

Social dimensions indigenous community Ecuador Peguche-Otavalo

Summary

This research responds to the need to systematize and give continuity to the social processes developed by the researcher for more than a decade to promote sustainable social and community development and the Peguche, Canton Otavalo, Ecuador community. The purpose was to build social dimensions, through the historical reconstruction of the indigenous community experience based on the practice of knowledge. The work is based on the qualitative paradigm with ethnographic approach of interpretative. It was structured Immersion in the context investigator to uncover social practices of the community and create educational dimensions for community sustainable social development. Obtaining information was performed by participant observation and interviews with key informants in depth community. The findings helped build the following dimensions: cognitive recognition and its relationship with nature; establishment of inter-agency partnerships; consolidation of learning and continuity of learning; school community integration in teaching community tourism and the incorporation of ancestral knowledge in the development of tourism.

Keywords: social, community, education

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Introduction

Addressing indigenous issues from a social perspective and education, it is very controversial and complex in Latin America, by the series of historical events that have taken these communities, such as social upheaval, for just causes like water, territoriality of native peoples, extracting their knowledge to patent other names, carrying mostly have a different cultural, economic and social vision, influencing activities carried out by most indigenous peoples such as agriculture, tourism and ancestral experiences as factors daily basic economic and social development of the nation.

At present, different development models that have permeated through the years communities have blurred the concepts indigenous to interleave with currents as mercantilist, modernization, globalization and modern current XXI century as knowledge is the good living, which has come to penetrate the Indian social fabric, changing their way of thinking, feeling and acting.¹ Externalities generated in local communities make practical impact on the native local reality; However, despite the difficulties and problems series of environmental activities that could be considered sustainable even remain dormant. From this area, the daily practices carried out for years in these communities should be taken as an important theoretical reference for the Western world and thus can emerge environmental education practices aimed at better coexistence between peoples and nations.

Study a reality subject to constant change requires taking an ontological position to help interpret and understand its complexity, especially in addressing the Andean world and its hidden, latent, hybridized and adopted knowledge, which constitute a guide to answer questions raised in this investigation. In this context, this research aimed to reveal the environmental educational dimensions of the indigenous community by unveiling her knowledge. Research describes the environmental educational dimensions in the indigenous community tourism Peguche community, through cognitive recognition and its relationship with nature, establishment of inter-agency partnerships,

consolidate learning and continuity of learning, integration school community teaching community tourism and Incorporation of ancestral flavors in tourism development. Finally, conclusions, recommendations, references are presented.

Sustainable development in the indigenous community

The global environmental crisis has grown since it is clear that the model of capitalist development is affecting the planet. In environmental matters, they have permeated most strongly economic interests that distort the intentions of a global policy that is based on achieving an awareness of environmental protection with sustainable way. Reaching the goal of sustainable development requires changes in the attitude of human beings against their actions with nature, changes in their thinking, based on a new ecological design and conceive a “whole”, integrating the social being in intrinsic fellowship with the natural world, in which the interdependence of all phenomena existing on planet Earth and its inclusion as individuals and society is recognized. This is the real transition towards sustainability based on the adoption of new paradigms acceptance of the biophysical limits of ecosystems and an institutional framework for governance, changing values and patterns of social and individual behavior, even if the desire is strengthen the practice and development of a conscious tourism in all areas.²

Sustainable development of tourism emerged in Thailand in 2004, when relations between the environment are established, social, economic, and the need to apply principles of sustainability in all sectors of tourism, emphasizing the Millennium Development Goals in as for reducing poverty through deep analysis of the optimal and responsible use of environmental resources for tourism development³ use. With this provision priority is given to essential ecological processes to preserve biodiversity; It also aims to respect the socio-cultural authenticity of host communities while preserving their cultural assets, expressed in its architectural heritage and traditional values

that will contribute to mutual understanding and multiculturalism. It is therefore essential to ensure the long-term economic activities to report joint benefits to all members in economic distribution and stable employment opportunities. In this context, sustainable development in tourism requires the informed participation of all actors in the community of the same culture as well as strong political leadership framed the presence of a council legally constituted, committed to collaboration and consensus building of integration and sustainable management. As such, achieving sustainable tourism in a community demand for a continuous process of technical educational and environmental to propose preventive or corrective measures against potential ecological impacts of this activity accompaniment.

Therefore, community sustainability is oriented to solve, mitigate or prevent problems of sustainable tourism, and achieve harmonious development in the development of human potential and a conscious use of biophysical and cultural heritage which guarantees its permanence in time process and a defined geographical space under the laws of indigenous territoriality to manage and sustainably respond to emerging environmental challenges. Sustainable development of these communities is directly related to the EA to raise awareness among visitors and local communities in sustainable management of solid waste as generators of environmental and economic benefits (recycling and production-fertilizers organic, material for land reclamation), resulting in promoting integration among members of the community through community work in managing its resources, in order to contribute to the preservation of environmental quality, scenic beauty and health of its inhabitants as a source of attraction for tourists. The goal of community management in sustainable development is to achieve self-determination in ecological sustainability, protecting resources, to avoid environmental degradation and improve the quality of family life and community; this process should be integrated into local economic targets based on environmental ethics and to identify opportunities for its members.

Environmental history of the rural community experience of the indigenous population

The importance of EA lies in direct contact with the environmental reality of a community or any space established, based on the wealth of knowledge that have remained hidden for centuries and have always been expressed in the daily lives of people. Knowledge not only poured into the classroom, but also learn from nature and everyday knowledge that emerge daily. Therefore, those who live in big cities should learn from the camp, indigenous knowledge to incorporate them into the daily live in harmony with nature discarding consumerism and environmental degradation.⁴ Therefore E. A from the community is a new interdisciplinary approach to science that recognizes the limitations of traditional scientific knowledge to address the complex relationships between social institutions and ecological systems. this new interdisciplinary science was needed to build bridges and break gaps between two worlds that have traditionally evolved independently: the “knowledge” of the academy and the “doing” of the government to reach a “know-how”.⁵ The aspects mentioned above allow to design an environmental education model according to the needs, requirements and expectations of the emerging with theoretical research with contemporary writers as Berger & Luckmann⁶ community; Martinez (2007); Boff;⁷ Bonfil (1982); Stavenhagen (2007); and Left.⁸

The social educational process in the community setting

E. A factor of social change in the transformation of attitudes and values tending to a better lifestyle, you should consider the social, economic and natural geographical area where environmental event occurs context and training E. A in the community, so that people are stewards of their environmental ethical behavior, to the enhancement of natural and cultural heritage of a particular attraction. Environmental educator has to share and enrich their educational work with all members of the community; therefore, decision-making without being subject to personal judgment but a coexistence of knowledge, so that the educational task is the integration of ideas, proposals and joint procedures that allow the participation of all involved in the process. Training community sector can achieve that openness to communication and visionary and responsible social integration.

To strengthen the impact of AD on sustainable development of communities is important to highlight the many positive aspects of community experiences in programs that have been implemented, as well as initiatives that environmental educators in their workplace. In this area, the development of a training program is part of the environmental education of visitors, students, community leaders, educational community and society in general, in terms of knowledge, commitment, goals, attitudes and environmental values for incorporating and effective implementation of the environmental dimension in all areas of Community-educational work; But this knowledge-learning must be based on traditional knowledge of communities, as supported Leff,⁸ noting that “it is important to know the historical process of cultural assimilation of ecosystem processes and transformations undergone by the medium, and the fundamental cultural traits that constitute the ethnic identity of a community.” (Pg. 174).

Therefore, all training and cultural and environmental learning generates a “ethnic style”, for the same author cited above, arises from the physico-biological intrinsic relationship environmental and social structure; this, understood as the organization, the production division of technical work for Community production, which in this case would come to consider community-based tourism, which currently framing a type of beneficial activity for their uniqueness and organizational cultural identity. Therefore, sharing environmental knowledge within the community tourism is an activity that generates the identity theoretical and practical environmental and cultural knowledge, where indigenous nuclear family is the pioneer in considering its heritage as a gift to learn and turn a valuable legacy the generations that preceded it. Under this provision, consequently corresponds to the villagers themselves or native participation of their knowledge to visitors and society in general, as a bellwether of change and attitude to take up the challenge of taking a leading role inspired by their own local identity and its environmental knowledge sharing.

In the particular case of the Peguche community, “environmental education process has important implications because indigenous communities in general have traditional knowledge, skills and innate experiences on the various ways of interpreting natural phenomena because their status as” a native “so it prescribes. Therefore, both men and women, children, young and old, share this knowledge and translate into permanent practices of community social life, although in most families, this kind of know rural community has been disrupted

by the intervention great social, religious, political, or other groups. For these reasons, it is important to rescue this knowledge that is still latent and conjuntarlo with the scientific theoretical know how to give environmental value and inherent power over all a scenic backdrop featuring a tourist spot. With a strengthened awareness and practical knowledge, you can print self-determination, self-management and collective and community self-confidence, because they are the ones who make their own decisions and initiatives founded on their socio-cultural realities, which are the engine and northern activity productively with responsible environmental understanding, after undertaking a community tourism emerging daily live among his people and the other sense.

In this regard, community-based tourism is defined as “the tourist modality within which legally recognized local communities through tourism activities linked to their culture, traditions and mutually share their way of life with different people; tourists, in turn, have an experience of direct living with host families, allowing the communities involved, to be protagonists of improving their living conditions and their own economic development, Ministry of Tourism.⁹ All community tourism venture is based on community participation, because tourism is a purely social activity that transforms their bases expectative a participatory tourism; to the extent that the economy moves from spectator to active participant in the tourist experience, achieves greater satisfaction of its purposes and the most direct relationship with the community. For Kruce quoted by Terry,¹⁰ the community is the physical space that leads to the formation of culture through the creation of an identity, a paradigm of values, interests and traditions, is “a group or set of people who share common elements, as a territory, resources, language, customs, values, tasks, world view”, pg. 112.

Without a doubt a community a common identity is created, because unlike other groups or communities in any meaningful trait that is shared and developed among its members with mutually agreed criteria. Therefore, community tourism development involves work sharing, governed by principles, values and norms of harmonious coexistence between nature and culture, with a sense of organization adopted by the members of the community in which it has a social substrate and basic culture, a significant collective identity with traditional economic and productive structure. Finally, the indigenous community reflects a learning social and historical subject, with rights and obligations belonging to a unique and diverse ethnic group. Currently sustainable development in the communities generated is directly related to the benefits of rural tourism, being focused on the size or trends of sustainability. Rocchio¹¹ indicates that economic invigorates the local economy and productive activities in rural areas, since the offer is based on these actions and can generate additional and supplementary income promoting employment and economic development opportunities through trade just, reducing migration and depopulation of rural areas.

In environmental, rural community tourism promotes conservation and sustainable use of natural elements, the participation of the local population and sector governments in sustainable environmental management of land use planning and actions to conserve environmental values rural, which becomes a space for education and environmental awareness of communities. Social, rural community tourism nurtures and promotes partnership in ancestral forms of social organization for sustainable management of natural resources and common goods such as water, agriculture and tourism on communal

land use; promotes improvement of the habitat by implementing infrastructure and tourist services operation to improve living standards; and generates opportunities for participation and leadership of women, young, old.

In the cultural and educational, visitors attach importance to the local culture and traditions, so that conservation and long-term recovery of socio-cultural manifestations such as gastronomy, crafts, folklore, customs, traditional and other, allows prevail initiative and coordination. Similarly, rural community tourism strengthens the local, regional and national identity through recognition and measurement in situ of multiculturalism, multilingualism and biodiversity of the site. Ultimately rural community tourism, is a space for research and learning in all academic fields related technical rural and local culture, creating a special value to society and the opportunity of their own community development.

Therefore, this type of tourism brings important conditions for optimal development as: a) elements linked to rural, cultural and natural generators of interest to learn and visit areas; b) Further economic activity, interaccionada to the traditions of rural areas, and business alliances leadership, participation, traditional knowledge, commitment and direct and indirect involvement of the community in the development of supply and sustainable commercial operation that includes techniques to minimize risks and negative impacts on the natural, cultural and human heritage of communities; c) existence of connectivity, minimal sustainable basic infrastructure, In many Andean countries with cultural potential, this activity is based on the character of mega-diverse and multicultural, in the binomial culture - nature present in rural areas nationwide and reinstatement of rural, peasant communities and / or native (villages African descendants and indigenous or native nationalities), the responsible land management, sustainable use of natural, cultural and human resources that promote conservation and the creation of common economic long-term benefits, Lomas (2002). In this context, Ecuador is one of the pioneers in developing this type of tourism countries; the government has contributed to the rescue of their customs and preserving their identity, participation, commitment and consensus of the communities in community responsibility.¹²

In this regard, environmental and social sciences are constantly innovating their methods, techniques, procedures and other necessary elements for understanding, teaching and learning effective and sustainable nature; its application and practice, depend on changes and innovations in learning, especially when tourism requires creativity, date, connectivity and constant innovations in the whole process of tourism operation, according to the trends of the tourism market that is knowledge every demanding instead by technological advances. To the above, one should not lose sight of the environmental sensitivity and community engagement to guide actions for the benefit of preserving the tangible and intangible heritage that requires some understanding and sustainable look at that training, strengthening and constant technical support it is critical to timely correct address and tourism with EA and institutionalized; In this case, it becomes the promoter of the native feel and the unavoidable environmental guide everyday knowledge by applying its countless techniques and procedures according to the reality of each community entrepreneurship. Therefore, consider that when a population or community is well aware and strengthened environmentally, leads the EA in his humanity, because the EA well founded arouses certain socio-affective and natural autonomy, a constructive critical spirit,

an interest and commitment deep to conserve and preserve life in its various forms, a new vision to feel, perceive and power to act against the events and generally some sensitivity to love that exists without causing any pain or harm “being”. This is the true path of EA towards sustainability as they say Boff (2013), Leff,⁸ Morin (1990), full of hope for life and planet Earth in future.

Hypothesis

Propositions, or statements that are embodied in the present investigation is evident in the dimensions emerging community which are described below Dimensions of sustainability in which environmental education model for the management of community tourism in Fakcha Llakta community is framed.

- a) Sustainability and educativa Community environmental
- b) Economic-productive sustainability
- c) Sustainability and educativa Community environmental
- d) Economic-productive sustainability
- e) Ecological sustainability
- f) Social sustainability
- g) Cultural sustainability
- h) Legal-political-institutional sustainability
- i) Technological sustainability

Methodology

This research has no a priori technical procedures or guidance process, because that reality is complex; knowledge is constructed through the interaction of social actors, in this interpretative symbolic universe (Martinez, 2007). The investigation included the following stages:

Phase 1: Context and immersion of the researcher through historical reconstruction environmental education focused on tourism.

For this investigation was taken into consideration Fakcha Llakta Peguche-Otavaló- Ecuador community, an ancient people of cultural and ethnic roots has always remained a bastion its environmental heritage, as a stage of research for this work, where as a researcher I was part of the living community of this small Andean indigenous people. Aspects comprising this phase are: Historical characterization of the area: information about the timeline of historical reconstruction of tourism that developed in the Fakcha Llakta community, through bibliographic research site. Social-historical component:

Phase 2: Experience of environmental educational knowledge in the practice of community tourism

talks were held, both individually and in groups through in-depth interviews with key informants from the Fakcha Llakta community to get to collect information in their own environment, to record information from the community, and eventually identify new knowledge from indigenous world view using the social constructionism.

The information obtained was recorded in videos, photographs, sheet and then into categories,¹³ or expressions of sense to build the

experiences of educational knowledge through an environmental education model in the practice of community tourism. Conceptualization and construction phase community education and environmental model community that contributes to sustainable tourism.

The researcher together with the community relived the experiences for conceptualizing and social construction of environmental education model, starting from reality itself obtained, interpreted and internalized, as the stage of organization, conduct and joint participation based on a conceptual, theoretical context and methodological, ethical principles and their ideological position in society in agreement with the participants. These issues formed the basis of environmental education model to consolidate the management of sustainable tourism from the dialogue of knowledge of the indigenous community Fakcha Llakta. It was complemented by qualitative methodology of Grounded Theory by Glaser & Strauss,¹⁴ depicting a method in which a researcher person develops a theory, an appropriate model to empirical phenomena studied, based on the information gathered, which are generated at Same time. And it is during and after the process of gathering information when the researcher looks for explanations for the phenomenon under study based on qualitative information; ie it is an inductive, deductive and ductive procedure tries to build models through theoretical generalizations inferred explanatory nature of the observed behaviors.

Selection of informants

Are community members who gave opinions, implications, meanings of actions and internal agents. It was a significant and select number of community; according to Creswell¹⁴ “involve more than one person, they can be (a family) small groups or large groups, catering interactions on a regular basis and have done so for some time back, they share beliefs, behavior and other patterns and they have a common purpose “(pg.75). The selection was made according to the disposition and cooperation, among which is: leaders, new and old, older adults who are four, and community youth with leadership.

Information gathering techniques

The information was recorded by the following techniques and tools:

- a) The technique of participant observation
- b) The depth interview technique is to emerge the opinion, and meet environmental experiences. In this regard, Ruiz (2012) mentions that it is the method of collecting information through systematic conversation, using mayeutics, which helps the actor to play this social reality as it is produced. Similarly to Bogdan & Taylor (1998) qualitative interviews are face-to-face between the interviewer and informants, enabling the understanding of the perspectives of informants about their lives, experiences and situations, expressed in their own language.
- c) A recorder with the informed consent of the actor was use dreveal how you learn from indigenous knowledge sustainability, through some statements. The interview notes were detailed complete and accurate, registering everything observed, date, time, place, objects, social actors, activities, events, processes, climate, the symbolic universe, through dialogue, appraisals, intuitions, comments, feelings, phrases, vocabulary, associations.

Results obtained

Cognitive recognition and its relationship with nature. Members of the community claim that changes in the ecological aspects are positive, allowing tourism to generate economic benefits for the Peguche community, which is in the opinion for the SJ-1 as a good thing, as it indicates, “and we have been seeing changes, many positive changes in the ecological, environmental aspect “expressed by the informant is expressed by Banzat¹⁶ as:

Unsustainable development would be a purely economic short-term program, economic growth no qualms about ecology and future generations, in terms of sustainable development would be a slower, less aggressive process which under current conditions than called development would leave more time for nature to die, it would be a slow cancer rather than a massive heart attack, such as the development is conceived (with or without sustainable adjective) this goes against mother Earth and therefore against humanity itself.

The community is attentive to these approaches, since it covers your needs and do not ask anything else to Pacha Mama (Mother Nature); despite its apparent “backwardness” they share a civilization of being, while the “developed” nations are not able to appease their desires and ambitions, living poorly in civilization have well, but always dissatisfied. The people of Fakcha Llakta are inserted as a society within nature, giving an ecological sense since organized community and its economy so that this does not harm nature and achieve a good living in their community. Commoners (inhabitants of the sector) said that the relationship between communities and nature is getting closer, this interaction changes happening at the country level; so externalized SJ-1 when states:

“That has become quite that has been advanced, so we have a result in the country. About twenty years ago across the country were devastated primary forests mountains, the mountains, the case of the province of Esmeraldas almost was devastated in years 85 and 90, however, by means of decrees and education itself already controlled, it is reforestation and why not say, that has been observed at the level of Ecuador in all provinces. “

Manifested by the respondent it indicates that the dimension of resource conservation is present through actions such as reforestation of forests, which are made by mingas (community work) with native plants, which has an impact on community tourism to conserve natural resources, as indicated by Vilar and Garcia (2003): At the same time it could argue that natural and cultural resources of underdeveloped countries can be sources of tourist reception of enormous economic importance and spiritual enrichment. That is, natural resources and tourism are jointly supporting community members who have tourism as an economic form of welfare and is supported with communal spirituality. The SJ-2 indicates the ecological importance of the area for educational purposes within the classroom, stating: The forest is like a practice space in classrooms give theory but already into the forest practice it for example in bird watching, this space come migratory birds where we realized that cross the coast to the east, by take this journey are long enough to spend the night here about two days a week.

It may indicate that there exists a change of attitude of the inhabitants of the sector through the stated expressions, making the project implemented a task not only of the social component, but ecological and it is they who teach tourists about the importance of conservation of biodiversity of the ecosystem that makes up the area.

In addition, cognitive recognition is manifested by the responsible management of solid waste in the community where the project in the Peguche community, through the Program of the United Nations,¹⁷ raised objectives that have allowed the community has knowledge waste management; and it indicates the SJ 1 “Garbage is an element that is always entering, but somehow we’ve faced that”.

Told by the informant of the community is an important benchmark to deduce that are being handled responsibly solid waste, especially in the forest where tourists arrive en masse; they are responsible to educate them environmentally, as stated in SJ 1 “We always have colleagues who are educating people”, “Already in Ecuador itself, the issue of education in general we are applying what is education environmental”. So, environmental educational practice in community tourism management is developed in a practical way in the forest, and this was strengthened by the training given during the implementation of various environmental education projects developed in the area. Similarly, actions for the conservation of natural resources in areas where the management plan was developed, as the proper use of water, care of plants planted themselves in mingas, not allowing entering animals to damage the forest, and most importantly, keep an eye on the activities that tourists made within the area not to allow burning, indiscriminate felling in a sector that has been conditioned for your recreation. Therefore, it can be said that the use of resources was a lesson learned by the community as indicated by the SJ-3:

“On the plants as you see there are workers in, they try to care for and most of all here the directive has made not enter animals from destroying the plants, because if they get the animals they eat or you go bankrupt, in that part If the policy controls that do not enter the forest animals, thus give a care and treatment are always giving clean”.

The SJ-8 informant reflects through his speech, what actions carried out jointly designed to promote the environment, through strategies in the draft FUNEDES, including active participation, visits like those of the community places, some afforestation, solid waste management and plant and reflections to global environmental problems. This is reflected when Bansart (2012) indicates that the category of sustainability comes from life sciences, whose logic is circular and inclusive, while developing, as defined by capitalism, it is linear and exclusive. Sustainability is the trend of ecosystems to dynamic balance between the vital forces, the interdependence between them and their complementarity and cooperation of all the elements together. Capitalist economy and ecosocialista are antagonistic (p. 260), so it indicates that the community manages its ecological environment conserving resources for themselves and for others.

Also, environmental awareness and its relationship with tourism learned manifested in the story of the informant SJ-8, commenting on the experience acquired learning: “The service to tourists, because there were many of the things we learned; mostly to treat tourists, national and international as they deserve. But we need to complement many things like talk such as hosting, we need the person who lives here, has only that office, whoever comes, then so be it and can stay peacefully and this is complemented by what we have here as in the forest”. So described, it indicated that cognitive recognition to the environmental education process in the community is fully developed, primarily for the conservation of natural resources from the generational perspective where knowledge is transmitted from parents to children, combined with the escolar- knowledge institutional and technical-scientific knowledge, going school activities relating to the practice in the forest.

Another consideration associated with this aspect is the handling of certain plants in the protected forest, when both women and men explain in detail the procedures of crops that can be associated to tourism. This is interesting to analyze something considered everyday, such as planting, harvesting, selling in the markets of Otavaló, and how it can be used in tourism, as the informer SJ-5: "I, if possible, would like to participate, show the tourist with my shovel, like work, if possible sowed, some seedlings to plant and fill do with huacho, I for one do not need fertilizer, I have majada composted chick, cuicito, and in the case where it is losing the little things get credit, but do not give me money animals but I compost in each plantita I put compost and covered with earth, so I put so I have my animals, so I put".

It is very important to count as learned. As now they teach tourists and as well keep to themselves, their customs, their relationship nature-learning, because there are other elements that remain hidden and manifest in their festivals, rituals and people close to them who are accepting their experience, as manifested De la Cruz, Szauer, Lopez.¹

Andean countries in biodiversity, have agreed to support the development of a regional policy framework for the protection of these biodiversity-related knowledge and, in general, with all the ancestral wisdom of indigenous peoples. Similarly, another cognitive recognition arises related to ecological, with daily survival in the protected forest, such as:

Respect and responsibility to natural resources.

For the context of respect and responsibility for natural resources, reviewing the discourse of informants, it was known how to acquire learning this environmental education process, stating that they learn from mouth to ear.

In the conversation a number of questions were made; Among them, the informant asked SJ-1 was learning how the project implemented, the relationship forest community and tourism, which said:

"... We need improvement perhaps in the forest, looking for projects to improve you follow the forest and make it more appealing to tourism. It would for example have something recreational, like those games, tarabitas, canopy suddenly go out there but always taking care of the environment. Tourists may suddenly need to stay a moment longer so that more tourists here reenact".

For SJ-2, after asking him if he had some explanations on the lessons learned from the project executed, he said: "Yes, we learned a lot from FUNEDES". Also, SJ-3 expressed on training received: "This has been important for learning" and to inquire about how he learned about plants and birds in the forest explained:

"In times comes a kind of eagles Eagles ... we have here, but a while eagles are ... rest here and that satisfies us and for that contingency we have planted some plants that give fruit, are familiar with birds, with animals, with plants planted and that's how attractive they".

It is the vision they have of their place, so says the same subject:

We have had that vision and is part of the attraction, we in our thinking in our vision in our people always have duality. In other words we are reciprocal, they come to us and we received a good way but we're not shooting with a shotgun rather want them to be good.

From the foregoing statements it can be said that the eight

informants agreed that the way to learn is by listening, by word of mouth; they said that to learn just look, listen and observe other.

Hence, is present a type of sociocultural learning, in addition to observation, is associated with imitation, ie, the proof of what is to be learned is one of the mechanisms used by different generations.

When interviewing SJ4, regarding the use of medicinal plants in the community: And how was that you would learn all that? He said, "... well when you are sick so they give and then you see it feels good, then already one tells another person, because one learns what it sees another". The subject revealed that from his experience gained useful learning for others, because to see that his health improved by using plants, was that dared to suggest its use.

To reaffirm the information, he continued inquiring about how he has learned and SJ 4 highlighted the following:

"I've been learning the day-to-day and observe and see all the problems we are now seeing on our planet, pollution, deforestation and all these problems we have now." Harmonization of livestock farming with tourism

In the case of Fakcha Llakta community, there are livestock activities that can be part of tourism, as the SJ 7:

There are many people worldwide example they want to move here, spend at least 24 or 48 hours together with us, such as milking cows all those things that is love, what we need here are the land ... Similarly, other informants in their expressions indicated that he learned from field activities knowledge passed down from generation to generation and that tourists would like to learn too. SJ-1 said he learned from his parents to sow the land attached to the waterfall and SJ-6, referring to his parents he said: "... well we learned at the foot of the mountain, she doing her chukchido (Collection of crops) and we at the foot plowing and sowing, helping to sow... Speaking with the SJ-5, community leader who had said that his parents taught him what she learned person asked how taught him? He said that directly in the field led them to do the job and said tourists would also like to learn to do. SJ also 7 states: Tourists ask me as the ground is prepared, as I point them put the plow cattle, do some nomas this community here and I'm the one who tells you that the tourist when it comes. Another testimony SJ-8 belongs to whom they were made several questions after listing the different items you sow, How do you know? Should we choose the seed? After requesting to explain how each crop is planted, he mentioned the following: I for one do not need fertilizer, I have majada composted chick, and if where you're missing the little things I put compost, but do not give me money animals but I compost in each plantita I put compost and covered with earth, so I put so have my children, so I put. Therefore, in the community of Peguche, harmonization of agricultural tourism system searches through educational processes aimed at visitors when tourist activities are planned in areas where agriculture and animal husbandry develops.

GADs cooperation and integration, NGOs and community

Cooperation is the ratio of two or more institutions from different countries, including a link to work with certain groups is created, which will be benefited by contributions from different species. Participation may vary depending on the objectives of the proposed projects, from support for the construction of basic infrastructure in certain locations, to the formation of some sectors of the population. As stated above, it is not always the solution, given that those involved do not participate

in decisions and processes and only receive some support, determined from external bodies; thus the dependence remains, even worsens, becoming complex, as I lived among the German Foundation “We help children of Ecuador” and FUNEDES where one administered the educational and other environmental and tourism, but one of them would handle everything, dividing the community. From another perspective, some of the NGOs involved international cooperation in tourism, local development limit of the original to only be present for a very short time, not allowing monitoring and impact assessment caused peoples. They also seek the commodification of natural resources through tourism that developed in the projects. The latter refers you Hernández,¹⁸ when he says: The truth is that tourism is a powerful force that encourages contact between cultures and creating a new framework for interethnic relations. Tourism crosses borders, reports pre-existing images, re-created and also generates new images on the other, focusing on redefining cultural boundaries and creating new cultural forms that are commercialized.

This commodification must be put in relation with the new model of sustainable tourism, tourism development projects to fight poverty (methodological strategy of “pro-poor tourism”) and international.¹⁹ For a better understanding, you should see the weight that can have tourism in indigenous communities, analyzing it from the perspective of the context of culture. According to the WTO,²⁰ cultural tourism is one of the fastest growing segments within the more global tourism. Various scholars agree that history, traditions, living culture or sense of place, are critical to the development of cultural products aspects. Marketing experts believe that differentiation, uniqueness or identity are crucial elements to enhance the attractiveness of tourist destinations. Despite all this, on numerous occasions, governments and planners ignore these facts when developing cultural tourism strategies. Imitating models of success, lack of attention to local characteristics and the implementation of standardized strategies leads to the “serial reproduction of culture”, being designed products and activities without character, and resulting in homogeneous destinations without identity and finally, no interest to the traveler.

Forest conservation as a practice space at school

One aspect of environmental education for sustainable forest management and educational practice is to consider the phenomena of environmental degradation usually associated with the alteration of natural physical systems and the disruption of the ecological balance, which involve itself a social component thereof, a situation that is evident in the use of time and changes in the interactions of humans and nature. The above information is also expressed by the SJ-1 in his own words, saying that: “In this case is very important education, give, apply our education to our society”. Similarly, environmental education manifest importance to the Ecuadorian State:

“It has become quite that has been advanced, so we have a result in the country. About twenty years ago across the country were devastated primary forests mountains, the mountains, the case of the province of Esmeraldas almost was devastated in years 85 and 90, however, by means of decrees and education itself already controlled, it is reforestation and why not say, that has been observed at the level of Ecuador in all provinces”.

As the Community place as the attached protective forest to the Peguche community, states: “Children in our case here in the cascade have been students sow plants, some institutions have brought, they have also offered plants and have made watching people from other countries. Say they are well, and thus that satisfies us, we have planned here at the waterfall. Plants planted ten years right now those trees just

are young, we are pleased that people and institutions who helped us, and that, that people are respecting and being replicated elsewhere”.

The forest as a practical space for the school, it is essential for the student to contact their ecological and social reality, also to allow contact with the ancestral knowledge of their community, learning the spiritual and the effects on it generates this forest health. These social and ecological constructs allow the integration of school children tourism activities in the sector. This learning in open spaces encourage cognitive, recreational development and training values for the conservation of natural area, at the confluence of experiences, knowledge, traditions, community experiences that enrich the school curriculum in institutions that have the natural resources at their disposal to be used in educational strategies that allow direct interaction with the natural and cultural heritage assets, which are used in community tourism. That is, that the consolidation of learning in nature, is always present in these tourist areas where the community and the school are active actors to promote responsible tourism in line with current demands of the Ecuadorian educational system and the National Plan for Good Living,²¹ seeking school-community integration and society, to strengthen and generate a collective and meaningful learning, as important content and conservation of natural areas, sustainable tourism, cooperative work and the rescue of local knowledge. Community education: non-formal education in Peguche. Indigenous or native participates in the co-creation of the world with values that involve a high appreciation for life and are expressed on complementarity and reciprocity, their worldview is manifested more in the way of living in the verbal understanding of their philosophy, which is a school of community and participatory learning.

On this premise involves certain components of the universe like the sun, the moon and the stars, which have an order of sacredness in conjunction with the nature and meaning of life and living community, relationships that manifest themselves in harmony, reciprocity and coexistence, because in Andean worldview there is complementarity, so the Andean being cannot live without each other’s lives, since learning is collective: each learns from the other. Banzart¹⁶ notes that the existence of these elements contributes to learning the material and spiritual reality, within the dynamics of community reality, where being Andean group, is to be linked to learning in nature. Perhaps nature does not need the human being, but this itself; therefore, there is respect and reverence within the native peoples; and the Pacha Mama offers a wealth of experience for individual and community learning and from direct observation, so discover the forces, energies and some natural laws, which make the learning community is inserted into environmental sensitivity and in tourism activities with elements of cultural and natural heritage. Which is expressed by the SJ-6: Tonces have many important things here within the cascade same as for example: we have the Inca bridge, the springs, which are sacred, white robe which is the same waterfall. Now for example, if the person says, I need a hmm guide, I have no title, but still, if I go satisfied because I took the second waterfall and chatted there, we get wet and palpate what the water itself itself and also I’ll explain what it is water fall, for example in the head and stuff. Community education for the good life of the Andean peoples, can be summarized as living in harmony with nature, with their peers in the practice of the ancient principles of the Kichwa culture, where water is the active component that integrates community education Indian road communication as a source of learning of the people.²² The native of the Andes builds their education in social reality which produces their knowledge and learning from community compression through the continuous coexistence based on everyday practices that develop significant knowledge and build local identity of the Andean in his cosmogony relationship. Values

and community learning contribute in sustaining the knowledge generated within the social life of the Andean peoples as in the case of Fakcha Llakta, a natural and social space that allows the deployment of knowledge and experience that are brought to community tourism responsibly for the conservation area. The incorporation of ancestral knowledge in tourism development

From Constitution of Montecristi²³ where expressly rights for the Afro-Ecuadorian people (art. 58), the montubios peoples (art. 59) states, strengthening its organizational autonomy for the preservation of their culture (art. 60), it is inserted into the National Plan for Good Living (PNBV) the programmatic norm to define the basic guidelines of public policy and thereby the effectiveness of the constitutional pact. PNBV in 2013-2017, there are different objectives referring to the promotion of ancestral knowledge, to be considered in analyzing the role they can play in a social knowledge economy; among them may be mentioned:

- a) To this adds the provisions in the objective 9; Ensure decent work in all its forms, for which it should strengthen training programs to enable the development of good practice where ancient knowledge are the foundations of it and contribute to the production of goods and services
- b) In the context of Objective 4 “Strengthen the capacities and potentialities of citizenship” through intercultural dialogue as a linchpin of the pedagogical model and the use of educational space “(obj. 4.8) for the promotion of knowledge (4.8 .a), research (4.8.f), the use of ancestral languages (4.8.g) and its adaptation to the curriculum (Staff Regulation 4.8). In addition, this objective calls for the promotion of knowledge generated in the country, but creating a system of protection of diverse knowledge that guarantees individual and collective intellectual property rights of peoples (obj. 4.7.e).
- c) In Objective 5, “Building spaces common meeting and strengthening national identity, different identities, national diversity and multiculturalism”, these spaces allow incorporation and cultural and knowledge in the development of community tourism promotion, encouraging languages ancestral (obj 5.1.r.; 5.2.i; 5.5.m), collective and individual memories in a context of dialogue of knowledge between the community and academia (obj 5.2.a.) and the promotion of multiculturalism (obj . 5.7).
- d) Goal 7, “Ensuring the rights of nature and promote regional and global environmental sustainability, given the interdependence between nature and territory with the production and maintenance of ancestral knowledge”, which means to recognize, respect and promote knowledge and ancestral knowledge, innovations and traditional practices of sustainable communities, to strengthen the conservation and sustainable use of natural and humanized ecosystems (obj, 7.2.g).

Construction of learning from the collective culture for local tourism. Knowledge of the social presents a distinctive peculiarity and specific in relation to the collective cultural knowledge, focused on the reality of the social and community dimension, which defines the typology and the relation of knowledge in accordance with local rules that are developing in the context of collective learning, immersed in the experience and practice of people. Therefore, tourism is based on the cultural roots, especially their heritage and the success of it will depend on the importance to be granted for preservation, dissemination and preservation. Then, tourism allows the assets to be placed in value, causing the interest of visitors, thanks to the interaction

established between the destination, tourists and the host community, which will allow this group to learn, share and live experiences new. The aforementioned sustains the SJ-1: “It is a participative tourism or is the group where we trained, is not it ?, is not only formed by entrepreneurs; to say, we all participate in everything, for example, there are four of our colleagues who are working in the forest and park rangers and two colleagues who are working registering people. But we cannot put everyone to work in the forest; then, we have implemented a food market, some colleagues are there. We have implemented a craft market, some colleagues are there, and we’re not there yet, we feel we contribute or contributed in some way, they help us, we feel helped in community”.

Collective work in the indigenous community of Fakcha Llakta, evidence the responsibilities of each individual, allowing you to share work and experiences in the natural area that are subsequently taken to the daily learning and tourism; This is reflected in traditional festivals like the one held every June 21 in honor of the sun, called Inti Raymi, which integrates knowledge and learning community, strengthening the spiritual values of the Andean peoples. About the SJ-1 indicates:

Every year we celebrate the big feast, the feast of Inti Raymi, which is the participation of all people, the concentration in the ritual space is the waterfall, then, that all we concentrate, children, women, men, then that’s apart education also is a collective education that children watch up to tourists coming from all over the world they are also involved, then automatically we all tourism.

In the same way, asserting make their cultural identity as they have on travel in the sale of handicrafts and festivals, what is seen in a very good way for visitors who participate in their parties, they are inserted at dance in this case Inti Raymi, and make a friendly and experiential community tourism, as claimed by the SJ-1:

We are not only as an exhibit in a museum, but we practice it, and say Look we are then así; tourists liked and we had the satisfaction of having people who have said that is fine as tourism. We’re making it. We are very pleased to have projects, parties and these generations that have tourism and tourism have called a community that have called us. A community tourism. This evidence-based tourism customs, knowledge and respect for nature, highlighting the organizational aspect, which plays a key role in interdisciplinarity, as a reference epistemological educational and ethical tourism and community environmentally, comprising a system of dynamic interactions local participation and learning, as designated by the SJ-1:

“A mink is eclectic; we walk in the direction of a snail, have advanced from this part(Indicates the ground), but we move in a circular motion, and we will widen more and more. That’s our vision !, we did not stay closed, we do not feel alone; we feel accompanied and we will bringing all who have joined us in our vision”.

In Ecuador since the late 80s it has been developing this form of tourism, which the indigenous peoples and nationalities heirs of the various ancient cultures and territories of life, have dabbled in this activity from another perspective, opening doors to tourism Community, with the provision of tourist services in their homes; They allow visitors to learn about their customs and their daily lives, also showing the attractions of its peoples and its regions.

Tourism has the potential to promote social progress, better standards of life and knowledge of the local population and visitors, having positive impacts on social, cultural, ecological and economic conditions of host communities. However, many of these complex

transformations affecting the human rights of host communities, some of which do not receive economic benefits from this activity. In the new community tourism activities and products must be original, innovative and profitable. Scholars agree that innovation requires a radical change in the mentality of all those involved in design, development and management.²⁴⁻³⁹

Conclusions

- a) The historical-environmental reconstruction of the tourist experience Fakcha Llakta, community living within the waterfall Peguche community was obtained through the timeline of the community, which were obtained, 16 milestones identified, from a social perspective, ecological, tourist, institutional and economic.
- b) Local and indigenous knowledge is knowledge that have been developed by the community of Peguche, throughout its history and its interaction with the environment. These skills form the basis for decision-making on key aspects of daily life, allowing the organization responsible use of resources, ownership and respect for their values, which are transmitted to their generations and visitors during the tourist activity that develops in the area.
- c) Local knowledge that emerged in research are an integral part of the cultural community system, combining their language, practices in the use of natural resources, agricultural practices, social interactions, making crafts, musical expressions, beliefs, rituals and spirituality, which allow the local way of life and are the basis of an environmental education for sustainability and development of community tourism.
- d) Environmental educational processes of the population of Peguche, allowed the historical-environmental reconstruction of the tourist experience of the community, which are: cognitive recognition and its relationship with nature; establishment of inter-agency partnerships; consolidation of learning and continuity of learning; school community integration in teaching community tourism and the incorporation of ancestral knowledge in the development of tourism.
- e) Community tourism contributes in generating responsible attitudes to the environment by the perception of the problem and evaluation of the different spaces, cultures and idiosyncrasies, among others. These perceptions are forming part of the task, which is associated with an environmental education that goes beyond the formal areas. It promotes the mobilization of people from their knowledge and experiences that contribute directly or indirectly responsible for the care and management of the environment they visit and their own environment.
- f) A number of new situations in the tourism-environment relationship are emerging. These point to sustainable development, but has not yet reached this poses purposes. There are many ways to provide different forms of tourism, environmental nuance. If this is achieved, tourism is an expanding activity in the community, successfully exploited its ability to transform positively and be a valid tool that will contribute to environmental education for sustainability.

Recommendations

- a) Share the results of research with the community of Fakcha immersed in the "Cascada de Peguche" protective forest.

- b) Validate the Environmental Educational Model for Community Tourism Management at the level of experts, government institutions, community and the community, and then apply it to their respective monitoring and evaluation.
- c) After implemented and evaluated model can be adapted in other communities with similar characteristics.

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Conflicts of interest

Author declares that there is none of the conflicts.

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