias comunidades indígenas. Dichas modalidades de turismo incluyen la visión integral con que nos organizamos. Se basan en nuestra autodeterminación y la refuerzan. Protegen nuestra diversidad biológica y cultural, nuestros rituales y lugares sagrados, así como nuestra propiedad común y derechos tradicionales. Afirman las dimensiones éticas y espirituales fundamentales de nuestras relaciones con la tierra y con la gente.

Estas formas de turismo no pueden basarse en modas conceptuales, llámense turismo ecológico, turismo sustentable, turismo natural, turismo cultural, etnoturismo, etc. Se sustentan en cambio en un análisis de las ventajas y desventajas del turismo, reconocen y acatan los mecanismos tradicionales de toma de decisiones, e integran nuestra visión de largo alcance con respecto al uso sustentable y el acceso a bienes comunes. Una parte esencial es el derecho a rechazar los proyectos turísticos en cualquiera de sus etapas. De ese modo, cuando hablamos de turismo en comunidades indígenas, no se trata de otra frase publicitaria, sino de una amplia categoría de maneras distintas que los pueblos indígenas tenemos para llevar a cabo actividades turísticas en nuestros propios términos.

Los participantes en esta reunión hemos determinado que:

1. Los pueblos indígenas no somos simples “socios”, sino poseedores, internacionalmente reconocidos, de derechos humanos y colectivos, incluyendo los derechos a la autodeterminación, el consentimiento informado y la participación efectiva.

2. Dado que hemos visto pocos resultados positivos de la Década de las Naciones Unidas sobre Pueblos Indígenas, no esperamos gran cosa de esta nueva declaratoria de la ONU. Creemos que los destinatarios genuinos de este mensaje serán los pueblos indígenas y todos aquellos que respetan nuestros modos de ser. Esta declaración está también dirigida a los gobiernos, organizaciones de la sociedad civil, académicos,

139 Estos derechos están confirmados por la Convención sobre Diversidad Biológica, el Acuerdo 169 de la Organización Internacional del Trabajo, la Declaración Preparatoria de Derechos de los Pueblos Indígenas de la OEA y la Declaración Preparatoria de Derechos Indígenas de las Naciones Unidas, entre otros.
industria turística y a todos los que buscan “desarrollar” a nuestros pueblos y nuestras tierras para el turismo.

3. Los pueblos indígenas no somos objetos del desarrollo turístico. Somos sujetos activos, con derechos y responsabilidades sobre nuestros territorios y las iniciativas que se pretende llevar a cabo en ellos. Esto significa que somos responsables de defender a los territorios y las comunidades indígenas del desarrollo que imponen los gobiernos, desarrollistas, empresas privadas, ONG y especialistas.

4. El turismo es benéfico para las comunidades indígenas sólo si se basa en la autodeterminación y la fortalece. Los “expertos” y asesores externos son útiles para nosotros únicamente si trabajan dentro del marco conceptual definido por nuestros pueblos. Por lo tanto, los proyectos turísticos sólo deben realizarse bajo la guía y la vigilancia de un equipo técnico de la comunidad, después de un exhaustivo análisis crítico de sus pros y contras en el largo plazo.

5. Los pueblos indígenas somos los responsables de nuestros territorios y su riqueza natural. Las comunidades que quedan dentro de áreas naturales protegidas suelen ser marginadas por las entidades gubernamentales reguladoras y a menudo pierden el acceso a sus propios recursos.

6. Los pueblos indígenas debemos establecer y fortalecer estrategias de coordinación e información, de carácter regional e internacional, con el objeto de asegurar nuestra participación en iniciativas como el AIE. Este foro representa el nacimiento de una Red Indígena de Turismo, que compartirá información por medio de periódicos, reuniones, talleres regionales, correo electrónico, páginas de internet, videos y otras formas de comunicación, independientes de la industria turística y su propaganda.

7. Demandamos un compromiso honesto y transparente de las Naciones Unidas y otras organizaciones internacionales, para que abran las puertas a la participación directa de los pueblos indígenas. Esto incluye destinar fondos y establecer mecanismos para que representantes de comunidades indígenas participen en la planeación y ejecución de iniciativas internacionales como el AIE, así como respetar las diversas maneras que los pueblos indígenas tenemos para tomar decisiones sobre las iniciativas que nos afectan directamente.

8. Demandamos que los gobiernos nacionales promulguen leyes y regulaciones para proteger el ambiente y reconocer la autonomía indígena, apropiadamente condensadas con nuestros pueblos y organizaciones, y las hagan valer.

9. Exigimos que se desarrollen a instauren criterios y reglas para el ecoturismo basados en principios de respeto de las culturas locales y la integridad de los ecosistemas.

10. Consideramos ilegítimo cualquier proceso para hacerlo que no incluya la plena participación de los pueblos indígenas.
English translation

(supplied by Rethinking Tourism Project, St Paul, Minnesota).

Declaration of The International Forum on Indigenous Tourism,

Oaxaca, Mexico, March 18-20, 2002.

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

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

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

We register our profound disagreement with the IYE's and ecotourism's most basic assumptions that define Indigenous communities as targets to be developed and our lands as commercial resources to be sold on global markets. Under this universalistic economic framework, tourism brings market competition, appropriates our lands and peoples as consumer products, and renders our traditional knowledge vulnerable to bioprospecting and biopiracy. The IYE must not be used to legitimate the invasion and displacement of Indigenous territories and communities. Our lifeways and cultures are distinct, and we demand that the IYE and ecotourism's promoters acknowledge our fundamental rights to self-determination, prior informed consent, and the diverse ways that we choose to process and participate in such initiatives.
To be sure, some ecotourism projects might be deemed successful because they have not disrupted local cultures and ecosystems. It is because these projects have been designed and implemented by Indigenous Peoples ourselves. These forms of tourism encompass the inherently holistic ways in which our communities are organized. They are based on and enhance our self-determination. They are protective of our biological and cultural diversity, sacred sites and rituals, and collective property and traditional resource rights. They affirm the fundamental ethical and spiritual dimensions of our relationships with the land and with each other.

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

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

1. Indigenous Peoples are not mere "stakeholders," but internationally-recognized holders of collective and human rights, including the rights of self-determination, informed consent, and effective participation.

2. Given that we have seen few positive results from the U.N.’s Decade of Indigenous Peoples, we do not put much stock in the effectiveness of this declaration to the U.N. We believe the real listeners of this message will be Indigenous Peoples and others who have respect for our ways of being. This declaration is also aimed at governments, conservation and ecotourism NGOs, academics, the tourism industry, and others who seek to "develop" us and our lands for tourism.

3. Indigenous Peoples are not objects of tourism development. We are active subjects with the rights and responsibilities to our territories and the processes of tourism planning, implementation, and evaluation that happen in them. This means we are responsible for defending Indigenous lands and communities from development that is imposed by governments, development agencies, private corporations, NGOs, and specialists.

4. Tourism is beneficial for Indigenous communities only when it is based on and enhances our self-determination. Outside "experts and assistance" are useful to us only if they work within frameworks conceptualized and defined by our communities. Therefore, tourism projects must be undertaken only under the guidance and surveillance of an Indigenous Technical Team, and only after a full critical analysis of the long-term pros and cons of tourism development.

Rethinking Māori Tourism in Taitokerau
5. Indigenous Peoples must be the natural resource and wildlife managers of our own environments. Communities that fall within protected areas often experience oppression by governing agencies and lack of access to our own resources.

6. Indigenous Peoples must establish and strengthen strategies of coordination and information sharing both regionally and internationally, in order to assert participation in initiatives like the IYE. This meeting signals the birth of the Indigenous Tourism Network, that employs the sharing of information among Indigenous communities through newsletters, gatherings, regional workshops, emails, websites, video production, and other forms of communication that are independent of the self-promotional focus of the tourism industry.

7. We urge an honest and transparent commitment on the part of the United Nations and other international organizations to actively open doors for the direct participation of Indigenous Peoples. This includes dedicating funds and developing mechanisms for Indigenous Peoples’ representatives to participate in the planning and execution of international initiatives like the IYE, and respect for the diverse ways that Indigenous communities make decisions about important initiatives that directly impact us.

8. We demand that national governments implement and respect laws and regulations regarding the environment and Indigenous communities, principles of respect for local cultures and the integrity of ecosystems.

9. We urge the development and implementation of guidelines and regulations for ecotourism development and visitation based on principles of respect for local cultures and the integrity of ecosystems.

10. We consider illegitimate any drafting process that does not include the active and full participation of Indigenous Peoples.
3. Global Code of Ethics for Tourism

[The World Tourism Organization is an affiliate of the United Nations, with its headquarters in Madrid. Its 141 member countries include Spain, France, China, Japan, Israel and South Africa but not New Zealand, Australia, the United Kingdom, the United States or Ireland. Creating conditions for sustainable tourism is a central concern of the organization, and the Global Code of Ethics is part of that process. The organization has also produced a set of recommendations to governments for supporting or establishing national certification systems for sustainable tourism. These can be downloaded from the James Henare Māori Research Centre’s website (see Appendix 4) or from the WTO web site: http://www.world-tourism.org.

GLOBAL CODE OF ETHICS FOR TOURISM

Message from the Secretary-General of WTO: Preparing the new millennium

The global Code of Ethic for Tourism sets a frame of reference for the responsible and sustainable development of world tourism at the dawn of the new millennium. It draws inspiration from many similar declarations and industry codes that have come before and it adds new thinking that reflects our changing society at the end of the 20th century. With international tourism forecast to nearly triple in volume over the next 20 years, members of the World Tourism Organization believe that the Global Code of Ethics for Tourism is needed to help minimize the negative impacts of tourism on the environment and on cultural heritage while maximizing the benefits for residents of tourism destinations.

The code was called for in a resolution of the WTO General Assembly meeting in Istanbul in 1997. Over the following two years, a special committee for the preparation of the Global Code of Ethics was formed and a draft document was prepared by the Secretary-General and the legal adviser to WTO in consultation with WTO Business Council, WTO's Regional Commissions, and the WTO Executive Council.

The United Nations Commission on Sustainable Development meeting in New York in April, 1999 endorsed the concept of the code and requested WTO to seek further input from the private sector, non-governmental organizations and labour organizations. Written comments on the code were received from more than 70 WTO Member States and other entities. The resulting 10 point Global Code of Ethics for Tourism - the culmination of an extensive consultative process- was approved unanimously by the WTO General Assembly meeting in Santiago in October 1999.

The code includes nine articles outlining the "rules of the game" for destinations, governments, tour operators, developers, travel agents, workers and travellers themselves. The tenth article involves the redress of grievances and marks the first time that a code of this type will have a mechanism for enforcement. It will be based on conciliation through the creation of a World Committee on Tourism Ethics made up of representatives of each region of the world and representatives of each group of stakeholders in the tourism sector- governments, the private sector, labour and non-governmental organizations.
The Global Code of Ethics for Tourism, reproduced on the following pages, is intended to be a living document. Read it. Circulate it widely. Participate in its implementation. Only with your cooperation can we safeguard the future of the tourism industry and expand the sector's contribution to economic prosperity, peace and understanding among all the nations of the world.

Francesco Frangialli
Secretary- General WTO

GLOBAL CODE OF ETHICS FOR TOURISM

[Article 1] *Tourism's contribution to mutual understanding and respect between peoples and societies.*

- The understanding and promotion of the ethical values common to humanity, with an attitude of tolerance and respect for the diversity of religious, philosophical and moral beliefs, are both the foundation and the consequence of responsible tourism; stakeholders in tourism development and tourists themselves should observe the social and cultural traditions and practices of all peoples, including those of minorities and indigenous peoples and to recognize their worth;
- Tourism activities should be conducted in harmony with the attributes and traditions of the host regions and countries and in respect for their laws, practices and customs;
- The host communities, on the one hand, and local professionals, on the other, should acquaint themselves with and respect the tourists who visit them and find out about their lifestyles, tastes and expectations; the education and training imparted to professionals contribute to a hospitable welcome;
- It is the task of the public authorities to provide protection for tourists and visitors and their belongings; they must pay particular attention to the safety of foreign tourists owing to the particular vulnerability they may have; they should facilitate the introduction of specific means of information, prevention, security, insurance and assistance consistent with their needs; any attacks, assaults, kidnappings or threats against tourists or workers in the tourism industry, as well as the wilful destruction of tourism facilities or of elements of cultural or natural heritage should be severely condemned and punished in accordance with their respective national laws;
- When travelling, tourists and visitors should not commit any criminal act or any act considered criminal by the laws of the country visited and abstain from any conduct felt to be offensive or injurious by the local populations, or likely to damage the local environment; they should refrain from all trafficking in illicit drugs, arms, antiques, protected species and products and substances that are dangerous or prohibited by national regulations;
- Tourists and visitors have the responsibility to acquaint themselves, even before their departure, with the characteristics of the countries they are preparing to visit; they must be aware of the health and security risks inherent in any travel outside their usual environment and behave in such a way as to minimize those risks;
[Article 2] *Tourism as a vehicle for individual and collective fulfilment*

- Tourism, the activity most frequently associated with rest and relaxation, sport and access to culture and nature, should be planned and practised as a privileged means of individual and collective fulfilment; when practised with a sufficiently open mind, it is an irreplaceable factor of self-education, mutual tolerance and for learning about the legitimate differences between peoples and cultures and their diversity;
- Tourism activities should respect the equality of men and women; they should promote human rights and, more particularly, the individual rights of the most vulnerable groups, notably children, the elderly, the handicapped, ethnic minorities and indigenous peoples;
- The exploitation of human beings in any form, particularly sexual, especially when applied to children, conflicts with the fundamental aims of tourism and is the negation of tourism; as such, in accordance with international law, it should be energetically combated with the cooperation of all the States concerned and penalized without concession by the national legislation of both the countries visited and the countries of the perpetrators of these acts, even when they are carried out abroad;
- Travel for purposes of religion, health, education and cultural or linguistic exchanges are particularly beneficial forms of tourism, which deserve encouragement;
- The introduction into curricula of education about the value of tourist exchanges, their economic, social and cultural benefits, and also their risks, should be encouraged;

[Article 3] *Tourism, a factor of sustainable development*

- All the stakeholders in tourism development should safeguard the natural environment with a view to achieving sound, continuous and sustainable economic growth geared to satisfying equitably the needs and aspirations of present and future generations;
- All forms of tourism development that are conducive to saving rare and precious resources, in particular water and energy, as well as avoiding so far as possible waste production, should be given priority and encouraged by national, regional and local public authorities;
- The staggering in time and space of tourist and visitor flows, particularly those resulting from paid leave and school holidays, and a more even distribution of holidays should be sought so as to reduce the pressure of tourism activity on the environment and enhance its beneficial impact on the tourism industry and the local economy;
- Tourism infrastructure should be designed and tourism activities programmed in such a way as to protect the natural heritage composed of ecosystems and biodiversity and to preserve endangered species of wildlife; the stakeholders in tourism development, and especially professionals, should agree to the imposition of limitations or constraints on their activities when these are exercised in particularly sensitive areas: desert, polar or high mountain regions, coastal areas, tropical forests or wetlands, propitious to the creation of nature reserves or protected areas;
Nature tourism and ecotourism are recognized as being particularly conducive to enriching and enhancing the standing of tourism, provided they respect the natural heritage and local populations and are in keeping with the carrying capacity of the sites;

[Article 4] *Tourism, a user of the cultural heritage of mankind and contributor to its enhancement*

- Tourism resources belong to the common heritage of mankind; the communities in whose territories they are situated have particular rights and obligations to them;
- Tourism policies and activities should be conducted with respect for the artistic, archaeological and cultural heritage, which they should protect and pass on to future generations; particular care should be devoted to preserving and upgrading monuments, shrines and museums as well as archaeological and historic sites which must be widely open to tourist visits; encouragement should be given to public access to privately-owned cultural property and monuments, with respect for the rights of their owners, as well as to religious buildings, without prejudice to normal needs of worship;
- Financial resources derived from visits to cultural sites and monuments should, at least in part, be used for the upkeep, safeguard, development and embellishment of this heritage;
- Tourism activity should be planned in such a way as to allow traditional cultural products, crafts and folklore to survive and flourish, rather than causing them to degenerate and become standardized;

[Article 5] *Tourism, a beneficial activity for host countries and communities*

- Local populations should be associated with tourism activities and share equitably in the economic, social and cultural benefits they generate, and particularly in the creation of direct and indirect jobs resulting from them;
- Tourism policies should be applied in such a way as to help to raise the standard of living of the populations of the regions visited and meet their needs; the planning and architectural approach to and operation of tourism resorts and accommodation should aim to integrate them, to the extent possible, in the local economic and social fabric; where skills are equal, priority should be given to local manpower;
- Special attention should be paid to the specific problems of coastal areas and island territories and to vulnerable rural or mountain regions, for which tourism often represents a rare opportunity for development in the face of the decline of traditional economic activities;
- Tourism professionals, particularly investors, governed by the regulations laid down by the public authorities, should carry out studies of the impact of their development projects on the environment and natural surroundings; they should also deliver, with the greatest transparency and objectivity, information on their future programmes and their foreseeable repercussions and foster dialogue on their contents with the populations concerned;
[Article 6] \textit{Obligations of stakeholders in tourism development}

- Tourism professionals have an obligation to provide tourists with objective and honest information on their places of destination and on the conditions of travel, hospitality and stays; they should ensure that the contractual clauses proposed to their customers are readily understandable as to the nature, price and quality of the services they commit themselves to providing and the financial compensation payable by them in the event of a unilateral breach of contract on their part;
- Tourism professionals, insofar as it depends on them, should show concern, in cooperation with the public authorities, for the security and safety, accident prevention, health protection and food safety of those who seek their services; likewise, they should ensure the existence of suitable systems of insurance and assistance; they should accept the reporting obligations prescribed by national regulations and pay fair compensation in the event of failure to observe their contractual obligations; Tourism professionals, so far as this depends on them, should contribute to the cultural and spiritual fulfilment of tourists and allow them, during their travels, to practise their religions;
- The public authorities of the generating States and the host countries, in cooperation with the professionals concerned and their associations, should ensure that the necessary mechanisms are in place for the repatriation of tourists in the event of the bankruptcy of the enterprise that organized their travel;
- Governments have the right – and the duty - especially in a crisis, to inform their nationals of the difficult circumstances, or even the dangers they may encounter during their travels abroad; it is their responsibility however to issue such information without prejudicing in an unjustified or exaggerated manner the tourism industry of the host countries and the interests of their own operators; the contents of travel advisories should therefore be discussed beforehand with the authorities of the host countries and the professionals concerned; recommendations formulated should be strictly proportionate to the gravity of the situations encountered and confined to the geographical areas where the insecurity has arisen; such advisories should be qualified or cancelled as soon as a return to normality permits;
- The press, and particularly the specialized travel press and the other media, including modern means of electronic communication, should issue honest and balanced information on events and situations that could influence the flow of tourists; they should also provide accurate and reliable information to the consumers of tourism services; the new communication and electronic commerce technologies should also be developed and used for this purpose; as is the case for the media, they should not in any way promote sex tourism;

[Article 7] \textit{Right to tourism}

- The prospect of direct and personal access to the discovery and enjoyment of the planet’s resources constitutes a right equally open to all the world’s inhabitants; the increasingly extensive participation in national and international tourism should be regarded as one of the best possible expressions of the sustained growth of free time, and obstacles should not be placed in its way;
- The universal right to tourism must be regarded as the corollary of the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay, guaranteed by Article 24 of the Universal Declaration of Human Rights.
and Article 7.d of the International Covenant on Economic, Social and Cultural Rights;

- Social tourism, and in particular associative tourism, which facilitates widespread access to leisure, travel and holidays, should be developed with the support of the public authorities;
- Family, youth, student and senior tourism and tourism for people with disabilities, should be encouraged and facilitated;

[Article 8] Liberty of tourist movements

- Tourists and visitors should benefit, in compliance with international law and national legislation, from the liberty to move within their countries and from one State to another, in accordance with Article 13 of the Universal Declaration of Human Rights; they should have access to places of transit and stay and to tourism and cultural sites without being subject to excessive formalities or discrimination;
- Tourists and visitors should have access to all available forms of communication, internal or external; they should benefit from prompt and easy access to local administrative, legal and health services; they should be free to contact the consular representatives of their countries of origin in compliance with the diplomatic conventions in force;
- Tourists and visitors should benefit from the same rights as the citizens of the country visited concerning the confidentiality of the personal data and information concerning them, especially when these are stored electronically;
- Administrative procedures relating to border crossings whether they fall within the competence of States or result from international agreements, such as visas or health and customs formalities, should be adapted, so far as possible, so as to facilitate to the maximum freedom of travel and widespread access to international tourism; agreements between groups of countries to harmonize and simplify these procedures should be encouraged; specific taxes and levies penalizing the tourism industry and undermining its competitiveness should be gradually phased out or corrected;
- So far as the economic situation of the countries from which they come permits, travellers should have access to allowances of convertible currencies needed for their travels;

[Article 9] Rights of the workers and entrepreneurs in the tourism industry

- The fundamental rights of salaried and self-employed workers in the tourism industry and related activities, should be guaranteed under the supervision of the national and local administrations, both of their States of origin and of the host countries with particular care, given the specific constraints linked in particular to the seasonality of their activity, the global dimension of their industry and the flexibility often required of them by the nature of their work;
- Salaried and self-employed workers in the tourism industry and related activities have the right and the duty to acquire appropriate initial and continuous training; they should be given adequate social protection; job insecurity should be limited so far as possible; and a specific status, with particular regard to their social welfare, should be offered to seasonal workers in the sector;
- Any natural or legal person, provided he, she or it has the necessary abilities and skills, should be entitled to develop a professional activity in the field of tourism
under existing national laws; entrepreneurs and investors - especially in the area of small and medium-sized enterprises - should be entitled to free access to the tourism sector with a minimum of legal or administrative restrictions;

- Exchanges of experience offered to executives and workers, whether salaried or not, from different countries, contributes to foster the development of the world tourism industry; these movements should be facilitated so far as possible in compliance with the applicable national laws and international conventions;

- As an irreplaceable factor of solidarity in the development and dynamic growth of international exchanges, multinational enterprises of the tourism industry should not exploit the dominant positions they sometimes occupy; they should avoid becoming the vehicles of cultural and social models artificially imposed on the host communities; in exchange for their freedom to invest and trade which should be fully recognized, they should involve themselves in local development, avoiding, by the excessive repatriation of their profits or their induced imports, a reduction of their contribution to the economies in which they are established;

- Partnership and the establishment of balanced relations between enterprises of generating and receiving countries contribute to the sustainable development of tourism and an equitable distribution of the benefits of its growth;

[Article 10] Implementation of the principles of the Global Code of Ethics for Tourism

- The public and private stakeholders in tourism development should cooperate in the implementation of these principles and monitor their effective application;

- The stakeholders in tourism development should recognize the role of international institutions, among which the World Tourism Organization ranks first, and non-governmental organizations with competence in the field of tourism promotion and development, the protection of human rights, the environment or health, with due respect for the general principles of international law;

- The same stakeholders should demonstrate their intention to refer any disputes concerning the application or interpretation of the Global Code of Ethics for Tourism for conciliation to an impartial third body known as the World Committee on Tourism Ethics.
4. Documents available through JHMRC website

The Centre’s own publications, some of which are now available in electronic form (as noted below), are listed in the “publications and reports” sections of the Centre’s website. These are:

- Recent publications: [http://www.jhmrc.ac.nz/pgs_main/i_reports_pubs.htm](http://www.jhmrc.ac.nz/pgs_main/i_reports_pubs.htm)
- The complete list: [http://www.jhmrc.ac.nz/pgs_link/rp_full.htm](http://www.jhmrc.ac.nz/pgs_link/rp_full.htm)

More information and comments on issues related to sustainable development may be found in the “Centre Activities” ([http://www.jhmrc.ac.nz/pgs_main/i_current-activities.htm](http://www.jhmrc.ac.nz/pgs_main/i_current-activities.htm) and related links) and “Centre Diary” ([http://www.jhmrc.ac.nz/pgs_main/i_diary.htm](http://www.jhmrc.ac.nz/pgs_main/i_diary.htm)) pages.

The other pages containing links to documents held on the Centre and other sites are in three main sections:

- **Taitokerau Tourism** ([http://www.jhmrc.ac.nz/pgs_link/rp_tourism.htm](http://www.jhmrc.ac.nz/pgs_link/rp_tourism.htm)) – mostly documents produced as the result of research undertaken by the Centre;
- **Sustainable Development** ([http://www.jhmrc.ac.nz/pgs_link/sustainable_development.htm](http://www.jhmrc.ac.nz/pgs_link/sustainable_development.htm)) – includes some Centre documents and many documents originating elsewhere, including discussions of sustainable tourism; and
- **Links** ([http://www.jhmrc.ac.nz/pgs_main/i_links.htm](http://www.jhmrc.ac.nz/pgs_main/i_links.htm)) – links to other organizations and documents.

Documents dealing with sustainability and related issues and links currently available through these sections are listed below.

**Taitokerau Tourism page**
([http://www.jhmrc.ac.nz/pgs_link/rp_tourism.htm](http://www.jhmrc.ac.nz/pgs_link/rp_tourism.htm))

**DOCUMENTS AVAILABLE FOR DOWNLOADING:**
(All documents on this page have been prepared under the aegis of the Centre)

  *Māori Attitudes to Tourism in the Muriwhenua Region*, by Matthew Noonan [1999]

- [http://www.jhmrc.ac.nz/docs/feb_2003/Muriwhenua_Inventory .pdf](http://www.jhmrc.ac.nz/docs/feb_2003/Muriwhenua_Inventory .pdf)
  *Resource Inventory for the Muriwhenua Region*, by Dr Charles Johnston.
  This small book includes guidelines for workshops to enable community members to make decisions on possibilities for locally-based sustainable tourism ventures

  *Commercial Development of Sustainable Maori Tourism in the Muriwhenua Region*, by Dr Val Lindsay.
  This report deals with the business side of sustainable community-based tourism, and incorporates a comprehensive handbook for planning and operating a small business.
Presentations at the NZ Tourism & Hospitality Research Conference, Waiariki Polytechnic, Rotorua, December 2002

Six sets of PowerPoint Sides from the presentations on the research programme on sustainable Māori tourism for Taitokerau by members of the JHMRC research team:

1. Introduction (Dr Richard Benton, JHMRC, University of Auckland)

2. Survey of Taitokerau residents on tourism issues (Dr Charles Johnston, Auckland University of Technology)

3. Overview of natural resource inventory for Taitokerau (Dr Coral Grant & Brenda Hay, Aquabio Consultants)
http://www.jhmrc.ac.nz/docs/conference2003/nzthrc 2002 jhmrc 3 - Natural Resources.ppt

4. Overview of workshops on tourism resources (Dr Charles Johnston, Auckland University of Technology)
http://www.jhmrc.ac.nz/docs/conference2003/nzthrc 2002 jhmrc 4 - workshop overview.ppt

5. A conceptual model of sustainable development of small, isolated, rural indigenous communities (Dr Val Lindsay, Faculty of Business & Economics, University of Auckland)
http://www.jhmrc.ac.nz/docs/conference2003/nzthrc 2002 jhmrc 5 - Economic Model.ppt

6. Sustainable Māori tourism in Taitokerau: Representation and reality (Dr Richard Benton)

DOCUMENTS IN PREPARATION

Revised versions of the reports touching on sustainable Māori tourism listed below are being prepared for release in the second half of 2003 and early 2004. They will be available for downloading from the Taitokerau Tourism page (file names not yet allocated).

A handbook on sustainable Māori economic development.
This will be a research-based practical guide, incorporating research completed during the 2002-3 year, which ended in June. It will include national and international perspectives, placing the Taitokerau research in the wider context of comparative pathways and experiences of indigenous peoples and small communities in sustainable development generally. This will be web-based (on-line with a .PDF downloadable version) with direct links to most previous James Henare Māori Research Centre reports and publications, and to other selected sites (e.g. iwi and other Māori development agencies, other research and development programmes and databases etc).

Sustainable Māori Tourism in Te Tai Whakarua. Studies relevant to the development of sustainable Māori tourism in the Northeast corner of Taitokerau, from Taipa to Takou Bay, and adjacent inland areas, by Charles Johnstone, Val Lindsay, Brenda Hay, Simon Petricevich, Coral Grant, Wayne Johnstone, Karen Nero and associates.
Sustainable Development page:
http://www.jhmrc.ac.nz/pgs_link/sustainable_development.htm

DOCUMENTS AVAILABLE FOR DOWNLOADING:

Documents issued by the Centre

Research Reports:

The Centre plans to have all its key reports eventually reissued in .pdf format. Revised versions of the reports touching on sustainable development listed below are being prepared for release in the second half of 2003 and early 2004. Those already almost ready for release have file names and locations allocated and indicated in square brackets. The others will also be available through the Sustainable Development page in due course.

[In production: http://www.jhmrc.ac.nz/docs/SMD/Business&Economic_East.pdf]  
Business and Economic Opportunities for Māori in Eastern Northland, by Pip Forer, Brenda Hay, Val Lindsay and Nigel Haworth  
Incorporates studies of land-based resources (Prof. Pip Forer), marine resources (Brenda Hay), and opportunities for Māori business development in Eastern Northland (Dr Val Lindsay and Prof. Nigel Haworth).

[In production: http://www.jhmrc.ac.nz/docs/SMD/Statistics_East.pdf]  
Eastern Taitokerau Statistical Compendium, by Richard Benton, Baljit Grewal and Wayne Johnstone. A compilation of background social, economic and demographic statistical information related to Māori development in coastal areas of Northland from Pakiri to Ngaiotonga.

[In production: http://www.jhmrc.ac.nz/docs/SMDNgatiwaiSociety_2.pdf]  
Implications of Sustainability for Ngatiwai Tāngata Whenua, by Hiku Mackey and Hone Pene

[In production: http://www.jhmrc.ac.nz/docs/SMDNgatiwaiSociety_1.pdf]  
Analysis of Social Structure, Values and Organisation in Some Ngatiwai Communities, by C.T.F. White

[In preparation – file names not yet allocated:]  
The New Zealand Oyster Industry: A Case Study of a Primary Industry, by Brenda Hay  
A Case Study of Māori Involvement in the Oyster Industry, by Brenda Hay
An Introduction to Marine Resources in Taitokerau, by Brenda Hay and Coral Grant. This consists of six booklets, each focused on one of the regions covered in the different phases of the Centre’s sustainable Māori development research programme:

1. Karekare to Takou Bay
2. Takou Bay to Cape Brett, and West Coast: South Hokianga
3. West Coast: Kaipara
4. West Coast: North Hokianga
5. Te Hiku o te Ika
6. Cape Brett to Aotea and Pakiri

Capacity Building for Sustainable Māori Economic Development in Rural Communities. This is a monograph bringing together the work on sustainable Māori economic development (including sustainable Māori tourism) in which the Centre has been engaged since 1995. It consists of three sections:

- Theoretical issues, around four major themes (Capacity building and sustainable economic development in Taitokerau; individual and institutional aspects of capacity building; social and cultural context; resource context).
- Capacity building in action. (Based on case-studies of practice in the tourism sector, including an overview; tourist flows and context; the social context; assessing resource availability; surveys; workshop overviews; and the business model in action).
- A conclusion looking at these and other issues in a broad economic perspective.

Contributors include Prof. Nigel Haworth, Dr Manuka Henare, Dr Val Lindsay, Rachel Wolfgramm, Prof. Nigel Haworth, Prof. Pip Forer, Dr Coral Grant, Brenda Hay, Dr Charles Johnston, Dr Neil Mitchell, Prof. Karen Nero, Dr Brian Easton, and Dr Richard Benton. As an external publisher will be sought for this work, its appearance in .PDF format will probably be delayed until some time after the hard copy is made available.

Research is currently being completed for a handbook on sustainable Māori economic development. This will be a research-based practical guide, incorporating research completed during the 2002-3 year, which ended in June. It will include national and international perspectives, placing the Taitokerau research in the wider context of comparative pathways and experiences of indigenous peoples and small communities in sustainable development generally. This will be web-based (on-line with a .PDF downloadable version) with direct links to most previous James Henare Māori Research Centre reports and publications, and to other selected sites (e.g. iwi and other Māori development agencies, other research and development programmes and databases etc).

Commentaries and proposals:


Brochure and order form for The Tribes of Muriwhenua: Their Origins and Stories by Dorothy Urlich Cloher, translated by Merimeri Penfold, published by The University of Auckland, Press (the research for this book was part of the Centre’s Sustainable Māori Tourism research programme).
Documents originating elsewhere

Specifically related to tourism:

The World Tourism Organization recommendations to governments for supporting and/or establishing national certification systems for sustainable tourism. These emphasize the role of governments in establishing and coordinating multi-stakeholder processes for certification systems, gives orientations for developing certification criteria, and on the following operational aspects: Application; Verification; Awarding of certification; Consulting, advisory and technical assistance services; Marketing and communication; Fees and funding.

World Tourism Organisation Global Code of Ethics for Tourism.

“Your tourist attraction: Our way of life”, by Deborah McLaren (Rethinking Tourism Project, 1998)
A critique of tourism in relation to its impact on indigenous communities.

Compiled from material supplied by the Instituto de la Naturaleza y la Sociedad de Oaxaca (Mexico) and the Rethinking Tourism Network (USA). This Forum was held in preparation for the Word Ecotourism Conference in Quebec the following May (see below). The document includes background notes, an account of the discussions at the Forum sessions, the Spanish text of the Oaxaca Declaration, and some of the material distributed to participants in preparation for the Forum. These include a background paper presenting a critique of ecotourism from an indigenous
perspective; an English translation of the Declaration of the Indigenous Peoples and Communities of Oaxaca about Ecotourism (December 2001); a paper on “The Limits of Hospitality” prepared for the Forum by Gustavo Esteva; and responses from some Latin American groups to a pre-conference survey of indigenous tourism projects.

Working Document of The International Forum on Indigenous Tourism Oaxaca, Mexico, March 18-20, 2002

An Indigenous and Global South Perspective on the International Year of Ecotourism: Voices and Concerns of Those Marginalized by the IYE Celebration.

Final Report (web version) of the World Ecotourism Summit, Québec, 2002 (see below).

“Quebec Declaration on Ecotourism”.
This declaration was adopted at the World Ecotourism Summit, organized under the aegis of the United Nations Environment Programme (UNEP) and the World Tourism Organization (WTO), was sponsored by Tourisme Québec and the Canadian Tourism Commission, and held in Québec City from 19 to 22nd May 2002, to mark the UN International Year of Ecotourism. It involved over one thousand participants coming from 132 countries, from the public, private and non-governmental.

“Objection to the process of adopting the document titled Final Draft at the Quebec City World Ecotourism Summit”
This is a critique of the Québéc Declaration on Ecotourism, by a number of delegations to the World Ecotourism Summit organized by the World Tourism Organization and the United Nations Environmental Programme, and sponsored by Tourisme Québéc and the Canadian Tourism Commission, Québec City, May 2002.


NZ – GM Free Food Producer. Information and action plan from the Sustainability Council for New Zealand to remain a GM-free food producer.


The executive summary of the Organic Sector Strategy Report. The vision for the Organic Sector in New Zealand is “To be recognised internationally as a world leader in organic systems and products.” A target of $1 billion total sector sales by 2013 is proposed.

General:

http://www.jhmrc.ac.nz/docs/conference2003/Te Rarawa - Copthorne REM.ppt
A PowerPoint outline of the philosophy and values underlying the work of Te Runanga o Te Rarawa, by Gloria Herbert and Anahera Herbert-Graves.

A presentation by Steve Thompson, Chief Executive, Royal Society of New Zealand, to the Institute of Chartered Accountants of NZ Sustainability Working Group, July 16, 2002

Declaration of Oaxaca (1993)


**Access to Foreshore, Water Margins and Reserves**


*Government Proposals for Consultation on Access to the Foreshore and Seabed.* (Wellington, Department of the Prime Minister and Cabinet, 2003)

http://www.jhmrc.ac.nz/docs/sep_2003/Te_Ope_Mana_a_Tai.pdf

This is a PowerPoint presentation converted into a .PDF file, showing the main points discussed at the Second National Hui on the Foreshore and Seabed at Omaka Marae, 30 August 2003. It includes the resolutions adopted at the hui. (Prepared by Te Ope Mana a Tai.)

**LINKS TO OTHER SITES:**

**Agenda 21: Rio Declaration on Environment and Development**

Agenda 21 is a comprehensive programme of action adopted by 182 governments at the United Nations Conference on Environment and Development (UNCED), the Earth Summit, on 14 June 1992. It created a global partnership built on the premises of General Assembly resolution 44/228 of 22 December 1989, which was adopted when the nations of the world called for the United Nations Conference on Environment and Development, and on the acceptance of the need to take a balanced and integrated approach to environment and development questions. Agenda 21 is the first document of its kind to achieve international consensus. It provides a blueprint for securing the sustainable future of the planet into the 21st century. It identifies the environment and development issues which threaten to bring about economic and ecological catastrophe.
and presents a strategy for transition to more sustainable development practices. “Agenda 21 addresses the pressing problems of today and also aims at preparing the world for the challenges of the next century”.

Text of Agenda 21


The full text is not available in electronic form. It was published by the World Travel and Tourism Council, a trade organization based in London (http://www.wttc.org)

Summary on “Responsible Tourism” website:
Progress report on WTTC website:
http://www.wttc.org/promote/agenda21.htm

Extracts from the summary document:
In 1996 three International Organizations - the World Travel & Tourism Council, the World Tourism Organization and the Earth Council, joined together to launch an action plan entitled "Agenda 21 for the Travel & Tourism Industry: Towards Environmentally Sustainable Development" - a sectoral sustainable development programme based on the Earth Summit results.

... The Travel & Tourism industry has a vested interest in protecting the natural and cultural resources which are the core of its business. It also has the means to do so. As the world's largest industry, it has the potential to bring about sustainable development of the communities and countries in which it operates. Concerted action from governments, and all sectors of the industry, will be needed in order to realize this potential and to secure long-term future development.

The Agenda 21 for the Travel & Tourism Industry document contains priority areas for action with defined objectives and suggested steps to be taken to achieve them. The document emphasizes the importance of the partnerships between government, industry and non-government organizations, analyses the strategic and economic importance of Travel & Tourism and demonstrates the enormous benefits in making the industry sustainable.

... Other (Tourism focus)

http://www.naya.org.ar/turismo/congreso/
Congreso Virtual Internacional De Cultura Y Turismo (Ciberespacio, Octubre de 2001)
A web-based conference on culture and tourism organized by a group of Argentinean and Brasilian anthropologists.

The main site includes an introduction to the forum, texts of the various presentations and forums (from two local sessions, in the Argintinean cities of Salta
and Jujuy respectively, as well as the “Cyberspace” congress), and lists and contact details of presenters. Two items of special interest are:

1. The paper “Tourismo sostenible y las agendas 21”, by Marco A. Olivera Begazo (Keynote contribution to the Congreso Virtual Internacional de Cultura y Turismo, October 2001)
   Part 1:
   Part 2:

2. The Conclusions and Recommendations of the Congress:
   http://www.naya.org.ar/turismo/congreso/

   http://www.aloj.us.es/bibemp/biblos/guiaturismo/recurweb.htm
   Sustainable Tourism Guide from the Library of the University of Seville
   This site is an excellent guide to writing in Spanish on topics related to tourism, and also has many international links.

Other (General)

United Nations Division of Sustainable Development
This has links to many key documents on sustainable development (including tourism).

Links page
(http://www.jhmrc.ac.nz/pgs_main/i_links.htm)

DOCUMENTS AVAILABLE FOR DOWNLOADING:

http://www.jhmrc.ac.nz/docs/i_links/northland-strategy-part2.pdf
Northland Strategic Plan (in three sections)

The final Strategy Report, prepared by APR Consultants for the Northland Regional Economic Development Strategy Steering Group in December 2001. This plan has been accepted by the regional and district councils, and is the basis for their strategic development planning. The on-line version of the report is split into three PDF files:


Seeing the Wood from the Trees By Nicole Freris and Klemens Laschefski (PDF file)

A very well-documented and thoughtful article about the effects of logging primary forests. Among other things, a very uneconomic and counter-productive use of land and resources if you are concerned about supporting the economic development of
local communities, let along the health of the ecosystem. (An edited version of this article was published in "The Ecologist" Vol. 31, No 6, July/August 2001).

Taitokerau Māori Economic Development Report
This was commissioned by Te Punī Kōkiri (Ministry of Māori Development) as a contribution to the sustainable economic development strategy being worked on by the Northland Regional Council and three District Councils. It was issued in August 2001, and covers Māori organizations, land utilization, fisheries and aquaculture, tourism, and a thematic analysis. The work of the JHMRC is mentioned in the report.


http://www.jhmrc.ac.nz/docs/mar_2002/KHS MARINE RESERVE APPLICATION.PDF

Proposals for a Marine Reserve in Whangarei Harbour
(Prepared by Kamo High School senior pupils in 2001; see the notes in the "Centre Diary" for May 2002.)
The full proposal with a great deal of information about the harbour and marine reserves. (This is a very large PDF file - about 20 megabytes - so make sure you have plenty of time or a very fast internet connection before downloading it!)

LINKS TO OTHER SITES:

www.enterprisenorthland.co.nz Enterprise Northland website

http://www.nzte.govt.nz/ NZ Trade & Enterprise website

http://www.tourismrights.org/ Indigenous Tourism Rights International website