35
ANALYSIS OF THE EMPOWERMENT LEVEL IN THE COMMUNITY OF SARAGURO IN THE DEVELOPMENT OF TOURISM

Estefanía Sánchez-Cevallos, Natalia Bustamante Sánchez, and Christian Viñán-Merecí

35.1 Introduction

This chapter analyzes two major aspects. First, the current situation of the Saraguro ethnic group and, second, the empowerment level of this community in the development of community tourism. For this purpose, we applied a qualitative approach since it would be effective to describe the current situation. Then, based on the results of the questionnaires, we determined the empowerment level of community tourism.

The structure of this chapter will revolve around the objective of the research study. Initially, an analysis of the ethnic group will be presented, highlighting key elements such as clothing, festivals, mingas (collective farm labour), and customs. Later on, there will be a general analysis of some types of tourism in order to understand which of them could be adapted to this zone.

In addition, this chapter shows the results of the qualitative research carried out in Saraguro with the purpose of studying the empowerment level of the communities in the development of community tourism. Currently, this type of tourism is being developed in this zone.

35.2 The Saraguro ethnic group

The Saraguro ethnic group is a Quechua Indigenous community regarded as one of the most organized ethnic groups among the Indigenous nationalities in Ecuador. They still preserve their ancestral knowledge and techniques that have been present for a long time (e.g., culture, language, and customs).

Some theories confirm that the Saraguros are mitimaes. For this reason, they were relocated by the Incas to ensure social peace in the Inca Empire. According to Uhle and Toral (1923), a small group of Paltas (natives from Loja) were transferred to Bolivia and, at the same time, some inhabitants from the Bolivian highlands were relocated to where the Saraguros currently live.
Saraguro is one of the 16 districts of the province of Loja. It is 2,520 meters above sea level with an average temperature of 14°C (Armijos, 2012). It is divided into 11 parishes, one is an urban parish and the rest are rural.

There are two languages spoken in Saraguro: Quechua and Spanish. According to the Confederation of Indigenous Nationalities of Ecuador (2014), the members of this ethnic group are distributed in the provinces of Loja and Zamora Chinchipe in southern Ecuador. In the province of Loja, they inhabit the districts of Saraguro and Loja. In the province of Zamora Chinchipe, they live in the district of Zamora in the parishes of Guadalupe, Imbana, Guayzimi, Zurmi, 28 de Mayo, La Paz, and Tutupali.

### 35.2.1 Meaning of the word “Saraguro”

The etymological meaning of the word “Saraguro” has not yet been determined. However, Table 35.1 presents some of the interpretations collected from several authors.

Based on the aforementioned aspects and, according to the “Kawsay” Foundation (2016), the name “Saraguro” has a direct relation with corn. This means that this product has economic, social, and symbolic relevance in the community of Saraguro.

In this context, it can be seen that the importance of Saraguro ethnicity starts from the meaning of its name. Therefore, the members of this community identify with their roots and their ancestors.

### 35.2.2 Customs

One of the most noteworthy characteristics of the community of Saraguro is their clothing, in which the black colour is predominant. Some theories state that this colour is associated with the mourning that this community observes in honour of Atahualpa. However, according to the Diario El Tiempo newspaper (2016), this theory is wrong since mourning is not observed in the Andean worldview. It is also claimed that the black colour is used because it absorbs heat. This is a feature that allows the people to cope with the low temperatures of that region.

In the case of women, the clothing consists of an “anaco” or skirt made of sheep wool with vertical folds and a side opening. Additionally, they wear a long-sleeve blouse embroidered with multicolour threads and a colourful waist sash. Finally, the clothing is complemented with a type of black shawl called “reboso”, which is fastened with a gemstone silver brooch called “tupo”. The most remarkable features of the Saraguro women’s clothing are

<table>
<thead>
<tr>
<th>Etymologies</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Sara: corn</td>
<td>Corn earworm</td>
</tr>
<tr>
<td>Guru: worm</td>
<td>Germinated corn</td>
</tr>
<tr>
<td>Sara: corn</td>
<td>Golden corn</td>
</tr>
</tbody>
</table>

Table 35.1 Etymological meaning of the word “Saraguro”

Source: Kawsay Foundation (2010).
Table made by the authors, 2019.
the accessories such as their silver earrings, necklaces, and handmade bead bracelets. These bracelets are made by the Saraguro women themselves.

As for the Saraguro men’s clothing, they wear a black poncho or “cushma”, black short pants, white shirt, leather belt with silver buttons, and “samarro” (a type of pants woven with white wool).

In general, men and women use a very traditional hat made with pressed lamb’s wool that can weigh up to a pound and a half. This hat is especially used in traditional festivals. The Saraguros’ clothing is complemented with rubber shoes, also known as “ozhotas”, and a colourful saddlebag that is used to carry personal belongings and shopping items.

It is necessary to mention that most of the Saraguro women make their clothing at home, mainly using lamb’s wool. It is common to see machines or handlooms in the Saraguros’ homes. They use these devices to make clothing, and this tradition is passed down from generation to generation. The clothing items include sashes, embroidered blouses, anacos, and shawls.

Although in the day-to-day in the community, the proper dress is not observed in the younger generations, it is common for them to use it in the main festivities that the community maintains. Another of the unique characteristics of the Saraguros is related to the Andean worldview. López (2010) explains that the Andean worldview is a way to interpret, conceive, and see reality, life, and the world that is embraced by native people from the Quechua and Aymara tribes. In the Andean context, the worldview is linked to cosmography, which is the description of cosmos marked by the Southern Cross constellation. The Southern Cross constellation is known as “Chakana”, which is a symbol to refer to the sun. The “Chakana” is pyramid-shaped with stairways on its four sides and a circular center. It means the union between the high and the low, the earth and the sun, the human being and a higher power. According to La Chacana (2016), this symbol has a higher meaning, beyond an architectural or geometrical concept, called “stairway to the highest point”. Sánchez (2016) states that the idea of the universe for the Saraguros has to do with parallel universes, which are always in movement and connection. The principle of all things is duality, whether it is man-woman, day-night, strong-weak, or sun-moon. This is a duality that gives rise to paired entities, resulting in the four elements: time, space, movement, and being.

Some of the beliefs and rituals related to the Pachamama that are practiced, especially in Saraguro communities, are the festivals or “Raymis”, which means “Easter” or “passage from one state to another, from one place to another” (Kawsay Foundation and Jatari Foundation, 2010). The Saraguros celebrate four Raymis that will be described below.

The Kulla Raymi (festival of the seed), is a festival that is celebrated every September 21st. The main theme of this festival is fertility and woman as a life-giver. In this festival, the Saraguros perform rituals to ensure abundant crops and make good wishes in order to bring positive energies to the social and family environment. The activities are also related to showcasing the products and seeds from the zone, as well as a traditional bartering or exchange of products. From the Andean worldview, the September equinox represents the season of sowing. In this season, the land shows all its splendor, integrity, fertility, and virginity, being ready to receive the seed (Chakana, 2012).

Kapak Raymi (leadership festival) is celebrated every December 21st on the winter solstice in the “huacas” or sacred sites in each town. This celebration coincides with the Christian holiday of Christmas and is a festival to pay tribute to the sun god and the masculinity of the universe. On this occasion, new authorities in each community take office. They are blessed by dancing around the Chakana, offering prayers and rituals for the brotherhood.
This activity takes place in all the communities and towns of the Andean region such as Ecuador, Peru, Bolivia, and Chile.

Pawkar Raymi (blooming season festival) is celebrated every March 21st in honour of the blooming season. In this festival, the Saraguros thank the Pachamama for the products received in the year and hold rituals to ask for wisdom for the community leaders. Moreover, this festival is a substitute for the celebrations of the Christian Easter holiday. Early morning on the day of this festival, people take purifying and energizing baths and perform the blooming rituals afterwards. To finish the ceremony, the residents of the community offer the “pinzhi”.

Inti Raymi (sun festival) is celebrated every June 21st on the summer solstice and is held especially in the community of Las Lagunas (located five minutes from Saraguro). This festival is considered the most important of the Andean calendar since it represents the season of harvesting the fruits offered by the Pachamama. Usually, it is celebrated by giving a ceremonial bath (known as initiation bath) to the authorities of the communities. This bath is given by the relatives of the authorities, using warm water and medicinal herbs. Inti Raymi encompasses various activities such as handicraft and food fairs, election of “ñustas” or beauty queens, workshops, and rituals. All these activities take place from June 1st to 26th every year.

For the Saraguros, customs are sacred and must be transmitted from generation to generation. That makes the community identifies from others in Ecuador. In order to achieve this purpose, grandparents have the obligation to transmit all customs to their children, who should transmit to the younger generations.

It is for this reason that the customs that the Saraguros possess play a very important role in the development of their daily lives.

35.2.2.1 The family in the Saraguro community

For the Saraguros, the most important aspect is family, and it is regarded as the main foundation of the community. A family is formed by father, mother, and children. Many times, based on the principles of solidarity and support of family, grandparents and godparents are also included. Parents watch over the well-being of their children. The children help parents in daily activities of agriculture and livestock, and the godparents (of the children of the family) become the second parents that are involved in the children’s moral and intellectual development.

According to Belote and Belote (1994), the families in Saraguro are patrilocal, which means that after marriage, the couple lives in the husband’s parents’ home until they build their own house on the husband’s parents’ lots. Cases of matrilocality (the opposite of patrilocal residence) are very rare. It is also stated that most of the marriages in Saraguro are endogamous, which means that they marry a member from the same community. However, in recent years, there have been cases of exogamous marriages, which are a consequence of intercommunity or interethnic relationships.

35.2.3 Economic activity

The Saraguros mainly make a living from agriculture and livestock, with a prevalence of pig farming, ovine, and beef cattle. With respect to agriculture, the most important product is corn, and, to a lesser extent, beans, broad beans, melocca, pumpkin, wheat, barley, potatoes, and a variety of vegetables. Every crop has its life cycle and is sown on specific dates based
on the experience of the eldest in the community. This situation allows them to increase productivity. Many of the products that are cultivated in Saraguro are for the consumption of the community. In the case of livestock, this is the main source of income and is complemented by animal husbandry of pigs, chicken, guinea pigs, and other animals. These are consumed in festivals and ritual ceremonies.

Another important activity is textile arts. In the Saraguros’ homes, it is common to see rustic looms that are still used to make traditional clothing. This activity is a tradition that has been passed on from generation to generation. Today, it is easy to find handmade clothing by the Saraguros such as ponchos, embroidered blouses, skirts, tablecloths, and scarfs. One can also buy colourful jewellery made with beads and stones, including necklaces, bracelets, rings, and ornaments. These products are in high demand in domestic and foreign markets, so this is another economic activity in Saraguro.

A remarkable aspect of this economy is that children, at an early age, contribute to productive activities. They have specific chores at home from when they are 6 years old, such as taking care of animals and land. Similarly, the elderly are not considered unproductive. They are an active part of society and do tasks that include embroidering ornaments with beads and making other traditional crafts typical of their culture.

### 35.2.4 Festivals and “mingas”

According to Belote and Belote (1994), the “minga” involves collective farm labour and is one of the most prominent activities in Saraguro. Mingas are carried out to do collective work that includes fixing roads, cleaning and building homes, and cleaning pastures. These activities are organized by the leaders of the communities or neighbourhoods and are positively received by residents. One of the purposes of the minga is to unite the community and show solidarity with one another due to the fact that this is a crucial factor for doing this activity. Festivals and mingas can be private or community-managed. Private festivals are held to celebrate marriages, birthdays and “priostasgoz”. Private mingas are organized to do work related to agriculture, construction, and similar activities. On the other hand, community festivals are held in honour of Catholic saints, the Raymis, and other occasions. Community mingas are organized to work on lacking infrastructure for the community (e.g., roads, water, etc.).

There are festivals that are relevant in Saraguro and were adopted after colonization. For instance, Christmas is the most important celebration of the year, and some typical rituals of this community are performed on these days. Another festival with a high social and religious significance is Easter. This is an event that shows the cultural expressions of these people. Corpus Christi is a celebration adopted from the Spanish that mixes cultural, social, and religious elements that include customs.

### 35.3 Community tourism

Community tourism is based on the creation of tourist products with the necessary participation of the local community that shares their experiences with tourists and provides them with lodging and restoration services (Guzmán & Cañizares, 2009). This type of tourism has a great potential to improve the life conditions of the most vulnerable communities, reduce poverty, protect the environment, and enhance intercultural relations; thus, community tourism becomes a catalyst for progress. The income obtained from tourism boosts the development of the community because people invest in meeting basic needs such as healthcare,
education, and food. This type of tourism also prevents rural populations from migrating. Another benefit for the community is the preservation of their culture and customs, as well as the protection of their environment (Alonso, 2017).

In Ecuador, community tourism is not only related to the aspects of the tourist offering of each community but also to the observation of how the social perspective has affected tourism in the community. Undoubtedly, community tourism has a lot to offer to the human development of the communities in which it is present.

The benefits of community tourism are also seen from a qualitative perspective, which, in this case, is clearer than a quantitative perspective. As for the sociocultural aspect, this type of tourism strengthens empowerment and self-esteem, improves the cohesion of the community, and creates democratic and fair policies. Regarding the economic aspect, community tourism contributes to the reduction of poverty rather than its eradication. This situation is related to pro-poor tourism (PPT). In this respect, Gascón (2015) mentions that PPT is a method for development whose objective is to utilize tourism as a tool for the reduction of poverty. Gascón (2015) also analyzes if the concept of poverty in PPT properly addresses the problems of rural poverty in a zone of Peru. This study concludes that the concept of PPT avoids the fact that an unequal distribution of income could involve a lower quality of life for most of the rural population.

Furthermore, community tourism attempts, among other aspects, to generate employment sources, especially for women and young people, and to foster and strengthen local governance. When income is equally distributed, tourism improves the quality of life of the community because there is reinvestment in healthcare, education, clean energy, and infrastructure. With respect to environmental aspects, sustainability is favoured through a change from extractive activities that are detrimental to the environment to activities of preservation of resources for tourism. For instance, the community of Agua Blanca is located in a protected natural area called Machalilla National Park in the parish of Machalilla, in the district of Puerto López, province of Manabí (coastal region of Ecuador). In this community, people make a living from the different activities offered to tourists, including museum guidance, lodging, cabins, and preparing typical food of the zone (e.g., hen soup, goat stew, etc.). Another benefit of community tourism is that it allows people to reach agreements and build partnerships (public, private, international cooperation, etc.) among the main stakeholders of this activity in these territories. This situation has resulted in the planning of flagship projects in Ecuador that have been the subject of analysis and study in academic works. For example, Rodas, Donoso and Sanmartín (2015) analyzed these themes in their work about community tourism in Ecuador.

Therefore, community tourism must have the support in terms of policies and actions that the state and local governments can provide to promote local development in the communities. Apart from the economic aspect, the generation of social capital will contribute to the participation of all members of the community, not only to obtain benefits and for tourism development, but also to achieve the goals and objectives of a community that attempts to ensure the common good.

Although community tourism can bring many benefits for communities, there are still deficiencies in the quality of the infrastructure and tourist services, as well as connectivity issues and poor basic services. It is important to remark that it is essential to create new products linked to this type of tourism with the support of a professional administration. It is also necessary to promote technical and professional training of communities so these proposals have the expected success. Another problem is land sale to people outside the community, whose interests are opposed to tourism or preservation. In addition, some communities need
training and habit-building in waste management, wastewater treatment, and the recycling and management of inorganic waste (Rodas et al., 2015).

35.4 Rural tourism

Rural tourism is defined as activities done in a rural zone with the purpose of interacting with locals and the knowledge of traditions, lifestyles, and tourist attractions of this zone (Fernández Fraile, 2018).

This type of tourism is carried out by making contact with nature and is related to country life. Sometimes it is called “agritourism” since it includes agricultural activities such as food crops, milking, animal husbandry, etc. Rural tourism is offered in some parts of the world such as Lappi in Finland; Laarne in France; Tuscany in Italy; the Andean Patagonia in Chile and Argentina; and Durazno in Uruguay, among others. In the case of Ecuador, it is offered in Saraguro (Bustamante, 2018, p. 79).

This tourist alternative is essentially characterized by being held in rural zones and based on environmental, social, cultural, and economic principles, which are certainly principles of sustainability. These principles regard tourism as an activity of territorial nature that has a direct relation to people and their cultural and social organization, as well as their inter-institutional and environmental links. Rural tourism is a new alternative of income diversification for farmer communities and a strategical axis for rural territorial development. However, it is also necessary to consider the restrictions of the activities, so not every zone can be an ideal tourist area (Amat Llombart, 2019).

Rural tourism can be conceived from three points of view: spatial, social, and temporary. When we observe tourism from the spatial perspective, it refers to the field in which the main activities of the population are related to agriculture. With respect to the temporary perspective, the people who live in the urban area consider rural zones underdeveloped areas where time stands still, which is not true. As for the social perspective, there is a general agreement on the inclusion of effective control strategies and the idea that a significant part of the benefits should go to the inhabitants of the rural tourist destinations (González Hernández, 2013).

35.5 Sustainable tourism

Sustainable tourism is the development of recreational and responsible activities that integrate important factors such as the preservation of natural and cultural resources, the support of local welfare by ensuring economic viability, and the raising of awareness in visitors and administrators through environmental education and interpretation.

The World Tourism Organization (UNWTO) defines sustainable tourism as “tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities” (UNOMT, 2019).

According to Gil and Hernanz (2014), global change has become a serious problem for human well-being because the services that ecosystems provide for the welfare of societies are declining. For this reason, a change in the model was proposed years ago and sustainable tourism has been given the importance it deserves. This is the origin of “Agenda 21” (Pérez de las Heras, 2004), but the results were not as expected. Despite the fact that this document was welcomed by many countries, the broad scope of the concept resulted in a number of debates worldwide.
On the other hand, the UNWTO (2019) presents some criteria to properly develop sustainable tourism that are focussed on the following aspects:

- Making optimal use of environmental resources.
- Respecting the sociocultural authenticity of host communities.
- Ensuring feasible economic activities in the long run.

In Ecuador, there have been some attempts to carry out projects related to sustainable tourism such as the “TrenCrucero”, which was analyzed by Monge and Yangüe Parales (2016). This study concluded that “TrenCrucero” is a sustainable tourist product that aims to meet the expectations of visitors and improve the quality of life of local communities that are located on the route of this train. Thus, this situation significantly contributes to local development. Moreover, for several years, this train has received the award of the best luxury train in South America at the World Travel Awards (WTA), known as the “Oscars of tourism”.

In order to understand the current development of tourism in Saraguro, we summarize the tourist profile of this zone in Table 35.2.

As displayed in Table 35.2, these results allow us to know the profile of the typical visitor to Saraguro. This is the basis for a better understanding of the development of tourism in this zone. On this basis, it is necessary to mention that community tourism has been carried out in Saraguro since 2001 through a network called “SaraguroRikuy”. This network is a non-profit community organization that promotes community development by emphasizing environmental care, preservation of ancestral customs, and equitable and sustainable development, among other features.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationality</td>
<td>88% Ecuadorians</td>
</tr>
<tr>
<td>Gender</td>
<td>51% Female and 49% male</td>
</tr>
<tr>
<td>Average age</td>
<td>42 years</td>
</tr>
<tr>
<td>Occupation</td>
<td>22.7% Students</td>
</tr>
<tr>
<td>Level of Education</td>
<td>59% Higher Education</td>
</tr>
<tr>
<td>Reason for travelling</td>
<td>35% excursion</td>
</tr>
<tr>
<td>Ways of travelling</td>
<td>24% Visiting relatives and friends</td>
</tr>
<tr>
<td>Type of lodging</td>
<td>98% Travel in groups (family-friends)</td>
</tr>
<tr>
<td>Organization of trip</td>
<td>65% No overnight stay in Saraguro</td>
</tr>
<tr>
<td>Aspects to be improved</td>
<td>17% Friends’ or relatives’ house</td>
</tr>
<tr>
<td>Quality of tourism services used</td>
<td>Lodging = Good</td>
</tr>
<tr>
<td></td>
<td>Food = Good</td>
</tr>
<tr>
<td></td>
<td>Transportation = Very good</td>
</tr>
<tr>
<td></td>
<td>Travel agency = Very good</td>
</tr>
<tr>
<td></td>
<td>Recreation and entertainment = Very good</td>
</tr>
</tbody>
</table>

Table made by the authors, 2019.
This network was recognized by the Ministry of Foreign Trade, Investments, and Fisheries in 2004 (Sánchez, 2016). Due to the fact that “SaraguroRikuy” has been established as a community organization, they are not allowed to trade in and promote tourist products. For this reason, it was necessary to create the tour operator “SaraurkuCía. Ltda.” that is in charge of managing activities with the active participation of the communities in the zone (Manual de Gestión, 2007).

The community tourism network is formed by eight Centers for Community Tourism (CCT) that are distributed in some neighbourhoods in Saraguro. The CCTs are sub-organizations of the local government and are legally represented by the authorities of the Indigenous or farmer communities. Each CCT is authorized to provide tourism services related to the community (Reglamento Interno de la Red de Turismo Comunitario “Saraguro Rikuy”, 2014).

According to the Manual de Gestión de la Red de Turismo Comunitario (manual for managing the community tourism network) “SaraguroRikuy” (2007), this organization consists of six areas: Administration, Guidance, Food, Lodging, Preservation, and Accounting. The network is formed by eight Indigenous and farmer communities distributed in four parishes of Saraguro: Saraguro, Tenta, Cumbe, and Manú. All these communities provide different services for visitors to this area, and each one has a distinctive characteristic that represents it in the group.

This network offers various services that include lodging in communities, typical Andean food, local tourist guides, as well as traditional music and dance. The activities of these services include visits to artisan workshops, participation in cultural events, horse rides, walks, and visits to tourist attractions.

According to Sánchez (2016), interviews with locals revealed that there are 18 families in total that benefit from the development of the network. One of the major accomplishments is that, currently, the network is member of Federación Plurinacional de Turismo Comunitario del Ecuador (FEPTCE) (Pluri-national Federation of Community Tourism of Ecuador).

In this context, we saw the need to research the empowerment level of the community in the development of tourism, specifically, community tourism, which is the type of tourism that is currently carried out in this zone.

To perform the analysis, we used the qualitative analysis software MAXQDA. This software allows us to analyze qualitative data, grounded theory, and mixed methods research (MAXQDA, 2019).

Released in 1989, MAXQDA has a long history of helping researchers from different fields. This software offers a plethora of powerful, innovative, and easy-to-use analytical tools that allow us to obtain the best possible results in operations with digital data. MAXQDA is also useful to import and analyze data from interviews, focus groups, online surveys, websites, images, audio and video files, spreadsheets, bibliographical data, and even tweets. Additionally, this software facilitates the organization of files in groups, the creation of links among relevant quotes, and data sharing with other members of the research team. Projects on MAXQDA are always flexible, even when it comes to expanding or changing the code system at any moment.

With MAXQDA, it is possible to mark information about research with different codes, colours, symbols, or emoticons. The user can also code quickly with just one click by using in-vivo coding or with automatic coding for search words. It is also possible to organize ideas and theories in memos that can be stuck to any element of the project. The retrieval of coded segments can also be quickly and efficiently done with just one click or through efficient search tools to test and develop new theories.
Likewise, this software allows us to have an absolute control when working with multimedia files. We can use MAXQDA to directly code and analyze audio and video files of an interview without a previous transcription. We can also find advanced functions of transcription that allow us to adjust the speed and volume of playback, even with USB foot pedals. Bearing this in mind, we can optimize the analysis and transcription of data from interviews and focus groups, saving time and money. Multimedia files are treated like any other document in MAXQDA. In this way, it is possible to code, retrieve results, annotate, and assign a weight score just like with text files.

Based on the aforementioned points and considering the number of families involved in the development of community tourism in Saraguro, we have performed a qualitative analysis. Qualitative research allows us to obtain findings without using quantitative approaches or statistical procedures (Strauss & Corbin, 2002). As a main data source, we collected information from structured interviews with the support of a literature review that compares previous related studies (Sánchez, 2016; Sánchez-Amboaxe, 2015).

Three interviews were designed for three interest groups:

- **Group 1:** Providers of tourist services
- **Group 2:** Committee of the “SaraguroRikuy” network
- **Group 3:** “SaraurkuCía Ltda.” tour operator

For group 1, the interview consisted of 15 questions; for group 2, 11 questions; and for group 3, 12 questions. Some of the questions were the same for the three groups, but others were more specific and were aimed at determining certain distinctive characteristics of each group. After administering the interviews, we used MAXQDA to code the answers, representing these codes with indicators, labels, and concepts, and assigning units of meaning to the descriptive information of the research study. According to Sánchez (2015), the answers can be grouped based on a recurring pattern in the analysis. In order to identify a pattern, it is necessary to see the the number of times it has been repeated. Coding makes the researcher judge the meaning of continuous text blocks and allows us to eliminate chaos and confusion that may appear in a system without classification. Undoubtedly, this is one of the main tools used on MAXQDA.

In this respect, the results of the interviews tabulated with the software allowed us to analyze the empowerment level of the community in the development of community tourism. The evidence indicates that only eight communities benefit from the “SaraguroRikuy” network. These communities are the following: Oñakapak, Ñamarin, Las Lagunas, Gera, Ilincho, La Papaya, Chamical, and Sabadelles. A total of 18 families from these communities are involved in the network.

Once the qualitative data was analyzed, the results were determined based on the three strata of interviewees.

Table 35.3 displays the main results of the qualitative analysis. It can be observed that, according to the interest groups, various indicators have been grouped based on the type of questions asked in the interviews. In Group 1, six indicators were generated: admission to the network, concept of community tourism, tourist services, motivation to develop community tourism, training received, and benefits of participating in the network. The results are focussed on the evidence that tourist services are offered and the community is willing to collaborate in the implementation of these activities. There is no clarity in the conceptual base of community tourism, and this concept is mainly linked to economic benefits that the activity could generate.
In the case of Group 2, there are five indicators: training, improvements in the community, preservation of customs, members of the family who participate, and members of the committee. The main results indicate that there is no training that ensures the quality of services that the network offers or an opportunity to enhance their activities. In addition, it is necessary to implement improvements in the communities that can be focussed on access roads and basic services. These improvements are fundamental aspects to obtain the expected

<table>
<thead>
<tr>
<th>Stratum</th>
<th>Indicator</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members of the community</td>
<td>Admission to RED</td>
<td>Providing a service: lodging, food and beverages, tour guide, etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Willingness to collaborate in the celebration of the Raymis</td>
</tr>
<tr>
<td></td>
<td>Concept of community tourism</td>
<td>It is not clearly understood</td>
</tr>
<tr>
<td></td>
<td></td>
<td>It is mainly linked to financial income</td>
</tr>
<tr>
<td></td>
<td>Tourist services</td>
<td>2 participants offer lodging</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 participants offer food and beverages</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2 participants offer tour guidance</td>
</tr>
<tr>
<td></td>
<td>Motivation to develop community tourism</td>
<td>Interact with people</td>
</tr>
<tr>
<td></td>
<td>Training received</td>
<td>Show their identity</td>
</tr>
<tr>
<td></td>
<td>Benefits of participating in RED</td>
<td>Need for training: customer service and food preparation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Economic benefit. It is low but it contributes to the income from their main activity (agriculture)</td>
</tr>
<tr>
<td>Committee of the Saraguro Rikuy Network</td>
<td>Training</td>
<td>No training received at all</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Need for training: languages, basic administration and tour guidance</td>
</tr>
<tr>
<td></td>
<td>Improvements in the community</td>
<td>Access roads</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Basic services</td>
</tr>
<tr>
<td></td>
<td>Preservation of customs</td>
<td>Being part of RED motivates to preserve customs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Clothing is only used for festivals or to serve tourists</td>
</tr>
<tr>
<td></td>
<td>Members of the family who participate</td>
<td>At least one member of each family participates in the activities</td>
</tr>
<tr>
<td></td>
<td>Members of the committee</td>
<td>4 members: president, vice-president, marketing manager, and treasurer.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Some members do not know their functions and contribution to RED</td>
</tr>
<tr>
<td>Saraurku Cia. Ltda. (tour operator)</td>
<td>Promotion of services and packages</td>
<td>Website of RED</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Visits to potential clients (Universities)</td>
</tr>
<tr>
<td></td>
<td>Distribution of tourists in the communities</td>
<td>The process is not defined</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The members feel affected</td>
</tr>
</tbody>
</table>

Source: (Sánchez, 2016).
Table made by the authors, 2019
results when carrying out tourist activities. With respect to preserving customs, the participants claim that being part of the network is a factor that helps. However, it can be noticed that, in some communities, the typical clothing of the Saraguros is only used when tourists visit the place but not as a daily habit. It is also worth mentioning that at least one member of the families involved participates in the tourist activities. Finally, as for the members and their functions, it was demonstrated that there is a lack of a functional organizational chart with an appropriate structure and organization that allows people involved to have clear goals and objectives. It was also observed that the members of the network do not know their functions and the tasks often overlap.

In Group 3, we have two indicators: promotion of services and packages, and distribution of tourists in the communities. The results for this group are diverse. Initially, some goals related to the growth of the network and adaptation to current technological advances were achieved. For instance, the website of the network is up-to-date and is a channel to communicate and promote services that are offered and marketed by the Saraurku tour operator. This website is useful to contact people interested in purchasing the products offered. These products have captured the interest of academic organizations such as universities, and groups of students have visited the communities that are part of the network. On the other hand, it is proven that there is not a suitable method for distributing tourists in the communities. Thus, the members of the network feel affected because the hotel AchikWasi is the only option for lodging used by tourists, so the principle of sharing and coexisting with the community is not followed. This situation has often created a negative atmosphere in the communities that are members of the network.

After the analysis of the Saraguro ethnic group, we can conclude that only 34.81% of the population identify as Indigenous (INEC, 2010). In addition, the main economic activities of the inhabitants are agriculture, livestock, forestry, and fishing. The major industries are related to dairy products (especially cheese, caramelized milk, and yogurt), liquors (extracted from agave), textiles (made of lamb’s wool and cotton), and handicrafts (e.g., necklaces and pottery). As for basic services, this district is provided with all the services, but there is a low percentage of coverage in terms of mobile networks and the internet.

Concerning the history and identity of the ethnic group, it is important to remark that the Saraguros are very respectful of their culture and traditions. We can emphasize aspects such as clothing, which has distinctive characteristics for men and women. Another aspect is the Andean worldview, which is based on the Chakana or Andean Cross. This worldview is a way to interpret, conceive, and see reality, life, and the world. In the Andean worldview, the term “Pachamama” (an Aymara and Quechua word) is an essential concept that means “Mother Earth”, which is the most important deity among the Indigenous Peoples of the central Andean region in South America. Currently, the beliefs and rituals are still preserved; for instance, the following four Raymis are celebrated throughout the year.

- Kulla Raymi (festival of the seed), celebrated on September 21st.
- Kapak Raymi (leadership festival), celebrated on December 21st.
- Pawkar Raymi (blooming season festival), celebrated on March 21st.
- Inti Raymi (sun festival), celebrated on June 21st.

Regarding the tourism potential of Saraguro, there are six tourist attractions that have been inventoried by the Ministry of Tourism: two natural and four cultural, all of them from hierarchy three (Sánchez, 2016). With respect to the tourist demand, it was
determined that the tourist profile of visitors to Saraguro has the following characteristics: 88% were of Ecuadorian nationality, 51% were female, and 23% were between the ages of 26 and 35 years, as well as between 50 and 60; additionally, 59% of visitors higher education and 20% visited Saraguro for recreation, entertainment, and vacation purposes. Moreover, the most visited attraction was the Mother Church (79%). Most of the tourists travelled with relatives and friends (98%) and did not stay overnight in Saraguro (65%). With respect to aspects to be improved in the destination, 34% of tourists mentioned that tourism promotion should be improved. The best-rated aspects related to the quality of services received were recreation and entertainment (52.7%), which was rated as very good, and food (48.28%), rated as good (Ruales, 2015; Sánchez, 2016).

Finally, based on the results of Table 35.3, we can conclude that, currently, community tourism in Saraguro is not well understood and, consequently, it is wrongly applied. The lack of knowledge can be perceived in the member communities in terms of the concept, benefits, and contribution of this type of tourism. It is simply considered a way to obtain income. In addition, it was demonstrated that few families obtain benefits and that the families involved, in some cases, feel used because the guidelines are not being followed. For example, in the case of coexistence in the community, only a few places are preferred. This leads to a negative atmosphere among the members of the organization communitary (RED) and the lack of more families that are willing to be part of tourism development.

By concluding that there is not an appropriate empowerment level of the Saraguro community in the development of community tourism, we can claim that the best option to be implemented is rural tourism. This type of tourism includes more members of the community and helps in the preservation and revaluation of the culture and customs in the community. In this way, it is also convenient to reorganize the community and involve new members in a way that the activities of the stakeholders are defined in the development of tourism in this zone.

Notes
1 A group of indigenous people who were sent by the Inca Empire to a strategic place in order to do some activities for the Incas. They could cultivate the land, defend the borders, or other activities. They were selected by the authorities for an award or a punishment.
2 Pachamama is an Aymara word and means Pacha = earth, world, or cosmos, and Mama = mother.
3 Pinzhi is food offered by the community in a celebration and consists of potatoes, cuy (guinea pig), cheese, mote (hominy), and a traditional beverage called chicha (corn drink).
4 It refers to the festival held by religious devotees or believers.
5 Tourism in favor of the poor.

References

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