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SCHOOL OF ARTS AND SCIENCES  
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**Universidad de El Salvador**  
*Hacia la libertad por la cultura*

**ETHNIC TOURISM IN EL SALVADOR**

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## **INTRODUCTION**

Tourism in El Salvador has been leveled in recent years as an industry that can contribute to economic development. This paper tries to give an overview of tourism development from the perspective of Ethnic Tourism, considered as a valuable resource to be incorporated in the tourism field, to search for innovative strategies for promotion and maintenance, whereas sustainable development models provide alternatives to schedule conservation with economic and social aspects that opens tourism. In this paperwork is about the tourism and the importance that this has for the economical situation in El Salvador. Also, Ethnic Tourism is presented as a strategically way for the indigenous groups in the country. All this with the purpose of maintaining the culture and revive the identity of the Salvadoran people. In here, there are different segments like history of tourism in El Salvador, indigenous groups, the role of the society and the government with these peoples and the need to bring to development for these communities. Under this perspective there is the idea that Salvadoran government should give more support to the local indigenous people in order to develop the ethnic tourism in the country.

**GENERAL OBJECTIVE:**

- To analyze the role that Salvadoran indigenous people can play in the tourism area of the country.

**SPECIFIC OBJECTIVES:**

- To point out the advantages of ethnic tourism in the country.
- To find out the importance that the Salvadoran government has given to the tourism in El Salvador in since the 1960's.
- To research the work carried out by Salvadoran Tourist Institutions regarding cultural and ethnic tourism.
- To identify the places where ethnic tourism can be found in El Salvador.

## **JUSTIFICATION**

This graduation project proposes an alternative area of tourism in El Salvador. The proposal deals with the cultural aspects closely related to the indigenous Salvadoran peoples. For this reason, this project has a social value because traditional customs, idiosyncrasy and all the cultural facets of these peoples are an important part of the national culture as well as an important asset for tourism. Up to now, there are no reports that deal directly with the Salvadoran indigenous culture related with tourism in El Salvador, which makes of this project a theoretical asset for future reports or researches related to this subject. This is supported by the data obtained from different sources of literature, interviews to experts in the touristic area and from organizations that represent indigenous groups in El Salvador, and watch over the preservation of all the cultural aspects that belong to their identity;

## ***I. A Brief History of Tourism in El Salvador.***

### ***A. Systematization of Tourism in El Salvador.***

The starting point of tourism in an organized and systematic way in the country began in the 1960s'. The first official entities to promote tourism were created in those days. The Salvadoran Institute of Tourism (ISTU, Spanish acronym) was created in 1961, as an official governing entity. Its main responsibilities included the creation of projects to promote the development of the sector, the regulation of tourist enterprises, the management of the national resources and the presentation of regular reports on the progress of the sector (Bacci, 1993).

Starting in 1968, ISTU facilitated the monitoring of the sector by publishing detailed statistical bulletins on the influx of tourists to El Salvador. The Tourist Industry Development Law of 1967 provided fiscal incentives to companies affiliated with the national tourism system. In addition, The Central American Integration Program improved the economy by increasing exportation; and the competitive coffee market prices of that period placed El Salvador in a relative economic prosperity state.

When Colonel Arturo Armando Molina became president in 1973, the style of government introduced, included a careful planning of systematic arguments for prioritizing certain sectors of the economy. It was then, when tourism began to be viewed as an activity capable of generating substantial foreign exchange and employment which lead to a “boom” in the tourist industry, placing El Salvador as a tourist destination of sun, sand, and beaches, was a key factor for that “boom” (López and Ayala, 1993).

During the same period, more infrastructure was built that directly benefited tourism: some highways were restored and the Comalapa International Airport was built. The construction of several luxury hotels was done in order to keep up with that plan.

During 1975, The Miss universe event was carried out in El Salvador had as a result, several events related to tourism. This credited to the country the title of “1975 year of tourism in El Salvador” (Herrera, 1975 as cited by Bonilla, 1993). The construction of the Cuzcatlán transoceanic airport equipped with the most modern techniques and service facilities made the country a main gateway and an airport for Central America.

### ***B. Tourism during the Armed Conflict in El Salvador***

In 1979, a political crisis and a climate of violence began, more missing persons and murders appeared and some businessmen were abducted by the leftist military organizations. The International press spread the image of war, and the country was declared dangerous for tourists. In consequence, the influx of tourists diminished to the levels of seven years before, and in 1980, with the beginning of the armed conflict and the environment of violence the number of visitors dropped even more, to those of the 1960 (Marti, 2004) Tourism stopped, and the only foreign visitors who came to the country were those who had to do with the armed conflict: officials from international organizations, military advisors, leftist collaborators and journalists.

The peace accords between the Salvadoran government and the opposition forces were signed in January 1992, in consequence, many positive changes occurred and the tourism sector emerged again. This historic event brought the visit of numerous international observers that witnessed that signing.

### *C. The Role of the Salvadoran Tourist Institutions*

The Salvadoran Corporation of Tourism (CORSATUR) was founded in 1996, whose principal labor was the promotion of tourism of sun and beach and of the international businesses. Since the end of the armed conflict and the creation of CORSATUR, the tourism sector began to rise in relative importance with the Salvadoran economy. Many organizations related to arts and culture reappeared after the peace agreement. The civil society created new institutions with the purpose of preserving and diffusing the Salvadoran cultural patrimony: The Salvadoran Foundation of Archaeology, FUNDAR (Spanish acronym) in 1996, the Pro Popular Art Initiative INAR (Spanish acronym) in 1997 and the Museum of Art of El Salvador MARTE (Spanish acronym) in 2000, among others. Later the government gave these institutions some funding to facilitate the promotion of some of their programs.

Even though, there were incentives destined to develop the tourism industry, the government placed the tourism as its last priorities, putting as first the strengthening of the democracy, the political structures and the social development. By 2001, El Salvador did not have an incentive law for the tourism sector. A law that will provide the tourism activity with a juridical framework was approved by the Congress until 2002.

In 2004, the Ministry of Tourism MITUR (Spanish acronym) was founded, which included the ISTU and the CORSATUR, in order to be the generator and facilitator of tourism and to promote the country as a touristic destination with the coordination of private sector and governmental institutions.

The government of El Salvador has been continuously working to progress the tourism industry. As a result, the “National Tourism Plan 2014” was created and special emphasis was placed in order to increase the arrival of travelers to the country. At the end of 2006, the Four Central America countries, El Salvador, Guatemala, Honduras and Nicaragua (CA4) decided to open their borders, in this way, all the CA4 citizens could travel in the area without requiring any additional paperwork. Moreover, in October 2007, El Salvador also declared that all flights from the CA4 region were national flights, in this sense; the country eliminated all borders checks with these countries.

#### ***D. Achievements of the “2014” Plan.***

For 2006, the “National Tourism Plan 2014” showed that the international community had a distorted image of El Salvador; in January of the same year, attempting to eliminate this notion, the government developed a country brand campaign, focusing on the positive aspects of the country’s culture under the slogan, “El Salvador, impresionante” (El Salvador impressive). This strategy was sought to create strong ties between the international community and the Central American countries. In 2006, the government also launched a publicity campaign, using soccer and other sports teams to promote El Salvador. Bearing the logo, “Visit El Salvador,” the campaign appeared in Spain and later in other countries

In July 2007, El Salvador became the first country in Central America to establish a tourist police department (Politur), which was created to protect and inform all domestic and foreign tourists travelling around the country. Under this new tourist security system, travelers in diverse areas receive assistance, such as price controls, security and tourist

information. Distributed in 20 strategic points in the whole country, the bilingually trained police are backed by a call center, which gives specialized information to the tourist 24 hours a day, seven days a week. Politur's work is coordinated with the District Attorney's Office and the Supreme Court; these institutions have created a multilingual office that enables tourists to present any legal complaint they might have.

However, aspects of the international economic situation differ from when the Federal Tourism Plan for 2014 was drafted, such as the constant changes in oil prices, the devaluation of the US dollar versus the Euro, changes in tourist travel patterns and more.

In this matter, also Mr. Rochi stated in 2008 that "This new reality, at home and abroad, brings the need to revise and update what the country has done thus far. For this reason, this national discussion is considered important for adjusting the Federal Tourism Plan for 2014 and extending its reach to 2020".

## ***II. Current Situation of the Salvadoran Indigenous Community.***

### ***A. Indigenous Concentration Areas***

According to the Procuraduría para la Defensa de los Derechos Humanos (PDDH), the indigenous population represents approximately 12% of the Salvadoran people (Diario CoLatino, 2009). This population is located mainly in rural areas of the municipalities in the following departments:

A) Ahuachapán: Apaneca, Concepción de Ataco, San Pedro Puxtla, Tacuba.

**B) Sonsonate:** Sonsonate, Caluco, Cuishnahuat, Izalco, Juayúa, Nahuizalco, Nahulingo, Salcoatitán, San Antonio del Monte, San Julián, Santa Catarina Mazahuat, Santa Isabel Ishuatán, Santo Domingo de Guzmán.

**C) La Libertad:** Chiltuipán, Jayaque, Jicalapa, Teotepeque, Tepecoyo.

**D) San Salvador:** Delgado, Panchimalco, Rosario Mora, Santiago Texacuangos.

**E) La Paz:** Zacatecoluca, San Antonio Masahuat, San Pedro Masahuat, San Francisco Chinameca, San Juan Tepezontes, San Pedro Nonualco, Santiago Nonualco, San Juan Nonualco.

**F) Morazán:** Cacaopera, Chilanga, Guatajiagua.

**G) Santa Ana:** Texistepeque.

Geographical cultural regions with a clear presence of indigenous are identified in : Zone of Izalcos, Department of Sonsonate and Santiago Texacuangos (Pipiles), in San Salvador (Panchimalco, Tonacatepeque) (Pipiles), zone of the Nonualcos, Department of La Paz (Nonualco Pipiles) and in the east, in the department of Morazan the Lenca peoples and Cacaopera. According to Indigenous Affairs Unit of El Salvador, the indigenous population is estimated to be of 500,000, although other sources record 600,000.

### ***B. Living Conditions***

In 1959, anthropologist Dagoberto Marroquin claimed that the Indians of El Salvador hide, deny their existence and their identity and continue living in rural areas, especially in remote settlements. Although they are farmers, they generally have a lack of land and much of their incomes come from wage labor. The vast majority is miserable, illiterate and has no opportunities to improve their standard of living. Houses are built with grass, sugar cane,

sorghum and canes, sometimes with adobe or bahareque. Among 100 houses, at least 2 are built with cement which are most of the time compared with the rest of the Ladino population of the village or town. They live in promiscuity and overcrowded in households with many children and some domesticated animals (González, 1999). The indigenous population is experiencing the same problems of environmental health, poor access to health units and difficulties in public hospitals than the rest of rural population in El Salvador.

### ***C. Government-Indigenous Relationship***

During the last 20 years up to now the relationship between the indigenous community and Salvadoran government has not changed. According to Maria Eugenia López Velásquez, professor at the National University of El Salvador and member of the National Association of Historians and Anthropologists, the national government has not helped to the indigenous community since the ending of the civil war in 1992 and the arrival of the government of ARENA that lasted for twenty years and the new represented by the political party FMLN. All along this government it has been possible to see that the government has tried to give a certain importance to this people, but not the real benefit that this community deserves related to the social, political and economical aspect. Until now the new government of FMLN has just given an image of a kind of cultural example of what they were in the past as the representation of their activities during the independence celebration but not the real meaning that this people have for the Salvadoran society.

#### ***D. Indigenous Communities in the Society***

Mrs. López Velásquez added that nowadays in El Salvador the indigenous people have a negative image before the Salvadoran society. The Salvadoran people see the indigenous as fool or as somebody who cannot function in activities of daily living. The population tends to use expressions of offense because of the image that people have of them there is a wrong perception of the farmer and rural areas and therefore it tends to increase the misconception of the true meaning of being an indigenous. There is a misperception considering the rural Indians as dirty people who do not have any skills to perform in common activities.

### ***III. Ethnic Tourism in El Salvador***

#### ***A. Types of Tourism in El Salvador***

In El Salvador there are many types and forms of tourism in accordance with the particular interest of tourists and depending on the purpose or objective that motivate the travel. All these activities are promoted and regulated by the MITUR, the CORSATUR, and Tour Operators. The most important types are the following:

·*Sun and beach tourism*: are leisure activities that a visitor takes on the shores of a country to enjoy the sun and the beach. This type of tourism, occurs in coastal towns where there are beaches and most of time, weather conditions are sunny with mild temperatures (25 to 30 ° C). In El Salvador we see it in more than 45 beaches, which include El Sunzal, La barra de Santiago, Metalío, Los Cobanos, El Palmarcito, San Diego, Costa del Sol among others. It's often selected by people who reside in places where the weather is rainy or

cloudy for much of the year and with low temperatures. It is also an option for the people who have not beaches near their homes.

· *Cultural tourism*: is the one that motivates the approach to the heritage of the place visited. Specifically, when the tourist attraction is some kind of human production, a work of art or a set of them, a culinary tradition, a building or an architectural ensemble of very peculiar characteristics or a dance. Its purpose is to visit the cities, museums, monuments, art galleries, historic neighborhoods, ruins, archaeological sites and theaters that have historical value and / or artistic, but also the coexistence with indigenous communities. This can be found in Concepcion de Ataco, Nahuizalco, Ilobasco, La Palma, San Sebastian, Cihuatlan, Chalchuapa, Casa Blanca, Suchitoto and others.

· *Rural tourism*: takes place in small rural towns where it is possible the contact with nature. Its attractions are the peace of the countryside, flora, fauna and the beauty of the landscapes. Like in Perkin with the Perquin creek, El Rosario village and Espiritu Santo grottos. Also in Arambala the tourist can go to the famous El Muerto prairie, El Pericon hill and the Sapo river, known by his natural beauty and his controversial history.

· *Ecotourism*: characterized by visiting places where the chief charm is nature. It consists of visiting geographical areas relatively undisturbed, in order to enjoy and appreciate its natural and cultural attractions, through a process that promotes conservation, has low environmental impact and encourages the active participation of local people in planning processes and in the distribution of its benefits. This has been denominated by the MITUR as Ruta mil cumbres, that includes the forest of Chaguantique, Jiquilisco bay, the Tecapa volcano, and Alegria lagoon and the city of Berlin.

· *Business tourism*: is more about the travel business, dealers, exporters, importers, traders and others performed to various destinations in order to contact or locate producers of

various consumer goods for the purpose of purchasing the same or a price quote with the same objective. But in addition, business tourism is also done by those who wish to sell these products in national or international fairs, or as in the case of those who sell services, made trips to fairs, congresses, seminars, etc.

· *Adventure tourism*: it is an activity that involves a risky, “dangerous” and an exciting experience from the tourist point of view. The term is often used to refer to activities with some potential for physical danger, such as skydiving, mountain climbing, and other extreme sports. In El Salvador the tourist can also scuba dive in the Coatepeque lake, or surf at the famous beach El Tunco, or even rappelling at La Puerta del Diablo.

### ***B. Definition of Ethnic Tourism***

Ethnic tourism is confused with cultural tourism, since the distinction between them is rather blurry. However, there are two key issues which should be considered in separating them. The cultural tourism tends to be more narrowly focused on a particular group of people whose exoticism is clearly marked as the prime attraction for the tourism. Ethnic tourism more fundamentally involves placing local people themselves ‘on stage’ for the tourist to view, rather than simply serving as background players facilitating the experience. It comes specifically to view other people whose ways of life differ greatly from that back home (Jafari, 2000). Moreover, it is the additions of an indigenous or traditional group of people who live in this environment and interact and depend upon it (Graburn, 1989, Harron and Weiler, 1992 as cited by Anderson, 1994). Visitors enjoy both the natural environment and the singular ethnic experience. Because of the ethnic groups' dependence on the environment, it is difficult to separate ethnic tourism from the landscape

in which it occurs. Hence, nature and ethnic tourism are often interrelated and inseparable. From the visitor's point of view, ethnic tourism is "travel motivated by the search for the firsthand, authentic and sometimes intimate contact with people whose ethnic and/or cultural background is different from the tourists" (Harron and Weiler B, 1992). Ethnic tourists are also driven by the desire to see some of the "threatened" cultures which may soon disappear through assimilation into the nation's majority (Burger, 1992). The visitor's experience usually includes opportunities to see and photograph people in their traditional dress, observe their living conditions, and purchase local handicrafts (Harron and Weiler, 1992).

### ***C. Promotion of Ethnic Tourism in the Country and Future Plans for Tourism.***

Ethnic culture is presented by the tourism agency mostly in the form of folk dances and ritual performances. Most minority dances and music have their own specific origins, and sometimes very serious meanings and purposes. As a result, foreign tourists choose to come to local communities, to see their life style, to enjoy their various festivals and ceremonies and to buy their hand made products.

About tourism there is much statistical evidence demonstrating the economic strength and growth of tourism. In the twentieth century the growth of tourism has been unparalleled (Elliot, 2003) and tourism is now the largest world industry (World Tourism Organization, 2004). In 2009, the Ministry of tourism estimated that international tourism receipts generated 116.3 million U.S. dollars, and in their estimate of long term tourism prospects they estimate an average annual growth of 2.1 percent of GDP.

According to the Ministry of Tourism for the year 2009, it is known that 597,100 people arrived to the country; of those people arriving 328,405 would correspond to the 55% Salvadoran ethnic tourists, which is a substantial figure, considering it represents around 8.3% of the total tourists that entered the country in 2009. Tourism is seen as an activity able to help mitigate poverty, create better employment opportunities, reducing social and gender inequalities and protecting the natural and cultural heritage of a country. In this sense, the attraction of foreign capital or of Salvadorans living abroad for tourism item could become a source of social and economic development for the country.

The Ministry of Tourism (MITUR) opens a new window to rescue and promote the cultural customs and traditions of El Salvador. Proof of this is the project called "Pueblos Vivos 2009", a comprehensive tourism program whose purpose is to rescue and discover the national culture. El Salvador has history, archaeology, cuisine from each town, customs and languages which is of great interest for many tourists. The launch of the event "Living Villages 2009, is extremely important because it seeks to promote and rescue those cultural and natural elements that make a town, a welcoming destination for those who visit it.

Also in 2010, Salvadoran Foreign Minister Hugo Martinez and the current Minister of Tourism, José Napoleón Duarte signed the Interagency Cooperation Agreement aimed at strengthening efforts to promote El Salvador as a tourist destination abroad through embassies, consulates and permanent representations in the World and the Directorate General of Care for Communities of El Salvador has seen fit to join the National Tourism Plan 2014.

#### ***D. Role of the Natives in Ethnic Tourism***

In ethnic tourism, natives because of their deep knowledge of the area, have an essential role as local guides. They have to inform and raise the value of local culture (Peredo as cited by Inskip 1991). It is not simply 'be there' to serve the needs of the tourist, he is himself 'on show,' a living spectacle to be scrutinized, photographed..." (Van den Berghe, 1984). The tourist does not want to see what is called *toourees*, that is, someone who modifies their behaviour in order to benefit from what they perceive would be attractive to the tourist. The ethnic tourist wants to see "intact natives". Indigenous have to avoid be less exotic and "traditional", to become *toourees*, to do business with tourist by preserving a believable illusion of authenticity, to fakes their art, their dress, their music, their dancing, their religion, and so on, to satisfy the ethnic tourist's thirst for authenticity (Van den Berghe, 1984).

#### ***IV. Positive Effects of the Ethnic Tourism Development***

In El Salvador, ethnic tourism could be a positive instrument of regional and local development reflected in improved infrastructure, employment creation, income generation, special attention to environmental protection, and the strengthening of ethnic identity (Mellado, 1992). In this context, the implementation and development of various programs in El Salvador, whether at national, regional or local level, have not only stimulated tourism development itself, but also promoted the recovery and conservation of local heritage and the establishment of new local cultural industries.

### ***A. Increasing Income***

Ethnic tourism contributes in the economy of many rural areas. The economic conditions of the households living in the tourist areas can be significantly improved through new income brought by the implementation of programs destined to ethnic tourism. As it can be perceived in the example of Mexico, tourism development has brought relatively large sums of foreign currency to this country. The various economic shocks suffered by this country made necessary to analyze and develop new models for local development. This is how the communities were aware of the need to adapt to these new situations and thus, were emerging new forms of management and community participation for the recovery and valuation of heritage through ethnic tourism as an activity for revitalizing local economies. In this sense, if El Salvador puts in practice the same strategies that Mexico has done for the ethnic tourism, our country could reach a significant progress in the local economy and the indigenous communities of the area (Mellado, 1992).

### ***B. Improving Local Infrastructure.***

Until very recently, the direct impact of infrastructure, the basic facilities, services, and installations needed for the functioning of a community or society, such as transportation and communications systems, water and power lines, are not perceived to be important means for tourism. But infrastructure has multiple links to increase tourism and also to reduce poverty as it is mentioned in the World Bank's Annual Report of 2001. Improved infrastructure helps to save time and human effort in transporting water, crops, wood, and other commodities.

The roads to these destinations and the use of public and private transportation to the area, like buses, taxis, “moto-taxis”, rental cars, etc., have to be enhanced or enforced in order to facilitate the arrival of tourist. Investment in improved infrastructure will attract tourist to those villages that were completely forgotten in tourist destinations. In addition, the implementation of basic services like water, electricity and telecommunication, sought by the tourist will also benefit the locals (Inskeep, 1991).

### ***C. Strengthening of Ethnic Identity***

For so many centuries, local indigenous were regarded as "uncivilized," wild and savage barbarians living in high hills and mountains. However, this population and their culture, have to be appreciated by both, Salvadoran and foreign people as resources for aesthetic and authentic experiences in ethnic tourism (López, 2003). The landscape and the ethnic diversity including "exotic" native peoples are the main attractions for foreigners, and at the same time an important income resource for tourism. Government leaders have to put special emphasis in the preservation of Salvadoran culture and traditions; not only for the locals, but for the nation. Moreover, all this will lead the indigenous groups as a whole to hold a stronger sense of identity, and to think about what they stand for, and to be proud to be indigenous.

### ***D. Cultural Preservation.***

Cultural patrimony can be considered as the relationship between the past and the present, in which the intrinsic and extrinsic values and traditions have to be preserved for old and new generations, not only for historical heritage, but also as a form of income

through tourist activities. Ethnic tourism encourages cultural preservation by the continuation of traditions such as dances, festivals, food, physical and oral history, rituals, conventional medicine, clothing, language, religion, etc. and some of these assets can help the locals to their economy (De Kadt, 1979). For example, they can sell natural medicine and hand made clothes, crafts and food to locals and tourist who at the same time aim to see the performance of native rituals, and are particularly interested in places full of ancient history.

It is necessary to remark that through the Salvadoran history, indigenous people have experienced more than 500 years of killings, abuse, exploitation, colonialism, discrimination, abandonment and neglect. Until now the Salvadoran indigenous community has had a minimal importance for the general society and this has also marked their lives. However, the tourism industry in the country becomes the way to generate jobs and income, conserves natural resources and all the cultural and social value that this community still has. Tourism activity around ethnicity, should not be measured by the policies implemented, but also as a result of a cultural revaluation of the Indians themselves, who collaborate in the redefinition of their own environment

The importance of promoting ethnic tourism in El Salvador as a complete product offering to national and international tourist becomes a necessity to complement the tourist offer and thus contribute to local development. Ethnic tourism well oriented and managed properly in a balanced way can be a precious resource for disadvantaged regions or undergoing restructuring and can represent a valuable economic opportunity for local and

indigenous people and their cultures and for the conservation and sustainable use of nature for future generations.

Nowadays it is seen that indigenous communities are playing an important role within the tourism market in Latin America as it is in Mexico, Guatemala and Argentina. Due to cultural and historical wealth that these people have, the Salvadoran government has to work with the local indigenous for recognizing their existence as an important part of the population. Ethnic tourism becomes the primary means to show the roots, customs and the native's view world. Once the government and tourist institutions increase the ethnic tourism's promotion, this will become an engine over the tourism industry as well as the mean to preserve the valuable Salvadoran identity.

In 1980 the general director of the Inter-American Institute of Agricultural Sciences stated that education is an instrument of change. For this, the first thing to change is education itself. In this way the role of universities within the tourism area becomes necessary for the creation of professionals who have the motivation to participate within this new item and who look for employment generation through the right management of natural, historical, and cultural resources that Salvadoran society possesses. Thus, the Salvadoran universities should take into account the tourism area in order to collaborate with the development of the Salvadoran heritage. In this sense the public University of El Salvador (UES) is supposed to follow the new trends of progress in which the country is involved. So what it is recommended to the higher education entities is to create majors based on tourism with the main goal of strengthening this industry by creating new jobs and by showing the country in the international market and cultivating the importance of culture.

Knowing that languages are related to tourism, the Department of Foreign Languages (DFL) has the responsibility to make professionals in this area as well. This means the crating of new major or the modification of the ones that the DFL already offers. For instance, including subjects that train students to be able to perform in the tourism field taking into account ethnic tourism which needs the most support.

Finally the indigenous community is considered as a minority with not importance neither supports. However, if the government, tourist institutions and the higher education entities put in practice the recommendations mentioned above they could make ethnic tourism a fundamental base of the Salvadoran tourism.

## METHODOLOGY

In order to elaborate this essay the six steps proposed by Lawrence A. Machi and Brenda T. Mc Evoy in their book *Literature review* were taken into account. The first step was to select the research topic with great care and forethought. This step includes four stages; to choose and select a research interest then used it to choose the research topic and finally to visit the library. As a second step it was considered to make a search of literature to determine what information had to be in the review, discover the literature review, conduct a literature search, scan the literature, manage the data, refine the topic and expand it. The third step was to develop arguments so in this moment it appeared the first claims from the relevant and credible data. As fourth step a literature survey was done to assemble, synthesize and analyze the data to form the arguments about the current knowledge on the topic. The step number five consisted on criticize the literature with the purpose of interpreting the current understanding about the research topic. And as a last step, the review was written through analyzing and composing the knowledge found. Then a preliminary draft was presented in order to make any correction needed, it was edited and evaluated. A second draft was written with the purpose of refining and clarifying the text. To finish, the last report was presented with all the corrections and changes required by the advisor so that it was possible to make an oral presentation of this bibliographical research.

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#### **INTERVIEW OF EXPERTS:**

María Eugenia López Velásquez, 2009 (MA in Salvadoran contemporary history)

Ely Barías, 2009 (Charge of Cooperation, Ministry of Tourism)

Marcelo Perdomo, 2009 (Antropologist)

# Annexes



UNIVERSITY OF EL SALVADOR  
SCHOOL OF ARTS AND SCIENCES  
FOREIGN LANGUAGE DEPARTMENT

INTERVIEW ADRESSED TO ANTROPOLOGIST AND HISTORIANS WHO KNOW ABOUT ETHNICITY AND TOURISM.

OBJECTIVE: The information provided in this interview will be an aid to obtain data about ethnic tourism in El Salvador.

INSTRUCTION: Answer the following questions according to your point of view.

- 1) How do you see the current reality of Salvadoran indigenous?
- 2) How can be identified if someone is indigenous in our country, is it possible?
- 3) What is the relationship between indigenous-government and vice versa, is the government doing something for them?
- 4) What are the means of survival of the Salvadoran indigenous people?
- 5) Is it possible ethnic tourism in El Salvador?
- 6) How could contribute ethnic tourism in the Salvadoran culture? Advantages and disadvantages
- 7) What do you think is the current role of indigenous in ethnic tourism?
- 8) Is it the ethnic tourism being promoted in El Salvador? Yes, not, how?

## Sitios con presencia de población indígena

En trece de los catorce departamentos de El Salvador, con excepción de Cuscatlán, aún se encuentra dispersa la población indígena. En estos lugares son considerados como tales por su autodefinición y por el pueblo al que pertenecen.



FUENTE: Perfil de los pueblos indígenas de El Salvador

Infografía EDH/Marta Moravia