

Promoting the Culture and Traditions of Cumbe Through Tourism

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Abstract

Without tangible passage to younger generations, the significance of oral traditions and history will begin to fade. Tourism introduces economic and social incentives to share these traditions and transmit them. In cooperation with *La Asociación El Cántaro de Sancapac*, this project investigates the progress of tourism implementation within the parochial community of Cumbe. We created three objectives based on the principles of human centered design to ensure the success of the tourism program:

1. Sustainability: Finding strategies and external support to help create a sustainable program, as well as verifying current tourism progress
2. Documentation: The documentation of the community's resources and interested community members to personally participate in the effort
3. Viability: Whether potential tourists have interest in the community resources

Through documentation, surveys, and interviews, we found that there are plenty of resources in Cumbe that can be utilized for tourism, that there is tourist interest in the assets and potential tourist activities in Cumbe, and how to solicit assistance from government organizations. We provided *La Asociación* with an archive of our documentation, prototypes of promotional posters and a brochure, a translation manual, and a Facebook page for online promotion.

Resumen en Español

Sin el paso tangible de las tradiciones a las generaciones jóvenes, el significado de las tradiciones orales y la historia empezarán a desteñir. El turismo introduce beneficios económicos y sociales para compartir estas tradiciones y para transmitirlos. En cooperación con *La Asociación El Cántaro de Sancapac*, este proyecto investiga el progreso de la implementación del turismo dentro de la comunidad parroquial de Cumbe, Ecuador. Creamos tres objetivos basados en partes de los principales del Diseño Centrado en los Humanos para asegurar el éxito del programa turístico:

1. Sostenibilidad: Encontrar estrategias y apoyo externo para ayudar a crear una programa sostenible y verificar el progreso actual del turismo
2. Documentación: La documentación de los recursos comunitarios y de los miembros interesados de la comunidad
3. Viabilidad: Si los turistas potenciales les interesan los recursos comunitarios

A través de la documentación, las encuestas, y las entrevistas, descubrimos que hay muchos recursos en Cumbe que pueden ser utilizados para el turismo, que hay interés turístico de los recursos y actividades potenciales en Cumbe y cómo se solicita soporte de organizaciones gubernamentales. Nosotros proporcionamos *La Asociación* con un archivo documental, prototipos de pósters promocionales y un folleto, una manual de transducción y una página de Facebook para la promoción en línea.

Acknowledgements

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Glossary

English Terms

Hosts - A member of the community who is interested and willing to participate in the tourism program by leading a touristic activity

Tourism organizational structure - A defined structure of people that deal with specific issues and activities related to tourism

Tourism operator - A tour company that specializes in providing tour packages

Tourism package - A package tour comprises transport and accommodation alongside the activities that is advertised and sold together

Tourism potential - An assessment of the likelihood that a tourism program could be implemented and that tourists would come

Spanish and Kichwa Terms

ataco - A purple plant found around Ecuador used for making teas like *horchata*

Cañari - Indigenous people group that came before the Incan

cántaro- A clay pot to hold water used by indigenous populations

cantón - Canton, another way to subdivide a country

cerros - Incan terraces

Cauzhin, Mirin, Pillachiquir, Mamaco, Calvario, Yuracaca, Condorcacas, Uzno, Inkahuasi, and Paguanche - Names of Incan terraces in Cumbe

Cuencano - Someone or something from Cuenca, Ecuador

Cumbeño - Someone or something from Cumbe, Ecuador

Empresa Pública Municipal de Desarrollo Económico de Cuenca - Municipal Public Company of Economic Development of Cuenca

Fundación Kawsay and Fundación Cauzhin - Tourism organizations

La Asociación El Cántaro de Sancapac - The Association *El Cántaro* of Sancapac

Ministerio de Cultura y Patrimonio - The Ministry of Culture and Patrimony

Ministerio de Turismo de Azuay - Ministry of Tourism of Azuay

ponchos - A jacket made from wool or alpaca fur

polleras - Blankets used as warming covers for horses

rondadores, bombo, and charango - Traditional instruments played in Cumbe

Runa Tupari - The tourism operator founded in the community of Tunibamba

Sayausi, Quinjeo, Otavalo, Rio Blanco, Naranjal - Names of towns in Ecuador

timbulo, cuchihakis, tamales, and sambo - Traditional foods and dishes eaten in Cumbe

Unión de Organizaciones Campesinas Indígenas de Cotacachi - Union of Indigenous Farming Organizations of Cotacachi: A union of 41 indigenous tribes in the Amazon.

Solidaridad Internacional and Ayuntamiento de Alcobendas - Organizations that helped Saraguro begin their tourism program, both are located in Spain

yarabi, capishka, and pasacalles - Traditional rhythms used in dances in Cumbe

Executive Summary

Problem Frame

Multiple studies have shown that communities can use tourism as a way preserve their traditions and history through tangible documentation and active sharing with outsiders (Barcon, 2014; Mimar University of the Fine Arts, 2014). Tourism encourages people to share and preserve their culture by providing economic incentives and energizing the residents to share their traditions, knowledge, and crafts (Barcon, 2014). Specifically, community based tourism (CBT) can accomplish this while keeping the control of tourism in the hands of the communities involved in it.

Our goal of this project within *La Asociación*'s larger goal of promoting and preserving their culture is to investigate the potential of implementing a model of tourism within Cumbe. We divided our goal into the following three objectives which reflect the tourism implementation strategies of other successful communities:

1. Sustainability: Finding strategies and external support to help create a sustainable program, as well as verifying current tourism progress
2. Documentation: The documentation of the community's resources and interested community members to personally participate in the effort
3. Viability: Whether potential tourists have interest in the community resources

Plan of Action

We took a human-centered design approach based on some of the principles of documentation, viability, and sustainability. For sustainability, we met with tourism professionals and government organizations to find out how to set up a tourism program and what roles they can provide in assisting Cumbe. We presented preliminary findings to those organizations to verify the community's progress. For documentation, we held interviews with community members, observed the culture through participation, and held a community focus group to organize resources. For viability, we surveyed people on their general tourism preferences and interests, surveyed other WPI students about their personal experience in Cumbe, and surveyed people about their interest in specific touristic activities.

Findings and Analysis

Important lessons about tourism development

Through meetings with various tourism professionals and organizations, as well as the requirements given to us by the *Ministerio de Turismo* and EDEC, we learned the following important lessons when beginning a tourism program and then addressed them.

- Importance of Public and Private Networking and External Support
- Need for Documentation in Initial Tourism Stages
- Need for Community Participation and Organization
- Need to Create Experiential Tourism Activities

Using documentation to achieve the needs of sustainable tourism

Working with the community, we identified numerous community resources in the following categories: history, nature, food, music, dance, and artisan crafts. A map was created to summarize these findings which can be seen in Figure 2 below. During the community focus group, 22 people expressed written interest in participating in a tourism program using one or more of the identified resources. We found that there is no formal organizational structure for tourism; however, *La Asociación* can use these 22 people toward creating one.



Figure 4: Community resource map.

Tourist preferences about Cumbe to achieve tourism viability

Through our surveys we found that people are generally interested in the assets of Cumbe and that when visiting tourists had an overall positive experience. The results of the specific tourist activity survey display that activities involving hiking the many *cerros* and learning about the Incan and *Cañari* history have the most interest.

Verification of requirements for external Support

Based on the requirements and suggestions of the MTA and EDEC, Cumbe still has steps it needs to take before it can solicit help from them; however, the MTA and EDEC have both expressed interest in the program: with enough time, Cumbe will be able to satisfy all of their requirements and solicit their assistance.

Conclusions and Considerations

Cumbe contains many resources that can be utilized for tourism and a community that is ready and eager to share their culture and traditions. Concurrently, tourists are interested in these resources and the specific tourism activities offered in Cumbe. Although more steps need to be

completed, Cumbe is equipped with the knowledge and ability to solicit financial and promotional assistance from government organizations like the MTA and EDEC, as well as private tourism companies. By addressing the specific needs for the creation of a tourism program, we provide Cumbe with the information and resources to begin preserving their culture and traditions through tourism.

We, as well as the MTA, recommend pursuing a partnership with EDEC. EDEC already has an active project that will initialize in the following months, and has already expressed interest in working with Cumbe. Some immediate actions Cumbe should take includes setting up an assembly of people to explain the tourism project and what is going on, as well as setting up a meeting with the local government for the same purpose.

Deliverables

Listed below are deliverables that were provided to *La Asociación* for further community development and tourism marketing.

- Marketing posters
 - Sample posters that show the resources of the area for promotion
- Sample brochure
 - A preliminary brochure design that can be used for promotion and be given to private tourism agencies to create deals
- Spanish and English translation manual
 - A manual offering basic Spanish-English translation.
- Documentation booklet
 - A collection of photos with descriptions of the assets for tourism in Cumbe
- Archive of promotional materials and professional contacts
 - Contains all photos and videos we took and can be used to create future promotional materials
 - Contains list of possible contacts for external support and community members interested in the tourism program
- Facebook page
 - Can be used for online promotion

Resumen Ejecutivo

Marco de Problemas

Varios estudios han mostrado que las comunidades pueden usar el turismo para preservar sus tradiciones e historia a través de la documentación tangible y el intercambio activo con personas fuera de la comunidad (Barcon, 2014; Mimar University of the Fine Arts, 2014). Turismo fomenta la gente a preservar y compartir sus tradiciones, conocimiento, y artesanías (Barcon, 2014). Específicamente, el Turismo Comunitario (CBT) puede lograr esto mientras que mantiene control del turismo en las manos de las comunidades involucrados.

La meta de nuestro proyecto, dentro de la meta más grande de La Asociación acerca de promocionar y promover su cultura, se trata de investigar el potencial de implementar un modelo de turismo Comunitario dentro de Cumbe. Dividimos nuestra meta entre tres objetivos que reflejan las estrategias de implementación turístico de otras comunidades exitosos:

1. Sostenibilidad: Encontrar estrategias y apoyo externo para ayudar a crear una programa sostenible y verificar el progreso actual del turismo
2. Documentación: La documentación de los recursos comunitarios y de los miembros interesados de la comunidad
3. Viabilidad: Si los turistas potenciales les interesan los recursos comunitarios

Plan de acción

Tomamos un enfoque en partes de los principios del Diseño Centrado en los Humanos basado en la documentación, viabilidad, y sostenibilidad. Para la sostenibilidad, nos reunimos con profesionales de turismo y organizaciones gubernamentales para descubrir cómo configurar una programa de turismo y que roles pueden jugar en asistiendo a Cumbe. Presentamos nuestros hallazgos preliminares a estas organizaciones para verificar el progreso de la comunidad. Para la documentación, conductas entrevistas con miembros de la comunidad, observamos la cultura Cumbeña por participación, y sostuvimos un grupo de enfoque para identificar y organizar recursos. Para la viabilidad, encuestamos la gente sobre sus preferencias turísticas generales e intereses, encuestamos otros estudiantes de WPI sobre su experiencia personal en Cumbe y finalmente les encuestamos la gente sobre su interés en actividades turísticos específicos.

Hallazgos y Análisis

Aprendizajes importantes sobre el desarrollo del turismo

A través de reuniones con profesionales de Turismo y organizaciones, así como los requisitos que nos han dado el Ministerio de Turismo y EDEC, aprendimos las siguientes lecciones y consejos de cómo empezar un programa de turismo y lo hablamos de ellos.

Lecciones importantes sobre desarrolla turismo

A través de reuniones con varios profesionales y organizaciones turísticas, y los requisitos que nos dieron el Ministerio de Turismo y EDEC, aprendimos las siguientes lecciones

importantes para comenzar un programa turístico y entonces miramos lo que Cumbe tiene relacionado con ellos.

- La importancia de redes pública y privada y apoyo externo.
- Necesidad de documentación en pasos turístico primario
- Necesidad de participación y organización comunitaria
- Necesidad crear actividades turístico de experiencia

Usando la documentación para alcanzar los necesidades de turismo sostenible

Trabajando con la comunidad, identificamos recursos comunitarios en las siguientes categorías: la historia, la naturaleza, la comida, la música, el baile, y artesanías. Un mapa fue creado para resumir nuestros resultados, y puede verlo en Figura 4 debajo. Durante el grupo de enfoque comunitario, 22 personas expresaban interés a participar en el programa turístico usando al menos uno de los recursos identificados. Encontrábamos que no hay una estructura organizacional turística, pero La Asociación puede usar estas 22 personas para crearlo.

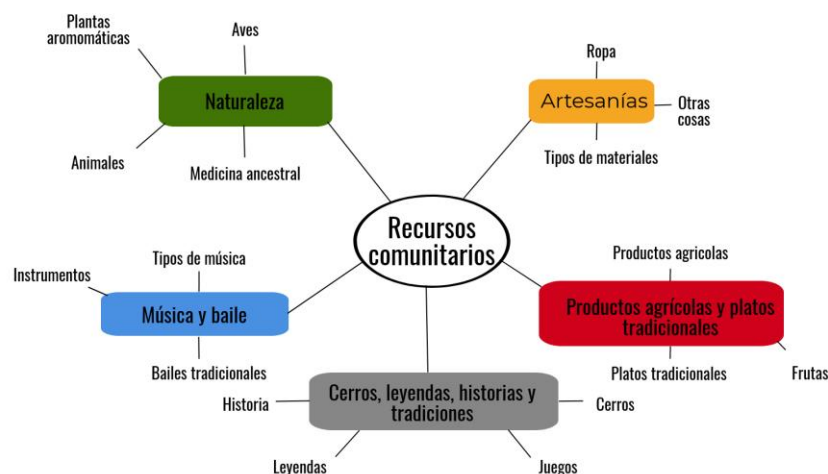


Figura 4: Mapa de recursos comunitarios.

Preferencias de turistas para alcanzar a un programa sostenible

Por nuestras encuestas, aprendimos que turistas son interesados en los recursos de Cumbe en general y cuando ellos visitan Cumbe, tuvieron una experiencia positiva. Los resultados de la encuesta de preferencias específicas muestran que las actividades de caminatas por los cerros y aprender sobre la historia inca y cañari tiene la más interés.

Verificación de requisitos para ayuda externa

Basado en los requisitos y sugerencias del MTA y la EDEC, Cumbe todavía hay tiene pasos de hacer antes de solicitar ayuda de ellos. Sin embargo, el MTA y la EDEC han expresado

interés en el programa: con bastante tiempo, Cumbe podrá cumplir todos sus requisitos y solicitar su ayuda.

Conclusiones y consideraciones

Cumbe contiene muchos recursos que pueden utilizarse para el turismo y una comunidad que está lista y ansiosa por compartir su cultura y tradiciones. Al mismo tiempo, los turistas están interesados en estos recursos y las actividades turísticas específicas que se ofrecen en Cumbe. Aunque se deben completar más pasos, Cumbe está equipado con el conocimiento y la capacidad para solicitar asistencia financiera y promocional de organizaciones gubernamentales como la MTA y la EDEC, así como empresas privadas de turismo. Al identificar las necesidades específicas para la creación de un programa de turismo, dejamos con Cumbe la información y los recursos necesarios para comenzar a preservar su cultura y tradiciones a través del turismo.

Nosotros, al igual que la MTA, recomendamos buscar una asociación con EDEC. EDEC ya tiene un proyecto activo que se iniciará en los próximos meses y ya ha expresado interés en trabajar con Cumbe. Algunas acciones inmediatas que debería tomar Cumbe incluyen la creación de una asamblea de personas para explicar el proyecto turístico y lo que está sucediendo, y también la organización de una reunión con el gobierno local para el mismo propósito.

Entregables

A continuación se enumeran los productos que entregamos a La Asociación para el desarrollo comunitario futuro y comercialización del turismo.

- Posteres de marketing
 - Carteles de muestra que muestran los recursos del área para promoción
- Folleto prototipo
 - Un diseño de folleto preliminar que se puede utilizar para la promoción y se le dará a las agencias de turismo privadas para crear ofertas
- Manual de traducción de español a inglés
 - Un manual que ofrece traducción básica de español a inglés.
- Libreta de documentación
 - Una colección de fotos con descripciones de los activos para el turismo en Cumbe
- Archivo de materiales promocionales y contactos profesionales
 - Contiene todas las fotos y videos que tomamos y se puede utilizar para crear futuros materiales promocionales
 - Contiene una lista de posibles contactos para soporte externo y miembros de la comunidad interesados en el programa de turismo
- Página de Facebook
 - Puede ser utilizado para la promoción en línea

Authorship Page

Executive Summary

Draft - Rachel Peterson

Edit - Sean O’Neil

Chapter 1: Introduction

Draft - Rachel Peterson

Edit - Matthew Scanlon

Chapter 2: Background on Tourism and Cumbe

Draft - Jacob Pickett

Edit – Rachel Peterson

Chapter 3: Plan of Action

Draft - Sean O’Neil

Edit - Jacob Pickett

Chapter 4: Findings and Analysis

Draft - Jacob Pickett, Matthew Scanlon

Edit - Rachel Peterson, Sean O’Neil

Chapter 5: Conclusions and Considerations

Draft - Sean O’Neil, Matthew Scanlon

Edit - Jacob Pickett

Chapter 6: Deliverables

Draft - Matthew Scanlon

Edit - Rachel Peterson

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Chapter 1: Introduction

Currently, oral traditions and histories are not being passed down as much (Antón, 1998). Both older and younger generations forget the importance of oral passage of traditions and leave historical structures to slowly become dilapidated (Barcon, 2014). It is often difficult for people who live within these traditions to see the value in them or why outsiders would find them interesting because they are only experienced as a normal part of their daily routine (Villa, 2014).

Many organizations, like the United Nations Educational, Scientific and Cultural Organization (UNESCO), see the value in preserving more than just physical cultural sites and artifacts; this preservation also includes the communities' intangible cultural heritage, defined as the traditions or lifestyle inherited from ancestors and passed on to descendants. An understanding of this cultural heritage within different communities helps with intercultural dialogue, encourages mutual respect for other ways of life, and maintains cultural diversity. The importance of intangible cultural heritage does not only manifest itself through festivals and other cultural events, but also the wealth of knowledge and skills that is transmitted through it from one generation to the next (UNESCO, 2016).

To inspire people to continue passing on and sharing their traditions, the development of a tourism program may be a practical solution (Mimar University of the Fine Arts, 2014). Many communities have seen the success of tourism at preserving their cultural aspects by promotion and sharing. Tourism utilizes the unique aspects of an area (natural landscape, artisanal products, cuisine, etc.) to create economic growth and an atmosphere that encourages cultural sharing, which incentivizes people to participate and share their knowledge (Barcon, 2014). Community based tourism (CBT) is a specific type of tourism that focuses on utilizing these unique aspects to attract tourists with a focus on keeping the organization and maintenance of the tourism program within the community (Okazaki, 2008).

The distinction between CBT and commercial tourism is important because tourism operated by companies not based in the community and ignorant of the community's customs is often criticized for taking potential wealth away from the local community and misrepresenting their culture (Aldred, 2000). The CBT strategy can be an effective approach that avoids the aforementioned negative effects.

“CBT is tourism that takes environmental, social, and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life.” (Suansri, 2003).

The local control of tourism allows the community to maintain the profits from tourists and gives the locals a way to preserve their culture, history, and environment.

Within Ecuador, there are many examples of successful community based tourism initiatives, such as *Saraguro*, which has been operating CBT for about 15 years focusing on cultural craftwork, and *Tunibamba*, which focuses on experiential tourism. According to the *Ministerio de Turismo de Azuay* (Ministry of Tourism for the Azuay Province in Ecuador), there are already 33 communities in Ecuador that have implemented their own community based ecotourism strategies (Peaty, 2007; Marquez, 2018). However, despite receiving assistance from the *Ministerio de Turismo de Azuay* in creating their programs, after implementation, many of these communities failed to attract noticeable amounts of tourists (Marquez, 2018). The *Ministerio de Turismo de Azuay* concludes that the ultimate failure most likely arose from unsustainable or poor management by the individual communities. Provided that a community organizes itself well and offers interesting experiences, it is possible to create and maintain a tourism program; however, without these key factors, tourism will likely not succeed.

La Asociación El Cántaro de Sancapac (Farmers Association: The *Cántaro* of Sancapac), now desires to promote the parochial community of Cumbe, Ecuador, and the smaller community of Sancapac within it, by soliciting the same assistance and avoiding common these complications. Cumbe has great potential to host tourists who want to learn about Incan and *Cañari* heritage and try traditional foods in the area. However, the current preservation efforts in Cumbe have focused primarily on documenting the culture and history in books (GAD Parroquial Cumbe, 2015; Pesántez, 2016 a & b). Currently, there is not sufficient active promotion and sharing of that information.

This project aims to help *La Asociación El Cántaro de Sancapac* explore the possibility of preserving their culture and traditions through the implementation of a sustainable tourism program in the area. The project objectives to reach the goal stated above include: documenting the history and culture of the Cumbe community and what attractions it has to offer; surveying potential tourists to find what their preferences are pertaining to these attractions; and providing *La Asociación* information about their current progress towards obtaining assistance from governmental organizations and recommendations for the future.

Chapter 2: Background on Tourism and Cumbe

Communities look to the tourism industry as a sustainable strategy to prevent their unique ancestral traditions from fading. Specifically, some communities desire to turn to the “grass-roots” practice of CBT in order to avoid cultural disruption by outside tourism operators. Because of the recent growth in tourism in South America, and particularly Ecuador, local communities in this region, such as *Saraguro* and *Tunibamba*, has seen success with CBT; however, other communities have not. This is likely because of mismanagement and unsustainable organization, which is why multiple governmental organizations exist to provide support.

Preserving Cultural Heritage Through Tourism

As a broad concept, traditions and culture act as the glue of a society by incorporating the aspects that define people’s daily lifestyle and their interactions with each other and outsiders (McKee, 2000). These traditions tend to fade in the older generations of communities as they are not passed down to younger generation to build upon (Barcon, 2014; Antón, 1998). This phenomenon can cause gradual loss of the ancestral knowledge of cultural aspects, like food, craftwork, unique histories and legends (Mimar Sinan University of the Fine Arts, 2014). To alleviate this issue, cultural sharing through tourism has been identified as an effective strategy as it inspires the community to take an active role in preservation (Barcon, 2014). Specifically, sharing culture not only preserves the local traditions, but also enhances the cultural understanding for both the community and tourists (UNESCO, 2016).

For tourism to be effective in preserving these traditions, it needs to be successful and be implemented responsibly. Fortunately, in recent years, successful global tourism has increased. Particularly, South America has experienced an economic growth of 7.6% in the tourism sector in 2017 (UNWTO, 2017). Ecuador’s tourism growth nearly doubled South America’s at 14.1% in one year (UNWTO, 2017). Therefore, communities might look to take advantage of this trend and establish their own tourism success. A possible strategy a community could use for tourism implementation could be CBT which has been successfully implemented in the past (Okazaki, 2008).

Community Based Tourism

The *Ministerio de Turismo* of Ecuador defines the system of CBT as a model of tourism management that “takes advantage of the natural and cultural heritage of the region” and includes “active community participation” in the tourism efforts (Gobierno De La República Del Ecuador, 2018). Furthermore, local communities look toward this “grassroots” practice to develop a tourism program that avoids the potential of cultural disruption which outside tourism operators often cause (Alden, 2000). Therefore, the community itself has to determine the resources and attractions that interest tourists as well as manage and lead the program into the future (Okazaki, 2008).

Research into the field of CBT generally agrees on four principle variables that determine the attractiveness and sustainability of tourism: economy, infrastructure, environment, and society (Vinzi & O'Connor, 2012). Successful tourism locations have a strong foundation for businesses; developed transportation and communication networks for easier access by tourists and emergency resources; and unspoiled natural resources and a desire to maintain them. Most importantly, the local society's collective views, engagement, and personality contributes to both the success of the program development and its ultimate sustainability (Vinzi & O'Connor, 2012; Moghavvemi, Woosnam, Paramanathan, Musa, & Hamzah, 2017).

Identifying the main frame, or type, of tourism for a region is a principle component for the tourism development process. According to Adrian Aguirre, a professional tour guide in Ecuador, the process begins with the theme of documentation in order to move into the theme of promotion. "To make a sustainable tourism program, you need to start with documentation and promotion of the community" (Aguirre, 2018). The documentation of a community's history, nature, food, and traditions highlights the particular assets that influence the unique quality of a community. The promotion of these identified assets provides a frame to create a successful tourism program that interests potential tourists and benefits the community while preserving their culture (Suansri, 2003).

Community Based Tourism in Ecuadorian Communities

According to the *Ministerio de Turismo*, there are already 33 communities in Ecuador that have implemented their own community based tourism strategies (Peaty, 2007; Marquez, 2018). Some famous examples of successful community based tourism initiatives in Ecuador are *Saraguro*, which has been operating CBT for about 15 years focusing on cultural craftwork, and *Tunibamba*, which focuses on experiential tourism. The following case studies represent the approaches of these communities to implement successful CBT.

Saraguro

In the *cantón* of *Saraguro*, south of Cuenca, the work of the *Fundación Kawsay* in creating the "Saraguro Rikuy" tourism network has permitted the development of tourism activities responsibly and in an organized manner (Farfán and Sigcho, 2013). The *Fundación*'s efforts started in 1998 to help the community in many ways such as farming, maintaining livestock, and tourism, which eventually became their main effort. Since the tourism project's inception in 2000, they have constructed lodging infrastructure, trained involved families to teach, guide, and interact with tourists, and formed a tour operator. They even worked with the *Ministerio de Turismo* to officially define the requirements for starting a Community-based Tourism Center (CTC) in Ecuador (Fundación Kawsay Saraguro, 2018; Marquez 2018). This program's continued success can be attributed, largely, to a few parts of their process. Firstly, their deliberate research of community assets early on and their continued organization of the *Fundación Kawsay* allowed them to effectively manage their resources and evolve as needed. In 2008, this meant forming a nonprofit tour operator, *Saururko*, to better manage their efforts and

business (Guaillas, 2018). Additionally, their solicitation of international funds from organizations like the *Solidaridad Internacional* and the *Ayuntamiento de Alcobendas* allowed them to invest in the trainings and infrastructure needed to kick-start the program (Fundación Kawsay Saraguro, 2018). Finally, the *Fundación's* continued investment into any new community project is what has made this tourism effort sustainable.

Tunibamba

In the community of *Tunibamba*, CBT entails working with local families to host tourists and allowing those tourists to experience the culture directly. *Tunibamba* is a community in northern Ecuador near the city of *Otavallo*, in which most families are involved with agriculture or livestock (Ruiz-Ballesteros & Hernández-Ramírez, 2010). The community created the community based tour operator *Runa Tupari*, meaning “encounter with the local people” in Kichwa, to promote tourism. This was started by a non-profit union between 41 indigenous tribes in the greater *cantón* of *Cotacachi*, dubbed UNORCAC: *Unión de Organizaciones Campesinas Indígenas de Cotacachi*, which has the purpose of furthering indigenous peoples’ rights (Becker & Lucero, n.d.).

Runa Tupari works with 25 different host families in the communities of *La Calera*, *Tunibamba*, *Morochos*, and *Santa Barbara* to give tourists a more experiential form of tourism by having them stay with these families in their houses, or *albergues*, and learn about the families’ lives and cultures by living with them. Although there are different events presented for tourists throughout their stay like nature walks and visiting crafts shops, the key aspect is the homestay with the locals because the tourists receive unique experiences (Runatupari Native Travel, n.d.). Here tourists can be hands-on with helping the family with chores like cooking and gardening, thus teaching them much more about the people they are staying with which leaves more of a lasting impression.

Analysis of case studies

These communities provide insight into both the CBT development process and what is required to ensure its sustainability. The examples further support the idea that the process begins with documentation and analysis of the community’s resources. With that information, activities are found or created that capitalize on the resources. In these two cases, the tourists actively and experientially participate among community members in cultural activities and lifestyle. However, both examples also stress the importance of having an organizational structure for the community.

Government Organizations Related to Tourism

The *Ministerio de Turismo Azuay* (MTA) has the mission to promote Ecuador as a tourist destination through exercising the “administration, regulation, control, planning, management, promotion and dissemination” of potential tourism projects (Gobierno De La República Del Ecuador, 2018). The Ministry positions itself at the center of tourism development in Ecuador by

providing a standard definition of community based tourism and the qualifications that a community's tourism program must fulfill to be classified as a CTC and qualify for funding (Gobierno De La República Del Ecuador, 2018).

The *Empresa Pública Municipal de Desarrollo Económico de Cuenca* (EDEC) is a *Cuencano* governmental agency with a “social and sustainable vision” that serves to “produce changes in the lives of citizens” through stimulating economic activity and enhancing the capabilities of citizens (GAD Municipal Cuenca, 2018). They carry out projects aimed at growing the economy, and for example, in the *cantón* of Cuenca they created a special plaza for artisans to sell their goods.

The *Ministerio de Cultura y Patrimonio* (MCP) as an organization which serves to protect and preserve diversity and cultural expression, safeguard social memory and cultural patrimony, and guarantee the exercise of cultural rights (Patrimonio Cultural, 2018). They work with communities to preserve cultural heritage in the form of documentation and protection of traditions and historical sites.

Tourism in Cumbe

The parochial community of Cumbe is rich with historical attractions, like the *Cañari cerros*, and local agricultural products of many kinds, including food, wool, and medicinal plants. The community maintains the knowledge of traditional dishes like *timbulo*s, *cuchihaquis*, *tamales*, and a variety of *sambo* dishes, all made from the organic produce and animals raised in the area. The community also produces *ponchos*, blankets, and *polleras* using the wool of the sheep they raise (GAD Parroquial Cumbe, 2015). Cumbe has the advantage as a farming community close to the city to attract many tourists who are interested in experiencing the natural world without having to travel great distances.

Our sponsor, *La Asociación El Cántaro de Sancapac*, began as a farmers' association that is now dedicated to preserving and promoting Cumbe's traditions inside and outside of the parochial community. *La Asociación* consists of twenty to thirty people from multiple generations and diverse livelihoods. They have recently looked towards implementing a model of community based tourism within Cumbe to facilitate their goal of promotion and preservation.

Chapter 3: Plan of Action

In cooperation with *La Asociación*, this project aims to investigate the potential of implementing a model of community based tourism within Cumbe. Based on some of the principles of human centered design, we identified three components that can create successful tourism: Sustainability, Documentation, and Viability. The following objectives signify the three components of successful tourism illustrated in Figure 1:

1. Sustainability: Finding strategies and external support to help create a sustainable program, as well as verifying current tourism progress
2. Documentation: The documentation of the community's resources and community members interested in personally participating in the effort
3. Viability: Whether potential tourists have interest in the community resources

Components of Successful Tourism

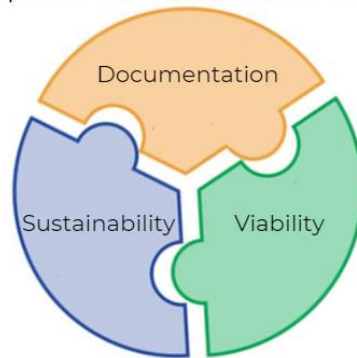


Figure 1: Graphic depicting the components of successful tourism programs.

The methods mapped out below are we specifically used to achieve our objectives and project goal.

Identification of Tourism Strategies Through Meetings with Professionals

In order to gain insight on how to initiate and sustain a tourism program, we met with various tourism professionals, such as Lauro Guaitas, a founder of the *Saraguro* tourism effort, and Adrian Aguirre, a professional tour guide. We also met with government organizations, such as the MTA, MCP, and EDEC to find out what their roles are with regards to tourism and what requirements need to be satisfied to solicit their support and ensure the program's sustainability.

Documentation of Traditions Through Interviews and Focus Groups

To identify the community resources of Cumbe we held semi-structured interviews with residents, either individually or in small groups (See Appendix A for specific questions). We also participated in various festivals in Cumbe as participants to learn more about these cultural

events. We found that the small number of interviews we conducted limited the amount of history and culture that we could document.

We held a community focus group, in which we utilized an affinity diagram to collect specific information on the community resources. Additionally, we used interest forms to gauge the level of potential community involvement as hosts in the tourism program.

Surveys of Tourist Preferences

Using the list of assets identified from our documentation, we created a general online survey to gauge the interest of tourists in resources similar to those in Cumbe. A notable limitation is that the survey did not mention specific assets of Cumbe, rather the general categories of assets. The survey questions can be found in Appendix B.

We surveyed a group of WPI students about their impression and overall experience after participating in a sample tourism package in Cumbe. The survey contained multiple open-ended questions and the responses were organized by general themes that arose from them. A notable area of potential error and bias is that we have a personal relationship with the student subjects which may have affected their honesty. We attempted to minimize this bias by asking explicitly for their honest opinions and by keeping the responses anonymous. Additionally, the students were entirely composed of people from 19-21 years old and they may have different opinions than older demographics. Questions for this survey can be found in Appendix C.

We conducted a photo elicitation survey with potential tourists using possible experiential tourism activities paired with descriptions. The goal was to discover their interests in these activities as well as logistical information with regards to pricing, intra-town transportation, and time willing to travel. The observation that not all of the participants read the entire description of all of the activities may have limited their comprehension of the activities. Specific questions and images for this survey can be found in Appendix D.

Gap Analysis of Tourism Progress in Cumbe

Alongside our sponsor, we presented preliminary results to the MTA and EDEC to demonstrate the assets and get their feedback on our assessment of Cumbe's progress, and to recommend next steps for the tourism project. We used this method as a verification of our previous methods and results. A limitation of this method is that we presented to only governmental organizations and not to private tourism agencies that could have provided a different perspective regarding Cumbe's tourism progress.

Chapter 4: Findings and Analysis

We organized our results by the following structure: identifying what is necessary to start a community tourism program, documenting the community resources, analyzing the tourism potential of those resources, and then assessing the current state of progress toward sustainable tourism in Cumbe.

Important Lessons About Tourism Development in Ecuador

Through the meetings with Lauro Guaitas, Adrian Aguirre, the MTA, the MCP, and EDEC, we learned the initial steps and general framework that Cumbe needs to pursue for tourism development. The professionals and organizations consistently highlight the importance of establishing cooperative networks, documenting the community resources, an overall organizational structure, and community promotion. The themes that emerged in our results better equipped us to move forward with ensuring that the tourism in Cumbe would be implemented sustainably.

Importance of public and private networking and external support

Despite the idealized image that CBT presents of a solely community-based effort needless of assistance from outside organizations, community based tourism professionals like Lauro Guaitas stress the idea that “tourism is a business” and thus “tourism is managed in a network” of public, private, and community-based sectors. However, adequate planning and vetting of these private connections is necessary to insure they will respect the communities’ culture and lifestyle (Guaitas, 2018). Governmental organizations like the MTA can provide outside assistance while respecting the communities’ way of life, however, they only collaborate with communities that have already developed a mature tourism program.

EDEC is currently working on a project to create an agricultural tourism route between several communities around Cuenca: *Sayausi*, *Quingeo*, *Rio Blanco*, and *Naranjal*. They are also looking to include additional communities in May 2018. Joining EDEC’s project can help smaller communities start working towards creating a tourism program and EDEC provides assistance earlier in the implementation process than the MTA. EDEC also provides English training, funds to construct lodging infrastructure, and emergency service training for hosts (Rodriguez, 2018).

We found that the MCP mainly focuses on highlighting the traditions and heritage of smaller communities, rather than supporting tourism efforts. Because of this, we did not ask them to provide us with specific requirements to gain their support for a tourism project in Cumbe. After learning that the MTA and EDEC can be possible supporters of this project, we asked for them to provide us with the requirements for the solicitation of their support. These requirements with descriptions can be found in Figures 2 and 3.

Requirements for Ministerio de Turismo de Azuay Support	
REQUIREMENTS	DESCRIPTIONS
Report of Community Quality	Technical justification of the community resources
Appointed Community Representative	Legal proof of appointment for the tourism representative
A Community Assembly	Meeting of community members that indicate people desire to pursue tourism
Organizational Structure for Community Organizations	Documentation of the structure of the community tourism organization
Legal Document for Community Organizations	Legal document stating an official appointed representative of the community tourism organization
SRI Tax Form for Community Organizations	Filed tax record of the community tourism organization, including the provision of tourism services.
Inventory of Equipment	List of equipment of everything that will be used in the tourism program
Statement of Fixed Assets	Documenting the value of all of significant assets like buildings, computers and technology, etc.
Proof of a Minimum of 40 Hours of Training for Tourism Workers	Tourism service training for community members who are participating in tourism
Application Indicating Tourism Services	Submission of a formal application letter

Figure 2: Description of the requirements for the MPA (Marquez, 2018).

Requirements for EDEC Support	
REQUIREMENTS	DESCRIPTION
Interest from EDEC	Provide EDEC with tourist attractions and potential
A Community Assembly	Hold an assembly with members of the community to establish a consensus for tourism
Inventory of Tourism Attraction Form	A representative member of EDEC will analyze the intrinsic and extrinsic value of each attraction.

Figure 3: Description of the requirements for EDEC (Rodriguez, 2018).

Need for documentation in initial tourism stages

A key step to success taken by the tourism program in *Saraguro* was identifying and documenting the resources of the area. During the interview with Mr. Guaitillas, he suggested creating an asset map of resources which provides a visual reference that can be used to develop tourism activities; the asset map can also help with the cost analysis needed to develop a tourism package (Guaitillas, 2018). The importance of documentation was also expressed by Adrian Aguirre, the MTA, the MCP, and EDEC. Documentation also contributes directly to the MTA requirement of the “Report of Community Quality” (Figure 2; Appendix E). EDEC requires the use of documentation to first identify specific tourist attractions to convince EDEC that there is potential for tourism. The organization must then commission a surveyor from EDEC who will use resource documentation for the requirements of “Physical Characteristics of the Attraction” and “Symbolism of the Attraction” (Figure 3; Appendix F).

Need for community participation and organization

CBT entails community involvement in tourism; therefore, people need to actively utilize resources to develop tourism activities. Mr. Guaitillas of *Saraguro* expressed the need to identify people who are interested in being hosts or contributing to the tourism effort in general, as well as creating a strong organizational structure (Guaitillas, 2018). Community participation and organization also contribute toward the requirement of the MTA to have an “Organizational Structure for Community Organization” (Figure 2), and the EDEC requirement of “Host a Community Assembly” (Figure 3).

Need for promotional materials

The promotion of a tourism program is imperative for it to be sustainable. Online promotion, and using social media like Facebook, is becoming increasingly important for reaching younger audiences; however, traditional physical media like brochures and posters are still effective (Aguirre, 2018). A Facebook page is free, easy, and useful for advertising a tourism program and can provide contact information for tourists (Guaitillas, 2018). Additionally, many tourism operators and organizations utilize posters to highlight an area’s key aspects and attract tourists. Successful advertisers, like the Washington Tourism Alliance, have shown that using a series of posters with an overarching theme is an easy and effective technique for promoting tourism (Washington Tourism Alliance, 2018). Brochures and other promotional materials can also be used to create business relationships with private tourism agencies (Molina & Esteban, 2006). Additionally, they can be shown to tourism departments at universities, like the University of Cuenca, to seek possible further assistance in promotion of the tourism program (Guaitillas, 2018).

Need for experiential tourism

“[A tourism experience] ultimately comes down to three things: where to eat, what to do, and where to sleep” (Guaillas, 2018). Furthermore, since activities are the basis of a tourism program, it is imperative that they are interesting to tourists. For these activities, active personal participation, like having tourists harvest and cook traditional foods themselves, is more effective than only watching visual demonstrations. Additionally, each of the activities presented should have some form of souvenirs, either in the form of hand-crafted “trinkets” or, for example, selling the produce used in the preparation of the dish described in the sample activity above (Aguirre, 2018).

Using Documentation to Achieve Needs of Sustainable Tourism

Based on the recommendations of tourism professionals as well as the MTA, and MCP, and EDEC, we began with documenting the resources of the area and general community. We then moved on to assess the organizational structure of *La Asociación* and the larger community of Cumbe.

Through interviews, participant observation, and the focus group, we identified that the community has a wealth of resources across a number of different categories. These include nature, crafts, music, dance, history, and food, all of which the community has an eagerness to share (Figure 3; Appendix G). We also discovered that all of these resources are either physically or culturally connected to the *cerros* that surround Cumbe. With regards to community participation and organization, we identified people interested in being hosts, but also found that *La Asociación* does not have a tourism organizational structure. We also found that other tourism efforts exist in Cumbe, but that these groups, including *La Asociación*, do not work cohesively for tourism in Cumbe.

Documentation and identification of community resources

Through the participant observations and interviews, we captured pictures of the community resources in order to facilitate both documentation and future promotion. We organized the categories and specific resources within an asset map (Figure 4). A description of the community resources we documented can be found in Appendix G.

The most striking resources within the community, both physically and culturally, are the *cerros*. The ten *cerros* surrounding the valley of Cumbe are *Cauzhin*, *Mirin*, *Pillachiquir*, *Mamaco*, *Calvario*, *Yuracaca*, *Condorcacas*, *Uzno*, *Inkahuasi*, and *Paguanche*. We also identified people, such as Armando Guaman and Jaime Chinchilima, who were willing to share their vast knowledge of histories and legends related to these *cerros* (Pesántez, 2016 a & b). The dominant aspects of the *Cumbeño*’s culture connect to the *cerros*: their food comes from the organic farming near or on the *cerros*, plants used for traditional medicine and teas are grown there, they dance and play music there, and they create their crafts from the plants and animals kept on or around the *cerros*.

Throughout the community, there are fruits ready to be picked and plants, such as *ataco*, that can be used for herbal teas which have medicinal properties. In addition to the residents' strong sense of pride in the area's native flora, they are also proud of their traditional and organic farming practices. Throughout the community, residents stress the importance of fresh, hand-picked vegetables and local meats in the preparation of their meals. Furthermore, they have expressed that they want to save and continue the practice of making traditional dishes that come from the Incan and *Cañari* heritage.

On numerous occasions, the community presents a deeply rooted passion for traditional music, dance, and crafts; however, these cultural aspects are not as prevalent as the *cerros* or gastronomy in *Cumbeño* culture. Many people display at least some knowledge of traditional dances of the *yarabi*, *capishka*, and *pasacalles* rhythms and are eager to share these dances with others. Community members, such as Segundo Antonio Toapante, display skills for building and playing traditional instruments like the *rondadores*, the *bombo*, and the *charango*, as a way to preserve their cultural significance. In addition to preserving the town's traditions of music and dance, the community also desires to save the creation of other artisan crafts such as *ponchos*, traditional clothes, hats, and sculptures.

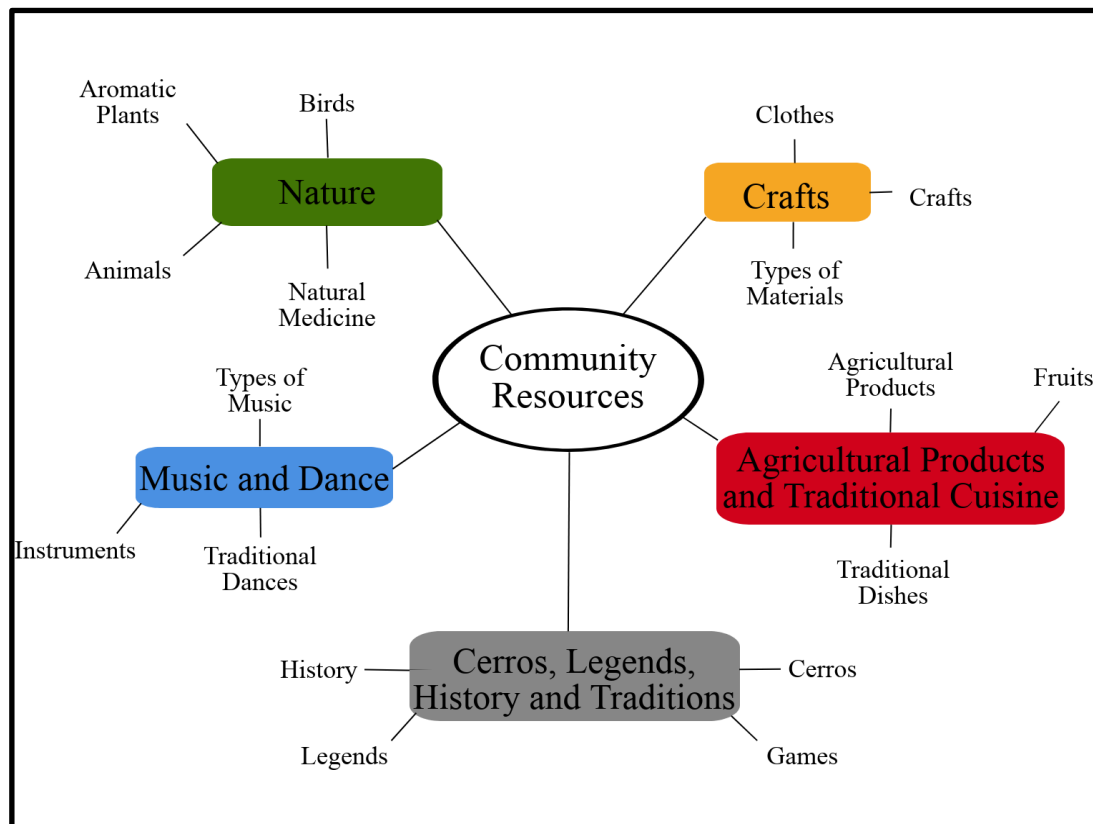


Figure 4: Community resource map.

Community organization and participation

La Asociación has yet to develop a tourism organizational structure in accordance with the suggestions from *Saraguro* and the requirements from the MTA and EDEC. However, a total of 22 people expressed interest in being hosts after filling out interest forms during the focus group. They expressed their desire to work with activities such as hiking, being tour guides, demonstrating the creation of artisan crafts, and teach various different practices of Cumbe, like traditional cooking and dancing (Appendix H). These 22 people, along with members of *La Asociación*, provide a base of people to create and maintain a tourism organizational structure.

Outside of *La Asociación*, we found another independent tourism organization: the *Fundación Cauzhin*. Operating near the Sancapac community, their main focus is preserving the nature and history of *Cauzhin*; however, they are also working on their own tourism program where they guide the tourists on a hike up *Cauzhin* (El Tiempo, 2017). In order to prevent damage to the *cerro*, they require prior communication from unaffiliated visitors in order to open the path to *Cauzhin*. Currently the *Fundación* and *La Asociación* are working independently to achieve similar goals of using *Cauzhin* for tourism. The limited communication and cooperation between organizations in Cumbe illustrates the lack of a cohesive tourism outlook among the community and represents a barrier to a truly CBT effort. Because *Cauzhin* is an important resource to the community as a whole, it is important that the *Fundación Cauzhin* and *La Asociación* work together to preserve and promote the rich history of this natural resource.

Matching Community Resources to Tourist Preferences

Using the aspects identified during the documentation of the resources, we created preliminary ideas for tourism activities to include in a tourism package. These activities include hiking the *cerros*, demonstrations of the traditional herbal and medicinal uses of plants, music and dancing, and teaching traditional organic cooking (Appendix I). Through the surveys people show interest in visiting the Ecuadorian countryside around Cuenca specifically regarding the hiking, nature, and cultural experiences. From these results, we have found that:

1. People are generally interested in exploring outside of the city and the assets of Cumbe
2. The assets related to nature are more appealing to tourists than artisan assets
3. Hiking the *cerros*, cooking traditional food, and making herbal teas are the most interesting activities to tourists

General preferences of potential tourists

According to the first survey, 92% of participants indicated interest in “...visiting the Ecuadorian countryside around Cuenca” indicating that they have interest in the general area where Cumbe is located. The survey results show that even when comparing the average interest across age ranges for both over 40 and under 40 (similar sample sizes) the averages fall at approximately the same level of interest (Figure 5). Therefore, documentation and promotion does not need to be focused by age, because the interest is similar regardless of age. All

categories also have an average interest level greater than the median value of 3 out of 5. This suggests that tourists may have a strong interest in all of the categories presented and therefore in the assets that Cumbe possesses.

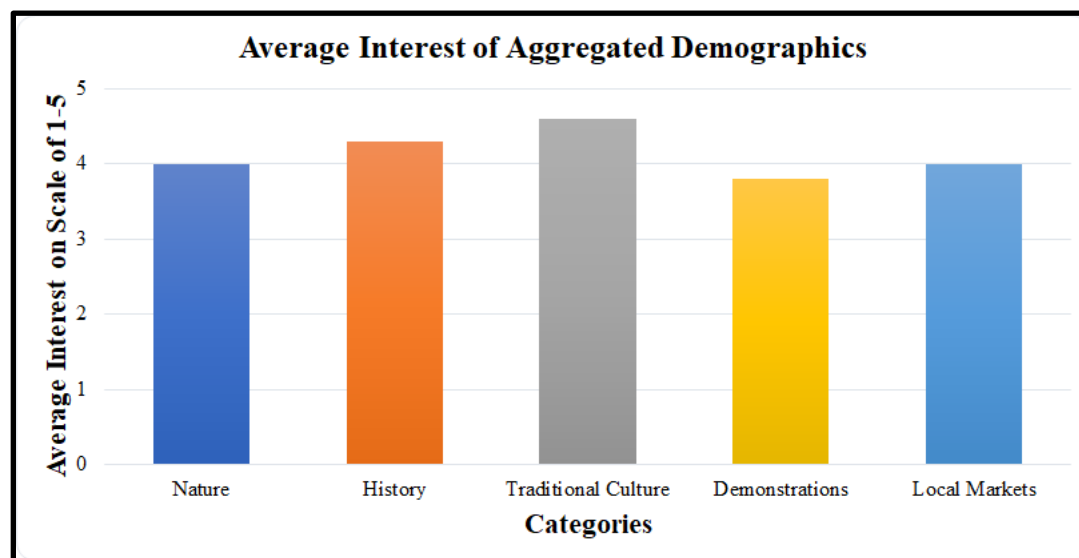


Figure 5: Graph of average interests in tourism based on 78 survey responses.

WPI student feedback

The WPI students spent several hours in Cumbe as tourists to experience some of the activities that the community has to offer such as a hiking, food, and dancing. The survey responses provide additional tourist preferences and opinions on the current state of the community in regards their ability to accommodate tourists. In general, the open response feedback pointed to the need for more organization in regards to food, hikes, and the dancing (Appendix J).

As can be seen in Figure 6 below, the views/hiking during the visit to Sancapac were students favorite part of the experience, and this was without even climbing *Cauzhin*, and as can be seen in Figure 7, their least favorite part was that they were not able to hike *Cauzhin* (Appendix J). This suggests that hiking around the community and more specifically hiking the *cerros* is a very memorable and interesting attraction of the area.

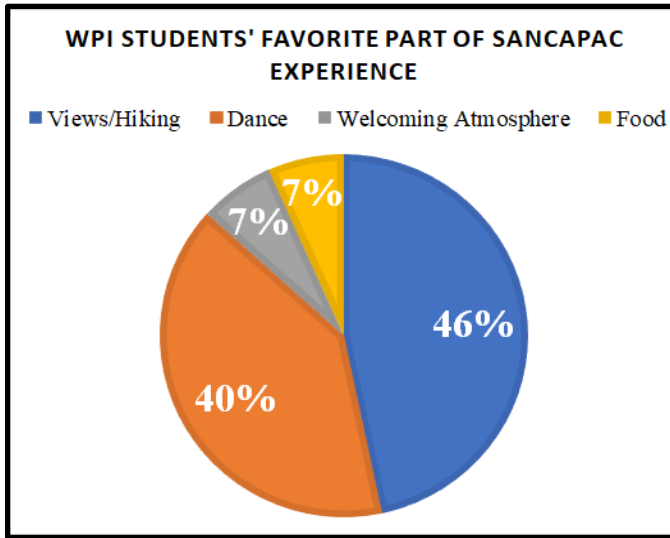


Figure 6: Favorite part of experience based on 15 survey participants.

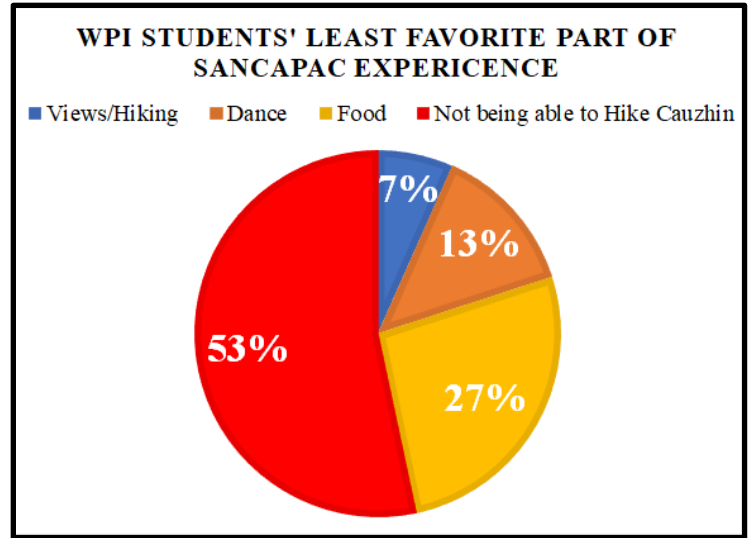


Figure 7: Least favorite part of experience based on 15 survey participants.

Specific preferences of potential tourists regarding Cumbe experiences

We created a survey that describes the specific activities we developed and asked potential tourists to Cumbe which of the activities they would be interested in doing. These activities included a guided hike up one of the *cerros* (such as Cauzhin), garden tours and collaborative demonstrations of creating herbal teas and medicines, learning to cook hand-picked traditional foods, learning how traditional musical instruments are built and singing traditional songs, and learning traditional dances (Appendix I). The survey also provided preliminary logistical results about how far people are willing to travel, the price they would be willing to pay, and how they would like to be transported between activities within Cumbe.

People show the highest interest in hiking the *cerros* and learning about the history of the Inca-Cañari as well as preparing traditional teas and medicines from the gardens in the community. However, with the exception of dancing, all the potential activities had relatively high interest. This can be seen in Figure 8 below.

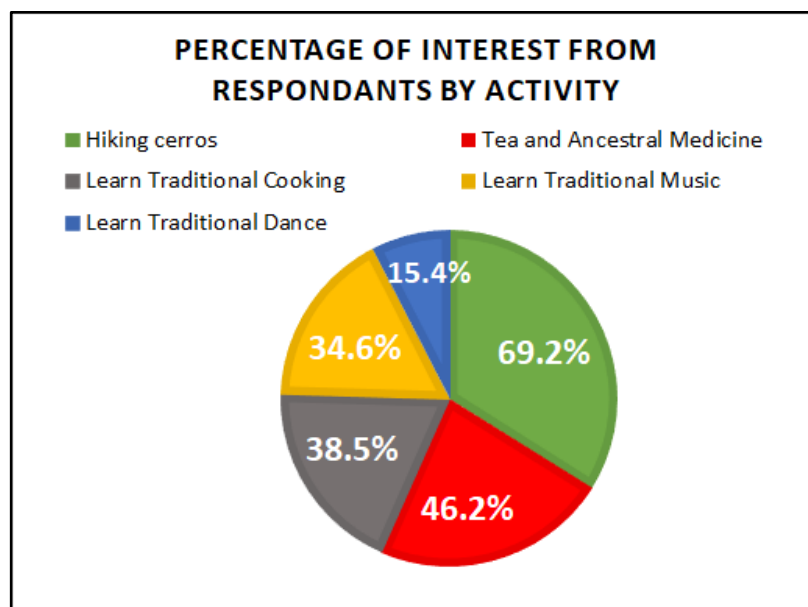


Figure 8: People interested per activity out of a survey of 26 participants.

Given that Cumbe is about 38 minutes from Cuenca, a large majority of the participants (92%) say that they would be willing to travel that distance (at least 30 minutes) for these activities (Google, n.d.). According to survey respondents' perceptions of the average cost of a similar tourism package, 76% of participants state that they would pay more than that value of \$25. In regards to intra-town transportation, 46% of respondents preferred walking, 27% preferred riding horses, and 31% preferred a small bus.

Looking at the results based on whether respondents are Ecuadorian or non-Ecuadorian shows that the traditional music activities have an appeal to primarily Ecuadorians, regardless from what town they come, while the activities involving hiking and aromatic plants have a much wider appeal to both local and external demographics. More specifically, 100% percent of the non-Ecuadorian respondents are interested in hiking and traditional plants and teas. Furthermore, only Ecuadorians are interested in traditional music so there should not be as much of an effort in promoting traditional music to non-Ecuadorians (Appendix K).

Verification of Progress and Potential External Support

Our research and findings have shown that Cumbe still has steps it needs to take before it can solicit help from outside government organizations; however, these organizations have expressed interest in the program. With time and dedication, Cumbe can satisfy all of their requirements and solicit external assistance. The following section explains the gap between the requirements for MTA and EDEC support, the status of Cumbe's progress at satisfying these requirements, and immediate considerations for general improvement of the tourism program.

We presented our preliminary identification of Cumbe's resources and tourism development progress to the MTA and EDEC for verification and insight. During this meeting, the MTA expressed that they believe the project is on its way to becoming community based, one of the most important general requirements for their assistance. However, the MTA still requires an already active tourism program before they provide assistance. The MTA expressed agreement with the steps that EDEC put forth and suggested that our sponsor pursue a partnership with EDEC. After the program has matured, *La Asociación* should present how the program has developed to the MTA and then the MTA may be able to assist them. The MTA suggested that our sponsor create a tourism organizational structure, as well as begin to organize people to get tourism training, which are generally beneficial and part of the MTA's requirements (Figure 9). EDEC expressed interest in including Cumbe in their tourism route in the following months, but still requires that *La Asociación* inform the community of the tourism program by presenting their plan to the local government. *La Asociación* must also hold a public assembly to demonstrate the level of community participation and a consensus to EDEC.

Many of the MTA requirements involve legal documents, but our sponsor from *La Asociación* has not begun the process of submitting these forms; therefore, we analyzed which requirements could be met by our sponsor with our findings rather than working toward meeting the requirements ourselves. Additionally, while several of the requirements, such as "Report of Community Quality," can begin to be fulfilled with our preliminary results, there is no immediate benefit in completing those until Cumbe already has a mature tourism program. In Figure 9, we explain either why each requirement can be met with our current findings or what could be done to meet it in the future.

The requirements provided by EDEC are fewer and easier to obtain in comparison to the MTA (Figure 10). For immediate action, EDEC expressed that *La Asociación* needs to complete the requirements mentioned above. The Inventory of Tourism Attraction Form, as seen in Appendix F, can be satisfied by our research and materials; however, a component of these requirements is having a representative from EDEC come to the community to record this information. This means *La Asociación* must be the one to invite EDEC to come and complete this requirement.

In Figure 9 and 10, the color green represents something that has been already satisfied, yellow signifies a requirement that can be satisfied by our findings, and red represents requirements that cannot be satisfied by our findings and must be completed in the future.











Community Progress Toward Ministerio de Turismo de Azuay Requirements		
REQUIREMENTS	STATUS	SATISFACTION CRITERIA
Report of Community Quality		Satisfied by Documentation of Resources
Appointed Community Representative		Satisfied by the Association having a leader
A Community Assembly		Satisfied by having identified interest people meet together with the MTA
Organizational Structure for Community Organizations		Satisfied by creating a touristic organization using Association members and identified interested people
Legal Document for Community Organizations		Satisfied by creating a touristic organization using Association members and identified interested people
SRI Tax Form for Community Organizations		Satisfied by creating a touristic organization using Association members and identified interested people
Inventory of Equipment		Satisfied by taking inventory of equipment of everything that will be used in the tourism program
Statement of Fixed Assets		Satisfied by documenting the value of all of significant assets like buildings, computers and technology, etc.
Proof of a Minimum of 40 Hours of Training for Tourism Workers		Satisfied by getting training for community members who are participating in tourism
Application Indicating Tourism Services		Satisfied by completing all of the above and formally submitting the application

Figure 9: Ministerio de Turismo de Azuay requirement progress (Marquez, 2018).




Community Progress Toward EDEC Requirements		
REQUIREMENTS	STATUS	SATISFACTION CRITERIA
Interest from EDEC		Satisfied by presentation about the community's resources and tourist potential
A Community Assembly		Satisfied by having identified interest people meet together with the EDEC
Inventory of Tourism Attraction Form		Satisfied by an EDEC commissioned surveyer

Figure 10: EDEC requirement progress (Rodriquez, 2018).

Chapter 5: Conclusions and Considerations

Cumbe contains many resources that can be utilized for tourism and a community that is ready and eager to share their culture and traditions. Concurrently, tourists are interested in these resources and the specific tourism activities offered in Cumbe. Although more steps need to be completed, Cumbe is equipped with the knowledge and ability to solicit financial and promotional assistance from government organizations like the MTA and EDEC, as well as private tourism companies. By addressing the specific needs for the creation of a tourism program, we provide Cumbe with the information and resources to begin preserving their culture and traditions through tourism.

Immediate Considerations

Next steps through EDEC

We, as well as the MTA, recommend pursuing a partnership EDEC. EDEC already has an active project that will initialize in the following months, and has already expressed interest in working with Cumbe. Here are steps *La Asociación* should take:

- Meet with the local government of Cumbe to inform them about the tourism program. This is also to begin disseminating the information through the town in general so people can expect tourists.
- Hold an assembly of community members interested in the tourism program with EDEC to demonstrate to EDEC that it is truly a community effort and so that EDEC can meet with the people who will eventually be managing the program.
- Have a representative from EDEC come to complete the EDEC Inventory of Tourism Attraction Form.

Important general improvements

Although the MTA will not directly assist Cumbe until a tourism program has already been realized, some of their requirements can be worked toward and are generally beneficial in the creation of a tourism program:

- Create a tourism organizational structure to manage the tourism program using the list of interested of community members and members of *La Asociación*.
- Using the provided asset map, perform a price analysis on the cost of the activities and transportation to have a definitive price of the tourism package.
- Create an inventory of valuable items for tourism. This includes things such as tables, chairs, eating utensils, etc.

Steps for preliminary promotion

Based on the interests expressed by respondents in the Specific Interests Survey, we recommend that *La Asociación* should focus their marketing and tourism program primarily around the activities with highly rated interest as laid out in the results:

- Use the activities identified to be interesting to tourists in the tourism package. Do not focus on marketing learning traditional dances explicitly in the package, instead consider combining an activity of traditional dances in with the traditional music as a singular activity.
- Contact and create an agreement with people living around *cerros*, especially with the *Fundación Cauzhin*, because many of the sample marketing materials utilize this imagine.
- Begin organizing the resources that will be used for tourism by collecting all of the aromatic plants and vegetables in one garden for simple and easy access.
- Identify more people willing to cultivate plants and food crops. This should not be difficult because *La Asociación* has many members who are farmers.

Future Work and Further Research

In the future, *La Asociación* can pursue the assistance of additional organizations and networks aside from EDEC. Here are some steps to take:

- After establishing a functioning tourism program, meet with the MTA to see how they can help with further promotion.
- Create a finalized version of a tourism package (can be a brochure) which includes accurate pricing and descriptions of activities and bring it to iTurs in Cuenca to put it up for promotion.
- Make deals with private tourism operators to promote the tourism package, after vetting them to ensure they are reputable for respecting the community.

Chapter 6: Deliverables

Using the marketing slogan we developed of “*Las cimas encantadas de Cumbe*”, or “The Enchanted Peaks of Cumbe” in English, and a unified design, including a unified font, we developed promotional materials that can easily and immediately be distinguished as related. We also created other supporting materials that can be used to revise these promotional materials or create new ones and that are generally useful for a tourism program.

Promotional Deliverables

- **Prototype Tourism Package:** A brochure that acts as a potential tourism package using media we gathered and the activities we developed. It is a preliminary design because it does not include the exact prices that will be calculated after our sponsor does a financial analysis of the cost of the package and could eventually include different activities that our sponsor identifies outside of our research (Appendix L).
- **Prototype Marketing Posters:** Using photos of the community themed around a unified community identity (Hampton & Heaven, 2017). (Appendix M).
- **Facebook Page:** A Facebook page named La Asociación El Cántaro de Sancapac (<https://www.facebook.com/Sancapac/>) that can be used as a form of online promotion (Appendix N). To supplement the page, we created a manual of how to utilize it.

Supporting Materials

These materials are not directly used for promotion, but can be beneficial to the development and function and of the tourism program.

- **Spanish-English Translation Manual:** A manual containing common phrases related to topics common in tourism like greetings, food, directions while hiking, etc. It can be used by people hosting English-speaking tourists for basic communication (Appendix O).
- **Documentation Booklet:** A small book that contains pictures and descriptions of the various resources and traditions identified in Cumbe that can be used to further preserve culture and make future promotional materials (Appendix P).
- **Archive:** A collection of all of the photos we took and lists of resources on a flash-drive. This acts as a digital form of documentation in contrast to the physical form of the document book. It also contains a list of the contact information of people who can help with further tourism promotion and the list of people and contact information of community members who expressed interest in the program.

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Appendix A: Interview Questions for Sancapac Residents

Estamos aquí para entrevistarse por nuestro proyecto de ciencia social con el propósito de ayudar al *Asociación El Cántaro de Sancapac* en crear un programa de turismo en la comunidad suya. Vamos a capturar sus respuestas con nuestras notas, el audio de su voz, y su video. Lo que capturaremos podría ser usado para el proyecto y para crear promociones. ¿Entiende y acepta la proposición?

1. ¿Como se llama?
2. ¿Sabe cómo cocinar algunos platos que vienen de la época Inca o Cañari?
 - a. ¿Cuales son los ingredientes y podría contarnos o enseñarnos como se preparara/n?
3. ¿Sabe algunos cuentos, mitos, o historias sobre la área de Cumbe?
 - a. ¿Puede señalarnos donde pasaron?
4. ¿Que parte de la comunidad se hace mas orgulloso?
 - a. ¿Puede mostrarnos dónde está?
5. ¿Crea algunos productos artesanales como las polleras, los ponchos, o algo diferente?
 - a. ¿Estarías dispuesta/o a mostrarnos su proceso y el producto que resulta para él/la video/foto?
 - b. ¿Estarías dispuesta/o a enseñar a las turistas como hacerlos en el futuro?
 - c. ¿Quiere venderlos fuera de la comunidad?

Appendix B: Questions for General Tourist Preference Survey

The following questions will be used to learn more about the preferences of tourists for a social science project with the goal of providing a community in Ecuador suggestions and information on how to create a tourism program. All of your answers will be anonymous.

Las preguntas siguientes serán usado para aprender más sobre las preferencias de turistas para un proyecto de ciencia social con la meta de proveer una comunidad en Ecuador sugerencias y información para crear un programa de turismo. Todas sus respuestas serán anónimas.

Questions?/¿Preguntas?

Contact/Contacto: sancapac@wpi.edu

Choose a language for the survey/Elija un idioma para la encuesta

- English
- Español

English Version of Survey

How old are you?

- Under 18
- 18-29
- 30-40
- 41-50
- 51-59
- 60+

Which country do you come from?

Are you a tourist here in Ecuador or a citizen/permanent resident of Ecuador?

- Tourist (includes being here for business)
- Citizen/Permanent Resident

Would you be interested in visiting a community in the Ecuadorian countryside around Cuenca?

- Yes
- No

If yes, Please individually rate the following activities/aspects you could do from 1 to 5. 1 being something you find least interesting and 5 being something you find most interesting. This is not a ranking, multiple categories can be rated the same.

- Nature (hiking, learning about local plants and their uses)
- History (Incas)
- Traditional Culture (food, crafts, dances, music)
- Demonstrations or classes about what is listed under Traditional Culture
- Local Market (organic food, artisan crafts)

If no, Why would you not be interested in visiting the Ecuadorian countryside?

Appendix C: Sancapac Experience Survey for WPI Students

1. The following questions will be used to learn more about your experience in Cumbe/Sancapac with the goal of providing feedback to the "*Asociación El Cántaro de Sancapac*" who hosted us. Feel free to be critical, we are looking for honest feedback.
 - a. Locro de papas
 - b. Sopa de gallinas
 - c. Cuy con papas
 - d. Arroz y pollo
 - e. Chanco
 - f. Vegetarian
 - g. Jugo
 - h. Morocho
2. Please rate the following individual activities/aspects from 1 to 5. (5 means something that you enjoyed very much and 1 means something that you did not enjoy as much). This is not a ranking, you can use a number multiple times.
 - a. Nature
 - b. Food
 - c. Dancing
 - d. History
3. What was your favorite part of the experience?
4. What was your least favorite part of the experience?
5. Additional Comments/Recommendations (Optional)

Appendix D: Specific Interests Survey Questions

Tourist's Specific Interests Survey (English)

1. Of these activities you could do, what are you interested in?
2. How far would you be willing to travel to participate in these activities? _____
 - a. What would convince you to travel farther?

3. How much money would you be willing to spend? _____
4. What would your preferred method of travel be within the area to move between these different attractions?
 - a. Walking/Hiking
 - b. Horse Riding
 - c. Bus
 - d. Other: _____
5. What country are you from? _____
6. Are you a tourist here in Ecuador or a citizen/permanent resident of Ecuador?

 - a. If a Citizen/Permanent Resident, what town or city do you live in?

7. What age range do you fall in?
 - a. Under 18
 - b. 18-29
 - c. 30-40
 - d. 41-50
 - e. 51-59
 - f. 60+

Aprender sobre música tradicional e instrumentos de artesanos locales.
Learn about traditional music and instruments from local artisans



Mira y escucha a miembros de la comunidad tocando instrumentos tradicionales y aprende como tocarlo sí mismo. También aprende cómo estos instrumentos se crean y su significado histórico.

Watch and listen to members of the community playing traditional instruments and learn how to play them yourself. Additionally, learn about how these instruments are created and their historical significance.

Demostración colaborativo de cocinar comida tradicional
Collaborative Cooking Demonstration of Traditional Food



Aprende como preparar 2-3 platos tradicionales paso-a-paso con ingredientes orgánicos y locales
. Después comaselo!

Learn how to prepare 2-3 traditional plates step-by-step with local organic ingredients.
Afterwards try it!

Aprender como usar plantas para tés aromáticas y medicinas tradicionales
Learn how to use plants for aromatic teas and traditional medicines



Camina por huertas y jardines con plantas que se utilizan como aromáticas y para medicina tradicional. Aprende cómo usarlas en combinación para preparar té como la horchata/el agua aromática y prueba crear su propio te.

Walk through gardens and orchards with plants that are used as aromatics and traditional medicine. Learn how these can be used in combination to prepare tea like *Horchata* then try making some yourself.

Aprender las danzas tradicionales de a área con miembros de la comunidad
Learn traditional dances from the area with members of the community



Aprende a bailar danzas tradicionales con miembros de la comunidad por una clase de instrucción. Después practique sus nuevas habilidades con ellas/os.

Learn to dance traditional dances with members of the community through an instructional class. Then practice your new skills with them.

Guianza por uno de los cerros históricos Inca/Cañari
Tour through a historical Incan/Cañari *cerro*




Haga una caminata de 1-2 horas con una guía y aprende sobre los cerros, su historia, y su importancia en la comunidad.

Take a 1-2 hour guided hike and learn about the *cerros*, their history, and their importance to the community.

Appendix E: Example of a Required Form for *Ministerio de Turismo* Support

Image of the form to record the “Community Quality”

 Secretaría Nacional
de Gestión de la Política

Memorando Nro. SNGP-DEC-2016-0167-ME

Quito, D.M., 30 de septiembre de 2016


PARA: Sr. Ledo. Eddy Patricio Erraez Donaula
Coordinador Zonal 6

ASUNTO: RESPUESTA DE APROBACIÓN DE LA DOCUMENTACIÓN DE LA ORGANIZACIÓN DE SERVICIOS TURÍSTICOS COMUNITARIO "SHUAR SUWA"

De mi consideración:

En referencia al memorando N° SNGP-cz6-2016-0176-ME, de fecha 19 de septiembre del 2016, al respecto cumpla en informar que una vez revisado y analizado los documentos y habiendo cumpliendo con todos los requisitos establecidos, se procedió a la emisión de la Resolución N° SNGP-SPI-2016-010, con fecha 23 de septiembre del 2016, a favor de la ORGANIZACIÓN DE SERVICIOS TURÍSTICOS "SHUAR SUWA" de la comunidad ShuarYuwints, parroquia Macuma, cantón Taisha, provincia Morona Santiago.

En consecuencia se remite un documento original y copia en físico para su respectiva entrega y recepción a dicha organización.



Appendix F: Example of Requirements from EDEC

Example of the Tourism Attraction Inventory form provided by EDEC



REGISTRO DE DATOS DE LOS ATRACTIVOS TURISTICOS

FICHA PARA INVENTARIO DE ATRACTIVOS TURISTICOS MINISTERIO DE TURISMO

1. DATOS GENERALES

ENCUESTADOR: Felipe Cardoso
 SUPERVISOR EVALUADOR: Felipe Cardoso
 NOMBRE DEL ATRACTIVO: Bosque de Uchuloma
 PROPIETARIO: Comunidad de Uchuloma
 CATEGORÍA: Sitios Naturales TIPO: Bosque : Subtipo: Montano Bajo Occidental

FICHA No
 FECHA : marzo 2017

2. UBICACIÓN

PROVINCIA: Azuay CANTÓN: Cuenca LOCALIDAD: Parroquia Baños
 CALLE: Comunidad Uchuloma, NÚMERO: 2 km de Narancay Alto TRANSVERSAL:

3. CENTROS URBANOS MAS CERCANOS AL ATRACTIVO

Parroquia de Baños, Cuenca

A L I D A D	O R I G I N A L I D A D	Latitud: 714286
		Longitud: 9675062.
<p>El bosque es de tipo montano bajo occidental, secundario. Tiene una extensión de 119 hectáreas y presenta vegetación nativa en un 95%, con un pequeño porcentaje en pocas áreas externas en donde crecen especies exóticas como pinos y eucaliptos. Existen dos senderos que han sido hechos por la comunidad y en la parte más alta, se ha construido un pequeño mirador de madera. Entre las especies de flora más comunes del bosque, se encuentran plantas orquídeas, plantas bromeliáceas, helechos, musgos, líquenes, asteráceas, boragináceas, zuros, joyapas. Gran variedad de árboles nativos como pumamaqui, gañal, arrayan, sarar, huabisay, pichul. Entre las especies de fauna, existen gran variedad de aves como colibríes, tangaras, pavas de monte, mirlos, pájaros carpinteros, urracas, gavilanes. Entre los mamíferos más comunes se encuentran ratones de campo, cuyes salvajes, conejos, añas, venados, raposos, zarigüeyas, lobos de páramo.</p> <p>A pocos metros de la entrada al bosque, se han implementado una cancha de fútbol, una casa comunal y una cabaña para dar albergue hasta un número de cinco personas.</p>		

C A L I D A D	V A L O R E S I N S E C O	<h4>4. USOS (SIMBOLISMO)</h4> <p>El bosque pertenece a la comunidad de Uchuloma, del barrio Narancay Alto ubicado a 6 kilómetros de la ciudad de Cuenca. La comunidad cuenta con un número aproximado de 26 familias, la mayoría dedicadas a actividades agrícolas, existiendo también artesanos que trabajan principalmente con elaboración de objetos a partir de caucho reciclado.. Uchuloma significa "la colina del ají" y está ubicada precisamente en una colina a 3.000 msnm en donde se aprecian sembríos de maíz y otros cereales, pastos para el ganado y además de la vegetación nativa del bosque, especies introducidas como eucaliptos, pinos, cipreses.</p> <p>En la zona se encuentran otras comunidades como Cochapamba, Minas, Pacha, Zhipata, Tuncay. Se celebran fiestas importantes como la Navidad, el Carnaval y en el mes de Julio, las de la Virgen del Carmen. En todas estas fiestas están presentes elementos folklóricos y costumbristas como las escaramusas, las comparsas, la pirotecnia, escenificación del baile del cazador y el venado y la gastronomía tradicional como la chicha de jora, el cuy, los chaquis (elaborados con harina de maíz). En Carnaval se conmemora el Paucar Raymi o fiesta del florecimiento, en donde prevalecen costumbres ancestrales como el ritual de la Chakana, en donde se agradece a la madre Tierra o Pachamama por el florecimiento de los nuevos frutos que darán el "alli mikuna" o buena comida. En el ritual se rinde homenaje a las cuatro energías: el padre Sol, la Madre Tierra, la Mama Yaku (agua) y el Taita Huayra (viento). También se celebra la "pampamesa" o comida comunal en la que todos aportan con alimentos que se los sirve en un mantel extendido sobre la tierra. Esto es una muestra del "Randy Randy" o reciprocidad, en donde se expresa la idea de que hay que dar para recibir.</p> <p>Por otro lado en Carnaval se celebra también al "Taita Carnaval" personaje mítico de la nacionalidad cañari que visita las familias en Carnaval y de las que espera recibir buena comida y aguardiente para bendecirlas, o caso contrario, maldecirlas con el "hambre".</p>	<h4>5. ESTADO DE CONSERVACIÓN DEL ATRACTIVO</h4> <p>ALTERADO <input checked="" type="checkbox"/> NO ALTERADO <input type="checkbox"/> DETERIORADO <input type="checkbox"/> CONSERVADO <input checked="" type="checkbox"/> EN PROCESO DE DETERIORO <input type="checkbox"/> CAUSAS: Existe un pequeño porcentaje de especies exóticas que se han sembrado. Se han abierto senderos para uso de la comunidad.</p> <h4>5.1 PATRIMONIO (Atractivos Culturales)</h4> <p>Nombre: _____ Fecha de Declaración: _____ Categoría: <input type="checkbox"/> Patrimonio de la Humanidad <input type="checkbox"/> Patrimonio del Ecuador</p> <h4>6. ESTADO DE CONSERVACIÓN DEL ENTORNO</h4> <p>ALTERADO <input checked="" type="checkbox"/> NO ALTERADO <input type="checkbox"/> DETERIORADO <input type="checkbox"/> CONSERVADO <input checked="" type="checkbox"/> EN PROCESO DE DETERIORO <input type="checkbox"/> CAUSAS: _____</p>
---------------------------------	---	--	---

7. INFRAESTRUCTURA VIAL Y DE ACCESO											
TIPO	SUBTIPO	ESTADO DE LAS VIAS			TRANSPORTE	FRECUENCIAS				TEMPORALIDAD DE ACCESO	
		B	R	M		DIARIA	SEMANAL	MENSUAL	EVENTUAL		
TERRESTRE	ASFALTADO				BUS	X				DIAS AL AÑO 365	
	LASTRADO		X		AUTOMOVIL						
	EMPEDRADO				4X4						
	SENDERO				TREN						
ACUATICO	MARITIMO				BARCO					Culturales:	Dia Inicio:
					BOTE					Dia Fin:	
	FLUVIAL				CANOA					Naturales:	
AEREO					OTROS					HORAS AL DIA	
					AVION					Culturales:	Dia Inicio:
					AVIONETA					Dia Fin:	
					HELICOPTEROS					Naturales:	

RUTAS DE BUSES DESDE POBLACIONES CERCANAS: Turismo Baños	
NOMBRE DE LA RUTA:	
A DESDE: Cuenca.....	HASTA : 500 metros antes de la comunidad de Uchuloma . FRECUENCIA: Diaria DISTANCIA :
9. INFRAESTRUCTURA BÁSICA	
P AGUA	
O POTABLE <input type="checkbox"/>	ENTUBADA <input type="checkbox"/>
TRATADA <input checked="" type="checkbox"/>	DE POZO <input type="checkbox"/>
NO EXISTE <input type="checkbox"/> OTROS	
Y ENERGÍA ELÉCTRICA	
SISTEMA INTERCONECTADO <input checked="" type="checkbox"/>	GENERADOR <input type="checkbox"/>
NO EXISTE <input type="checkbox"/> OTROS	
ALCANTARILLADO	
RED PÚBLICA <input checked="" type="checkbox"/>	POZO CIEGO <input type="checkbox"/>
POZO SEPTICO <input type="checkbox"/>	NO EXISTE <input type="checkbox"/>
OTROS	
PRECIO	
SI <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
ENTRADA LIBRE <input type="checkbox"/>	OTROS
Observación :	
10. ASOCIACIÓN CON OTROS ATRACTIVOS	
Parroquia de Baños	Distancia: 3km
11. DIFUSIÓN DEL ATRACTIVO	Certifico que los datos constantes en estas hojas son verídicos
LOCAL <input checked="" type="checkbox"/>	PROVINCIAL <input type="checkbox"/>
INTERNACIONAL <input type="checkbox"/>	Otros:
FIRMA: SUPERVISOR EVALUADOR	

FICHA DE RESUMEN DE INVENTARIOS DE ATRACTIVOS TURISTICOS

PROVINCIA:

FECHA:

[illegible]

Appendix G: Continued Community Resources of Cumbe

The most striking *cerro* within the town is *Cauzhin* due to its height as well as the apparent remnants of the terraces winding around the mountain. In the past, it served as the meeting place between Cumbe and the nearby community of Tarqui for a yearly tradition called *El Juego del Pucará* (The Game of Pucará). During this game, warriors chosen in each community would fight each other with whips and rocks in slings until someone died and would enrich the soil with their blood. Stories like this demonstrate the rich history of Cumbe and can be told to tourists when climbing the *cerros* (Pesántez, 2016 a & b).

Along with connecting the residents to their traditions and histories, the *cerros* also connect the community to nature. Along the hike to the *cerros* and the roadsides, plants can be found that have medicinal uses such as alleviating stomach pains, or are served as spices and herbs in dishes and teas and the Ecuadorian staple *horchata*, made primarily with a purple plant called *ataco*. These teas are served at every gathering within the community, and the plants themselves carry a pleasant aroma and are mass produced for consumption around Ecuador. In addition to the plants, non-domesticated animals are said to live on and around the *cerros* such as Andean birds, foxes, and weasels.

The community grows standard grains like corn and barley, but also yields a wide variety of fruits, many of which cannot be found in North America. Fruits like *gullan*, *capulí*, and *uvillas* are found around the area and offer unique flavors. The community makes dishes endemic to the *Azuay* region, the region around Cuenca, like guinea pig with potatoes and *mote sucio*, which is a type of corn with spices and pork belly, but also dishes that aren't found in Cuenca like *dulce de higos*, a stew of sweet figs, *colada de sambo*, a squash-like vegetable stew, and *timbulos*, which is sweet corn cooked inside of corn husk. Inside all of these dishes as well as many other is *panela*, which is natural unprocessed whole cane brown sugar. The community is very proud of the organic practices they follow and the healthiness of their food, something they wish to preserve and present to tourists. Knowledge of how to prepare these dishes have begun to slip away due to the lack of passing it onto the younger generation and is something.

Dances like *yarabi*, *capishka*, and *pasacalles* are some of the traditional dances in the area and people will readily jump into them if music like *cumbia*, *pox*, and *la bomba* are playing. The community is intent on saving some of the traditional instruments like the *rondadores*, *bombo*, and the *charango*, a guitar-like instrument using the shell of an armadillo as the body. The community desires to save the creation of the artisan crafts that have slipped away into the past. Many of the people who do have knowledge of how to create these crafts, for example wool ponchos, are advancing in age and need to pass it on so that it isn't lost. The community also used to make many types of furniture like beds and tables from the local wood; many objects were even made using machetes which if demonstrated can create unique souvenirs for tourists as well as a unique experience if they were to try it.

Appendix H: List of Interested Community Members

Grow Plants

Julio Quito

Play Music

Cristofer Zhingri
 Antonny Zhingri
 Johnny Lamar
 Bryan Lagua
 Alexis Lagua
 Segundo Toapante
 Bolivar Canote
 Erika Zhingri

Ancestral Medicine

Jonothan Uiracacha
 Eodora Zhingri
 Erika Zhingri

Be a Guide

Eodora Zhingri
 Armando Saeta Guaman
 Marco Zeas D.
 Lucia Catalina
 Guaman Vintimilla

Teach Traditional Dances

Rosa Uintiuilla
 Noemi Quito

Construct Adobo Houses

Fausto Aluorado

Cook Traditional Food

Fausto Aluorado
 Esperanzo Yalama
 Rosa Zhingri

Demonstrate Artisan Craft

Lucia Catalina
 Guaman Vintimilla
 Alejandro Quito
 Elizabeth Quito

Appendix I: Potential Tourist Activities in Cumbe

Category	Description
Hiking	Take a 1-2 hour guided hike and learn about the cerros, their history, and their importance to the community.
Teas and Ancestral Medicine	Walk through gardens and orchards with plants that are used as aromatics and traditional medicine. Learn how these can be used in combination to prepare tea like Horchata then try making some yourself.
Learn Traditional Cooking	Learn how to prepare 2-3 traditional plates step-by-step with local organic ingredients that you pick from the garden yourself. Afterwards try it!
Learn Music	Watch and listen to members of the community playing traditional instruments and learn how to play them yourself. Additionally, learn about how these instruments are created and their historical significance.
Learn to Dance	Learn to dance traditional dances with members of the community through an instructional class. Then practice your new skills with them.

Appendix J: WPI Student Survey Open-Responses

List of raw responses from the open-response questions

Favorite Part of the Experience

- “Getting to see the great views”
- “The dancing was decently fun, though, the girls could have tried to be a little more outgoing in showing us how to dance.... they were very quiet and shy.”
- “Watching the women show how to dance”
- “Walking around the town”
- “Watching people learn how to dance”
- “The views”
- “I thought that being welcomed into Monica's home for the majority of this tour/experience was very unique and special. It made the experience much more intimate and meaningful (unlike any other tour I have done).”
- “The location was absolutely beautiful”
- “The Dancing!”
- “Dancing with the locals”
- “The dancing”
- “The dancing”
- “My favorite part was walking around the town”
- “The view of Cumbe”

Least Favorite Part of the Experience

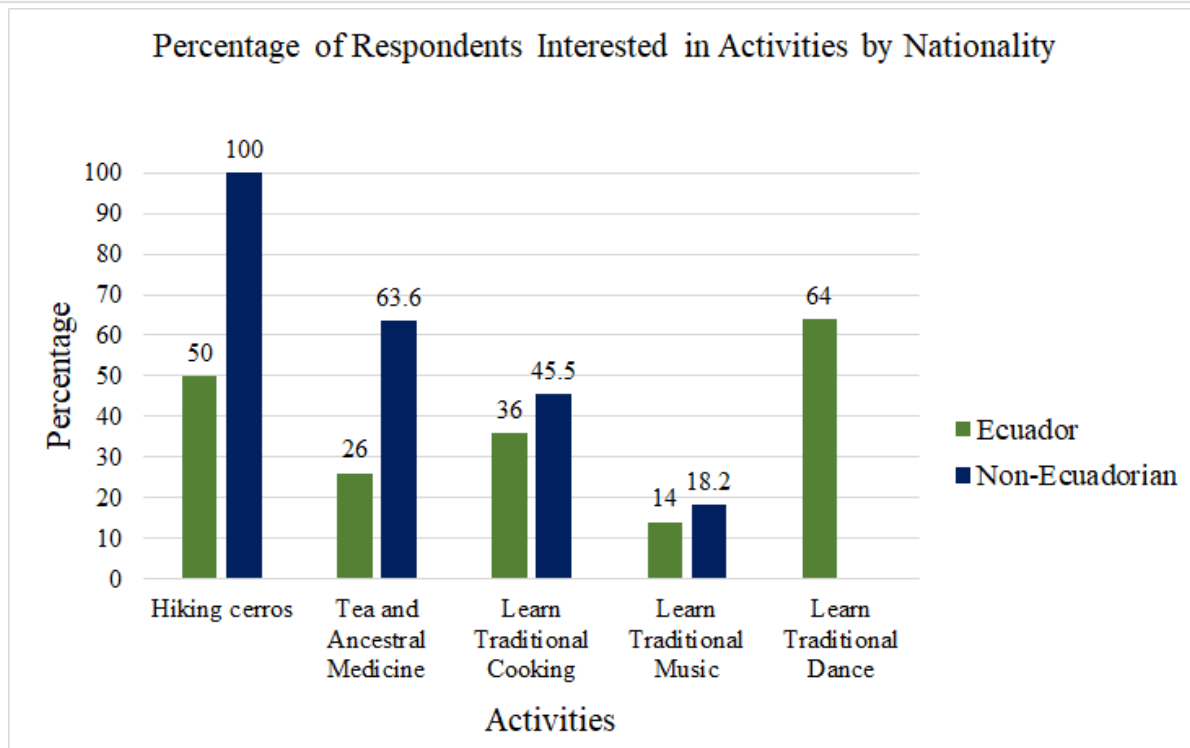
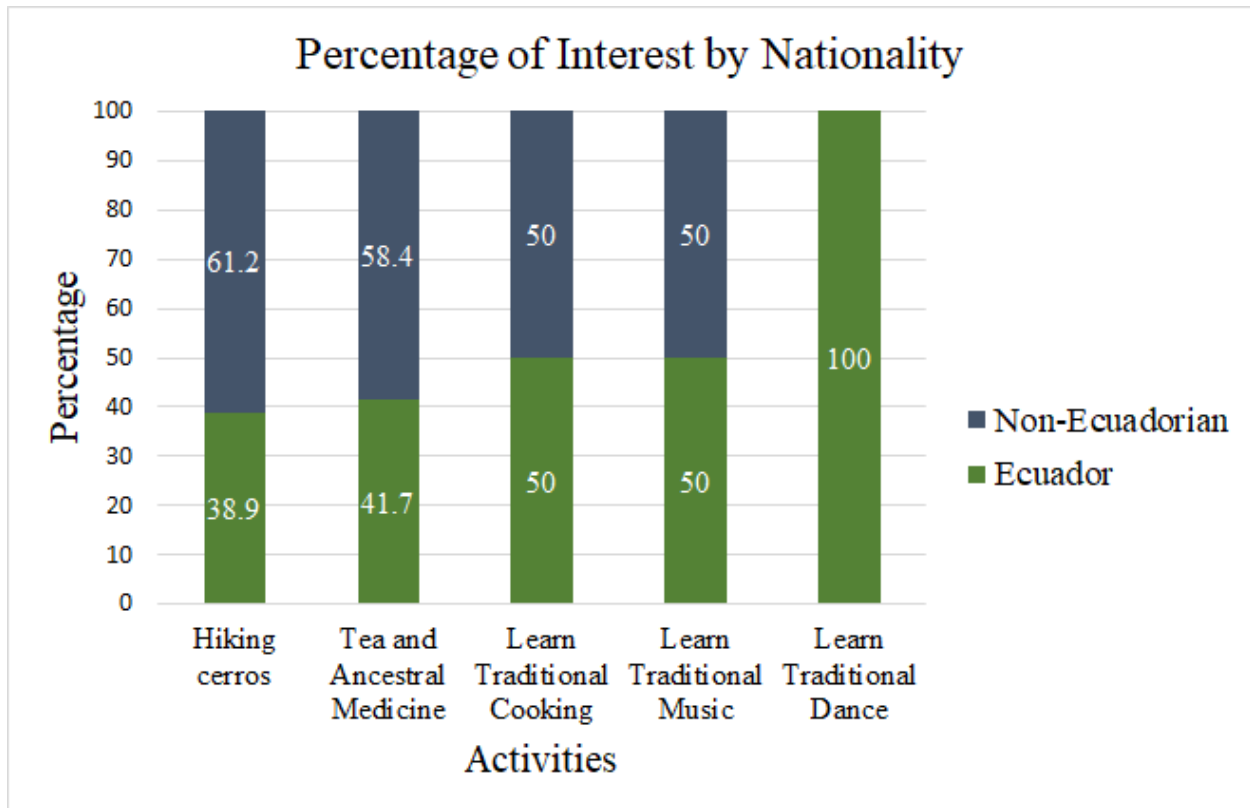
- “We didn't do the hike”
- “Not hiking up the ruins”
- “Not hiking the hill thing”
- “We were unable to hike the mountain and just did a long walk instead. I fully understand it was not possible but I was looking forward to it”

Other Comments

- “The Lorca de papas was really good. One of the best soups I’ve ever had.”
- “The only reason nature/history was marked as low as it was is because there wasn’t that hike, which would’ve been the large part of the nature/history learning experience. But oh well.... wasn’t a bad time, in total. “
- “People should take vans up not a big bus. If possible there should be more Ecuadorians there so it's more even, they should eat with us too. The history was interesting, make sure everyone can hear it.”

- “Overall I had a good time it was great to see the country and all of us eat together. Maybe go more into the history of the area as you walk around instead of a few quick facts (though those were still very interesting)”
- “Possibly make the dancing more organized and having the people learning it do it multiple times”
- “I think the dancing would have been cooler and more comfortable for everyone if they did a little dance lesson for us and we all danced. They left it more up to us to be courageous where they should probably take control and get us dancing.”

Appendix K: Graph of Interest by Nationality



Appendix L: Sample Marketing Brochure with a Sample Tourism Package






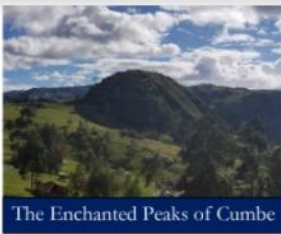
Price of Tourism Packet

Adults - \$25
Children under the age of 12: \$10





Los precios incluyen transportación

Reservations

Contact Monika Guzman
Tel: (07) 232 0080
Cel: (09) 98 501-8576
WhatsApp: +593 (0) 98 501-8576
E-mail: acsacapac@hotmail.com

The Enchanted Peaks of Cumbe





Actividad 1

Cosecha algunas vegetales orgánicos con sus propias manos y entonces úselos para aprender como preparar 2-3 platos tradicionales paso-a-paso con locales. ¡Después coma sus creaciones!

Duración: 1-1,5 horas



Actividad 3

Haga una caminata con una guía y aprende sobre los cerros, su historia, y su importancia en la comunidad.

Duración: 1,5-2 horas



Actividad 4

Mira y escucha a miembros de la comunidad tocando instrumentos tradicionales y tocarlo a si mismo También aprende cómo estos instrumentos se crean y su significado histórico.

Duración: 1-1,5 horas



Actividad 2

Camina por huertas y jardines con plantas que se utilizan como aromáticas y para medicina. Aprende cómo usarlas en combinación para preparar té como la horchata/el agua aromática y prueba crear su propio té.

Duración: 1-1,5 horas



Actividad 5

Aprende a bailar danzas tradicionales con miembros de la comunidad por una clase de instrucción. Después, practique sus nuevas habilidades con ellas/os.

Duración: 1-1,5 horas

Iglesia de algún San en el centro de Cumbe

Appendix M: Marketing Posters Themed Around Community Identity



Appendix N: Facebook Page

The front of the promotional Facebook page for *La Asociación El Cántaro de Sancapac*

This is what your Page looks like to a visitor. Switch back to your view to manage this Page.

Asociación El Cántaro de Sancapac
@Sancapac

Home
Posts
Reviews
Photos
About
Community
[Create a Page](#)

[Liked](#) [Following](#) [Share](#) [...](#) [Send Email](#)

Create a Post

[Write something on this Page...](#)

Posts

Asociación El Cántaro de Sancapac
February 20 at 10:35pm · 🌐

The Association: The Cántaro de Sancapac is an association of farmers and members of the community around the mountain Sancapac that provides an experience of community tourism for foreigners and Ecuadorians alike with organic food, nature, music, dance, and much more.

Asociación el Cántaro de Sancapac, es una Asociación de granjeros y personas de la Comunidad que realizan Turismo Comunitario para extranjeros y ecuatorianos por igual basados en la gastronomía con alimentos ecológicos, naturaleza, música, danza y algo mas.

[See Translation](#)

[Like](#) [Comment](#) [Share](#) [...](#)

Community Organization in Cumbé, Ecuador
Always Open

What's New

Email is now acsancapac@hotmail.com.

Phone number is now 096 501 6576.

Community [See All](#)

[Invite your friends to like this Page](#)

13 people like this

13 people follow this

[Sean O'Neill](#) and 3 other friends like this or have checked in

About [See All](#)

The hours and address have changed recently.

📞 096 501 6576

Appendix O: Spanish-English Translation Manual

Cover and sample page from the Spanish-English Translation manual

Manual de español- inglés

Scanlon, Matthew; Pickett, Jacob; Peterson, Rachel;
O'Neil Sean
WORCESTER POLYTECHNIC INSTITUTE

Frases comunes

Saludos

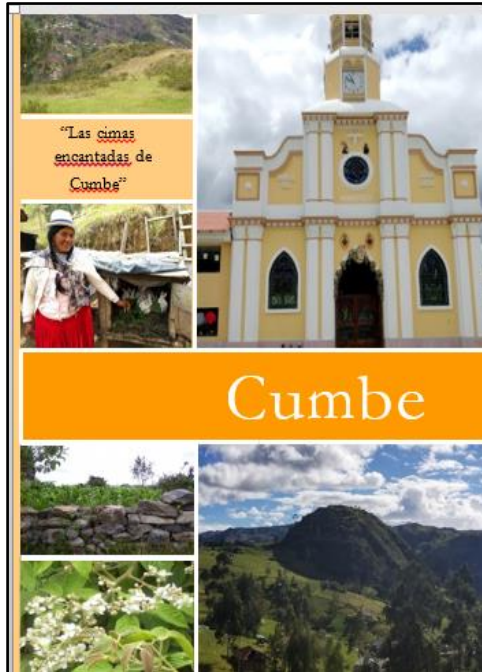
En inglés hay formas de saludar informales y formales. En estos casos, es escrito '(f)' para la forma formal y '(i)' para la forma informal.

Hay un equivalente de buenos días, pero nadie lo usa. En vez de eso, ¿use 'Hello!' o 'How is it going?'!

Español	English	Pronunciación
¡Hola!	Hello!	Jelo!
¡Buena mañana!	Good morning!	Gud mornin
¡Buenas noches!	Good evening!	Gud ivenin
Un gusto.	It is nice to meet you.	It is nais tum it iu.
¿Como te llames?	What is your name?	Wat is ior naim?
Me llamo /Mi nombre es ____.	My name is ____.	Mai naim is ____.

Appendix P: Sample of the Document Booklet

Sample pages from the Documentation Booklet.



Cauzhin



El cerro Cauzhin era un lugar de ritual y vivencia para los Cañari-Inca. Hoy, se puede subir encima del cerro para ver el paisaje cumbeño entero. Desde la cima del cerro, los Cañari usaron las constelaciones para medir la temporada. Aquí se puede encontrar pozos en que conservaron el agua y pedazos de cerámica que usaron para cocinar. También era el locación del Juego de Pucará (en una sección posterior) anual entre Tarqui y Cumbe.

Celso E. Lituma



Celso es un artesano dedicado y comprometido con el arte de tejeduría. En general, hace mantas y ponchos hermosos de la lana del oveja. En el pasado, tejía 20 a 30 ponchos a la semana que vendió a los Estados Unidos. Ahora, visita el centro de Cumbe de vez en cuando, pero puede mostrar su arte en frente de su casa tradicional hecho de barro.

8

Siglalón

Una fruta similar a una papaya. Generalmente la gente lo usan para el jugo.



Ataco



Otra planta popular del región que es usa en el te. Específicamente, ataco es un ingrediente primario en la horchata popular por mucho del Ecuador.

Paico

Una planta que se encuentra en todo el región. Es usada primariamente es en los tés como la "té mexicana"



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