



YARIPO

YANOMAMI
ECOTURISM
VISITATION PLAN





YARIPO

**YANOMAMI
ECOTURISM**

VISITATION PLAN

ASSOCIAÇÃO YANOMAMI DO RIO CAUABURIS E AFLUENTES (AYRCA)

(River Cauaburis and Tributaries Yanomami Association)

CNPJ: 04.293.182/0001-97

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(Kumirayoma Yanomami Women's Association)

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BENEFICIARIES

2,990 people belonging to the Yanomami communities of Ariabú, Ayari, Inambú, Maiá, Maturacá and Nazaré

TARGET REGION

Yanomami Indigenous Territory – River Cauaburis region near to the Pico da Neblina, municipalities of São Gabriel da Cachoeira and Santa Isabel do Rio Negro, Amazonas, Brazil.

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FRONT COVER: © JOÃO PAULO BARBOSA, 1999.
YARIPO SEEN FROM THE TOP OF THE 31 DE MARÇO MOUNTAIN.

INSIDE FRONT COVER: © JOÃO PAULO BARBOSA, 1996.
VIEW FROM THE SUMMIT OF YARIPO.

BACK COVER: © MARCOS AMEND, 2017. ARIABÚ VILLAGE WITH
YARIPO ENSHROUDED BY CLOUDS IN THE BACKGROUND.

INSIDE BACK COVER: © MARCOS AMEND, 2017. VIEW OF THE
CACHOEIRAS MOUNTAIN FROM ARIABÚ VILLAGE.

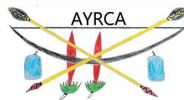


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VERSION JANUARY 26, 2021

PROPOSERS



SUPPORT



FINANCIAL SUPPORT



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PRESENTATION

1

*Elders of the
Maturacá region.*

© MARCOS WESLEY/ISA, 2016

*Ariabú village
with the
Cachoeiras
Mountain in the
background.*



©MARCOS AMEND, 2017

Since its beginning in 2015, the process for elaborating the YARIPO Visitation Plan-Yanomami Ecotourism has enjoyed the broad, active participation of the Yanomami people of the Maturacá region. An average of 50 representatives of the region's six communities have actively engaged in constructing a plan that would embrace the aspirations of the local Yanomami people and at the same time be compatible with the respective regulatory norms of the FUNAI and the ICMBio. Most of the participants have been young people interested in working with ecotourism, but traditional leaders, directors of the two local associations, AYRCA and Kumirayoma, teachers and health agents have also participated.

The theme of ecotourism has also gained increasing attention at the annual assemblies of the largest representative body of the Yanomami in the region, the AYRCA, a legitimate space for discussing and deliberating on projects of interest to the community. The Plan was presented and submitted to the judgment of around 500 people at each assembly, ensuring a very high degree of participation.

The Yanomami's strong desire to make Yaripo ecotourism a venture of their own won the support of strategic partners such as ICMBio, Funai, the Brazilian Army, the São Gabriel da Cachoeira Department of Tourism – Sematur and the Socio-environmental Institute – ISA. Convinced of the potential of the Yaripo initiative as a sustainable economic activity for the Yanomami and seeing that promoting ecotourism to Yaripo was in harmony with their own organizational missions, they entered a trail first blazed by the Yanomami themselves. They realized that promoting tourism to the Yaripo is in tune with each institution's mission, contributing to protecting the frontier and biodiversity while at the

same time fostering the wellbeing of the Yanomami communities. Yaripo has become an aggregator of positive interests and the overlapping of the Indigenous Territory and the Protected Area represents a double protection. The Visitation Plan is the result of a collaborative process with responsibilities shared among the Yanomami, and the governmental and non-governmental partners.

In July 2017, the Yanomami delivered the Visitation plan to FUNAI and ICMBio during an AYRCA assembly in the Maturacá community. In May 2018, the ICMBio published its Document of Approval of the Visitation Plan in the Official Gazette of the Federal Government. In September 2019, FUNAI, in turn published its Document of Consent in the Official Gazette, valid for a two-year period (Attachment II). After five years elaborating the Visitation Plan, the Yanomami had hoped to take the first tourists to Yaripo in April 2020 but the advent of the Covid-19 pandemic meant that had to be postponed until 2021. Nevertheless, commercial partnership arrangements between tourism operators and the Yanomami are already being negotiated with the participation of ICMBio and FUNAI.

Reactivating Yaripo tourism will make it possible for people from all over the world to get to know the Yanomami and the precious place where they live, learning something of their culture and enjoying their hospitality. It is hoped/expected that the tourists experience will be an opportunity for overcoming prejudice and expanding the alliance in defense of the environment and indigenous peoples' rights.

Ariabú village, January 26, 2021.

AYRCA and Kumirayoma

2

*Women of the
Maturacá village.*

PROPONENT ORGANIZATIONS

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From left to right, José Mário (president of AYRCA), Miguel Yanomami (traditional Leader) and Valdemar Lins, Yaripo Project Coordinator.



© VANESSA MARINO, 2020

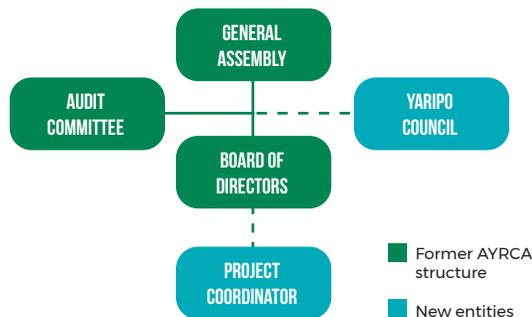
Cauaburis River and Tributaries Yanomami Association (*Associação Yanomami do Rio Cauaburis e Afluentes - AYRCA*)

This, the first ever Yanomami Association¹, was created in 1998 to defend the rights of the Yanomami, represent the Yanomami in the region of the River Cauaburis and its tributaries and promote projects to foster the wellbeing of the Yanomami people living in the region. It consists of a General Assembly composed of all the people belonging to the region's six communities; a five-member board of directors; and an audit committee, also with five members. The general assembly is an annual event and the board and audit committee have four-year mandates.

AYRCA is part of the Rio Negro Federation of Indigenous Organizations (*Federação das Organizações Indígenas do Rio Negro - FOIRN*) and it took part in the construction of the Environmental and Territorial Management Plan for the Yanomami Indigenous Territory (*Plano de Gestão Territorial e Ambiental da Terra Indígena Yanomami*) together with six other Yanomami Indigenous Territory Associations. In spite of the important political role it plays in both regional and national spheres, AYRCA has little experience with project management or administering resources. The association has no paid employees and the members of the board are all volunteers. It has a head office in Maturacá donated by the Yanomami Health District in 2015. During the process of constructing the Visitation Plan, the Yanomami of the Maturacá region decided that the AYRCA should take responsibility for managing the venture and that it would be necessary to create the figure of Project Coordinator for the YARIPO - YANOMAMI ECOTOURISM Project. The AYRCA assembly in 2016 approved both proposals and currently the post of coordinator is occupied by

1. Today there are six associations in addition to AYRCA, namely: the Kurikama Yanomami Association, The Kumirayoma Yanomami Women's Association, the Wanasseduume Ye'kwana Association, the Hutukara Yanomami Association, the Hwenama Association of the Yanomami Peoples of Roraima and the Texolii Ninam Association of the State of Roraima.

Valdemar Pereira Lins. It was also decided that a Yaripo Council would be formed within the structure of AYRCA made up of leaders, teachers, National Park Councilors and representatives of the Kumirayoma. The Council's mission is to guide the work of the coordinator and the board in regard to the Yaripo Project - Yanomami Ecotourism.



Yanomami Women's Association (*Associação das Mulheres Yanomami KUMIRAYOMA - AMYK*)

The mission of the association, created in 2016, is to defend the rights of Yanomami women, represent the women in the region of the river Cauaburis and its tributaries and strengthen the Yanomami handicrafts production chain. The association is formed by the general assembly made up of all the women living in the Cauaburis river basin, an executive board with four members, and an audit committee with three. The members of the board and the committee have four-year mandates. AMYK is part of the Federation of the Indigenous Organizations of the Rio Negro (FOIRN) and, like the AYRCA, it took part in the construction of Environmental and Territorial Management Plan for the Yanomami Indigenous Territory.

3

Maturacá and Ariabú Villages with cloud covered Yaripo in the background.

INTRODUCTION

AND BACKGROUND TO THE CONSTRUCTION
OF THE VISITATION PLAN

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Yaripo, as the Yanomami call the Pico da Neblina (Misty Peak), is a tremendous attraction for those who love the mountaineering side of adventure tourism. Tourists in many parts of the world are attracted to this, the highest peak in Brazil, set among other mountain peaks in one of the Amazon's most beautiful and well-preserved regions with the vast dense canopy of the Amazon forest at its feet. On the slopes near the summit, rare endemic plant species can be found while down below the blackwater rivers wind, contrasting with their white sand beaches and sandbanks. Another less well known but equally fascinating attraction is that the Yaripo is within the Yanomami indigenous territory with various communities in its vicinity. To the local Yanomami the Yaripo is a sacred place.

The Yaripo is also a protected area under the Brazilian National Protected Areas legislation, forming part of the Pico da Neblina National Park (PARNA do Pico da Neblina) under the responsibility of the ICMBio. It is a category of protected areas that contemplates the possibility of sustainable economic activities such as ecotourism within their limits. The Administrative Council of the Pico da Neblina PARNA was created in 2012 and it includes, among its members, seven representatives of the indigenous peoples that inhabit the park area (four of them are Yanomami) as well as representatives of the ICMBio, Funai, the Brazilian Army, ISA and another seven governmental and civil society organizations.

2. In 2007, responsibility for the Park passed from IBAMA to the newly created Chico Mendes Institute for Biodiversity Conservation - ICMBio.

In 2003, on the recommendation of the Office of the Federal Public Prosecutor (OFPP), the Brazilian Environment Institute (*Instituto Brasileiro de Meio Ambiente - IBAMA*²) suspended all tourism activities in the Park. On the one hand the decision frustrated

the hopes of many potential tourists but, on the other, it was a much-needed measure to halt environmental degradation and the violation of the rights of the Yanomami. Up until then Yaripo visitation had been completely uncontrolled with no regulation on the part of the respective government bodies, Funai and Ibama. Most of the tourists who climbed the peak did not even know that it was in Indigenous territory or that it had spiritual importance for the Yanomami people even though they hired Yanomami to carry their loads. The agencies that brought tourists to the region were based far away and took whatever profits they made from the visitations with them.

Nowadays, the Yanomami are in favor of ecotourism centered on Yaripo, provided that it is they who manage it and are the main beneficiaries of the activity. They are well aware that there is an accumulated demand of tourists wishing to scale the peak and they are preparing to receive them. They are insistent that the tourism activity should be conceived within a broader plan that minimizes environmental impacts and ensures a fair distribution of the benefits among them. They wish to be the guides, porters, boat pilots, boat hands and cooks and they wish their associations, AYRCA and Kumirayoma, to administer the business.

To ensure that the necessary conditions for promoting the YARIPO -YANOMAMI ECO-TOURISM exist, since 2012 the Yanomami have been establishing partnership arrangements with various governmental and non-governmental institutions. In the course of the ten stages of the Visitation Plan construction the project received new supporters apart from the ICMBio and Funai who have been involved right from the first mobilization and decision-making moments. Among those who have become partners of the

initiative are the Brazilian Army, the Socioenvironmental Institute (ISA), the Municipal Department of Tourism of São Gabriel da Cachoeira (*Secretaria de Turismo do Município de São Gabriel da Cachoeira – Sematur*), the Brazilian Climbing and Mountaineering Confederation (*Confederação Brasileira de Montanhismo e Escalada – CBME*), the Gaucho Mountaineering Federation (*Federação Gaúcha de Montanhismo – FGM*), Wilderness Medical Associates International, the Boston University and EQPA Radiocomunicação e Operações Outdoor.

The Yaripo Visitation Plan converges with other environmental and territorial administration and management processes exemplified by its alignment with the Environmental and Territorial Administration Plan of the Yanomami Indigenous Territory (*Plano de Gestão Territorial e Ambiental da Terra Indígena Yanomami – PGTA*)³ and the Pico da Neblina National Park Management Plan (*Plano de Manejo do Parque Nacional do Pico da Neblina*). In a participative planning process conducted by the Yanomami with the vigorous involvement of the ICMBio and Funai, the Visitation Plan represents the integration of those two administrative instruments, given the territorial overlapping that exists and the prospect of the implementation of the National Policy for the Environmental and Territorial Administration of Indigenous Territories (*Política Nacional de Gestão Ambiental e Territorial de Terras Indígenas – PNGATI*). The participation of Yanomami representatives in the Administrative Council of the Pico da Neblina National Park (2012) and the Regional Committee of FUNAI (2012) has also fostered greater attunement of the Yanomami's interests with those of the government institutions in the construction of a strategy for reopening the Park for visitation.

3. The Yanomami Indigenous Territory PGTA was concluded in 2019 under the coordination of the Hutukara Yanomami Association with the support of ISA. It can count on the participation of 06 other indigenous associations in the Yanomami Indigenous Territory as well as ICMBio, Funai, Ibama, the Army, SESAI and the Office of the Federal Public Prosecutor.

The Visitation Plan is in alignment with the Funai's Regulatory Instruction N°3 published in the Federal Gazette in June 2015, which sets out the rules and guidelines for activities related to tourist visitation in Indigenous Territories. That document was carefully studied during the stages of Plan construction and served as an important guide for its elaboration.

Various tourism modalities were discussed in the course of the Plan's construction stages and eventually it was concluded that the best form of tourism to develop would be community-based ecotourism. Another intensely discussed point was the construction of the Value Chain and the ethno-mapping workshops examined other possible tourism attractions in the region which might be offered to tourists in the future, in addition to the Yaripo visitation.

VALUE CHAIN – YARIPO ECOTOURISM



REGIONAL / NATIONAL / FOREIGN TOURIST

PICO DA NEBLINA

		ORGANISATION	TRANSPORTATION	ACCOMMODATION	MEALS	CONDUCTOR	PURCHASES
OPERATORS	YANOMAMI	<ul style="list-style-type: none"> ■ AYRCA ■ Yanomami Tourism Agency 	<ul style="list-style-type: none"> ■ River transportation 	<ul style="list-style-type: none"> ■ Xabono ■ Stop ■ Tent 	<ul style="list-style-type: none"> ■ Xabono cook ■ Trail cook 	<ul style="list-style-type: none"> ■ Guide ■ Porter 	<ul style="list-style-type: none"> ■ Men and women artisans
	EXTERNAL	<ul style="list-style-type: none"> ■ Tourism operator 	<ul style="list-style-type: none"> ■ Transportation ■ River transportation MAO/SGC ■ Overland transportation 	<ul style="list-style-type: none"> ■ Hotel 	<ul style="list-style-type: none"> ■ Restaurant 	<ul style="list-style-type: none"> ■ Guide/Interpreter 	
	PARTNERS	<ul style="list-style-type: none"> ■ SGC: Ifam, ISA, ICMBio, Prefeitura, UEA, Funai, Brazilian Army, Foirn ■ Manaus: Ufam 		<ul style="list-style-type: none"> ■ SGC: Ifam, ISA, ICMBio, Prefeitura, UEA, Funai, Brazilian Army, Foirn 		<ul style="list-style-type: none"> ■ SGC: Ifam, ISA, ICMBio, Prefeitura, UEA, Funai, Brazilian Army, Foirn ■ Manaus: Ufam 	

Illustrations: Johanna/The Noun Project (left); ©Prosymbols/The Noun Project (right)

STAGES IN THE CONSTRUCTION OF THE VISITATION PLAN

1st stage: August 24 to 29, 2014

Activity and content / Introduction to Tourism Workshop: tourism modalities, the kind of tourism the Yanomami want, creation of the Yanomami Tourism Committee.

Participants / 59 people: 56 Yanomami (48 men, 08 women), 01 Funai representative, 01 ICMBio representative and 01 representative of the Special Indigenous Health Department (*Secretaria Especial de Saúde Indígena – Sesai*).

2nd stage: October 29 to 31, 2014

Activity and content / Workshop for FOFA matrix elaboration: Strong points, Opportunities, Weak points and Threats (*Fortalezas, Oportunidades, Fraquezas e Ameaças*). Analysis of the proposal for tourism in Indigenous Territories set out in Funai's Regulatory Instruction N°3.

Participants / 60 people: 56 Yanomami (48 men and 08 women), 01 representative of Funai, 02 representatives of ICMBio, 01 representative of Sematur, São Gabriel da Cachoeira municipal government.

3rd stage: June 16 to 18, 2015

Activity and content / Workshop for Mapping the Yaripo – Yanomami Ecotourism Value Chain. Identification of local foods that could be included in the Yaripo expedition menus.

4th stage: November 15 to 25, 2015

Activity and content / Ethno-mapping Workshop: training for GPS and Google Earth use; field survey in areas beyond the Yaripo trail.





5th stage: May 5 to 14, 2016

Activity and content / Workshop to Elaborate the Visitation Plan: detailed study of Funai Regulatory Document N°3, definition of objectives, target public, visitation frequency and duration, maximum number of visitors, distribution of functions in the community, partners involved, logistics, first aid considerations, conduct manuals, strategy to curb illicit behavior, solid waste disposal, monitoring and capacity building.

Participants / 50 people: 41 Yanomami (36 men, 05 women), 03 Funai representatives, 02 ICM-Bio representatives, 02 Brazilian Army representatives, 01 Sematur representative and 01 ISA representative.

*Yanomami on
the summit of
Yaripo during
the preparatory
expedition.*



© LUCAS LIMA/ISA, 2017

6th stage: July 15 to 24, 2016

Activity and content / Ethno-mapping expedition to Yaripo (<http://isa.to/2aMkUy1>).

Participants / 32 people: 19 Yanomami (17 men and 2 women), 03 Funai representatives, 02 ICMBio representatives, 05 Brazilian Army representatives, 01 representative of the Office of the Federal Public Prosecutor in the state of Amazonas and 02 ISA representatives.

7th stage: March 14 to 20, 2017

Activity and content / Workshop to Elaborate the Business Plan and Final Revision of the Visitation Plan.

Participants / 69 people: 59 Yanomami (41 men and 18 women), 05 Funai representatives, 01 ISA representative, 03 representatives of Santa Isabel do Rio Negro municipality and 01 consultant (Marcos Amend).

8th stage: November 21 to December 13, 2017

Activity and content / Expedition to improve critical points along the trail, installing steps and stainless-steel handrails.

Participants / 27 people: 21 Yanomami (19 men and 02 women), 05 collaborators from the CGM and 01 from ICMBio.

9th stage: August 09 to 22, 2018

Activity and content / Course on First Aid and rescue in remote Areas for 13 Yanomami, with the right to International Certification.

Participants / 21 people: 13 Yanomami, 01 Wilderness Medical Associates International collaborator, 01 volunteer medical collaborator, 01 Funai representative, 01 ISA representative and 05 experimental tourists.

10th stage: September 09 to 23, 2018

Activity and content / Installation of the Radiophonic Communication System with a signal repeater antenna to enable communication with the Maturacá community throughout the trail trajectory.

Participants / 39 people: 36 Yanomami and 03 EQPA collaborators.

4

Floriza Yanomami (left) and Maria Yanomami, the first indigenous woman to get to the Pico da Neblina during the Yaripo ethno-mapping expedition.

© FLAVIO BOCARDE/OMBIO, 2016

OBJECTIVES



*Yanomami
Shaman, Ariabú
village.*

© MARCOS AMEND, 2017.

The construction of the general and specific objectives was a collective effort in which all the communities in the region participated. It took place during the fifth stage of the Yaripo – Yanomami Ecotourism Planning process (May 2016) and the final document was elaborated in Yanomami and Portuguese.

OVERALL OBJECTIVE

Improve the quality of life of the Yanomami in the region of the Cauaburis River and its tributaries by promoting community-based ecotourism to the Yaripo and showing the world that the Pico da Neblina is a sacred place for the Yanomami.

SPECIFIC OBJECTIVES

- 1 Generate income with a guaranteed fair distribution of benefits among the Yanomami in the region.**

Rurami yama siki rurupou kutaeni yanomami yama kini yama siki no matohipi tihetimai tothiataraope.

- 2 Protect the Urihi (the Yanomami Forest-Earth) presenting ecotourism to the Yaripo as an alternative to artisanal gold mining.**

Urihi nohi pëyëporewë hikari pei maki no pë hama rë huiwehei të hami, yai të pë matohipi tiximai pario koo rë mai yama të koropraai.

3

Strengthen Yanomami culture by encouraging young people to acquire the traditional knowledge needed to climb the Yaripo and to share Yanomami stories, music, cooking, handicrafts and all the other kinds of Yanomami knowledge and skills.

Yanomami yama ki wāha rē hiakaiwei huya pē iha yama tē hirai he rē yaxuxouwei taomi pei maki mirewē pē iha yama ki wāha rīya ha wawētoonī pēmai pata tē wāha rē hipēamouwei, ei nii yama pē kāi rē waiwei, yama ki rē amouamouwei, ei Yanomami yama ki matchipi yama pē rē taiwei.

4

Ensure a protagonist role for the Yanomami in the administration of ecotourism by strengthening their AYRCA and Kumirayoma Associations.

Yanomami kamiyē yama ki yaini ei associaçāo tē kipi xo, AYRCA, Kumirayoma, kipi hiakaowei tēhē hikari pei maki no pē hama rē huiwehei tē hami yama tē koropraai.



JUSTIFICATION

5

An elder during a traditional celebration in the Ariabú village.

© MARCOS AMEND, 2017

Yaripo ecotourism is not only highly promising in economic terms but it is actually a necessity in terms of territorial protection and highly desirable for cultural strengthening.

From the economic point of view, Yaripo ecotourism is an income-generating alternative for the Yanomami communities. Actually, the few people with salaries (teachers, health agents) and those who receive social allowances (pensions, *bolsa-familia* allowance, nursing mothers-allowance) cannot meet the needs of the 1,635 people living in the region for manufactured goods that are indispensable nowadays for cutting and planting fields (machetes, hoes, axes, bill-hooks and diggers), utensils for preparing food (pots, knives, bowls, plates, spoons and forks) and other articles to wear or for sleeping (hammocks, covers, clothes, shoes) and goods associated to transportation (boats, outboards, fuel). Once Yaripo ecotourism is implemented, it is estimated that at least 80 Yanomami will begin to have an income, providing services as guides, porters, cooks, general services providers, boat pilots, boat hands, handicraft artisans and coordinators of activities. They, in turn, will directly benefit around 800 other people (relatives and dependents). Apart from those Yanomami who will receive direct payments for their services from the tourism activity, the communities themselves will benefit from the profits of the tourism activity because they will be directed to community investments in accordance with the determinations of the AYRCA general assemblies in which all the Yanomami in the region participate.

As regards the aspect of territorial protection, the Yaripo ecotourism shows itself to be a good alternative to artisanal gold-mining currently in course in the areas surrounding the peak and being carried out, not only by invaders but also by the Yanomami themselves.

Prospector gold mining in the region is doubly illegal insofar as it is being carried out inside the Yanomami Indigenous Territory and the area of the Pico da Neblina National Park but it continues due to the absence of any effective combatting action on the part of the governmental bodies responsible, namely, the Army, the Federal Police, Funai, ICMBio or Ibama. The illegal mining can also count on the connivance of some Yanomami who participate or are benefitted in some way by the activity. Most of them are young married males with children who seek a source of income in the illegal gold mining to maintain their families. Most of them work on their own with the manual extraction of gold or work as porters for the invading miners, although there is recent evidence that some of the mechanized gold extraction is also in the hands of Yanomami.

To obtain a realistic idea of the Yanomami involvement in the illegal gold mining activity, of the 55 young people that participated in the 5th stage of the elaboration of the Visitation Plan, 45 had worked or were working in the illegal mining. All of them alleged that they worked there for necessity and complained that they had no other alternative. They considered the gold mining to be harmful to Nature and very hard work. All of them hoped that with the advent of ecotourism they could quit the gold mining and engage in a more agreeable and profitable activity; one that would not be degrading the environment.

Those young Yanomami that wish to work with ecotourism see the activity as a chance to obtain some kind of income but, at the same time, as an opportunity to learn more about their own culture. The wish to work with ecotourism and climb the slopes of Yuripo is arousing an interest in getting to know more from their own elders. They want to know more about the beings that inhabit that region and how to respect them, guaranteeing

heightened security for themselves and for the group they will be accompanying. They know that the *hekurapë*, those spirits that assist the shamans, dwell in the rocks and the mountains and that each one of them has its own guardian. They wish to know more about the guardians of the Yaripo *Yoyoma* and *Piyawawë* – and all the other *hekurapë* that dwell there as *Ruwëriwë*, associated to cold, darkness and storm clouds; about *Yari-porari*, an entity of the wind and storm considered to be highly dangerous because of its terrifying force that throws down everything in its path, and the being *Wariwë*, which is responsible for snake bite accidents.

In short, these youngster hope to learn from the elders, the names of the creeks and streams, of the local plants and the former places of occupation of their communities which are to be found along the trail that leads to Yaripo, and so be able to share that knowledge with the tourists.

6

Participants in the Ethno-mapping Expedition to Yaripo at the beginning of the trail.

© FLAVIO BOCARDES/ICMBIO, 2016



TARGET AUDIENCE,
MAXIMUM NUMBER OF VISITORS AND THE
FREQUENCY AND DURATION OF VISITS

YARIPO – YANOMAMI ECOTOURISM is a tourism option that should attract those interested in adventure tourism, especially in climbing and mountaineering. The tourists need to be in good physical condition for the 8-day trek along a route with great variations in altitude ranging from 95 to 2,995 meters above sea level, crossing streams and swamps and at times enveloped in mist, or drizzle or even stormy weather.

Each expedition will consist of a maximum of ten visitors, a guide, a cook, and a number of porters, according to the number of tourists. The loads will consist mainly of food, mobile camp equipment, kitchen utensils and personal items.

The number of visitors was determined as ten so that the total number of people including Yanomami and visitors should not exceed 25. That would be the limit to ensure proper accommodation for the visitors in the camps, to organize meals and to keep control of the group along the trail.

Another criterion for defining the maximum number of visitors was the aspect of river transport. Considering the equipment of two boats with 40HP outboard engines, it was considered that to ensure the safety of all on board and a swift passage, each boat should carry a maximum of 5 passengers plus the boat pilot and the boat hand.

The assault on the peak takes place on the 6th day of the expedition and it takes about 8 hours to get to the top and come back. The top of the peak can only accommodate up to fifteen people so not all of the porters will need to go up. The group left back in the camp will help prepare the meals and rest.

The porters to the summit are different from the other porters because they will accompany the guide and the visitors to the very top. It was considered that on all the expeditions the guide should always be supported by two porters during the final assault on the peak to ensure the visitors' safety.

NUMBERS OF VISITORS AND YANOMAMI WORKERS PER EXPEDITION

Number of visitors	Number of guides	Number of porters to the summit	Cooks	Number of porters
1	1	2	-	-
2	1	2	-	-
3	1	2	-	-
4	1	2	-	1
5	1	2	-	2
6	1	2	-	3
7	1	2	2	4
8	1	2	2	5
9	1	2	2	6
10	1	2	2	7

The expeditions made up of 7 to 10 tourists will be supported by one cook and one kitchen assistant.

The maximum number of visitors per expedition will be subject to review as the project unfolds, based on the monitoring of the trail to evaluate the activity's impacts. Yaripo visitation can take place at any time of the year. In the rainy season the river transportation is favored by the high-water levels of the rivers and streams while the land part of the trajectory is more difficult due to the soggy ground conditions that make walking more laborious. On the other hand, in the dry season the low water levels in the rivers mean that there are stretches where the boats need to slow down or in extreme cases even be hauled over sand bars or shallows. The walks along the trail, however, are easier because the ground is dry.

In the Yaripo region the height of the rainy season is usually in the months of August and September and the height of the dry season in January and February.

Visibility from the peak is usually better in the rainy season in the hours from 6 to 9 am and 4 to 7 pm.

For safety reasons it is forbidden to spend the night on the very top of the peak.

Each expedition will take 10 days altogether of which 8 are spent walking and 2 in boat travel.

The guides who will take tourists to the peak of Yaripo, participating in a traditional celebration.



DISTRIBUTION

OF ATTRIBUTIONS AMONG THE COMMUNITIES
CONSIDERING SOCIAL, MANAGERIAL AND
GENDER ASPECTS

During the 5th and 7th stages of Visitation Plan construction, the functions and responsibilities that the Yanomami would assume to promote Yaripo ecotourism were defined as follows: guide, porter, summit porter, boat pilot, boat hand, cook, reception committee, handicraft seller and coordinator. The number of persons for each function or responsibility and the names of those that would occupy the respective positions were defined, taking care to involve the greatest possible numbers of communities and families and in that way ensure a broader income distribution.

Also, the desirable profiles were defined for each one of the functions and, during the discussion and decision-making, managerial and gender aspects were taken into consideration.

The AYRCA will be responsible for coordination of the personnel occupying the above-mentioned positions and functions, for the administration of the venture and for the negotiations with clients, whether they are private individuals or tourism operators.

POSTS AND FUNCTIONS OF THE YANOMAMI WORKERS

GUIDE

What are the desirable qualities of a guide?

Full knowledge of the trail; good physical fitness and health; group coordination skills; knowledge of traditional stories about the Yaripo; knowledge of the Yanomami names of all the streams, plants and various locations along the trail; first-aid and res-

cue skills; being lively and good humored; attentive and patient; Portuguese speaker; some knowledge of other languages.

What should the guide's responsibilities be?

Look after the tourists throughout the trip and never leave any tourist behind; advise the porters in their handling of tourists' materials; plan the expedition beforehand together with the porters; respect all the porter; provide the tourists with all the information they need; keep up a constant dialogue with the tourists and porters; warn the porters not to insult, mock or offend the visitors; keep control over the group regarding the pace along the trail and other decisions that need to be made (starting time, time to stop, sleeping locations).

How many guides will there be altogether and how many per community?

Four altogether, two from Maturacá and two from Ariabú, namely: Tomé, Agenor, Edvaldo and Agostinho. *NB: participants from the communities of Nazaré and Maiá are not interested in the posts of guide because their communities are a long way from the Yaripo access trail. They take part in the workshops to learn about eco-tourism with a view to implementing it in their communities in the future.*

Will there be any women guides?

Initially the project will not have women guides because the women do not know the trail to Yaripo. Yanomami women are *hiaka-wë* (strong, resistant) and they could become guides in the future when they have had an opportunity to gain knowledge of the trail and acquire other necessary knowledge.

PORTER

What are the desirable qualities of a porter?

Be communicative with the tourists; help the tourists; not mock the tourists; have good knowledge of the trail; follow the guide's advice because he has the final say; avoid using foul language during the working day; join in all activities during the trip; be ready and prepared to accompany the tourist on the trail; handle the tourists' belongings responsibly; be fair and honest in the distribution of material; assist all tourists without exception; offer helpful advice to new porters; be punctual in regard to the daily timetable of the trip; observe whether the tourists are complying with the tourist conduct manual; work with a team spirit; work as a member of a team and be conscientious when the food is being shared out, regarding both fellow team members and tourists (wait until everyone has come together at meal times).

How many porters will there be altogether and how many per community?

35 porters: 13 from Maturacá, 13 from Ariabú, 03 from Maiá, 03 from Inambu and 03 from Ayari. 34 names have already been confirmed:: Alessandro (Maiá), Amâncio, Ari (Marfio), Aurino (Nazaré), Celso, Charles (Maiá), Cristiano (Maiá), Demétrio, Edvaldo (Maiá), Epitácio, Esmeraldino, Evandro, Francinei (Maiá), Francisco, João Bosco, Jucelino, Leonardo (Ayari), Linhares (Nazaré), Lucivaldo, Magno, Olimpio (Inambu), Orlandino, Paulo César, Renê, Rivaldo, Ronilson (Nazaré), Salvador, Sidelmo, Silvio, Valdemar, Valdenisio, Valderi, Vanderlei and Zonilson.

Will there be women porters?

The same answer as for the question on women guides.

COOK AND KITCHEN ASSISTANT

What are the desirable qualities of a cook and a kitchen assistant?

Know to gather and use firewood and make fire, be a good cook that can please the tourists; have the necessary experience and be capable of preparing food; exercise control over the stocks of food; be good-humored and cheerful; know how to prepare various dishes including those of traditional cuisine.

How many cooks and assistants will there be?

05 cooks - Floriza, Lucilene, Celina, Luiza and Marinete – and 05 kitchen assistants - Maria de Jesus, Natália, Margarida Teixeira, Jucicleide and Marineide.

MATURACÁ CAMP COOK (1st camp)

What are the desirable qualities of a camp cook?

Be responsible and punctual; know how to prepare both non-indigenous and traditional indigenous dishes; good personal hygiene and hygienic handling of food; know how to handle gas cylinders and use a kitchen stove, know how to gather firewood and make fire.

How many cooks will there be?

11 cooks from the Maturacá and Ariabú communities, namely: 1) Zoraide, 2) Vânia, 3) Neide, 4) Lurdinha, 5) Laudicéia, 6) Estrelina, 7) Renata, 8) Geni, 9) Rosa Maria, 10) Tatiana and 11) Maura. There will be two cooks for each group of tourists.

BOAT PILOTS

What are the desirable qualities in a boat pilot?

Hold a professional license, check equipment and verify the correct fuel mixture of 2-stroke oil and gasoline, know how to maintain an outboard engine, have good mechanical knowledge, insist that boat passengers use the lifejackets, have thorough knowledge of the channels of the Cauaburis, Ya-Mirim, Ya-Grande and Maturacá rivers, be aware of the time needed for trips, refrain from alcoholic beverages, be communicative and keep tourists informed about trip duration and conditions, have undergone first-aid and rescue training.

How many boat pilots will there be?

Four altogether - two from Maturacá and two from Ariabú, namely: Acrizio, Franciano, Messias and Misael.

Will there be any women boat pilots?

No, because the Yanomami women have not expressed any interest in this activity.

BOAT HAND

What are the desirable qualities in a boat hand?

Assist the boat pilot in all work, be willing to carry the outboards and drag the boat when necessary, check all equipment and make sure the gasoline is correctly mixed

with 2-stroke oil. Recommend the use of life jackets to visitors, have good knowledge of the channels of the Cauaburis, Ya-Mirim, Ya-Grande and Maturacá rivers, have good first aid and rescue knowledge.

How many boat hands will there be?

Four altogether – two from Maturacá and two from Ariabú, namely: Ercílio, Inácio Braga Lopes, João Milton and Leandro.

Will there be any women boat hands?

No, because the Yanomami women have not expressed any interest in this activity.

HANDICRAFT VENDOR

Who will be responsible for handicraft, production, organization and sales?

The women's organization, Kumirayoma, working together with AYRCA.

RECEPTION COMMITTEE/PATAPĚ⁴

Who will compose the reception committee?

The elders of the communities.

⁴. Patapě means elders in the Yanomami language spoken in Maturacá.

What are the desirable qualities in an elder for this committee?

Be cheerful, healthy, know how to tell ancestral stories, have good knowledge of traditional forest medicines, be a shaman and ward off evil spirits when tourists arrive and while they are on the trail to Yaripo, advise the tourists as to how they should behave on the trail. *NB. The elders should not reveal all of their knowledge to the tourists.*

How many elders will be involved?

The participation of the elders will be up to the communities (Ariabú, Maturacá, Nazaré, Inambú, Maiá e Ayari). At the beginning of the project the tourist reception will be done by the elders that live in Maturacá and Ariabú as they are the nearest communities.

How many elders per community?

Each group of tourists will be welcomed by four elders. There will be rotary roster to ensure that all elders can participate at some time.

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Arrival at the summit of Yaripo during the ethno-mapping expedition, representatives Funai, ICMbio and ISA.

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PARTNERS, RESPONSABILITIES AND ATTRIBUTIONS

During the stages of the Visitation Plan construction, the definition of responsibilities was based on the commitments each organization declared it was willing to make. Up to the moment the partners involved are: Funai, ICMBio, the Army, the São Gabriel da Cachoeira Municipal Department of Tourism and the Socioenvironmental Institute – ISA.

Any future contracts with tourism operators must follow the determinations of the Visitation Plan and cannot impute any obligations to Funai or ICMBio albeit those two organizations may monitor the contracts and guarantee compliance should that be considered necessary. In any event all such contracts must be endorsed by FUNAI and ICMBio before the tourism activities can be carried out.

All partners will have to sign the TERM OF RESPONSIBILITY FOR PARTNERS document (Attachment III) in accordance with Funai Regulatory Instruction n°. 3 of June 2015.

PARTNERS' RESPONSIBILITIES AND ATTRIBUTIONS

FUNAI

- Receive and accompany the entire process for approval of the Visitation Plan;
- Elaborate a joint document with ICMBio for visitor control;
- Define procedures together with other bodies (ICMBio, the Army, the Federal Police

and Ibama) for Yanomami IT surveillance; endorse the contracts with tourism agencies and operators.

ICMBIO

- Coordinate the elaboration of the Environmental Plan for the ecotourism activity (Environmental inventory, natural resource use estimates, conservation plan, trail management, impact monitoring);
- Elaborate a joint document with Funai for visitor control;
- Define procedures together with other bodies (Funai, the Army, the Federal Police and Ibama) for Yanomami IT surveillance; endorse the contracts with tourism agencies and operators.

THE ARMY

- Offer first-aid training for guides and porter; offer training in outboard engine maintenance for boat pilots and boat hands.
- Organize, together with the Port Authority, a workshop on good navigation practices;
- Elaborate an emergency rescue and evacuation plan; define procedures together with other bodies (ICMBio, Funai, the Federal Police and Ibama) for Yanomami IT surveillance.

5. In January 2017, a new mayor took office in São Gabriel da Cachoeira so it will be necessary to re-negotiate and re-confirm the commitments made by his predecessor.

SEMATUR/SGC⁵

- Include the AYRCA on the Municipal Tourism Council so that the Yanomami can have a voice in the municipal tourism policy;
- Include the project coordinator in the managerial capacity building project solicited from Sebrae;
- Reiterate the request to Amnazonastur for resources to support the Yaripo Ecotourism Project.

ISA

- Provide capacity building to AYRCA for its administration of the venture and to the Yanomami for them to perform their activities as guides, porters and cooks;
- Capture financial resources for the implantation of the essential basic infrastructure;
- Perform diagnoses and elaborate proposals to obtain infrastructure solutions and improve services in the municipal centers; promote dialogue with, and the involvement of government agencies.

Camp during the Yaripo ethno-mapping expedition with the participation of the Army, Funai, ICMBio, OFPP and ISA.

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DESCRIPTION

OF THE PROPOSED ACTIVITIES FOR VISITORS
AND THE ITINERARY

ITINERARY FOR SCALING YARIPO

Proposed Activities for Visitors

1st day from São Gabriel da Cachoeira to the Maturacá camp

- Four-wheel drive vehicle trip from São Gabriel da Cachoeira to the Frente-Sul port, on the Yá-Mirim river. Approximately 88 km of dirt road.
- High-powered aluminum boat trip of approximately 6 hours down the Yá-Mirim river to its confluence with the Yá-Grande, then on down to the mouth of the Cauaburis river, up the Cabuaris to the mouth of the Maturacá river then a five-minute ride to arrive at the Maturacá Camp
- At the first camp the tourists will be welcomed by two elders who will tell them stories about the Yaripo. A special dinner will be served prepared by the Yanomami cooks.

2nd day from the Maturacá camp to the Irokae (Howler Monkey) Camp

- Boat trip up the Cauaburis river for about 2 hours to the mouth of the Irokae (Howler Monkey) river where the trail begins

- Walking the trail from the mouth of the Irokae to the Pora Irokae (Howler Monkey Falls); a roughly two and a half hours walk to the second camp location.

3rd day from Irokae camp to Bebedouro Novo camp

- Walking the trail for roughly 8 hours to get to Bebedouro Novo, the location of the third camp.

4th day from the Bebedouro Novo camp to Laje

- A walk of about five hours to Laje, the site of the 4th camp.

5th day from Laje Camp to Areal Camp

- An 8-hour walk to the Areal Camp at the base of the Peak.

6th day Climb to the summit of Yaripo

- Climb to the summit and back to the base of the peak, a round trip of about 8 hours.

7th day from the Areal Camp to the Bebedouro Novo Camp

- Descent to the base of the peak and the Bebedouro Novo Camp.

8th day from the Bebedouro Novo Camp to the Irokae Camp

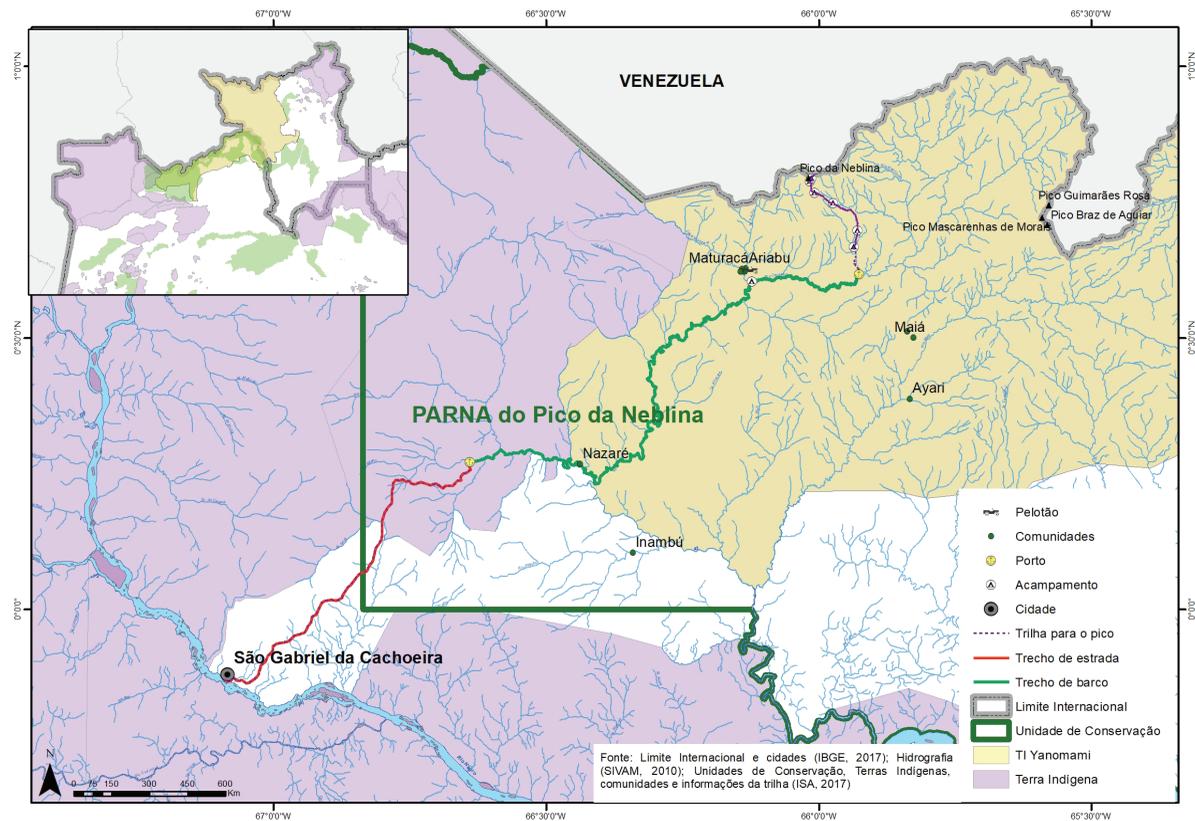
- Walking the trail from Bebedouro Novo to Pora Irokae (Howler Monkey Falls).

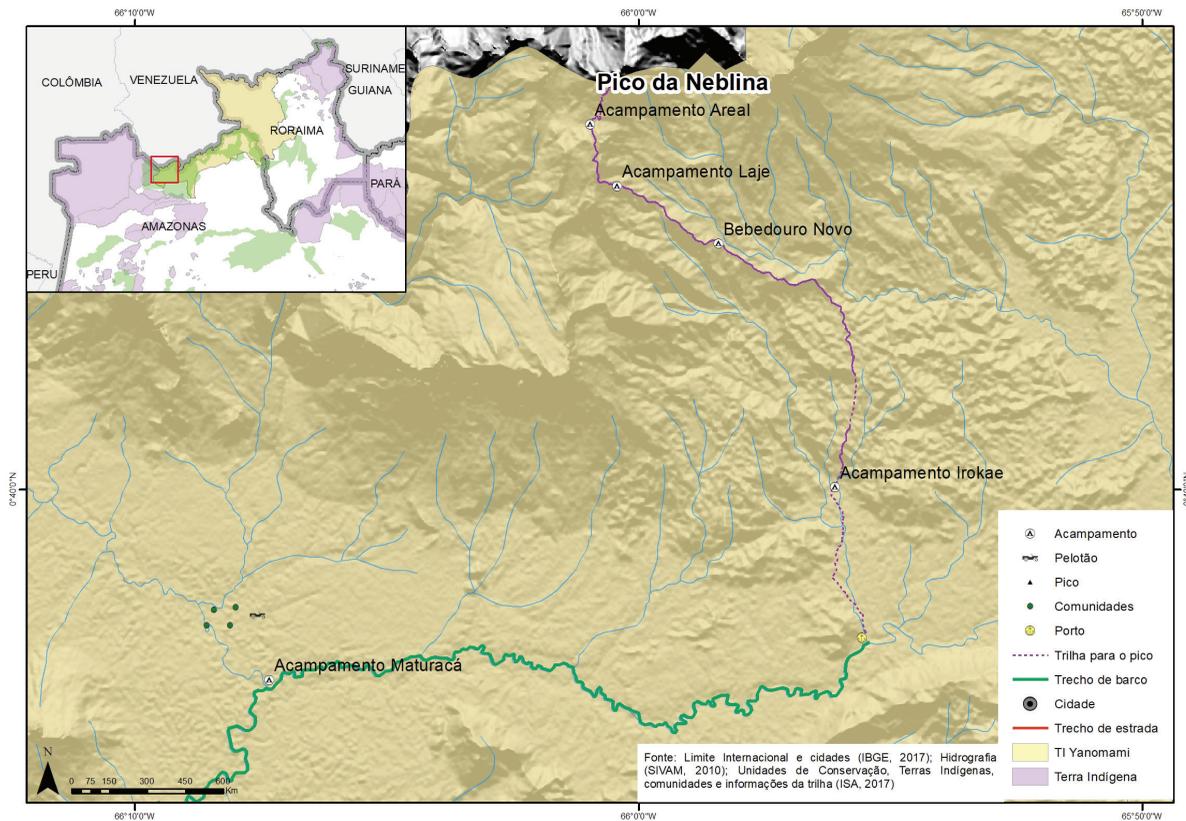
9th day from the Irokae Camp to the Maturacá Camp

- Walk back to the Cauaburis river then downriver by boat to the 1st camp near to the mouth of the Maturacá river.
- On this day the tourist will have an opportunity to purchase handicraft items from the women of the Kumirayoma association. A special dinner will be prepared and served by the Yanomami cooks.

10th day from the Maturacá Camp to São Gabriel da Cachoeira

- Boat trip as far as the Frente-Sul port and from there, by vehicle, back to São Gabriel da Cachoeira.
-





10

*A Camp during
the Yaripo
ethno-mapping
expedition.*

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TRANSPORTATION,
ACCOMODATION, MEALS AND OTHER
VISITATION-RELATED ACTIVITIES

Transportation by river or by air to São Gabriel da Cachoeira and accommodation in the town should that be necessary will be the responsibility of the tourist or the tourism operators and so will the hiring of road transportation services (provided by what local people call 'Toyoteiros') for the 88 km stretch from São Gabriel da Cachoeira to the Frente-Sul port on the Yá-Mirim river. The Yanomami's responsibility for the expedition starts from that point when the tourists go aboard the boats and set off towards Yariipo. From that moment on until they get back to the same point, the package covers all transportation, accommodation, meals and the services of the guide.

To help tourists and the tourism operators to organize their arrival at the Frente-Sul port, the AYRCA will produce a folder with advice and suggestions and the contact information of airlines and river transportation companies that operate São Gabriel da Cachoeira / Manaus / São Gabriel, stretches, as well as hotels and restaurants in SGC and the 'Toyoteiros' that work the SGC/Frente-Sul run.

The Yanomami will be responsible for carrying all the food and equipment needed for accommodation and the preparation meals. It will be up to the tourist to carry his personal belongings including a hammock and mosquito net and water (which can be replenished at various points along the way).

The guide and the porters will carry loads of up to 35kg including their personal belongings (approximately 10kg). Should the tourist wish, he or she can hire an extra porter who will be permitted to carry up to 25kg of load for the tourist.

10.1) Transportation

The river transportation will be performed by two 10-meter long aluminum boats equipped with 40HP outboard engines. The two vessels can adequately accommodate 10 persons, the maximum number of tourists for an expedition. The AYRCA already owns these vessels and the engines as well as the necessary 10 life-jackets.

Each boat will be conducted by a boat pilot and a boat hand, both experienced Yanomamis with full knowledge of the river channels. The boat personnel were selected during the 7th stage of the Visitation Plan elaboration in March 2017.

Another possibility for the tourist is to charter a private aircraft for the Manaus/Maturacá/Manaus stretch making use of the airstrip of the 5th Frontier Platoon of the Brazilian Army. That is an advisable option for getting to Maturacá when the dry season is exceptionally severe, avoiding the river stretch when the water is very low.

10.2) Accommodation

During the expedition accommodation will be in transportable camps consisting of four 7x4 meter tarpaulins stretched out 2 meters above the ground. The hammocks are slung from stakes driven into the ground and each tarpaulin can easily accommodate five hammocks. Another tarpaulin 4x3 meters serves as the kitchen. The heat for cooking is provided by gas cylinders attached to two small stoves.

The mobile camp mode offers several advantages in comparison with fixed accommodation. The main one is that it gives the group flexibility to make camp at different points along the trail, depending on the walking pace of the day. The other advantage is that the Yanomami are familiar with this kind of structure and use it on their own expeditions into the forest.

In order to address people's defecation needs, the technique will be to dig, defecate, and bury. At each camp site two little pathways will be opened, one for men and one for women with an indication of where one should defecate if necessary. A little digging hoe will be available for digging and burying the feces.

10.3) Handicraft Sales

On the way back from Yaripo, when they reach the Maturacá camp, the tourists will have an opportunity to buy Yanomami handicrafts. The Kumirayoma Yanomami Women's Association, created in 2015 to boost the handicraft production chain, will be responsible for the sales.

The most outstanding handicraft work of the Yanomami is the basketwork. Women weave the baskets using materials from the forest – vines, bark, roots and natural pigments of seeds and fruits. There is a rich variety of different woven patterns, graphisms and tonalities making each item unique. The baskets can be *xotohe* (a shallow circular basket used for putting food or small objects), *wii* (a big circular basket with high sides used for carrying fruits gathered in the forest), *motorohima* (a basket with a lid), *yorehe*

(a rustic basket for carrying loads) and other types such as *mōra*, *wao*, *yōtōxiema*, *yokaro*, *warama* and *parikama*.

Men also produce handicrafts, especially those that are traditional for men to produce such as a kind of back-pack type made from special vines and palm leaves and used for carrying heavy loads. These are what the porters use to transport materials during the expeditions.

10.4) Food

The Yaripo itself and the Yanomami culture are the two main attractions being offered to the visitor which is why, during the stages of elaborating the Plan, considerable attention was given to the region's culinary possibilities. Research into food possibilities began in the forest and then expanded to embrace the food products cultivated in the fields and gardens all of which led to a menu inspired by the Yanomami culture capable of pleasing a wide variety of palates as well as nourishing and satisfying the visitors during the expeditions.

The result is expected to be a mixture of food and culture based in principle on local foods and flavors but aggregating *napë*⁶ products and techniques in a combination capable of offering the best conditions for their acquisition, storage, transportation and preparation. To execute that menu a team of cooks was defined that will be trained with an emphasis on good food handling practices, valuing local products and making the meals an additional attraction in this ecotourism itinerary.

6. *Napë* is the term the Yanomami people in the region use to denote all non-indigenous people.

In food matters Yanomami women play a central role for they are the most knowledgeable about the forest products and are also the main cultivated food producers; they know the raw materials and the production and preparation techniques of the Yanomami foods. Given that knowledge and the Yanomami women's interest in participating in the Yaripo project it was agreed, in the construction of the Plan, that at least two women should participate in each expedition and that they would be responsible for meals.

Another advantage of purchasing locally produced food products is that it will lead to a wider distribution of income from the ecotourism because the money spent on food will go to the families that supply the products. That strategy however will have to be monitored by the AYRCA to ensure that the production of food products is more than sufficient to sell the surplus and that the food products for sale are not depleting the Yanomami's own diets.

Yanomami men and women participated in the elaboration of the expedition menus with the professional guidance of a Chef, Salomão de Aquino, a São Gabriel da Cachoeira resident popularly known as 'Conde' (Count). A process is currently in course to catalogue and describe all the different food products that could be used in the visitors' diet and define their preparation. Further work is needed to account for seasonal differences of availability associated to the natural flowering and fruiting periods.

Another positive impact that using local food products will have is a reduction in the volume of food packaging waste associated to city store-sold food products. Fewer store-sold products mean less waste in the villages and on the trails.

Nevertheless, in the early years of Yaripo visitation city-purchased food will make up most of the diet offered to visitors. The Yanomami food products will be gradually incorporated, according to the abundance of food production and surplus on the part of the Yanomami. It is also intended to eventually be able to offer a diet for vegetarians and another lactose-free one.

During the 7th stage (March, 2017) a basic menu was elaborated which will gradually be modified during the process and submitted for evaluation by a nutritionist with a specialization in appropriate diets for mountaineering activities.

*Scenery in
the vicinity
of Yaripo.*



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1st DAY

Snack - Irokae port: açai (*Euterpe palm fruit gruel*), granola and farinha (*dry, granular, Cassava meal*)

Dinner - Irokae camp: rice and beans, fried chicken, spaghetti, raw cabbage and grated carrot salad, juice, coffee, guava cheese

2nd DAY

Breakfast - Irokae camp: coffee with milk, tanya or sweet-potato, tapioca pancakes with butter, scrambled eggs and bacon, cheese

Snack - at a stop for rest along the way: chicken *farofa* (*bits of chicken tumbled up in farinha*) and juice

Dinner - Bebedouro Novo camp: rice, beans, fried beef and fresh edible fungi, grated carrot and beetroot salad and a doce de leite (*fudge-like sweet*)

3rd DAY

Breakfast - Bebedouro Novo camp: coffee and milk, boiled sweet cassava, tapioca pancakes with cheese and butter and banana porridge

Snack: paçoca (*farinha mixed with pounded sun-dried salt beef*), sun-dried banana sweet and juice

Dinner – Laje camp: rice and beans, spaghetti, grated carrot and beetroot salad, fried chicken, fresh edible fungi, juice and guava cheese

Night beverage: coffee and hot chocolate

4th DAY

Breakfast – Laje camp: coffee and milk, *tapioca* pancakes, boiled yam, fried banana

Snack: cashew nuts and raisins, *paçoca* and juice

Dinner – Base camp: rice and beans, spaghetti, grilled calabrese sausage, grated carrot and beetroot salad, juice, *doce de leite* (*fudge-like sweet*) and guava cheese

Night beverage: thick fish soup (*mujica*) and coffee

5th DAY

Breakfast – (assault on the peak): coffee and milk, *tapioca* or oatmeal porridge for everyone, and *tapioca* pancakes, scrambled eggs and bacon

Snack on the mountain top: *paçoca*, sun-dried banana sweet, juice, hot chocolate

Dinner – Base camp: rice and beans, spaghetti, fried beef, grated carrot and beetroot salad, guava cheese and *doce de leite*

6th DAY

Breakfast – Areal camp: coffee and milk, sweet potato, *tapioca* pancakes with cheese and salami

Snack: *paçoca* and juice for everyone

Dinner – Irokae Novo camp: *mujica*, rice, beans and calabrese sausage, *doce de leite*

7th DAY

Breakfast – Bebedouro Novo camp: coffee and milk, banana or oatmeal porridge, *tapioca* pancakes, cheese and scrambled eggs and bacon

Snack: savory biscuits, salami and juice

Dinner – Irokae camp: rice and beans, spaghetti, fried beef, fresh edible fungi, juice and guava cheese

8th DAY

Breakfast – Irokae camp: coffee and milk, *tapioca* porridge, *tapioca* pancakes, cheese and salami.

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*The Ethno-
mapping
Expedition to
Yaripo.*

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BUSINESS PLAN



*Yaripo seen
from the trail.*

© LUCAS LIMA/ISA, 2017

To elaborate the business plan all the possible costs involved in the operation were identified including the necessary provision for the rate of deterioration of equipment, the percentage to allow for contingencies, and the value of the community fund to be established. The final cost is the sum of all those items.

The business plan presented in this publication was elaborated in 2017. Since then it has been steadily improved with adjustments and alterations designed to meet the demands of the Yanomami and promote improvements in the service provision. Therefore, the values stated merely serve as a reference to enable an understanding of the pricing process and they do not correspond to the precise values that will be practiced when the visitation begins.

A community fund will be established to which every tourist will contribute 700 Brazilian reals. The AYRCA general assembly will determine how the fund will be used. The fees to be paid to the Yanomami workers were the object of a joint discussion and the values are set out in **table 1**.

Finalization of the Business Plan was assisted by the services of consultant Marcos Amend present during the 7th stage of the Visitation Plan Elaboration process in March 2017. The final result was organized in the form of a dynamic table, easy to consult and which quickly indicates the price to be charged to any tourist interested in participating in an expedition. All that needs to be done is to input the number of people in the proposed group (1 to 10), the time of year (rainy season or dry season) and whether extra porters will be required (**see tables 3,4,5 and 6**).

Operations are more expensive in the dry season due to the low water levels in the rivers which make the boat journeys longer, therefore greater fuel consumption and engine wear as shown in **Table 2**.

The final total cost for a group of 10 people in the rainy season is shown in **table 7**.

Expedition costs also include the cost involved prior to the expedition, going to São Gabriel da Cachoeira to purchase the necessary food and fuel. That will always be done by the project coordinator and his assistant three days before the expedition start-date.

The details of the values involved for an expedition of 10 visitors in the rainy season are set out in **table 8, 9 and 10**.

Table 1. Amounts to be paid to the Yanomami

Profession	Daily Rate	Total per Expedition
Project Coordinator	R\$200.00	R\$600.00
Expedition Assistant	R\$100.00	R\$200.00
Guide	R\$187.50	R\$1,500.00
Summit Porter	R\$150.00	R\$1,200.00
Porter	R\$125.00	R\$1,000.00
Kitchen Assistant	R\$125.00	R\$1,000.00
Cook	R\$150.00	R\$300.00
Boat Pilot	R\$150.00	R\$600.00
Boat Hand	R\$75.00	R\$300.00
Reception Committee	R\$200.00	R\$200.00

Table 2. Travel times

Item	Hours
Frente Sul > Matarucá Camp - Low water	7.00
Frente Sul > Matarucá Camp - High Water	5.00
Matarucá Camp > Trail Start Point - Low water	3.00
Matarucá Camp > Trail Start Point - High water	2.00
Matarucá > Matarucá Camp - Low Water	0.17
Matarucá > Matarucá Camp - High Water	0.17
Matarucá Village > Frente Sul - Low Water	7.00
Matarucá Village > Frente Sul - High Water	5.00

Table 3. Simulation 1

Item / Value
Number of people / 10
Expedition days / 8
Period / High Water
Regular meals / 10
Special meals / 0
Travel insurance / No
Extra porters / 0
Community Fund / Yes
Remunerate Coordinator / Yes
Total cost: R\$ 39,291.81

Table 4. Simulation 2

Item / Value
Number of people / 8
Expedition days / 8
Period / Low Water
Regular meals / 8
Special meals / 0
Travel insurance / No
Extra porters / 2
Community Fund / Yes
Remunerate Coordinator / Yes
Total cost: R\$ 37,911.29

Table 5. Simulation 3

Item / Value
Number of people / 2
Expedition days / 8
Period / High Water
Regular meals / 8
Special meals / 0
Travel insurance / No
Extra porters / 0
Community Fund / Yes
Remunerate Coordinator / Yes
Total cost: R\$ 16,639.68

Table 6. Simulation 4

Item / Value
Number of people / 10
Expedition days / 8
Period / Low Water
Regular meals / 8
Special meals / 0
Travel insurance / No
Extra porters / 0
Community Fund / Yes
Remunerate Coordinator / Yes
Total cost: R\$ 40,763.49

Table 7. Operation Summary

Item	Value (R\$)	%
Yanomami team	14,500.00	36.9%
Meals	10,976.00	27.9%
Boat transportation	4,353.87	11.1%
Logistics	2,003.00	5.1%
Other costs	826.00	2.1%
Community Fund	5,000.00	12.7%
Contingency Fee	1,632.94	4.2%
TOTAL	39,291.81	100%

Table 8. Operational Costs considering a group of 10 visitors in the high water period

Category/item	Type	Unit	Qty.	Unit Value (R\$)	Unit Value (R\$)	Unit Value (%)
Pre-expedition						
Coordinator	Labor	Daily rate	3.00	200.00	600.00	1.5%
Expedition Assistant	Labor	Daily Rate	2.00	100.00	200.00	0.5%
Maturacá > Frente Sul > High water	Labor	DailyRate	10.00	112.60	1,126.00	2.9%
Fuel	Transportation	Liter	100.00	4.65	465.00	1.2%
Oil (90)	Transportation	Liter	1.00	18.00	18.00	0.0%
Porters Meals	Food	Daily Rate	4.00	50.00	200.00	0.5%
Daily Rate SCC	Expenditure	Daily Rate	2.00	260.00	520.00	1.3%
Taxi - freight High water	Services	Trip	2.00	500.00	1,000.00	2.5%
Other expenditure	Miscellaneous	Trip	-	-	-	0.0%
<i>Pre-expedition Sub-total</i>					4,129.00	10.5%
Expedition						
Boat Pilot	Labor	Daily rate	8.00	150.00	1,200.00	31%
Cook	Labor	Daily Rate	4.00	150.00	600.00	1.5%
Guide	Labor	DailyRate	8.00	187.50	1,500.00	3.8%
Summit Porter	Labor	Daily rate	16.00	150.00	2,400.00	6.1%

Category/item	Type	Unit	Qty.	Unit Value (R\$)	Unit Value (R\$)	Unit Value (%)
Reception Committee	Labor	Daily Rate	2.00	200.00	400.00	1.0%
Boat Hand	Labor	Daily Rate	8.00	75.00	600.00	1.5%
Base Porter	Labor	Daily Rate	56.00	125.00	7,000.00	17.8%
TripSnack	Food	Unit	24.00	10.00	240.00	0.6%
Trip Meal	Food	Unit	24.00	15.00	360.00	0.9%
Breakfast - Expedition	Food	Unit	168.00	12.00	2,016.00	5.1%
Trail snack - Expedition	Food	Unit	168.00	10.00	1,680.00	4.3%
Trail Meal	Food	Unit	168.00	25.00	4,200.00	10.7%
Dinner - Maturacá camp	Food	Unit	20.00	30.00	600.00	1.5%
Trail snack	Food	Unit	336.00	5.00	1,680.00	4.3%
Frente Sul > Matarucá camp > High Water	Transportation	Hours	20.00	112.60	2,252.00	5.7%
Maturacá camp > Trail start point > High water	Transportation	Hours	8.00	112.60	900.80	2.3%
Maturacá Vikllage > Maturacá camp > High Water	Transportation	Hours	0.67	112.60	75.07	0.2%
Maturacá camp stay	Accomodation	Daily Rate	20.00	30.00	600.00	1.5%
Use of generator	Services	Hours	8.00	28.25	226.00	0.6%
Expedition Sub-total					28,529.87	72.6%

Category/item	Type	Unit	Qty.	Unit Value (R\$)	Unit Value (R\$)	Unit Value (%)
Other costs						
Community Fund	Benefit	Person	10,00	500.00	5,000.00	12.7%
Contingency Fee	Resource	%	5.00%	32,658.87	1,632.94	4.2%
<i>Other Costs Sub-total</i>					6,632.94	16.9%
Total overall					39,291.81	100%

Cost per Visitor	R\$ 3,929.18
Remuneration for Yanomamis	R\$ 14,500.00
Community Fund	R\$ 5,000.00
Boat travel hours	38.67 hours

Depreciation Provision	R\$ 560.67
Food	R\$ 10,776.00
Fuel	R\$ 3,701.40
Lubricating oil	R\$ 574.80



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Opota Mountain.

Table 9. Standard Costs/Prices

Item	Category	Unit	Price (R\$)
Gasoline	Fuel	Liter	4.65
2-stroke oil	Lubricant	Liter	14
90W Oil	Lubricant	Liter	18
Maturacá Camp stay	Accommodation	Daily rate	30
Coordinator	Labor	Daily Rate	200
Boat Pilot	Labor	Daily rate	150
Cook	Labor	Daily rate	150
Guide	Labor	Daily rate	187.5
Summit Porter	Labor	Daily rate	150
Rception Committee	Labor	Daily Rate	200
Boat Hand	Labor	Daily rate	75
Base Porter	Labor	Daily rate	125
Expedition Assistant	Labor	Daily Rate	100
Extra Porter	Labor	Daily rate	150
Trip Snack	Food	Unit	10
Trip Meal	Food	Unit	15
Breakfast – Expedition	Food	Unit	12
Trail Snack – Expedition	Food	Unit	10
Trail Meal	Food	Unit	25
Dinner Matarucá camp	Food	Unit	30

Item	Category	Unit	Price (R\$)
Trail Snack	Food	Unit	5
Porters' Meals	Food	Daily Rate	50
Travel Insurance	Services	Person	200
Taxi - freight Low water	Services	Trip	300
Taxi - freight High water	Services	Trip	350
Community Fund	Benefit	Person	500
Daily Rate SGC	Expenditure	Trip	260
10 meter boat hull	Expenditure	Hour	-
40 HP 2-stroke	Expenditure	Hour	95.4
40 HP 4-stroke engine	Expenditure	Hour	82.8
Generator	Expenditure	Hour	22.5
10 meter boat hull	Deprec. Provision	Hour	7.5
40 HP 2-stroke	Deprec. Provision	Hour	7
40 HP 4-stroke engine	Deprec. Provision	Hour	7
Generator	Deprec. Provision	Hour	5

Table 10. Cost of Equipment

Component/Equipment	Unit	10-meter hull	2-stroke Engine	4-stroke engine	Generator
Purchase price	R\$	15,000.00	14,000.00	14,000.00	10,000.00
Working life	Hour	5,000.00	5,000.00	5,000.00	5,000.00
Residual Value	%	0.00%	0.00%	0.00%	0.00%
Depreciation	R\$/Hour	3	2.8	2.8	2
Maintenance Standard	5 p.a.	150.00%	150.00%	150.00%	150.00%
Maintenance	R\$/Hour	4.5	4.2	4.2	3
Fuel consumption	Liters/hour	-	18	18	5
Fuel	R\$/Hour	-	81	81	22.5
2-T oil consumption	Liters/hour	-	0.9	-	-
2-stroke oil	R\$/hour	-	12.6	-	-
90W Oil consumption	Liters/hour	-	0.1	0.1	-
90W Oil	R\$/hour	-	1.8	1.8	-
Provisioning	R\$/hour	7.5	7	7	5
Expenditure	R\$/hour	-	95.4	82.8	22.5
Total Cost	R\$/hour	7.5	102.4	89.8	27.5

12

Remote Area First Aid and Rescue training.

FIRST AID STRATEGY

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Rescue and First-Aid training took place from August 09 to 22, 2018 in Maturacá. The instructor was Samanta Chu of the Wilderness Medical Associates International, with the assistance of Brazilian doctor Dea Teresa de Almeida Torres – CRM SP 55187.

The course was administered in two stages. The first was at the AYRCA headquarters during the first three days and the second was during the 8-day expedition to Yaripo with the instruction generally being given in the late afternoon and involving simulations of accidents. 13 Yanomami took part in the course:

1. Agenor Rodrigues Teixeira
2. Celso Lopes Goes
3. Esperaldino Campos
4. João Bosco Vilela
5. Luiza Lima Goes
6. Marineide Ramos Braga
7. Orlandino Goes Lopes
8. Paulo Cesar Lopes Assis
9. René
10. Sidelmo da Silva Lopes
11. Tomé Fonseca
12. Valdenir da Silva Braga
13. Zonilson da Silva Marcelino

The course contents were as follows: general concepts, patient assessment, basic life support, critical systems (circulatory, respiratory and nervous systems), muscular-skeletal injuries, splints and immobilization, sores and burns, elevations, movements and extrications, allergy and anaphylactic reactions, lightning strikes, drowning, poisonous animals, ordinary medical problems and medical-legal aspects.



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*View coming
down from
the summit of
Yariipo.*

The methodology emphasized practical activities and exchanges of knowledge between the Yanomami participants and the professionals administering the course favoring a symmetrical relationship among those involved and attributing value to the Yanomami's own knowledge of the subject

Should it prove necessary, the Yanomami trained in First-Aid will provide assistance and take steps to remove the person to the installations of the 5th Special Frontier Platoon – Maturacá where the doctor on duty will take charge of the patient. If necessary, the patient can be removed from there by chartering an aircraft from Manaus using the airstrip of the Army Platoon.

Another possibility, far more expensive but feasible, would be to charter a helicopter from Manaus if the victim is in a place that is difficult to access. In either case the costs must be borne by the respective tourists through private agreement or by means of an insurance company if they are insured for such eventualities.

Considering that the trail is classified as highly difficult the tourists are required to sign a term of Risk Awareness (Attachment IV) declaring that they are fully aware of and assume the risks involved in visiting Yaripo (Pico da Neblina) and exempt Cauabis River and Tributaries Yanomami Association – AYRCA, FUNAI, ICMBio and all the other partners from any responsibility for any accident. Tourists will also be advised to take out a travel and life insurance policy and undergo a medical check-up to make sure they are fit and in good health.

Shaman Carlos offering guidance during the Yaripo ethno-mapping expedition.

© FLAVIO SOCARDES/ICMBIO, 2016

VISITOR CONDUCT

MANUAL AND STRATEGY TO AVOID INTRODUCING DRUGS OR ALCAHOLIC BEVERAGES IN THE COMMUNITIES

The Visitor Conduct Manual was elaborated during the 5th stage of Visitation Plan construction (May 2016). The manual will be sent to the visitors by e-mail the moment they purchase the tourism package and it is part of the Term of Commitment that every visitor has to sign and deliver to AYRCA on the day of arrival in São Gabriel da Cachoeira where the Yanomami coordinator will inform them of all the details of the trip. The coordinator will be responsible for informing Funai and ICMBio about the group and they in turn will contribute to organizing the information and passing on any additional information to the tourists.

A strategy was also elaborated to avoid the introduction of alcoholic beverages or drugs into the communities.

VISTOR CONDUCT MANUAL

- Respect the Yanomami's uses, customs, beliefs and traditions; follow the instructions of the guides and porters during the expedition along the trail avoiding risks and accidents;
- Carry an official document of identification with photograph and the individual authorization to enter the area;
- Not remain in or transit in parts of the Yanomami Indigenous Territory in trajectories other than those pre-established in the visitation itinerary;

- Not remove any kind of material from the Yanomami Indigenous Territory, including fruits, plants seed and stones; bring out all litter and waste produced during the expedition;
- Not engage in hunting, fishing or extractive activity;
- Not carry in or imbibe alcoholic beverages or illicit substances; not carry firearms;
- Not carry out any kind of research or proselytism, trading, journalism or any other activity not specifically foreseen in the visitation itinerary;
- Not acquire handicrafts that contain animal parts (feathers, teeth, hide etc.);
- Use only bio-degradable soap and shampoo or coconut oil soap.

STRATEGY TO PREVENT THE ENTRANCE OF ALCOHOLIC BEVERAGES AND DRUGS

- Prior presentation of the manual to the tourists via e-mail and on the 1st day of the itinerary in the visitors Xabono.
- Should a tourist be found consuming alcoholic drinks or using drugs the GUIDE will remind him that it is forbidden and should the offence be repeated the fact must be reported to Funai and ICMBio.

- If a tourist is found to be visibly drunk or drugged, putting his own safety and that of others at risk, he will be prevented from continuing the journey.

It is important to point out that all during the Visitation Plan discussions, there was a consensus among the Yanomami that the visitation itinerary should not include getting to know the villages.

Technical orientation on trail-monitoring with an ICMBio professional.



SOLID WASTE MANAGEMENT STRATEGY

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- Thorough planning of what will be carried in to generate as little solid waste as possible as all of it will have to be brought out, none of it will be left on the trail;
- Separation of waste by categories: organic waste, inorganic waste and toxic waste;
- Bring out any hospital waste to be taken to the Maturacá polo base;
- All camps to have a designated waste collection point. Waste along the trail will be accommodated in strong plastic bags on the team's way back and the porters will carry it;
- Hold annual communal work events to remove waste from all the camp sites and clean up the trail;

*Scenery and
vegetation in the
vicinity of Yaripo.*



PHOTOS ©GUILHERME GNIPPER /FUNAI, 2016



PHOTOS © VANESSA MARINO, 2020

- Agreements with the tourists so that they take their waste back when they leave the Yanomami Territory (use of a specific container to avoid smell and agreements with the 'Toyoteiros' to bring the containers back;
- Food leftovers should be buried in the surroundings of the camp sites and xabono some way off so as not to attract animals that may pose a risk to tourists;
- Display the above rules in the visitors' Conduct Manual;
- Separate used batteries in a suitable place to ensure no leaking and deliver them to the ICMBio in SGC;
- The generation of income for the communities will lead to an increase in product consumption and consequently an increase in waste production in the communities. It will therefore be necessary to raise awareness in regard to waste disposal so that in future solid waste management can be implanted in them;
- The waste that communities throw away at Frente Sul must be addressed in the scope of an Environmental Education program for the communities to define a proper destination for such waste. The association could seek support from São Gabriel da Cachoeira municipal authority to dispose of the Frente Sul waste;
- The environmental education programs should involve the communities' teachers who will carry out that work with their students.

15

Monitoring the trail, registering animal tracks.

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VISITATION MONITORING STRATEGY



Monitoring the trail using GPS.

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The Yanomami guides and porters will be responsible for monitoring the visitation activity by filling out a digital form using the Open Data Kit (ODK) platform which makes it possible for mobile android devices to send data to an online server even when an internet or mobile telephone connection is not available at the moment the data is being registered. This tool replaces the traditional paper forms with electronic forms that make it possible to upload texts, numerical data, GPS information, photos, videos, bar codes and audio material to an online server.

Currently an ISA team is supporting the improvement of the form and it should receive guidance from ICMBio regarding the incorporation of other environmental monitoring strategies that are being defined in the experimental stage of the project. The questions included in the form that is already in use were defined during the 5th stage of Visitation Plan elaboration. Two young Yanomami (Robemar and Francinaldo) took part in course on ODK offered by Google in December, 2015 in Porto Velho, Rondônia. Other institutions supporting the event were Natura, Fundação Palmares and Funai. That training accompanied by the donation of two smartphones by Google made it possible to monitor the activities during the Yaripo expedition in July 2016. What can be registered:

- The numbers of visitors, guides and porters per expedition, the names of the Yanomami involved and the communities they belong to;
- Weather conditions;
- Tourists' opinions (what they liked and what they disliked about Yaripo ecotourism);

- The Yanomamis' opinions (what they liked and what they disliked about Yaripo eco-tourism);
- Negative impact monitoring: all impacts identified as negative; social impacts; distribution of ecotourism income ...etc. Cultural impacts?
- Number of artisanal goldminers working in the Yaripo region;
- Environmental impact: will require specific planning, request support from researchers and define the form that monitoring will take together with the Yanomami;
- Monitoring of fauna sightings; monitoring the trail: openings, risks, trampled ground trajectory etc.
- Equipment conditions: ropes, bridges tarpaulins, engines, boats etc.
- Food consumed along the trail: which foods in which seasons; presence of waste along the trail (must be collected); monitoring of all possible illegalities;
- The guide must register the monitoring items and pass them on to the AYRCA secretary;
- Evaluation of the group for each expedition;
- General evaluation once a year.

*Young
Yanomami
protagonists
of the Yaripo
Project.*

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STRATEGY

FOR BUILDING PROJECT PROPONENTS' CAPACITY

Capacity building for the Yanomami in the Maturacá region is of fundamental importance for the success of Yaripo ecotourism. It should be directed at AYRCA, the venture administrator, and also at AMYK and all the other Yanomami who will be working as guides, porters, boat pilots, boat hands, cooks and the project coordinator.

The AYRCA personnel will receive capacity building in administration and accounting in quarterly workshops offered by the ISA which will also provide ongoing training during the process provided by an adviser qualified and experienced in 'entrepreneurial ecotourism'. That adviser will reside in São Gabriel da Cachoeira and accompany project implementation and development for at least two years.

The partnership arrangement currently being constructed with the Brazilian Army is intended to include capacity building for those who will be working directly on the expeditions to Yaripo. As already mentioned under the heading **Partner Responsibilities and Attributions** (pages 47 to 50) the Army has committed itself to offering workshops in First-Aid and in Outboard Engine maintenance.

ISA will continue the training in ODK use, possibly through a partnership arrangement with Google.

Another capacity-building possibility would be for the Yanomami to get to know other community-based ecotourism initiatives, preferably those run by indigenous communities. Among the possible locations for such experiences would be Mount Roraima in Venezuela and the Comarca Kuma Yala, in Panama.

ATTACHMENTS

ATTACHMENT II

01/10/2019

SEI/FUNAI - 1513134 - Carta Anuência Visitação Turística



1513134



08620.003305/2017-34



MINISTÉRIO DA JUSTIÇA E SEGURANÇA PÚBLICA
FUNDAÇÃO NACIONAL DO ÍNDIO - FUNAI
SCS QUADRA 09 EDIFÍCIO PARQUE CIDADE CORPORATE TORRE B SALA 409-B2
CEP 70308-200 - BRASÍLIA - FONE: (61) 3247-6855

CARTA DE ANUÊNCIA Nº 8 / ANO: 2019

O PRESIDENTE DA FUNDAÇÃO NACIONAL DO ÍNDIO - FUNAI, nomeado pela Portaria nº 557 da Casa Civil da Presidência da República, publicada no DOU de 16 de janeiro de 2019, no uso das atribuições que lhe são conferidas pelo Estatuto, aprovado pelo Decreto nº 9.010, de 23 de março de 2017, e ainda:

CONSIDERANDO que o desenvolvimento sustentável dos povos indígenas em terras indígenas é assegurado pela Constituição Federal, conforme dispõe o artigo 231, parágrafo 2º e fixado pela Lei nº 6.001/1973;

CONSIDERANDO o Decreto 7.747/2012, que institui a Política Nacional de Gestão Territorial e Ambiental das Terras Indígenas - PNGATI, artigo 2º, V - eixo 5 - uso sustentável de recursos naturais e iniciativas produtivas indígenas, *in verbis*: “g) apoiar iniciativas indígenas sustentáveis de etnoturismo e ecoturismo, respeitada a decisão da comunidade e a diversidade dos povos indígenas, promovendo-se, quando couber, estudos prévios, diagnósticos de impactos socioambientais e a capacitação das comunidades indígenas para gestão dessas atividades”;

CONSIDERANDO todos os resultados e análises realizadas no âmbito do **Processo nº 08620.003305/2017-34**;

RESOLVE:

Expedir a presente Carta de Anuência para o Plano de Visitação **"Yaripo - Ecoturismo Yanomami"**;

INTERESSADO, Associação Yanomami do Rio Cauaburis e Afluentes - AYRCA (CNPJ: 04.293.182/0001-97) e Associação das Mulheres Yanomami Kumirayoma - AMYK (Não possui CNPJ).

Com a finalidade específica de anuir o Plano de Visitação "Yaripo - Ecoturismo Yanomami", de iniciativa das Associações Yanomami do Rio Cauaburis e Afluentes - Ayrc e das Mulheres Yanomami Kumirayoma - Amyk, cujo o objetivo é a implementação de atividade relacionada ao ecoturismo, na modalidade montanhismo, no Pico da Neblina, terra indígena Yanomami. A atividade turística dar-se-á estritamente na localidade permitida pela comunidade indígena, conforme apontado no Plano de Visitação (SEI n.º1261257), tendo como **condicionante que a AYRCA/Proponente e Parceiros esclareçam previamente ao turista que se trata de comunidade indígena em recente contato e, que atividade turística**

01/10/2019

SEI/FUNAI - 1513134 - Carta Anuência Visitação Turística

envolve um alto grau de dificuldade na trilha e risco por ser considerada área de difícil acesso. Portanto, deve ser solicitado ao turista os seguintes documentos, a saber: a apresentação de Atestado Médico e Vacinação; assinatura de Termo de Conhecimento de Risco; e a contratação de seguro de viagem que tenha cobertura de resgate.

Esta Carta de Anuência terá validade de 2 (dois) anos a partir da sua assinatura e está condicionada ao cumprimento das orientações prestadas no referido processo e ao atendimento das condições gerais e específicas apresentadas no verso, que deverão ser atendidas dentro dos respectivos prazos estabelecidos.

Brasília - DF, 25 de setembro de 2019.



Documento assinado eletronicamente por **Marcelo Augusto Xavier da Silva, Presidente**, em 30/09/2019, às 18:42, conforme horário oficial de Brasília, com fundamento no art. 6º, § 1º, do [Decreto nº 8.539, de 8 de outubro de 2015](#).



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CONDIÇÕES DE VALIDADE DA CARTA DE ANUÊNCIA N° 8 / 2019

I. CONDIÇÕES GERAIS:

- i. Quaisquer alterações das especificações das atividades deverão ser precedidas de avaliação e anuência da Funai;
- ii. A Funai, mediante decisão motivada, poderá modificar as condições e as medidas de controle e adequação, suspender ou cancelar esta anuência, quando ocorrer:
 - a. Violação ou inadequação de quaisquer condições ou normas legais;
 - b. Omissão ou falsa descrição de informações relevantes que subsidiaram a expedição da anuência;
 - c. Se houver solicitação da comunidade indígena, devidamente justificada à Funai;
 - d. Se a realização das atividades gerar conflitos na terra indígena de modo a comprometer a segurança da comunidade indígena ou dos membros da equipe;
 - e. **Atividades da Funai para a localização e proteção de indígenas isolados na região;**
 - f. **Avistamento de indivíduo ou grupo indígena isolado;**
 - g. **Confirmação da presença de índios isolados na área afetada pelas atividades do Plano de Visitação;**
 - h. Ocorrência de situações potencialmente prejudiciais à saúde ou integridade física de membros da comunidade indígena envolvida ou dos membros da equipe;
 - i. Ocorrência de conflitos graves envolvendo índios e não-índios que guardem relação com as atividades autorizadas;
 - j. O Plano de Visitação **não poderá criar competências, atribuições ou responsabilidades para qualquer órgão público.**
- iii. Esta anuência não autoriza obras associadas à atividade que demandem autorização específica, incluindo edificações dentre outros, devendo ser requerida a autorização específica para cada obra associada junto aos órgãos competentes;

- iv. **É vedada a coleta de qualquer espécie (fauna, flora, recursos minerais) nas terras indígenas, bem como a realização de pesquisa, em qualquer campo, relativa às práticas com conhecimento tradicional associado ao patrimônio genético;**
- v. Fotografias, gravações e filmagens, poderão ser realizadas somente com autorização dos índios. Os objetivos e a utilização de qualquer informação e/ou registro áudio e/ou visual coletados estarão restritos aos propósitos autorizados, sendo vedada sua utilização para quaisquer outros fins (Portaria Funai nº 177 de 16.02.06 - DOU 036 de 20.02.06 seção 01 pg 26).

2. CONDIÇÕES ESPECÍFICAS:

- i. **Os termos ou contratos a serem assinados para desenvolvimento da atividade NÃO PODEM IMPUTAR QUALQUER OBRIGAÇÃO À FUNAI;** havendo a necessidade à Funai poderá auxiliar na elaboração do contrato, se formalmente requisitada;
- ii. **Em caso de avistamento de quaisquer vestígios antropológicos que possam indicar a presença de vestígios isolados na área de visitação, a Ayrcra deve proteger os vestígios e registrá-los, sem alterá-los, comunicando imediatamente à Funai;**
- iii. **A(s) organização(ões) parceira(s) da atividade deverá(ão) cumprir e fazer cumprir, todos os regulamentos estabelecidos pelos indígenas para o desenvolvimento dos trabalhos de visitação turística.**
- iv. **A(s) organização(ões) parceira(s) da atividade deverá(ão) cumprir e fazer cumprir, por seus funcionários ou por empresas subcontratadas, no desenvolvimento dos trabalhos, todas as disposições legais, sobretudo a legislação indigenista e ambiental federal, estadual e municipal vigentes;**
- v. **A(s) organização(ões) parceira(s) da atividade deverá(ão) responsabilizar-se por qualquer dano de ação ou omissão dos seus prepostos nas terras indígenas ou pela ocorrência de acidentes de qualquer natureza relacionados com os serviços de operação e manutenção da atividade, independente de culpa ou dolo de seus agentes;**
- vi. **Os contratados não indígenas que desenvolverão as atividades, bem como os visitantes deverão cumprir todas as disposições legais aplicáveis, observando rigorosamente a legislação que trata dos direitos indígenas (Constituição Federal de 1988, Arts. 231 e 232 e Lei n. 600 1/73 - Estatuto do índio), da proteção do patrimônio genético e conhecimento tradicional associado (Convenção de Diversidade Biológica, Decretos nº 4.946/2003, nº 3.945/2001 e a Medida Provisória nº 2.186-16/2001), dos direitos autorais (Lei n. 9.610/1998);**
- vii. **Todos os contratados não indígenas e visitantes relacionados à atividade a ser desenvolvida deverão assinar um Termo de Compromisso individual, assegurando que as exigências dos tópicos anteriores sejam cumpridas;**
- viii. **As organizações envolvidas deverão cumprir as recomendações aqui expressas, notadamente no que se refere ao aprimoramento das medidas de segurança e de primeiros socorros aos visitantes, bem como de monitoramento da atividade;**
- ix. **As Comunidades Indígenas e os Parceiros deverão refletir sobre o regime de contratação dos guias e outros trabalhadores indígena;**
- x. **As Associações devem planejar as revisões e manutenção da trilha para garantir a segurança dos visitantes;**
- xi. **Deve ser apresentada uma solução para resgate em área remota que não conte com suporte do Estado Brasileiro, uma vez que o Plano de Visitação não pode criar competências ou obrigações aos órgãos públicos, conforme a capacidade dos parceiros privados envolvidos**
- xii. **Conforme item acima, os visitantes devem assinar Termo de Responsabilidade reconhecendo as limitações logísticas e os riscos típicos da região;**
- xiii. **No Manual de Conduta do visitante, além das informações básicas, é importante que seja registrado que tal atividade turística requer um condicionamento físico e psicológico do visitante. O Termo de Responsabilidade também precisa explicitar a isenção de responsabilidade das Associações proponentes nesse sentido;**
- xiv. **Devem ser apresentadas versões aprimoradas do Termo de Responsabilidade para Parceiros e do Termo de Responsabilidade para o Visitante após um ano de operação, uma vez que a prática certamente poderá trazer novas reflexões ao processo;**

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- xv. As Comunidades Indígenas e os Parceiros deverão apontar novas demandas por capacitação que venham a ser identificadas ao longo dos meses; listar temas a serem passados nos eventos de capacitação, bem como breve descrição das metodologias a serem empregadas nesses eventos;
- xvi. As Comunidades Indígenas e os Parceiros deverão apresentar ao final do primeiro ano de atuação, relatório avaliando os trabalhos e a perspectiva de continuidade da atividade;
- xvii. As Comunidades Indígenas e os Parceiros devem se apropriar da Política Nacional de Gestão Territorial e Ambiental de Terras Indígenas, Decreto nº 7.747 de 5 de junho de 2012, do Plano de Gestão da TI Yanomami, do Plano de Manejo do PARNA Pico da Neblina e da IN nº 003/2015/PRES/FUNAI; e
- xviii. As diretrizes deste Plano de Visitação devem ser dialogadas junto ao ICMBio no processo de elaboração do Plano de Manejo do Parque Nacional, de maneira a quem os instrumentos de gestão sejam complementares, e não conflitantes.

Referência: Processo nº 08620.003305/2017-34

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ATTACHMENT III

Model of the Term of Responsibility for partner entities

I, _____, CPF/CNPJ n° _____,
hereby declare that I am establishing a partnership with the proponent
_____, representative of the _____, village in the
_____ Indigenous Territory, and assume the COMMITMENT to:

- 1.** Respect indigenous uses, customs and traditions and observe all the provisions set out in the 1988 Constitution (arts. 231 e 232), of Act n. 6.001/73 (Statute of the Indian) and of ILO Convention 169 of the International Labour Organisation (incorporated to the Brazilian legal system by Decree n. 5.051/2004).
- 2.** Observe and comply with the regulatory directives established in Act n° 9.610/98 (Law of Intellectual Property Rights), set out in Edict n° 177/06/Funai (which makes provisions regarding intellectual property rights and indigenous images) and the Funai regulatory instruction which establishes the norms and regulations for activities related to visitation in Indigenous lands.
- 3.** Require my employees to carry an official identity document with a photograph and an individual authorization to enter the TI at all times during the period of execution of the Visitation Plan.

4. Promote training, capacity building and qualification for indigenous people and visitors designed to qualify the participation of all those involved in the visitation activities.
5. Respect and cause to be respected the rules of conduct and forms of organization of the indigenous peoples and their exclusive right to the use of their lands and the natural riches that exist in them.
6. Guarantee a protagonist role for the indigenous people involved in the proposition, execution and their perception of the results of the Visitation Plan.
7. Inform the visitors of the differentiated nature of the activities to be carried out in order to foster respect for the rights of the indigenous peoples.
8. Inform Funai and the appropriate authorities regarding any illicit occurrence in the indigenous land.
9. Take pains to safeguard the genetic resources and the associated traditional knowledge.
10. Take pains to ensure compliance with the Visitation Plan as authorized by Funai.

I HEREBY DECLARE THAT I AM FULLY AWARE THAT:

1. Remaining in or transiting Indigenous lands for activities other than those associated to the preparation, execution, monitoring or evaluation of the Visitation Plan is forbidden.

- 2.** Removing material of any kind from indigenous lands is forbidden.
- 3.** Hunting, fishing, or extractive activities including gathering fruits and other activities that violate the exclusive right to use of the indigenous peoples along with other activities prohibited by law, are forbidden.
- 4.** Publicizing or disseminating images without prior authorization of the indigenous persons, even for non-commercial purposes is not allowed, in accordance with legislation currently in force.
- 5.** It is forbidden to register and disseminate traditional indigenous techniques without the prior authorization of the respective community with due respect for the terms of the respective law in force.
- 6.** It is forbidden to introduce, carry or consume alcoholic beverages or illicit substances in Indigenous Lands except for the traditional of them made by the Indians when they are consumed in a context that is appropriate to their own cultural reality.
- 7.** Carrying firearms is not allowed in Indigenous Lands.
- 8.** Research, religious proselytism, trading, journalism or any other activity not specifically provided for in the Visitation Plan are not allowed.
- 9.** Visitation may be suspended precautionarily at any time and that suspension will not

impede the posterior establishment of due legal process in the following cases:

- I. Violation of indigenous rights;
- II. Imminence of land tenure conflict in indigenous land;
- III. Jeopardizing of public service provision;
- IV. Situations that represent risk to the life health and safety of visitors, the indigenous community and its partners;
- V. Administrative or legal procedures to extrude non-Indians from indigenous lands;
- VI. Confirmation of the presence of isolated Indians in the area affected by the Visitation Plan;
- VII. Occurrence of environmental illegalities related to the tourism activity;
- VIII. Failure to comply with any one of the clauses set out in the Visitation Plan.

10. The visitation can be revoked at any time at the request of the indigenous community.

11. Should it be proven that the proponent or its partners are responsible for the failure to fulfill any one of the obligations described in the Visitation Plan or for the violation of the rights of the indigenous people, or the practice of illicit activities or the occurrence of any of the hypotheses listed in the present Term of Responsibility or in the regulatory Instructions of Funai, the authorization granted to the Visitation Plan will be revoked.

12. Funai may, at its own criterion, require that the visitor present a medical certificate attesting that the holder is free from infectious diseases, or may require a Vaccination Certificate.

- 13.** In Indigenous Lands with the presence of isolated or recently contacted groups of Indians, additional protection measures may be taken on the recommendation of the CCIIRC and the Ethno-environmental Protection Front.
- 14.** In the hypothesis of the overlapping of a Protected Area and an Indigenous Land, the management plans and rules regarding visitation of both must be respected.
- 15.** Activities of Visitation in Indigenous Lands must not obstruct the execution of any public policy.
- 16.** Visitors who intend to carry out activities of research, religious proselytism, trade, journalism, or any other activity not provided for in the Visitation Plan must request specific authorization to ingress in the IT specifically provided for in a Funai Regulatory Instruction.
- 17.** Funai performs the function of inspection and surveillance of the visitation activities and is not responsible for any kind of service provision regarding the approved Visitation Plan.

The dispositions set out in this Term of Responsibility and in the Regulatory Instruction of Funai do not preclude the effects of the provisions set out in Regulatory Act n. 11.771, dated September 17, 2008 or the respective environmental and labour laws especially in the parts applicable to the specificities of indigenous peoples.

(Place and date)

(Signature)

ATTACHMENT IV

Model of the Term of Risk Awareness

I, _____, CPF n° _____, born on ___/___/___, DECLARE that I am fully aware of the risks involved in the activities in which I will engage in the Matarucá region of the Yanomami Indigenous Territory in the period from _____ to _____ 20____, and do exempt the *Associação Yanomami do Rio Cauaburis e Afluentes - AYRCA, FUNAI, ICMBio* and all other partners from responsibility in the case of an accident.

I also DECLARE that I am fully aware that the Yaripo trail is in a mountainous region where access is so difficult that even aerial rescue by helicopter might be unfeasible in the case of a serious accident requiring extrication. Should it be necessary and feasible for my own rescue I DECLARE that I will bear the onus of the costs of chartering an aircraft (plane or helicopter) which will probably have to depart from Manaus.

PLEASE READ VERY CAREFULLY

I hereby declare that I am fully aware that:

Natural areas present risks such as flash floods, thermal shock, drowning, slippery rocks, poisonous animals, big feline predators and others and that the visitor is the main person responsible for his or her own safety.

Visiting remote wilderness areas requires equipment suitable for the natural conditions in such environments. Given how difficult access to the region is and the non-existence of rescue services in the respective municipality, rapid extrication operations are unfeasible in normal conditions. The visitor must therefore take full responsibility for running the risk involved.

IT IS FORBIDDEN TO:

- 1.** Provoke stampedes, shout or make noise that disturbs the local fauna;
- 2.** Carry firearms;
- 3.** Throw away waste at any point along the trail or around the campsites. All waste produced by the visitor, including toilet paper, must be collected by the visitor himself and brought out;
- 4.** Collect plants, flowers, seeds or any type of mineral;
- 5.** Inscribe names, dates or signs on rocks, trees, buildings, signboards or any other feature of the Indigenous Territory;
- 6.** Hunt, capture, molest or persecute wild animals;
- 7.** Consume any illicit substance inside the boundaries of a Protected Area.

AWARE _____ (signature)





Associação Yanomami
do Rio Cauaburis e
Afluentes
(River Cauaburis and
Tributaries Yanomami
Association)



Associação das
Mulheres Yanomami
Kumirayoma
(Kumirayoma
Yanomami Women's
Association)