



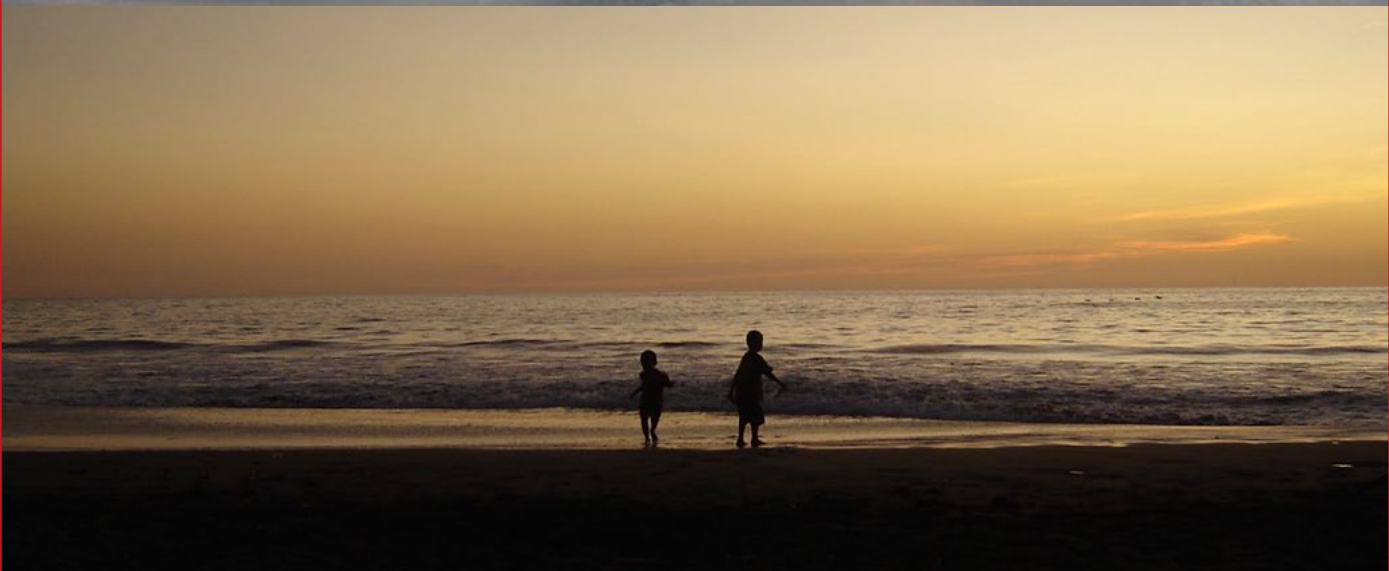
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ENVIRONMENTAL CONSERVATION AND SUSTAINABLE LIVELIHOODS

An anthropological approach toward community-based
custody and valuation of local resources in the context of
marine turtle conservation in Costa Rica

—2009—



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TABLE OF CONTENTS

SUMARY	4
INTRODUCTION	5
THE SITE	6
THEORETICAL FRAMEWORK	7
Defining Our Terms	7
Application of the Framework	9
PROJECT OBJECTIVES	9
METHODS	9
RESULTS AND DISCUSSION	11
Preliminary Diagnostic Survey	12
Community Capitals	16
Juventud Activa	18
Baseline Study: “The Good, the Bad, and the Desirable”	20
Local Perceptions about the WWF Leatherback Project	20
Environmental Awareness	21
Social Well-Being	22
Mobilize Praxis	22
Improved Livelihoods	23
Priorities for Local Well-Being	23
Community Exchange	25
Ethnographic Study	25
Reconstructing our History	26
Visit to Hojancha	27
Conservation Strategy Survey: What, How and Who?	28
Monitoring and Evaluation	31
CONCLUSIONS AND RECOMMENDATIONS	33
BIBLIOGRAPHY	36
ANEXOS	37
Anexo 1. Diagnostic Survey: the Good, the Bad and the Desirable	37
Anexo 2. Baseline Study: Community, Wellbeing and Conservation	39
Anexo 3. Conservation Strategy Survey: What, How and Who?	44
Anexo 4. Monitoring Grid for CLIP	47

SUMMARY

This project aimed to put to test a proposal to link marine turtle conservation with coastal community development as laid out in “*Livelihoods, Community Well-Being, and Species Conservation*” by Montoya and Drews (2006). By employing a participatory action research methodology that drew upon the Community Capitals and the Fundamental Human Needs frameworks in Playa Junquillal, one of the most important nesting sites on the Pacific coast of Costa Rica of the critically endangered leatherback turtles (*Dermochelys coriacea*), we hoped to help establish the conditions that would permit the development of a Community Livelihood Improvement Program (CLIP) leading to sustained marine turtle protection and improved community well-being as initiatives in the hands of the local community.

By carrying out a preliminary diagnostic survey that considered “the good, the bad and the desirable” in Junquillal, important satisfiers of fundamental human needs were highlighted as collectively important to be considered in a CLIP. Among the most important positive values were the tranquility of the place and its scenic beauty, as well as the quality of people in Junquillal. The salient desirable aspects for Junquillal included an ambiguous “not changing anything,” along with “orderly development,” as well as an adamant rejection of the type of “development” that brings with it loss of traditional values, environmental destruction, drugs, crime, and prostitution.

A participatory diagnostic of community capitals further clarified the local scene by revealing that some community capitals were also viewed as liabilities, exposing the need for greater equity in access to these assets, as well as the need for greater cooperation and collaboration among the different forces in the community, including community leaders, community organizations, and NGOs operating in the community.

A final distillation of community priorities offered the possibility of moving ahead with a well-grounded community management plan in the hands of a local steering committee. However, this step remained elusive in a “*glocal*” Junquillal where community unity between local, national and international members was still a work in progress. The need for greater community unity remained an issue, opening up a wider range of possibilities as to the form and content of a CLIP, ranging from a central steering committee with a unified community management plan, to a constellation of actors promoting a variety of initiatives to promote community well-being.

The initial time frame allotted for this project turned out to be overly ambitious. The need to adapt to “community time”, as well as the ultimate dependence on longer-term ethnographic research methods finally required the project to be extended to include a second phase.

The second phase, which took place throughout 2008 and the first half of 2009, had as highlights participation in a community-generated visit to Hojancha, another community of the same province, to learn

about its experience in protecting some valued natural resources, while improving livelihoods. This process gave impetus to a follow-up questionnaire focusing more narrowly on environmental conservation priorities, the results of which were meant to serve as guidelines for concrete actions in a Community Management Plan. As a follow-up to the expressed need for greater communal unity discovered throughout the ethnographic participant observation experience, as well as through numerous interviews of key informants, we carried out a workshop to re-create the history of Junquillal collectively. The aim of this was to highlight a collective identity and the fact that each individual forms an important part of the history, and hence, the destiny, of a community. The results of these efforts were duly presented back to the community as resources that might facilitate further actions in favor of environmental conservation and community well-being.

Ultimately, the initial expectation of igniting a chain reaction that would go from gathering relevant information, to the spontaneous creation of a representative steering committee, to the development of a Community Management Plan, to the execution of the plan, its periodic monitoring and evaluation for continued adjustment and adaptation to increasingly improved conditions, turned out to be overly simplistic in the case of Junquillal. Nonetheless, in a much less linear, more chaotic and more organic fashion, the diverse products of our project began to show signs of being incorporated into a community livelihood improvement “process” rather than the more rigidly conceived “program”.



INTRODUCTION

Towards the end of 2005, Carlos Drews, Director of the WWF Marine and Species Program for Latin America and the Caribbean, called me to help him with a document that would consolidate a concept that his Program had already been working on for some time. “We are looking to research the link between marine turtle conservation and coastal community development,” was the gist of what Carlos expressed. “The idea behind this,” he continued, “is that a better understanding of this relation will allow us to maximize the socioeconomic impact of our projects and assure their long term sustainability.” Carlos then showed me a document he had recently produced along with another colleague, as a first approximation to this goal. *Money Talks. Economic aspects of marine turtle use and conservation* (Troëng and Drews 2004) was a study of the economic aspects of the different uses of marine turtles, including marine turtle tourism and conservation as a strategy for non-consumptive exploitation. The document showed how consumptive uses, such as the harvesting of turtles for their meat, eggs, and shell was less profitable than ecotourism that made economic use of marine turtles, without their elimination.

“But we want to go beyond the merely financial aspects of this relationship,” he went on. “By only looking at the money, we miss out on the important impacts that marine turtle conservation may have on other aspects that contribute to community development.” These words were to me like honey to a bee. For some time already, I had been toying with the application of alternatives to exclusively financial aspects, such as Fundamental Human Needs frameworks, to real cases of community development (Montoya 2005). “And finally,” Carlos concluded, making reference to another alternative theoretical framework

to the merely financial aspect of community development, “we want to incorporate the wider set of Community Capitals into the planning and implementation of our marine turtle conservation projects in order to maximize their socioeconomic impact. Moreover, we want to set the stage to promote other organizations with marine turtle conservation projects in Latin America to formally document the socioeconomic impact of their projects and integrate this focus into the design and execution of their projects.”

I enthusiastically accepted the offer, and in addition to the original aim of writing up a guide to monitor and evaluate the socioeconomic impact of conservation projects, I suggested that the guide should go beyond measuring and evaluating, and include promoting community well-being as an integral component of conservation projects. Carlos was pleased with this addition, and so together we set off to synthesize a road map to link marine turtle conservation with coastal community development, understanding “community development” to lie somewhere in the –as of yet for us– blurry region of Well-Being defined by the conceptual frameworks of Community Capitals and Livelihoods and Fundamental Human Needs.

The Guide was to establish indicators and verifiers of socioeconomic impacts, using three marine turtle conservation projects as case study examples: the WWF Leatherback Marine Turtle Conservation Project in Junquillal Beach of Santa Cruz, Guanacaste in Costa Rica, the Caribbean Conservation Corporation (CCC) Leatherback and Hawksbill Marine Turtle Conservation Project in Chiriquí Beach of the Río Caña Ngöbe-Buglé Indigenous Reserve in Panama, and the community of Tortuguero on the north Atlantic coast of Costa Rica, where marine turtle conservation efforts by CCC have had a presence since the late 1950s. Ultimately, the guide was to serve as the basis for a concept pa-

per defending the need to fund a regional program linking marine turtle conservation with poverty alleviation and improved livelihoods. We started work on this in December 2005.

One year later, “*Livelihoods, Community Well-Being, and Species Conservation*” by Montoya and Drews (2006) was hot off the press. During this year we had been able to produce a guide for understanding, evaluating and improving the links between community livelihoods, well-being and environmental conservation in the context of marine turtle programs. This manual was directed primarily at environmental conservation organizations seeking to incorporate goals of community livelihood improvement into their programs, as was the case of the WWF Marine and Species Program for Latin America and the Caribbean.

This moment coincided with the second edition of Alcoa Foundation’s Conservation and Sustainability Fellowship Program. With urging from Carlos, and in hopes of finding a way to put our manual to test, I wrote up and submitted a proposal, outlining the purpose of an action research project that would apply a participatory methodology to link effective environmental conservation with effective improvement of community well-being. To do this, I proposed focusing on two case studies of coastal communities linked to marine turtle conservation projects: Junquillal Beach on the Pacific coast of Costa Rica, and Chiriquí Beach on the Atlantic coast of Panama. The proposal was accepted and by January 2007, along with two research assistants, I began fieldwork in Junquillal Beach. By December of the same year, in spite of having almost concluded our work (which ended up being mostly in Junquillal, for several reasons that I will detail further on), we had really “only just begun.” It is about our action research in Junquillal that this report concentrates on.

THE SITE

The first time I set foot in Junquillal was in 1995. I went not as a researcher with a critical eye, but as a traveler of back roads looking for isolated beaches to enjoy the Christmas holidays. What I remember of the place back then was a rustic bar-restaurant Bar Junquillal on the beach at the end of a dirt road that wound through pastures and dry land forests away from Paraíso, the last small town before reaching the ocean. As its name in Spanish indicates, Junquillal was an out-of-the way place where only reeds grew. But as Bar Junquillal gave proof to, it was also a place that had begun to be attractive to tourists. This, however, was true for Costa Rica in general, where tourism had recently surpassed coffee as the prime earner of foreign currency.

The next time I returned to Junquillal was with Carlos in December of 2006. The dirt road was still as bad as ever. However, we passed by the gated condominium Tierra Pacífica, filled with luxurious villas, as well as a number of other private homes and small hotels along the road, before checking into our hotel Iguana Azul equipped with independent bungalows, swimming pool, panoramic ocean view, and a private walkway down to the beach. The main road to the beach ended, like it had ten years before, at Bar-Restaurant Playa Junquillal, now slightly smaller, as part of it had been torn down for infringing on the 50-meter strip of public land that extends inland from the high tide line. The beach was still beautiful and mostly empty of people, although some new beachfront homes intruded on the border between the sand and the vegetation.

To the casual visitor, Junquillal could appear to be nothing more than a simple stretch of beach, rather than an actual town in the formal sense. Although it boasted half a dozen hotels, it still lacked the rudiments that are basic to most Costa Rican towns. It had no church, no plaza and no football field. It also lacked a health center and a community center. Nor did it have

a high school. Yet, there was a community, or rather, several communities present –some might say- in search of a town. Junquillal had over 130 households and a fluctuating population of more than 220 persons. More than half of these were native to the area, descendants of the few local families that only two generations ago had been the sole owners of most of the land. The rest of the population was foreign-born, permanent and temporary residents with homes in Junquillal, including Europeans, Canadians, people from the United States, and South Americans, as well as Nicaraguans who mostly formed part of the itinerant work force in the construction sector, which was experiencing a boom not only in Junquillal, but in all of the coastal region of the province of Guanacaste.

Junquillal was also an important nesting site of critically endangered leatherback marine turtles. Between 2001 and 2004, biologist Gabriel Francia undertook extensive research in Junquillal discovering this beach to be one of the most important nesting sites on the Pacific coast of Costa Rica for leatherback turtles (*Dermochelys coriacea*) and black turtles (*Chelonia mydas agassizi*) (Francia 2004). However, he also found that illegal harvesting of marine turtle eggs affected 100 percent of black turtles and olive ridleys (*Lepidochelys olivacea*), and as much as 75 percent of the leatherback nests. In addition, beachside electric illumination reduced the arrival rates of female turtles coming to nest, further adding to the threats of extinction. In

January 2005, WWF launched the Pacific Leatherback Conservation Project in Junquillal headed by Francia, with the aim of creating awareness about the importance of protecting marine turtles, and of making non-consumptive uses of turtles profitable for the community as a way of having turtle conservation become a permanent feature of local livelihoods. The project in Junquillal constructed a marine turtle hatchery to relocate eggs that were vulnerable to poachers, predators and other threats such as overheating because of diminished vegetation cover, coupled with global warming. Francia also trained and hired several young members of the community to monitor and patrol the nest sites at night to reduce their extraction by poachers.

Employment opportunities in Junquillal were scarce. Local men earned a living by working in construction, as guards or gardeners, or working in hotels. Women mostly did unpaid work in their homes, but some also worked as cooks or maids in hotels. Commerce was also limited with only one small supermarket. However, Junquillal was increasingly becoming a tourist attraction, and especially a place for foreigners to build their retirement or summer homes. The link between marine turtle conservation and the possibilities for improving local livelihoods was one of the priorities of the WWF Leatherback Project. One such possibility it began exploring was community-based tourism, with marine turtles as a central attraction. With this scheme the WWF Leatherback Project hoped to generate conditions where



local residents could benefit directly from the growing trends in tourism, while leading them to recognize the importance of protecting marine turtles as a guarantee to maintain their improved livelihoods.

In addition to the biological strategies of marine turtle conservation, the social intervention strategies of the WWF Leatherback Project included environmental education at the local and nearby schools, a semester bulletin informing Junquillal and neighboring communities about the activities and advances of the Pacific Leatherback Conservation Project, participation in local organizations, such as the Security and Safety Committee and the Community Development Association, and contributing to the organization of community events with an environmental focus. Within a year of the project entering Junquillal, poaching of marine turtle nests was brought down drastically and successful hatching of eggs improved with the protection of nests and the transfer of eggs to the hatchery. But these results remained contingent on the presence of the WWF Leatherback Project in Junquillal. For the establishment of a permanent strategy to protect the turtles, these types of interventions would ultimately have to be assumed by the community. By the end of 2006, with the inclusion of concepts developed in Montoya and Drews (2006), the scope of the community-based marine turtle conservation project expanded to specifically and instrumentally link species conservation with community well-being, understood as including not only alternative income sources, but the satisfaction of a series of other fundamental human needs, as well.

THEORETICAL FRAMEWORK

The challenge facing environmental organizations of devising an effective “exit strategy” for their conservation projects in local communities, required that an appropriate methodology be based on solid premises regarding the

links between local livelihoods, well-being, and in the case of Junquillal, marine turtle conservation. This was the task that Dr. Carlos Drews and I took on when we agreed to write the manual that would allow us to understand, evaluate and improve these links. Dr. Drews is a zoologist with recent works linking biodiversity to social practices and attitudes, and I am a cultural anthropologist with a professional focus in the relationship between humans and the environment. As a Practitioner Fellow of the Alcoa Foundation grant, and with Carlos as my mentor from a conservation organization at the start of this project, together we hoped to form an interdisciplinary team that would provide an integral perspective sufficient to the job we had before us.

As recently mentioned by Ruta *et al* (2006), research on well-being or quality of life has challenged scientists from diverse fields, oftentimes many of them ignorant of the work of people from other disciplines. To a certain degree, such was also our case, and independent of other important theoretical developments in the field, we excitedly worked on creating a theoretical framework that would generate workable tools and methods for participatory community development synergistically linked to environmental conservation efforts in a positive upward spiral. Ultimately, our theoretical framework was not dissimilar to those of other experts, of whom we were unaware at the time, such as Doyal and Gough’s (1991) Human Needs approach, and Nussbaum’s (1988) Human Functioning and Capabilities approach, albeit with important differences. We did, nonetheless, consider the theoretical contributions of such thinkers as Amartya Sen (1999) on Human Functionings and Capabilities, Manfred Max-Neef (1986) on Fundamental Human Needs, and other authors on Community Capitals and Livelihoods (Emery and Flora 2006; Uphoff 1998; Taylor-Ide and Taylor 2002; Prescott-Allen 2001). Several important virtues of our theoretical framework were that it was created to be put to test on the ground, that it was to be accessible to the layperson in order to allow

for its participatory application and validation, and that it was specifically linked to environmental conservation. In other words, the theory was directly distilled into a participatory methodology for achieving improved community well-being and environmental conservation.

DEFINING OUR TERMS

With the intention of establishing common ground among experts and laypersons, we begin by defining our terms simply and succinctly:

Marine turtle conservation refers to a variety of efforts to protect marine turtles and their habitats so that their populations remain viable.

Community is an elusive entity that is constantly being redefined both by insiders and by outsiders according to the identities they subscribe to. For practical purposes, here it refers mostly to a “community of place” that includes those people whose livelihoods take place, at least to some extent, in the proximity of marine turtle nesting sites. But we also include the “community of interest” of diverse stakeholders who identify with marine turtle conservation efforts and with local livelihood improvement.

Livelihoods are defined as the activities, assets, capabilities and strategies required and employed as a means of living (Schuyt 2005). Livelihoods include the ways and means of satisfying peoples’ fundamental needs. Livelihoods are ways of living, and not only ways of making a living.

Community Capitals or Assets are for the most part, what livelihood activities invest their energies in. Community capitals represent the accumulated product of invested energies that can be used to produce more community assets and satisfy community needs (Montoya and Drews 2006). Community capitals include financial and built capitals, which are commonly understood as the product of work. Social capital, being the accumulation of social ties and relation-

ORGANIC NEEDS		
1.	Subsistence	The need for nutritious food and drink required for body maintenance, growth and reproduction.
2.	Protection of person and place	The need for health, security, and safety, which includes clothing, shelter, sanitary conditions, personal and environmental integrity, risk avoidance, and vulnerability reduction.
3.	Affection and communication	The need for social intercourse, association and communication with family, spouse, friends and community.
4.	Liberty of movement and expression	The need for the freedom of physical movement and expression, including the freedom to travel or not, liberty of thought, speech, and other forms of expression. These needs blend into the realm of existential needs.
EXISTENTIAL NEEDS		
5.	Understanding	The need for acquiring, manipulating and applying information and knowledge. This includes diverse forms of education and learning.
6.	Creation	The need for invention and expression by the manipulation of tangible, ephemeral and intangible elements. This includes technical, scientific, artistic, and other forms of creativity.
7.	Participation	The need for taking control over one's condition and destiny as a person or community.
8.	Leisure	The need for solace, rest, or enjoyable activities, as well as the time and external conditions that permit the exercise of this need.
9.	Identity	The need for belonging to a human group and locality, for defining one's place in the universe, for defining and finding a meaningful life.
TRANSCENDENTAL NEEDS		
10.	Transcendence	The need for exploration, growth and expansion beyond one's own organic and existential limitations in spatial, temporal, and spiritual terms.

ships, and cultural capital, as the collective construction of symbolic configurations such as language, knowledge, and meanings, also form part of community capitals. Human capital, or personal skills and capabilities, and political capital, as the organizational capacities for representation and access to power, both form part of community capitals. And

finally, natural capital, both as a “gift of nature”, and as its wise management, is a fundamental community capital. The wealth of a community may be considered the sum of its assets or capitals.

Fundamental Human Needs: Using Max-Neef *et al* (1986) as a guide, we propose a universal set of ten fundamental

human needs organized in a general hierarchy of needs, starting with organic needs, continuing with existential needs, and finally with transcendental needs, where the distinctions between one category and another are not clearly separated and may merge into each other. However, in general terms, the satisfaction of organic needs is indispensable before existential needs can even be fully expressed or satisfied, and transcendental needs may not even be relevant for different cultures.

Satisfiers: An important distinction must be emphasized between needs and satisfiers. We propose a universal set of fundamental human needs that include both organic needs and existential needs. Other theorists prefer to make the distinction between external or objective needs, and internal or subjective needs (Gough 2003). In our theoretical framework, satisfiers are quite different from needs. They are the means with which to satisfy needs. Contrary to our fundamental needs, satisfiers may be practically infinite, and are culturally and temporally determined.

Well-Being: As suggested above, well-being is not limited to economic indicators, as is often the case in conventional approaches to community development, but rather, is based on the increasing satisfaction of fundamental human needs. As also proposed by Sen (1999), well-being is not only a static state of being and doing, but is a dynamic process that incorporates capabilities, or the possibilities of other forms of being and doing. More than abstract possibilities, however, we consider it is the actual increasing satisfaction of needs that better defines well-being.

Poverty: We define poverty not as the absence of wealth, or the sum of community capitals, but rather, as the absence of well-being. A community may have wealth and still express poverties. Any unsatisfied need presents a gap in the fabric of well-being, and represents a specific form of poverty. Hence, we speak of poverties in the plural, instead of the all-encompassing singular term that hides more than it reveals.

APPLICATION OF THE FRAMEWORK

As indicated above, two important virtues of our theoretical framework are that it is designed to be tested in the field, and that it should be easily accessible to community members, regardless of their expertise or academic training. The principle of community participation rests on the conviction that only with local participation can development and conservation initiatives be maintained in the long term.

The proposition that there are positive synergies between environmental conservation and the improvement of community livelihoods and well-being is the foundation of the conceptual framework upon which this research was based. From this, we extract the need to identify, monitor and improve the links between marine turtle conservation and livelihood improvement. A first identification of these links, or a lack thereof, requires carrying out a baseline assessment of environmental conservation efforts and community livelihoods with a simple set of questions to establish who the stakeholders are, what their livelihood strategies are, and their level of well-being. The monitoring of links requires the collective establishment of indicators. And finally, the improvement of links demands three related participatory processes, including the establishment of a partnership between members of the community, outside experts and public officials representative of national policies at the local level, the creation of a Community Management Plan based on a shared vision, and the implementation of this plan.

PROJECT OBJECTIVES

In general terms, the purpose of this action research project was to test the theoretical and methodological framework developed in Montoya and Drews (2006) in order to validate a generic procedure with widespread applicability to improve marine turtle conservation and community well-being. The theoretical and methodological framework was based on the concepts of community capitals (Montoya 1999;

Flora et al 2004), fundamental needs satisfaction for community development on a human scale (Max-Neef *et al* 1986), and community appropriation of the processes (Talor-Ide and Taylor 2002; Reed and Pradeep 2004). More to the point, the general objective was to help establish the conditions that would permit the development of a Community Livelihood Improvement Program (CLIP) leading to sustained marine turtle protection and improved community well-being as initiatives in the hands of the local community.

The specific objectives in order to achieve a CLIP were eightfold: (1) facilitate the self identification of the community in recognizing diverse stakeholders, including community members, state officials, and organizations; (2) facilitate the local recognition of community capitals as potential resources for community livelihood improvement and environmental conservation; (3) facilitate local recognition and evaluation of satisfiers employed in fulfilling fundamental needs; (4) retrieve local perceptions on levels of community well-being; (5) facilitate the collective envisioning of community goals for improving environmental conservation and community well-being; (6) facilitate the establishment of a three-

way partnership (community, State representatives, NGO experts); (7) participate in the three-way partnership to develop a community management plan that would integrate improved marine turtle conservation with improved community well-being; and (8) help establish a framework for monitoring, evaluating and adapting the community management plan to changing conditions.

METHODS

Originally the methodology planned included working with WWF staff of established Marine Turtle Conservation projects in the communities of Junquillal and Chiriquí, applying preliminary surveys, individual and focus group interviews, as well as community workshops to carry out a base line diagnosis of environmental health and community well being, facilitating the collective envisioning of goals, establishing a collective contract, and carrying out a management plan, including periodic monitoring and evaluations. The process was to take three months at each of the two communities. The first month would include the application of household surveys and individual



and focus group interviews. The second month would include community workshops to carry out a baseline diagnosis. And the third month would involve community sessions to establish a three-way partnership and the creation of the community management plan. A final phase would include the exchange of experiences among the coastal communities of Junquillal and Chiriquí and a rural inland community for the validation and appropriation of the process on a wider scale.

However, once field work began in Junquillal, on-the-ground complexities demanded a much more intense ethnographic methodology. I also quickly realized I would need help. I was able to convince two former students of a graduate course I gave in environmental anthropology to become my research assistants. They set up living arrangements with a local family where they would room and board during their stays in the field. I found a relatively inexpensive hotel for my more intermittent visits. We began by stomping the territory, discovering some of the boundaries of Junquillal. Soon enough we got bicycles, and my research assistants María José and Gloriana continued on their own, establishing the geographical limits of our study in Junquillal. With their more permanent presence in Junquillal, we were also able to establish some of the more salient cultural and social boundaries in the community by means of participant observation and non-structured interviews.

The information thus gathered, provided the foundation for designing a **Preliminary Diagnostic Survey** of the community of Junquillal and their perspectives on well-being (see Annex 1). The survey was applied in January of 2007 to a sample of 69 households, 34 of which were Costa Rican and 35 of foreign residents, aimed at gathering demographic information on age, gender, nationality, profession, and residence in Junquillal, perspectives on “the Good, the Bad and the Desirable” in Junquillal, and degrees of participation in activities aimed at environmental conservation and community well-

being. The results were tabulated and presented in English and Spanish to community members.

From the community feedback at this presentation of preliminary results, as well as from information gathered during the ethnographic process of participant observation and residing with a local family, it became evident that an important sector of the community had been left out of the inquiry: the youth. As a result, we organized a workshop with the youth of Junquillal to get their perspectives on well-being in the community. In opening up the space for their input on “the Good, the Bad, and the Desirable” in Junquillal, a group of them opted to form a more permanent structure for the youth to express their point of view and contribute to the well-being of their community. They created an informal organization called “**Juventud Activa de Junquillal**” or Active Youth of Junquillal. Our research project became the godparent –so to speak– of this new community organization that showed promises of energetic involvement in working for environmental conservation and community livelihood improvement.

Accompaniment of *Juventud Activa* continued while we intensified our efforts of coordination with the other organized groups of Junquillal that began to demand attention and dialogue, not the least of which was the WWF Pacific Leatherback Conservation Project, in addition to others such as the Community Development Association and the Security and Safety Committee. The planned methodology had been to call on community organizations to form part of a working group that would begin to design a Community Management Plan, along with goals, indicators, activities, etc. However, this still seemed a far way off. It was first necessary to establish a common language between our research team, the WWF Leatherback Project, the other organized groups and community stakeholders.

Our next activity was a **Workshop on Community Capitals**. The two-fold aim of this activity was first to introduce the terminology that would permit a

more fluid understanding and management of new concepts, establishing common ground for discussion among stakeholders, and second and more importantly, to create awareness of the often-times undervalued assets available in the community in order to begin paving the way to creating a community Steering Committee that would take the lead in developing a Community Management Plan that could take into consideration the diverse community capitals as resources for improving community wellbeing and environmental conservation. Concurrently with our work, another researcher also in coordination with the WWF Leatherback Project was doing fieldwork in Junquillal on the topic of community capitals. Ideally there was to be coordination between us on this issue, but because of work schedule and timetable differences, this did not take place.

The emphasis on transferring capacities to the community in terms of accompanying the incipient youth organization, and the workshop on community capitals, but even more significantly, the penchant for in depth ethnographic study, began to demand more time in the field and to drift us away from the strict schedule of programmed goals. At this point it became evident that the original idea of including in our study a second community in Chiriquí, Panama was unrealistic. With Junquillal alone, the time needed to move ahead with consolidating a working community group to take on the Community Management Plan was already more than we had anticipated. With this project there would be no opportunity for in depth comparisons of communities to establish systematic commonalities and differences. We would continue to focus our efforts in Junquillal.

The next step was to carry out a **Baseline Study** of the community to establish indicators that could be monitored to reveal the changes taking place regarding the relationship between the community, its wellbeing, and environmental conservation efforts (see Annex 2). This questionnaire would also serve as a marker to evaluate part of the impact of the WWF Pacific Leatherback Conservation Project in Junquillal after two years of operating in the community. The questionnaire

was first passed by the staff of the WWF Leatherback Project who contributed to its refinement, before we applied it in August of 2007 to a representative sample of the community (66 questionnaires answered). Once the results were collected and analyzed, as always, we presented our findings to the community.

By October we were carrying out the last of the programmed activities of the project, the **Community Exchange** which we organized between the coastal Junquillal and an inland community that had already gone the way of rural community ecotourism as a means of improving community well-being, while at the same time engaging in environmental conservation. Because this type of community exchange had already been organized by the WWF Leatherback Project and taken place between Junquillal and Tortuguero and Punta Islita, other coastal communities involved in the protection of coastal natural resources and in the improvement of community well-being, and because of specific local interests in Junquillal at the time, the activity was modified to have one of the community leaders of the inland community organization CODECE of the mountainous region of San Antonio of Escazú come to Junquillal to share the mountain community's experience with promoting a Participatory Regulation Plan in their county. At this time, Junquillal itself was involved in discussions around coastal and marine zone Regulation Plans for the region of Junquillal, and for which there had been little, if any, local community participation. It seemed most appropriate to take advantage of this opportunity to share CODECE's experience in this area with Junquillal.

By this time it also became evident that despite the execution of the planned activities of the project, we were far from reaching the programmed goals of bringing together a Steering Committee composed of representative community stakeholders, expert NGOs and the State for the creation of a Community Management Plan that would integrate environmental conservation and community well-being. More specifically, we did not yet have the mechanisms in place of an appropriate "exit strategy" for the WWF Pacific Leatherback Conservation Project that would guarantee a sustained

local appropriation of the responsibilities involved in managing the conditions for maintaining viable turtle populations. This year-long project aimed at the validation of our model had revealed, among many things, an overly ambitious time frame. This would take us then to the planning of a second phase of the project.

This second phase, which took place throughout 2008 and the first half of 2009 was contracted by WWF. During this period the same research team executed a project that involved an **Ethnographic Study** with a much greater presence in the community, with participant observation, in-depth interviews, and the collection of life histories, all of which form part of the ethnographic method, as well as the application of survey questions, and participatory workshops. One such workshop sought to **Reconstruct the History** of Junquillal in an attempt to strengthen a collective identity for greater political potential of the community. Another highlight of this phase included participation in the community-generated **Visit to Hojanca**, another community of the same province of Guacaste, in order to learn about the experience that community had in establishing a Protection Zone for the conservation of the watershed that provided water to their community. This visit was aimed at sparking ideas of similar options for Junquillal and the protection of their own natural resources. The discussions that ensued around alternative possibilities for Junquillal gave impetus to the development and application of a more specifically focused **Conservation Strategy Survey**, where the priorities of what to protect and how, were explored (see Annex 3).

To conclude this section on Methods, it is important to mention that based on our intention of engaging in participatory action research, the results of this project were consistently presented to members of the community that responded to the general invitations we handed out from door to door and notifications we pasted on the grocery store noticeboard and the Junquillal Bar entrance wall. Attendance to these presentations was consistently meager averaging some 15 persons, often with a proportion of the audience being exclusively English

speaking temporary residents, for which the results were almost always presented in both Spanish and English. The results would be commented on by those present, resulting sometimes in our clarifying issues that were unclear to them, and other times in our incorporating elements and interpretations brought up by those present.

RESULTS AND DISCUSSION

Like most research projects, I suppose, and especially those in the social sciences, not everything goes according to plan. Ours was surely not the exception. We had envisioned a clear roadmap from an initial point A to a final point B, starting out with a training of the environmental NGO work team in the concepts, terminology and methods to be used in the Community Livelihood Improvement Program (CLIP) we were seeking to construct through our project. Following this we would present our proposal to the community, collectively determine the means and methods of stakeholder participation, identify the key actors and form the Steering Committee that would then engage in directly developing the Community Management Plan. We would jump-start the Steering Committee with a training workshop, again in our conceptual framework, then collectively design the instrument for a community base line study and carry it out, the results of which would then serve to develop the Community Management Plan.

A first important oversight that would affect the course of our research project had to do with the relationship we developed (or partially failed to develop) with the established work team of the WWF Leatherback Project in Junquillal. The initial oversight was that the work carried out by the marine turtle conservation staff was primarily a nocturnal engagement, while ours was principally limited to the daylight hours when most people are up and about. The opportunities for finding common work hours between the director of the

WWF Leatherback Project, who slept during the day, and myself, who was on a diurnal schedule and present only periodically and for short stays, were scarce. But probably, and in all honesty more importantly, this situation most likely served as a convenient excuse to cover for the fact that there was something deeper, less evident, and ultimately more determining that impeded our getting together and setting a date for the initial training session, and subsequently throughout the project, for a more productive collaboration.

When we plan projects involving communities, in the best of cases we take into consideration the numerous issues that come into play in the relationship between the researchers and the members of community: race, class, gender, ethnicity, schedules, customs, protocols, etiquette, hierarchies, and especially differential power, among many others. However, what is rarely considered are the numerous issues that come into play in the relationship between researchers and their colleagues in terms such as these. In our case, this social dynamic was practically taken for granted as a non-issue. This turned out to be a significant stumbling block. We did not consider the ever-so-common issue of professional turf and territoriality, or the subtleties of institutional and aca-

democratic hierarchies, nor the more ethereal epistemological differences between the natural and social sciences, or even the much more substantial issues of gender. The oversight of all these issues certainly weighed heavily in not paving the way for a smooth working relationship that could have brimmed with positive synergies in favor of common goals. But having understood this only in retrospect, we maneuvered as well as we could according to on-the-ground conditions and circumstances, constraints and opportunities, carrying out the planned activities for our project in Junquillal.

PRELIMINARY DIAGNOSTIC SURVEY

After an initial period of stomping the grounds, exploring the social and cultural milieu, and roughly drawing the geographical boundaries of our project site, and after establishing rapport with some key informants, and gaining a preliminary understanding of the global and local, or “glocal” composition of the “community” of Junquillal, we set off to systematically gather some baseline information from the residents, with which we hoped to present the basic information necessary for a local Steering Committee to begin constructing a Community Management Plan. The preliminary diagnostic survey fo-

cused on the people’s perspectives on “the Good, the Bad and the Desirable” in Junquillal.

More often than not, development interventions in communities –if they consider the community perspective at all– focus solely on the problems the people face and search for ways to solve these, not infrequently finding solutions that end up “throwing away the baby with the bath water”. Independently, but in coincidence with the “appreciative inquiry” approach (Cooperrider and Srivastva 1987) our intention was to allow the residents of Junquillal to make explicit the good things about their community, and what they valued about living there. First we hoped that by highlighting the Good in our survey, these elements would achieve the status of being worthy of consideration, that the satisfaction of needs often times taken for granted are worthy of appreciation and preservation. Secondly, we expected to find and present to the residents what might emerge as a common set of values that could contribute to a sense of community, despite the obvious socioeconomic and cultural differences among the residents. The exploration of the Bad, or needs unsatisfied, would likewise hopefully bring together the residents in their realization of commonly-felt deficiencies of their lives in Junquillal. And finally, the question of how they would like Junquillal to be in the future hoped to begin outlining a collective vision that could guide the construction of a Community Management Plan. In addition to these three guiding questions, we also included questions on basic demographics, perspectives on marine turtle conservation, as well as on the peoples’ willingness to participate in activities in favor of environmental conservation and life quality improvement.

When we presented our results to the few members of the community who responded to our invitation, we prefaced the actual results with a brief presentation of our theoretical premises, explaining the possible synergies between community livelihoods, marine turtle conservation, and community well-being, as well as a brief exposition of the value of community capitals as resources to be exploited



for improving community well-being. The very presentation of theory to the community was conceived of as cultural capital to be appropriated and exploited by them. As the most powerful vehicle communities have for transforming their reality is language, according to Cooperrider and Srivastva (1987), the appropriation of new theoretical concepts and terminology could serve as tools for change.

The demographic question of our survey confirmed our sense of Junquillal being a “glocal” community. Figure 1. shows how approximately half of the population was Costa Rican, while the other half was distributed among Europeans, North Americans, and other Latin Americans. The arrival of the first foreigners went back more than 30 years, with a continued inflow through time, and a more recent upsurge of mostly North Americans in the last five years, coinciding with the recent coastal development and real estate boom, especially in the Guanacaste province. The presence of mostly foreign temporary residents during the dry season was around 15 percent, while the presence of permanent residents who had lived in Junquillal all their lives was only slightly higher, closer to 20 percent. Figure 2 shows how the youth in Junquillal was predominantly Costa Rican, while most foreign residents were within the retiree

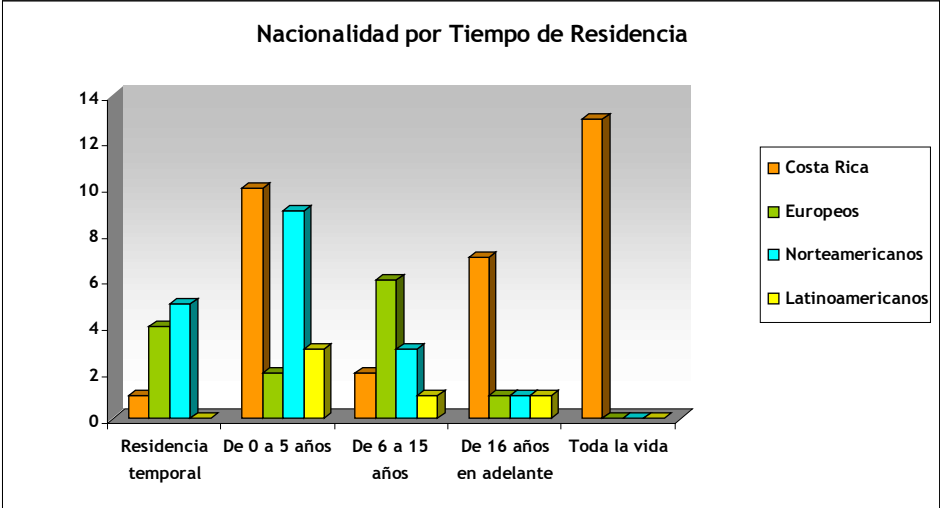


Figure 1. Residence Time by Nationality

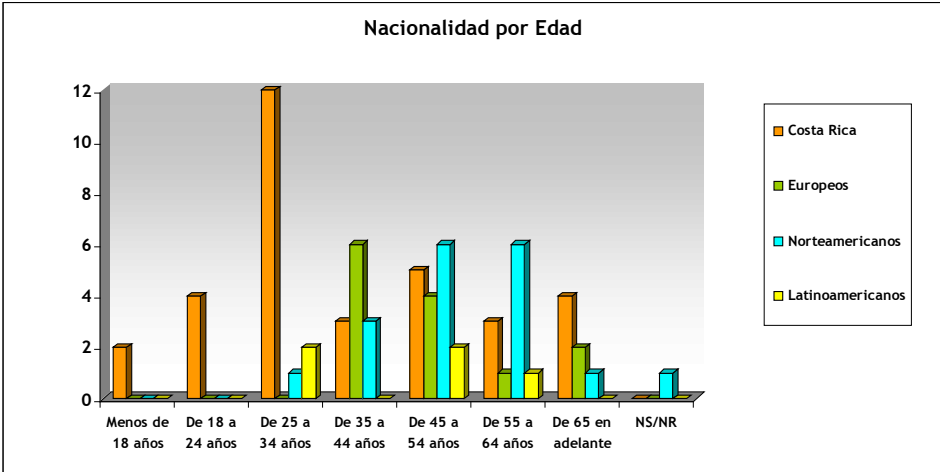


Figure 2. Age by Nationality



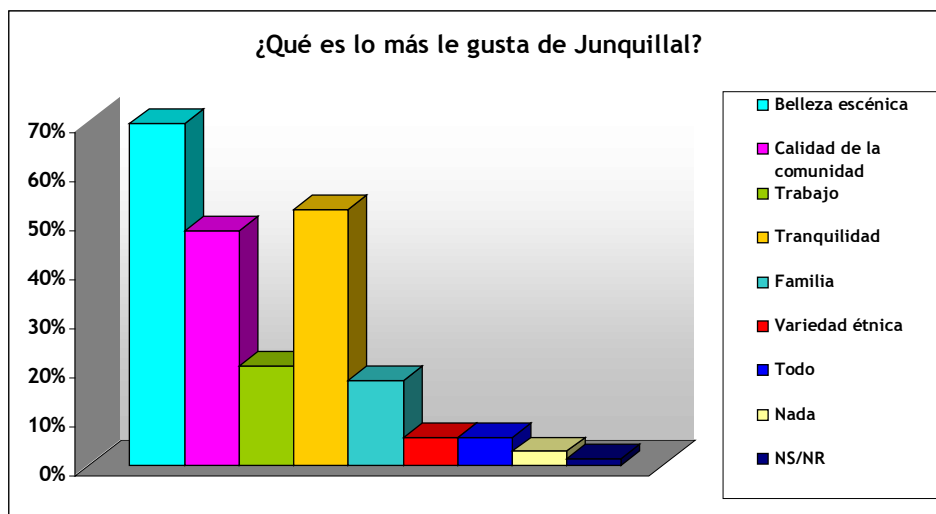


Figura 3. ¿Qué es lo que más le gusta de Junquillal?

age bracket. This demographic distribution in Junquillal differentiated it from what one might call a typical Costa Rican rural town, yet it could be increasingly more characteristic of the country's beach towns that were forming part of a growing tourism and globalized real estate industry.

With such a diverse demographic composition, not only in terms of nationality, but in socioeconomic terms, as well, the results of the subsequent survey questions on the perspectives on the good, the bad and the desirable in Junquillal, are especially interesting. Figure 3 shows how the most important elements that emerged from the open ended question that asked what you most like of Junquillal, were the scenic beauty of the place, its tranquility, and the quality of the people in the community, followed by work and the presence of family, and finally the component of ethnic diversity, and the generic answers of everything and nothing.

For the question of what you least like of Junquillal, Figure 4 shows a predominance of liking everything as it is, followed by the condition of the road and the lack of basic services. In fourth place was the category of "other" with an array of dislikes ranging from mosquitoes and the heat, to the lack of social activities. In a fifth position was the dislike of the general attitude of some foreigners, with growing criminality

and community divisiveness tying for sixth. State institutions and uncontrolled development finished off the list of what was least liked in Junquillal.

When we looked at what people of Junquillal would like for their community in the future, we found a strong sense of foreboding that the development process is inevitable and that Junquillal might become like the nearby town of Tamarindo, where uncontrolled "development" had generated a concomitant set of evils, such as contamination, crime, drugs, prostitution, and loss of traditional culture. The fear of going the way of Tamarindo, was expressed in the predominant desire for

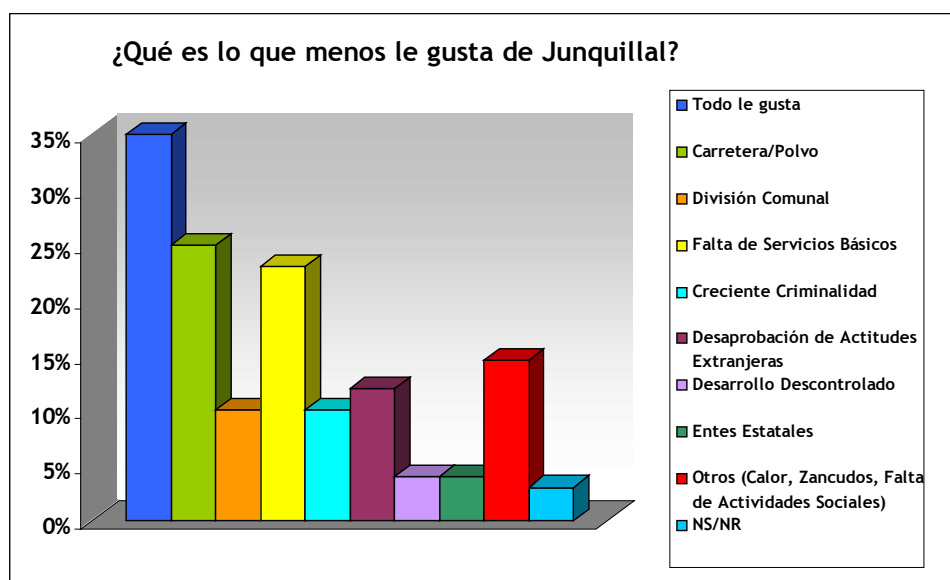


Figura 4. ¿Qué es lo que menos le gusta de Junquillal?



orderly development, followed by a wish to keep Junquillal as it was. Already, the symptoms of the community's "Tamarindoization" with its growing crime rate prompted people to hope for greater security in Junquillal. Yet there was also a desire for improved infrastructure, basic services, health center and education (Fig. 5). Finally, there was a desire for more social activities. So, there was a clear disjunctive between hoping for the goods of development, while at the same time longing to keep Junquillal free from development's evils.

This survey also included questions regarding the importance for the community of marine turtle conservation. Those questioned, as we see in Figure 6 were overwhelmingly in favor of marine turtle conservation, considering its main positive contributions to Junquillal being, first and foremost, the protection of nature, followed by the consciousness raising effects of environmental education. Avoiding the extraction of marine turtle eggs and preserving the species for the future generations, as well as the tourist attraction the activity represented for the community, followed in importance as community perspectives. The activity of marine turtle conservation was seen to contribute to the youth, as well as to communal unity, through the marine turtle festivals organized in Junquillal. The festival had been an initiative of the Security and Safety Committee of Junquillal, one of the community organizations. The WWF Pacific Leatherback Conservation Project contributed work power and other resources, but respondents seemed to associate the festival by-and-large with the turtle project, possibly because of its theme. Finally, the project was also perceived to provide employment opportunities. Marine turtle conservation, though seen predominantly to offer environmental benefits, was also viewed by the community as providing social and economic benefits.

The main goal of this research project was to contribute to the direct coupling of marine turtle conservation with the improvement of community well-being, as a way of making the community appropriate the conservation activities as a logical and probable final step of the WWF Pacific Leather-

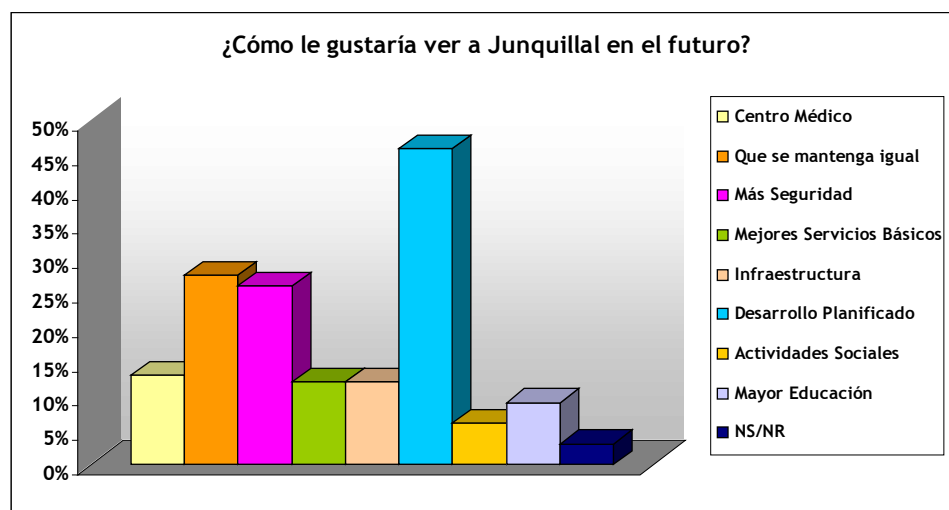


Figure 5. How would you like to see Junquillal in the future?

back Conservation Project. The next question of the survey hoped to contribute to a collective discussion of the possible directions this "exit strategy" should take. When asked what the WWF Pacific Leatherback Conservation Project could do to improve the quality of life in Junquillal, we found, as shown in Figure 7, that the most common answer was to contribute to employment opportunities through ecotourism, followed by a less materialist option of raising awareness in the community. The third most common answer was to contribute with communal unity with activities such as the Turtle Festival that had recently been carried out in Junquillal as a community effort with great success at bringing together foreigners and nationals for a collective task. Less common answers included help-

ing with community initiatives and with projecting a particular community image. Finally, some people felt they still lacked sufficient information in order to be able to offer any suggestions. However, the majority of those questioned had concrete suggestions, and many of them were already in line with some of the social and economic options envisioned by the Project, such as possibility of linking marine turtle conservation to ecotourism opportunities.

Two final questions of the survey asked whether the person would be interested in participating actively in favor of marine turtle conservation and in favor of improving life quality in the community, to which an overwhelming majority replied affirmatively.

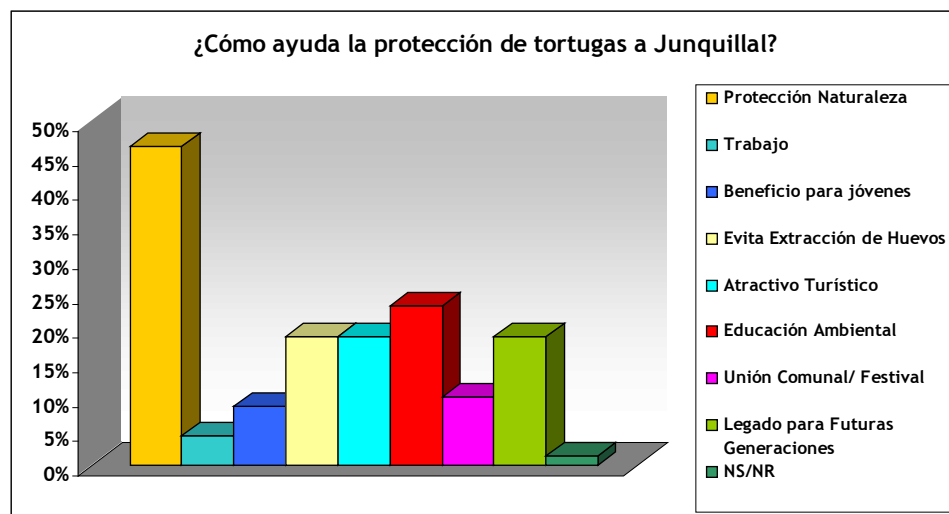


Figure 6. How can marine turtle conservation help Junquillal?

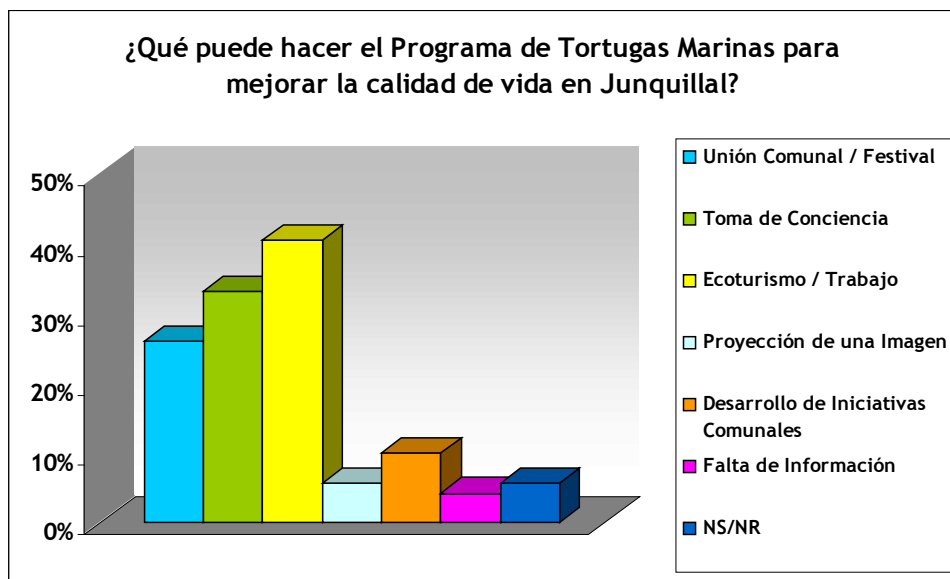


Figura 7. What can the Marine Turtle Conservation Program do to improve life quality in Junquillal?

With the presentation of these results we hoped first to distill a set of values, pre-occupations and hopes that were representative of a community perspective. By showing interests, hopes and fears that were held in common, we expected to reinforce the fragile sense of community we had already perceived in Junquillal, and in addition, we hoped to offer a clear set of possible community goals to pursue in a Community Management Plan. Finally,

we hoped to inspire community stakeholders to take the information provided, to set up a Steering Committee and to run with the development of the Community Management Plan. In our presentation, we said as much in closing, explaining how these next steps could easily be directed toward getting funds for carrying out any one or more of an array of community projects, including a community center, an arts and crafts workshop, a community ecotourism

project, a health center, English and Spanish language instruction, among others that emerged during the survey. We had expected members of the different community organizations to respond to this call, but to our surprise, it was the youth, who in fact had been underrepresented in our survey, who showed enthusiasm, although tainted with some trepidation, for taking on a communal project. This moved us on to work with what would soon emerge as the newest community organization, Juventud Activa, made up of local male and female youth.

COMMUNITY CAPITALS

The next planned step in our project was to train the community stakeholders, especially those who showed interest in forming part of the Steering Committee, in our conceptual foundations. It was evident to us that Junquillal had a cornucopia of community assets that simply were not being exploited, that the community's not so hidden wealth contrasted strongly with its evident poverty in terms of basic services, infrastructure, community activities and collective initiatives. We expected, by expounding on the concept of "community capitals", to create awareness on the latent potential the community had to take its destiny into its own hands and to push its collective agenda for-



Figure 8. (Left) Youth at work in Community Capitals workshop; (Right) Presentation of Natural Capital in Junquillal.

ward. Because we still had no Steering Committee, but did have the expressed enthusiasm of the youth, we planned a Community Capitals Workshop aimed at the youth of Junquillal, where we defined the “youth” to be anyone between 8 and 80 with enthusiasm to work for the improvement of life quality in the community.

As we did when we presented the results of the survey, we made use of the small one-room school and practically the only enclosed public space in Junquillal, for our workshop. The invitation to the event was answered by some 15 people mostly in their 20s and younger, with the exception of Gabriel Francia, director of the WWF Leatherback Project in Junquillal, a mother of a young boy attending, and myself. We started out by introducing ourselves to each other, and then presenting the main goal of the workshop: To get to know the opinions of the youth in Junquillal regarding the quality of life in their community, as well as to promote the creation of a local organization involved in working for the improvement of community well-being. With this workshop we were still trying to jump start the formation of the Steering Committee for the Community Management Plan. We were also able to take advantage of the event to share our conceptual framework, not only with the community, but with our colleagues of the WWF Leatherback Project. We worked in the porch of the school providing newspapers, magazines, cardboard, scissors, markers and glue to the working groups that we formed, and had them each represent a different set of community capitals they considered existed in Junquillal.

Each group came up with a sample of different community capitals. The natural capital that a 12 year old girl and her brother emphasized was the beach, the turtles, the fish and birds, and above all, the conservation efforts in the community. However, they mentioned hunting as a continued threat to the natural capital of Junquillal. The social capital of Junquillal was represented by a mother and 10 year old son with pictures of young students, sports events, fishermen, and groups of volunteers. Interestingly, a drawing of a marine turtle was included in the section on social capital. They explained this by saying that the turtle had already served as a pretext

for the recent festival that brought together the community in Junquillal. The mother-and-son team also represented their view of local political capital with newspaper clippings that mentioned the collaboration between the Municipal government and the local residents. However, they made clear that the Municipal government was not usually prone to collaborate with the community. The need for safety and rural police was included in the section on political capital as representing the expressed desire of the community and the goal of a community organization active in Junquillal. Finally, they included the possibility of peaceful meetings, and the “formation of citizens of the future” as political capital. The group that presented cultural capital showed sports as cultural activities, but also showed a picture of fishing boats in the water as a symbol of local traditions. They represented financial capital with a picture of sport fishing and fancy condominiums, both of which formed part of the reality of a certain social sector in Junquillal. Finally, the group presenting the built capital or infrastructure of Junquillal, showed the excessive construction in beach communities, in general. In this case, what could be included as a community capital, was actually considered a liability. This group, made up of some of the “Baula Boys” or local marine turtle monitors, and Gabriel Francia, also presented the human capital of Junquillal with attempted humorous references to my female assistants, as one example of local human capital.

While the last presentation resulted somewhat off-key, making Gloriana and María José feel uncomfortable, this was conveniently ignored for the moment, and the workshop ended with a collective understanding and appreciation of many of the resources present in the community that could be tapped into to improve the quality of life in Junquillal. But the exercise was also fruitful in pointing out some theoretical issues that I had not yet spelled out. The fact that certain community “assets” could also be construed as community “liabilities” became an important factor to consider in our subsequent work.

As an outside observer, one source of community assets that had seemed obvious to me from practically the begin-



Figura 9. (Top) Mother and son present Social capital and Political capital; (Center) Local youth present Cultural capital and Financial capital; (Bottom) Preparation of poster on Built capital and Human capital.

ning of my research project in Junquillal, was the sector of foreign residents, who embodied a relatively well educated, wealthy, well-connected, and active sector in the community. This group could be seen as a source of human, cultural, financial, social and political capital that could be “exploited” for the common good. Yet, in the workshop, possibly in part because this sector was practically absent, but probably more importantly for reasons of greater significance, this sector was not mentioned as a source of community assets. Their social capital, in terms of possible influential connections, was ignored. Their cultural and human capital in terms of knowledge and skills was not mentioned. And finally, their financial and built capitals were seen rather as liabilities for the community, in terms of having the capacity to impose an undesired style of development in Junquillal. It became clear in this workshop that identity played a fundamental role in how local capitals were appropriated or even considered as “community” capitals. The foreign residents in Junquillal were perceived as a sector whose livelihoods and well-being revolved around centers far beyond the limits of Junquillal. Their status as “temporary” residents divorced them from forming part of the community assets. The drawing of the turtle that referred to the recently organized marine turtle festival that “brought together” the community, clearly showed the heavy presence of this division.

The other community asset that I had considered would clearly be represented were the organizations active in the community, such as the Community Development Association and the Security and Safety Committee, both of which had strong local leaders. But rather than see these as political capital of the community, the rivalries between their respective leaders were viewed as liabilities for Junquillal.

So, out of this workshop a more accurate image of Junquillal emerged, the image of a town divided: between locals and foreigners; compounded by the division between local sellers of land, and foreign buyers of land, between those with money and those without; but also divided between long-time residents, including

European foreigners, and more recent arrivals, mostly North American; a town divided between organized groups and their respective leaders. And to make matters worse, there were even divisions within the team working for advancing a WWF Leatherback Project exit strategy, including commonly ignored gender issues, differences stemming from professional turf territoriality between those with a permanent presence in the community and those of us who worked intermittently in Junquillal, and maybe even epistemological differences between practitioners of the natural sciences and the social sciences.

One important next step that followed this workshop was an emergency WWF meeting that sought to straighten out misunderstandings and tensions that had accumulated amongst us. Over a meal of sushi to which Carlos Drews, as director of the Regional Program, invited us, we tried to articulate what was as of yet not fully analyzed, understood or digested. Nonetheless, tensions were released and we agreed to improve the communication between us, and we all reiterated our desire and commitment to work toward a common aim. The other important next step that followed the workshop was to focus our efforts in consolidating a group that could be considered a neutral force in the community, a group with whom the different organizations would be willing to cooperate, a group with the freshness, openness and enthusiasm capable of encouraging the participation of foreigners and locals, alike. We believed that the youth present at the workshop could possibly be such a group. We suggested as much, and all of them showed a willingness to explore the possibility.

JUVENTUD ACTIVA

Five days later, once again at the school, we met with the youth of Junquillal with the aim of exploring their interests and the possibilities of their taking the lead in pushing forward the organization of a Community Management Plan. Attendance at this youth meeting was surprisingly high with the presence of thirteen youngsters (seven girls and six boys), as well as three children of

some of the young mothers present. The first priority of the group was to give themselves a name. They called themselves “Juventud Activa” (Active Youth), and their slogan became “Mejorando Junquillal” (Improving Junquillal). After establishing their identity, they went on to determine what they would like to do. The first wish on the list was to work towards establishing a football field in the community. Although the town of Paraíso had a good sized football field and was only a ten minute walk away, no town worth its salt could be without its own. “Junquillal,” they assured us “could have a sports complex with a football field and a basketball court, along with bleachers for the spectators.” Second on the list was a recreational area for everyone, or a multi-functional community center to be used by all the members of the community for their different activities. A third point expressed by the group was the need to increase opportunities for women, starting with opening the group of local volunteers and monitors of the WWF Leatherback Project, the “Baula Boys”, to participation of females, not necessarily in walking the beach at night, but in helping with other activities.

Following the “who” and “what”, they focused on the “how”, starting with how they were to organize their group. After some discussion, the majority opted for working as a committee with no internal hierarchy, much like King Arthur’s Round Table. Although not a unanimous choice, they finally decided to try working first without a board of directors, and eventually opting for a model with a clear line of command, should the horizontal model not work. When I mentioned the possibility Juventud Activa had of eventually being able to opt for external funding, but that this would most likely require their formal constitution as an association, they expressed a logic that prevailed in Junquillal, saying that no one there had established a formal association so as not to compete with the Community Development Association that officially represented the community and moreover, was supposedly in charge of authorizing or not the constitution of any other formal association in their jurisdiction. While I knew

this was legally not the case, it was the local perception, and it helped explain some of the local dynamics amongst the organized groups in Junquillal.

By the end of the meeting, Juventud Activa had agreed on searching out possibilities for the creation of a recreational area with a multi-functional community center. While they mentioned that the Community Development Association had been given a piece of land by the Santa Cruz Municipal government, and that the Association was planning on establishing the football field there along with a community center, Juventud Activa was not happy about the location of the donated land, it being inside the larger property of the Iguana Azul hotel and its condominiums, in their opinion, away from the “center of town” where the community center should be. Nevertheless, they all agreed on meeting with the different community organizations and finding out in more detail about their projects and plans with which Juventud Activa could collaborate, including volunteering their labor in the construction of an eventual community center. Juventud Activa would contact the Community Development Association, the Security and Safety Committee, and the WWF Leatherback Project. In a month Juventud Activa would call a meeting inviting these groups together, first to present the youth group formally to the community, and secondly, to provide a space where these organizations could present their goals and facilitate the collaboration of Juventud Activa with them.

The environment was tense in the classroom one month later when we met with Juventud Activa along with members of some of the other community groups. The formal presentation of the youth group to the community was discarded. Already active for a month, Juventud Activa had by now been recognized in the community as an organization in its own right, no longer needing any formal introduction. The meeting proceeded directly to the brisk presentation of the initiatives of the community organizations. The Community Development Association planned on developing the recreational and sport area already mentioned, as well as constructing a kiosk for the rural police. Their information was presented by Juventud Activa as they did not send a representative to

the meeting. The Security and Safety Committee arrived with three representatives and presented their plans to build a multi-use community center, as well as ensure the presence of a police officer in Junquillal by providing a motorcycle for him to travel between Paraíso and Junquillal. Gabriel Francia and Valerie Guthrie represented the WWF Leatherback Project. Their goals were to continue the nightly monitoring of the beaches and organizing the environmental education workshops in the nearby communities. Juventud Activa also presented the goals they had matured in the last month, with priority number one being the football field, and number two, the community center. With these presentations out of the way, the discussion began to circle around the thorny topic of inter-organizational conflict and lack of communication. Private meetings between Juventud Activa and each community organization were recommended in order “to avoid conflict”. The inclusion of other community groups that had been left out, such as the Blue Flag Committee, the Friends of the Park, the School Board, and the Pro-Church Committee, to name a few, was pointed out as necessary in order “to avoid affecting sensitivities”. Apparently, the birth of a new community organization that had among its aims coordination among already established community groups made explicit what was tacitly understood: there were strong leaders within the various community groups that did not get along, and therefore, cooperation among them, however desirable, was a thorny issue. Nonetheless, the need for coordination with all the groups was constantly emphasized, although the

possibility for Juventud Activa to carry out a project on its own –maybe small at first– was also recommended. Towards the end of the discussion, Juventud Activa agreed to “differentiate itself from the other community groups” in order to “avoid repeating the conflicts that traditionally characterized them”, and decided instead, “to become an example for the rest”. Finally, Juventud Activa expressed the need to design a logo for their organization as well as a T-shirt for its members.

We continued to work with Juventud Activa considering it, as a relatively neutral group, the best possibility for coordinating initiatives among the active groups in Junquillal. We also thought it opportune to create organizational capacities among the youth and possibly future leaders of the community through support of their newly formed organization. By and by, they began to discover the limitations for a football field other than that proposed by the Community Development Association, who in fact, had been instrumental in requiring Iguana Azul to concede five percent of its land –as required by the Law of Condominiums– for community use. Juventud Activa also began to aim for more modest goals, to organize activities that would satisfy its own needs for recreation, and to focus on the need to finance its organization.

The first activity Juventud Activa organized was called “El Chapuzón” (“The Splash”). This was a Football Five Tournament where they asked “friends” of Junquillal to make contributions to the event in order to fi-



Figure 10. Juventud Activa logo and T-shirts.

nance the tournament prizes, food and beverages. Several local businesses, including a construction company, two condominium complexes and the grocery store contributed money for the prizes, two hotels contributed with financing beverages and ice, and some local women contributed with cooking and selling traditional foods, the sales of which they donated to the group. Invitations were sent to nearby communities, who brought their teams to compete in the tournament, and non-alcoholic beverages were sold to avoid the typical football brawls, especially between rival communities. Young and old participated, children played a match, and an ad hoc team of local girls mostly from Juventud Activa faced off another team of mostly foreign girls in a strongly fought match. From the neighboring towns, six teams of men came together, each player paying an inscription of 1000 colones, all fighting for a first prize of 30.000 colones for the winning team. A local fisherman took on the challenging position of umpire for the games. In the end, after an intense series of games, a neighboring community took the prize. But even more successful was Juventud Activa with its first initiative, taking home earnings of more than 100,000 colones (some US\$ 210) to be destined to a community project that they would later choose. The event brought together the goals of improving the local recreational opportunities for young and old, locals and foreigners, girls and boys, men and women, of generating organizational capacities among the youth, of fundraising for Juventud Activa, and of showing Junquillal the capacity of its newest youth organization.

But the initial enthusiasm and commitment of the members of Juventud Activa, for different reasons, began to erode. The group destined the money it raised to help the Pro-Church Committee to accommodate the provisional “church” in the local cemetery, not wanting to keep any funds for their own organization, in order to “avoid local gossip”. The Baula Boys that at first made up half of the members of Juventud Activa began dropping out, leaving only a membership of women in the group. A space that had begun as one for collaboration among boys and girls, eventually became a structure held up only

by girls, who in turn felt the need for a more shared commitment. The dynamics of this erosion were complex and responded to multiple factors, including issues of time allocation by its members, some of whom began university studies and spent more time out of Junquillal; gender issues, that most likely had to do with leadership roles and family responsibilities; the weight of community gossip or even the fear of potential gossip about groups who manage community-raised monies or work for community-expressed ideas; and also, very possibly, this erosion, could have resulted from our strategy of standing back to wean the organization away from a dependence on our direction and presence in hopes of stimulating it to gather strength on its own. In addition to the strategic purpose of weaning the group, our reduced accompaniment of Juventud Activa also responded to a desire not to seem partial to a specific sector of the community of Junquillal, as well as to limited time and resources we could dedicate to holding up an organization that might not have the capacity or wherewithal to do so on its own. Juventud Activa did not disappear, but it did not prosper, either.

BASELINE STUDY: THE GOOD, THE BAD, AND THE DESIRABLE

Local Perceptions about the WWF Leatherback Project

Continuing with our commitment to facilitate the process of establishing a Community Management Plan that would specifically link marine turtle conservation with community livelihood improvement, we set out to gather additional and more in-depth baseline information after our first Preliminary Diagnostic Survey on the good, the bad and the desirable in Junquillal, that would further help both to establish priorities and set goals, as well as a means for monitoring and evaluating progress. The questionnaire we developed (see Annex 2) was designed around the concept of well-being as the satisfaction of fundamental human needs, including subsistence and employment opportunities, health and security, environmental protection, human relations and

communication, education and creativity, local identity and traditions, participation and recreation. The questionnaire had two main sections: the first section sought to reveal the perception the people had regarding the impact of the WWF Leatherback Project on community well-being, and the second section hoped to gather information on the priorities the people had regarding their own well-being. We aimed to discover what the people of Junquillal felt the WWF Leatherback Project had contributed to their well-being, and what they considered still needed to be done to improve their well-being.

The elaboration of the questionnaire was not a participatory process in the strict sense of the term, however, we took the preliminary information we had gathered in the diagnostic survey on “the Good, the Bad and the Desirable” in order to obtain more detailed answers on aspects the people of Junquillal had already identified as important to them. We administered the survey in mid August 2007. Although we delivered some 150 questionnaires directly to peoples’ homes, only 66 were eventually filled out, the majority of them by local residents, August being in the rainy season when many foreign temporary residents are away from Junquillal. The results, therefore, are more representative of the local population, although a sufficient sample of foreigners was also present in the survey. One third of the sample were young people 30 years old or less, one third were adults between 31 and 50, and one third were older adults between 51 and 80 years of age. Two thirds were women and one third were men. One fourth were foreigners and the rest were Costa Rican. Of the foreigners, they were equally distributed between long-time residents of more than 15 years in Junquillal, residents with 8 to 14 years, more recent arrivals with 1 to 7 years in Junquillal, and those with less than a year or with only temporary residence in Junquillal. In terms of educational level of the sampled population, almost half had only primary school, all of these being locals, while almost one fourth had university education, these persons being equally distributed between foreigners and Costa Ricans.

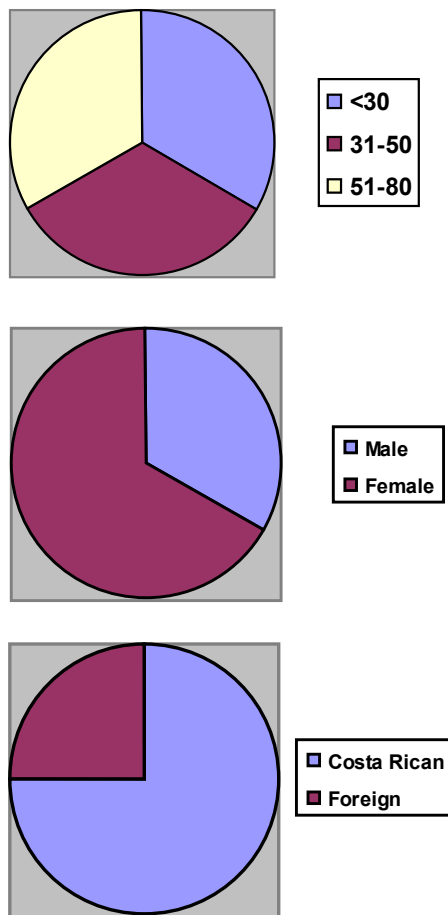


Figure 11. Characteristics of Population Sample

The goals of the WWF Leatherback Project dealing with improving community well-being were centered on 1) creating awareness, through environmental education, about the importance of environmental conservation, in general,

and of leatherback turtles, in particular, 2) facilitating the participation of people in activities and their identification with ideals that favor socio-environmental sustainability, and 3) improving subsistence and employment opportunities linked to marine turtle conservation. It was against these goals that we measured the advances of the WWF Leatherback Project.

Environmental Awareness

In general terms, more than 80 percent of those questioned knew about the WWF Pacific Leatherback Conservation Project, and more than 95 percent of the sampled population considered positive the presence of the WWF Leatherback Project in the community. This spoke well not only of the Project itself and the position it had achieved in the community, but also of how the community identified with environmentalist values. The genesis of these values, however, cannot be attributed exclusively to the work of the WWF Leatherback Project, since there has been in Costa Rica an official promotion of general environmentalist values for over 30 years. Nonetheless, concern for marine turtles, in particular, may well be considered in great measure product of the Project, and this is expressed clearly in the drastic reduction in turtle egg poaching since the arrival of the project to Junquillal.

In terms of contributing to a greater environmental awareness among the people

in Junquillal by means of environmental education and other initiatives of the WWF Leatherback Project, more than 90 percent were convinced of the importance of protecting marine turtles, more than 80 percent of the people consulted claimed to have seen turtles making their nests, and almost 70 percent claimed to have participated in the liberation of newborn turtles into the sea. Almost 80 percent now knew of the different threats the turtles faced. Seventy percent knew specifically about the impacts commercial fisheries had on marine turtle populations, and two thirds considered the measures taken by the WWF Leatherback Project to reduce the impact of beachside illumination at night appropriate to reduce the threats this represented on turtle arrival and nesting. Other more technical information, such as the effect of sand temperature on the resultant sex of the turtles, or what the marine turtle migratory routes were, did not form part of the body of knowledge of the majority of the people questioned. Beyond the specific case of marine turtles, there was a high degree of environmental awareness and concern among the people in Junquillal, with almost 95 percent of those questioned considering it necessary to protect other ecosystems (forests, rivers) and other species (monkeys, birds). In line with this heightened environmental awareness, almost 20 percent considered that the children still were in need of environmental education, and more than 30 percent felt this was also the case with the adults in the community.

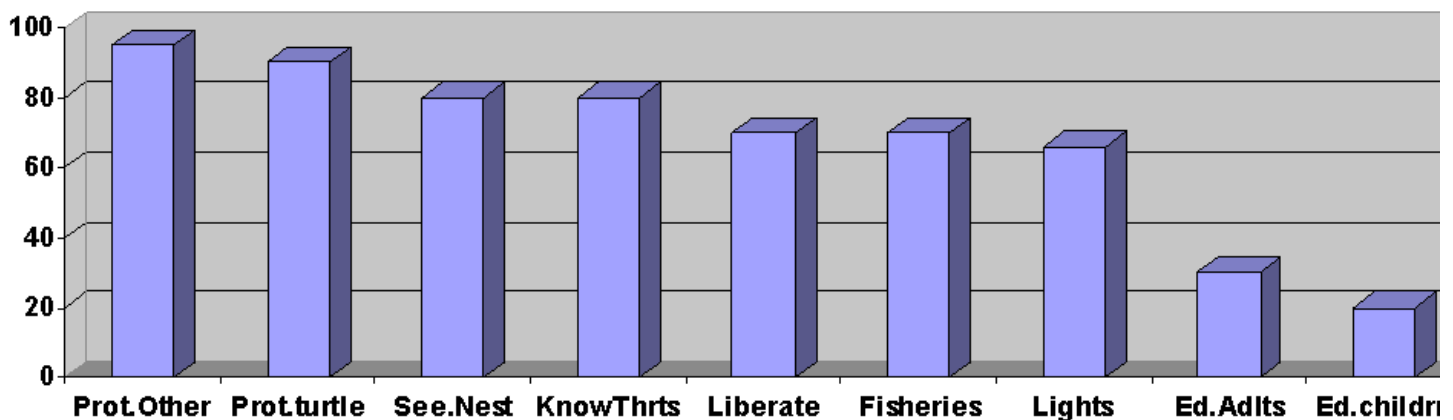


Figure 12. Environmental Awareness and Perceptions: Percentage of respondents who: 1) Placed high priority to Protection of other species, 2) Placed high priority to Protection of Marine Turtles, 3) Had seen Marine Turtle Nests, 4) Were aware of threats to Marine Turtles, 5) Had participated in liberation of baby turtles, 6) Placed high priority to protection of fisheries, 7) Were aware of the threats to marine turtles caused by beachside illumination, 8) Placed high priority to further environmental education to adults, 9) Placed high priority to further environmental education to children.

Social Well-Being

To have an impact on local perception and to contribute to heightened awareness of environmental concerns were positive effects of the WWF Leatherback Project in Junquillal. But in addition to having an impact on local environmental awareness, the Project was also felt to have had a significant impact on social conditions in Junquillal. One of the strengths of initiatives such as the WWF Leatherback Project was its social capital, its external contacts, its network of experts, collaborators and volunteers, its leadership potential in the community and its capacity to mobilize people. The WWF Leatherback Project had placed its bets not only on its own social capital, but on strengthening the social capital in Junquillal as a potential resource for improving local environmental and social well-being. More than half of those consulted claimed to have improved social relations within the community due to the initiatives of the WWF Leatherback Project, and two thirds considered that the Project had facilitated the cooperation among organized groups in the community. More than 75 percent recognized feeling prouder of their community because of the achievements in turtle conservation, and the same percentage expressed the conviction of being capable of achieving other positive changes in their community. These results pointed to the important potential that existed in Junquillal for community mobilization in favor of environmental conservation and improved social well-being.

There were also, however, results that revealed a different situation regarding the relationship between Junquillal and other communities. Despite the fact that two thirds of those surveyed considered that Junquillal made itself known to other communities through the WWF Leatherback Project, almost half admitted that the Project had not contributed to improving their relations with members of neighboring communities. Although the questionnaire does not clarify whether inter-community relations were good or bad to begin with, this nevertheless is an important result to keep in mind, considering that community well-being, as well as the degree of environmental conservation may depend not only on one's own community, but on the wider context, that inevitably includes neighboring communities. If more

than 75 percent of the people consulted recognized that because of the WWF Leatherback Project Junquillal had increased its options for healthy activities for its youth, this same achievement could possibly be a source of exclusion, envy and rejection by other communities that did not count with the presence of the Project in their own localities. Nonetheless, it is also important to consider that community identity, pride and mobilization is often based on “difference” with the “other”, on those signs that differentiate it from its neighbors. In Junquillal, however, as with many communities, a significant degree of cooperation with its neighbors might prove to be imperative for effective environmental conservation.

Mobilize Praxis

In addition to contributing to consciousness raising about the importance of environmental conservation, in general, and to marine turtle conservation, in particular, as well as to improving social relations in the community, the WWF Leatherback Project in Junquillal was also perceived to have contributed to the promotion of concrete actions. In this regard the Project probably had its most evident achievements. One of the main objectives of the WWF Leatherback Project in Junquillal was to reduce the traditional practice of collecting turtle eggs for use and trade. After only two years in Junquillal, the Project had seen a drastic reduction in turtle egg poaching. According

to our survey, 99 percent of the population claimed to not collect turtle eggs for sale, and 95 percent of them stated that neither did they buy turtle eggs. On the other hand, a significant 75 percent considered that there were still people who did collect turtle eggs for use, and half of the people surveyed considered there were still those who collected them for sale. The questionnaire did not clarify, however, whether those people were from Junquillal or from other towns. Nonetheless, from other ethnographic sources, it would seem that they came principally from other towns. Only 6 percent admitted to collecting a few turtle eggs for home use, these respondents being mostly mature or elderly adults who still adhered to lifelong practices.

The drastic reduction in turtle egg poaching was one of the Project's most evident achievements. But in addition to helping reduce a deleterious practice, the WWF Leatherback Project was also able to promote participation in positive proactive environmental practices. Almost two thirds of those surveyed claimed to have participated in beach cleaning activities and in the protection of wild animals, such as monkeys, iguanas and birds. More than half participated in activities to clean up rivers, the estuary and the mangroves, as well as in environmental organizations. However, only 15 percent participated in monitoring the beaches at night to watch out for nesting turtles and the possible threats to their eggs coming from stray dogs, poachers



and the like. This suggested that there was much more room for local participation in monitoring and conservation activities, especially when more than 70 percent of those surveyed were confident that the community would continue protecting turtles even when the WWF Pacific Leatherback Conservation Project ended. This strongly pointed to the need for the further creation of capacities in the community in order to guarantee sustained and prolonged participation in marine turtle conservation activities, in particular, and environmental conservation practices, in general, by the people in Junquillal, above and beyond the presence or not of the WWF Leatherback Project.

Improved Livelihoods

Another major goal of the WWF Leatherback Project in Junquillal was to convert marine turtles into a source of income by means of non-extractive or non-consumptive uses, instead of by the exploitation of their eggs, meat and shells, as was traditionally done. To convert live turtles into a tourist attraction was one possible and probable aim of the Project for linking marine turtle conservation to improved local well-being. Of the people surveyed, more than 60 percent claimed to have received in their homes or businesses visitors and volunteers of the WWF Pacific Leatherback Conservation Project, and more than half considered that the Project has created new sources of employment in the community. However, 70 percent of those questioned stated never having participated as an “eco-tourist” on a guided tour of the beach, and only 15 percent had been trained as monitors and as tourist guides around the topic of marine turtles. Moreover, fewer than 10 percent confirmed having sold goods or services to volunteers or tourists coming specifically to see the turtles. These numbers revealed the need for continued efforts in establishing and exploring alternatives of non-consumptive uses of marine turtles in Junquillal and linking these to improved livelihoods and well-being as a major strategy for insuring local sustained marine turtle conservation.

Priorities for Local Well-Being

The second major query of the survey revolved around the priorities of the people regarding their future well-being. The ques-

tion “Which of the following options do you consider to be priorities for your community in the next 2 or 3 years?” was repeated for the different categories of fundamental human needs, these being: Subsistence and Employment Opportunities, Health and Security, Environmental Protection, Human Relations and Communication, Education and Creativity, Local Identity and Traditions, and Participation and Recreation. Of these categories, the one most highly and consistently declared as being a priority was Environmental Protection. While this

could be considered partially an artifact of the survey being linked to an environmental organization, it could also be attributed to the general Costa Rican ethos of being an environmentally friendly country. Whatever the case, this was a very auspicious election for the aim of the WWF Leatherback Project of linking environmental conservation with community well-being. Of the specific choices within this category, “protecting the rivers, estuary and mangrove” as well as “protecting the forests and the animals that live there” were a priority for over 80 per-

	CHOICE	PRIORITY (%)				TOTAL
		HIGHEST	HIGH	LOW	LOWEST	
1	Protect rivers, estuaries and mangroves	54.5	27.3			81.8
2	Protect the forest and the animals that live there	47.0	33.3			80.3
3	Protect marine turtles and their nests	45.5	31.8			77.3
4	Clean the beaches	47.0	28.8			75.8
5	Offer technical training for adults in languages, computers, business administration, etc.	40.0	32.3			72.3
6	Create a first aid and health care center	51.5	18.2			69.7
7	Protect local traditional values	42.4	27.3			69.7
8	Offer bilingual education in English and Spanish for youth and adults	39.4	30.3			69.7
9	Organize against crime and delinquency	39.4	28.8			68.2
10	Offer education on drug prevention	42.4	25.8			68.2
11	Improve educational equipment like computers, audiovisual equipment, black boards, etc.	30.0	36.4			66.4
12	Offer sex education to the youth	41.5	24.6			66.1
13	Improve and increase spaces for sport events (football field, basket ball court, gymnasium, etc)	39.4	25.8			65.2
14	Maintain gravel roads in good conditions	47.0	18.2			65.2
15	Improve environmental education for all the community	34.8	30.3			65.1
16	Receive training to reduce domestic violence	33.3	31.8			65.1
17	Recover the traditional knowledge of local elders	43.9	19.7			63.6
18	Improve communication and cooperation among community organizations	42.4	16.7			59.1
19	Promote large scale tourism			13.8	44.6	58.4
20	Promote development such as that of Tamarindo			53.0	13.6	56.6

Figure 13. Community Priorities: Subsistence and Employment Opportunities, Health and Security, Environmental Protection, Human Relations and Communication, Education and Creativity, Local Identity and Traditions, & Participation and Recreation.



cent of those surveyed, followed closely by “protecting marine turtles and their nests” as a priority for 77 percent, and “keeping the beach clean” for 75 percent. Of the 70 available options in all the categories, at least 18 choices had consistently high ratings and two had consistently low ratings by more than half of the people surveyed. The three choices that had over 50 percent of the respondents coinciding as to their highest or lowest priority were first “to protect rivers, estuaries and mangroves” with 54.5 percent considering it of highest priority. Next was “to create a first aid and health center” with 51.5 percent considering it of highest priority. And in contrast, the choice of “promoting development such as that in Tamarindo” was consistently considered of lowest priority by 53 percent. Of all the categories, where there was least unanimity among the respondents, was the category regarding Subsistence and Employment. A summary of these results can be seen in the following figure.

The results of this survey provided important clues to possible areas in which the WWF Leatherback Project could explore concentrating its efforts. It was clear that environmental concerns occupied a privileged position in terms of local priorities. This could greatly facilitate the work of WWF in achieving its aims of making environmental conservation an integral part of local culture, local identity, local livelihoods, and local well-being. In concordance with

their environmental awareness, a very clear mandate of the people in Junquillal was their rejection of Tamarindo-style “development” and large scale tourism. And linked to this rejection were their prophylactic priorities of wanting drug prevention and sex education for the youth, as well as organizing against crime and delinquency, all of which were issues that locally were seen to be related to the problems that arose with Tamarindo-style “development”. Yet, there was also a clear acceptance of tourism as a source of well-being, but a different type of tourism and “development”. The priorities of offering technical training for adults in languages, computers, business administration, of offering bilingual education in English and Spanish for youth and adults, and of improving environmental education for all the community, on the one hand, and on the other hand, considering it a priority to protect local traditional values and to recover the traditional knowledge of local elders, pointed to a style of development and tourism based on local environmental resources, local control, local identity, local knowledge, values and tradition. This was, in fact, one of the directions in which the WWF Leatherback Project had aimed to move forward in Junquillal. These results were a clear confirmation that this direction was an appropriate one to continue working on.

Additional clues emerged from the results of this survey as to other areas of importance for the WWF to explore

and develop further with its Leatherback Project in Junquillal. The desire to improve communication and cooperation among community organizations was an important mandate of the people in Junquillal to the organizations active in the community. WWF, as one of these organizations, could increase efforts in exploring strategies for inter-organizational cooperation. This opportunity was especially auspicious, considering the fact that over half of those consulted in this survey claimed to have developed better relations within the community as a result of the initiatives of the WWF Leatherback Project in Junquillal, and over two thirds of the people considered that the Project had facilitated the cooperation among the organized groups in the community.

There were other specific priorities that had to do more with infrastructure that the WWF Leatherback Project could collaborate with more indirectly. These included the need to establish a local health center, the need to maintain the gravel road to Junquillal in good conditions, and the need to improve and increase spaces for sport events, such as a football field or basket ball court. The social and cultural capital of the WWF Leatherback Project, as well as its other important resources and assets, made it an ideal candidate to facilitate processes that would make the realization of these priorities more feasible.

Finally, all of these priorities were clear mandates of what a Community Management Plan could contain or begin considering as a collective effort. Having 20 defined priorities, rather than a universe of open options and possibilities, was a much better place to start developing a Community Management Plan, something that the WWF Leatherback Project could be committed to achieving as a cornerstone of its “exit plan”. Moreover, more than 75 percent of those questioned recognized being prouder of their community as a result of the achievements in the area of marine turtle conservation, and they felt capable of achieving positive changes in their community. All of these results offered the opportunity to move this process forward more effectively and efficiently.

COMMUNITY EXCHANGE

Among the strategies to improve local livelihoods linked to environmental conservation in Junquillal, was to facilitate the exchange of experiences with other communities undergoing similar initiatives. Already the WWF Project had organized such exchanges, taking a group of Junquillal community members to other beach communities that had taken on community tourism as a path to local autonomous sustainable development. These visits were aimed to show the livelihood possibilities that existed in locally controlled tourism and to spark interest in the people of Junquillal to explore similar possibilities. Some local leaders in Junquillal already secured or complemented their incomes through tourism. However, there was still room for this industry to be adopted by a wider population in Junquillal. The hope of the WWF Leatherback Project leadership was to instill in the community as a whole the realization that the leatherback marine turtle was a potential icon of tourist attraction whose non-consumptive exploitation could by far surpass the benefits obtained from traditional consumptive uses. The possibilities of creating capacities in the community for generating arts and crafts based on representations of this icon, and of using

it further to attract eco-tourists were some of the topics on the agenda of the WWF Leatherback Project.

Because such exchanges had already taken place, we took advantage of a concern that had begun to take priority in community discussions: the need for a proper zoning or “Regulation Plan” to establish land use rules that would guarantee the conservation of turtle habitats and other fragile ecosystems in Junquillal, such as the mangroves and estuary. Such Regulation Plans are required by law and are the responsibility of local Municipal governments. The Regulation Plans for the coastal zones, however, are under the additional jurisdiction of the Costa Rican Institute of Tourism (ICT), and much of the coastal zone in the country has piece-meal Regulation Plans generated by private developers for specific beaches, the great majority of which have no community participation or significant community input. Such was the case in Junquillal. During this same time, the grassroots organization Asociación para la Conservación y el Desarrollo de los Cerros de Escazú (CODECE) of the inland community of San Antonio de Escazú was involved in the arduous process of generating a participatory Regulation Plan for its community. For the final activity of the first phase of our project we suggested having CODECE share its experience with Junquillal.

While the presentation did take place with a member of CODECE coming to Junquillal, the response in the beach town was that the conditions of the inland community were too different to their own to really be relevant. Moreover, CODECE had been involved in participatory territorial planning in their mountain community for over 20 years, whereas in Junquillal, the mere concept of a Regulation Plan was still blurry, and additionally complex with the incidence of other actors such as the ICT and private developers in the creation of coastal Regulation Plans. Nevertheless, the presentation and the discussion it generated around the topic of participatory territorial planning, would become more significant later on when the community would begin to explore the available le-

gal frameworks for protecting its natural resources and ecosystems.

ETHNOGRAPHIC STUDY

As we initiated the second phase of the project, we decided that a necessary shift in our methodology should include a greater presence in the community. During the first year it had become apparent that an intermittent presence hampered our lines of communication with a community where the need for greater communication and cooperation had already been reiterated by numerous stakeholders. The two research assistants María José and Gloriana agreed to carry out an ethnographic study with more permanent presence in Junquillal. Moreover, this allowed them to use this opportunity to carry out their graduation thesis in anthropology at the University of Costa Rica based on the work they were doing in the community.¹ They rented a house and set up semi-permanent residence in Junquillal.

Once again, they began to “stomp the grounds” of the community and surrounding areas. They established closer friendships with the local youth and they participated in the daily livelihood activities of diverse members of the community. Being Costa Rican, but also English-speaking university students and researchers, they were also invited to celebrations and parties of both locals and foreign residents of Junquillal. They began to discover greater details about the segregation of time and space, as well as different cultural norms and values between locals and foreigners, and the implications this had for community harmony and cooperation, one of the issues that had consistently emerged as important by stakeholders. Greater awareness of this underlying segregation highlighted the significance of the yearly Turtle Festival organized by the Security and Safety Committee and its contribution to community harmony and cooperation.

1 The defense of the Graduation Thesis for the title of Licenciatura in Anthropology of María José Escalona and Gloriana Guzmán is programmed for December 2009 at the University of Costa Rica.

Ironically, the festival that so many praised for bringing the community together, had also become a source of contention between the initiatives supported by the WWF in Junquillal and some members of the Security and Safety Committee. Specifically, the tensions had to do with the “authorship” of the festivals, as well as with the “ownership” of the benefits that were associated with it. The first festival had been planned for February 2007, but for strategic reasons having to do with a fundraising activity that WWF had pegged with a UK TV show that was to raise funds for endangered species around the world, the festival was reprogrammed for December 2006 to permit a film crew to include shots of this event in the UK TV show. This coincided with my first arrival to Junquillal linked to this project. In this context, in which the WWF was taking on a leadership role in these activities in order to secure the best shots for the show, I mistakenly assumed that the authorship of the festival was of the WWF Leatherback Conservation Project and possibly intimated as much in later comments that brought with them some feelings of resentment. The posterior monetary gains earned by the WWF associated with its participation in the show, also became a thorny issue for some stakeholders in Junquillal. The promise by the WWF had been to invest these funds in favor of marine turtle conservation and community livelihood improvement in Junquillal, which it did precisely by funding the second phase of our project. Nonetheless, the lack of local participation in the decision making process of where to direct these funds, provoked a temporary loss of confidence in us by at least one community leader. To repair this damage took precious time and energy. But the incident also provided important lessons. Among the most evident were (1) the need for incoming researchers or activists to take into conscious consideration the authorship of the symbolic capital in the community, (2) the need for guest organizations to specify in verifiable fashion the destiny of financial resources that might result from accessing community capitals, be they material

or symbolic, and finally, (3) the growing need for community stakeholders to participate in decisions over the use of resources in their localities. These are issues that eventually may need to be incorporated explicitly into a Community Management Plan.

As part of the ethnographic study, we also carried out in-depth interviews of a wide array of key informants. These included older generations of native residents who formed part of the first settlers in Junquillal, younger generations of native Junquillal families, other Costa Rican settlers, as well as European and other foreign settlers, both long-time residents, as well as newer arrivals, in addition to temporary foreign residents and tourists. Each of these contributed to filling in the glocal socio-cultural mosaic that made up Junquillal, the knowledge of which we considered to be fundamental for the eventual construction of a Community Management Plan.

RECONSTRUCTING OUR HISTORY

The need to “create community” among the different sectors in Junquillal continued to loom high on our list of priorities we wanted to attend to. We still felt that despite the wealth of Junquillal in terms of community capitals, especially social and cultural, but also financial and built capital, and above all natural capital, did not do justice to the community’s well-being, especially in its potential to take hold of its own destiny and materialize the vision and priorities they had already expressed for Junquillal. The overarching conditions of equity and autonomy were still weak in the community. Some community capitals were blatantly unevenly distributed, especially financial capital, transforming this absolute wealth into a relative liability for the community. This financial gap between sectors provoked social and cultural gaps, as well, making trust and cooperation scarce assets, thereby reducing participatory political capital. This translated into a limited capacity for developing greater autonomy for Junquillal as a whole. Concomitantly, what followed was a reduced sustainability and security for Junquillal.

A strategy we considered appropriate was to strengthen a collective identity from which the diverse members of the community could find common ground and justification for greater collaboration. For this we organized a workshop entitled “Junquillal Tells its Story: Reconstructing the History of our Community”, celebrated on the 29th of June, 2008. The workshop was attended by some 20 people, most of whom were natives of Junquillal, although there was a handful of other Costa Rican and foreign residents of Junquillal. In this activity we asked people to mention the most important and significant events that marked the history of Junquillal. We also asked them to mention the most important events of their own lives in Junquillal to include as well in the history of Junquillal that they were reconstructing.

One aim was to show how each and every one of them formed part of a collective history, to have them realize that their personal histories were an integral part of the collective history of the community. The overall goal of the event was to bring together a diverse and wide array of residents of Junquillal to collectively recount the history of “their” community. The act of coming to a consensus on the “facts” of a shared history and of negotiating what constituted meaningful milestones, we saw as a fundamentally political act. The construction of a common past, and hence, the construction of a collective identity, we hoped would spark the possibility of also collectively constructing a future based on a common vision or ideals. This realization could later be translated into greater cooperation, collaboration and willingness to assume the decision making processes necessary to take hold of their community’s destiny or future development. In essence, we were trying to create the conditions necessary for the people of Junquillal to eventually participate actively in a Community Management Plan.

This event was praised by most who attended. Because it was an exercise in gathering the collective memory of Junquillal, we had taken the opportunity to dedicate the event to the oldest member of the community, don Anacleto Rodríguez, as the personification and steward of the memory of Junquillal. With



his 97 years don Anacleto attended the workshop, to the delight of all who were there. The positive response to the event confirmed our decision that we had already considered, of bringing together the history of Junquillal constructed at the workshop, along with the life histories we had gathered of numerous people of the community, including don Anacleto, in a book that could later be distributed in Junquillal. We had hoped to be able to celebrate that event by presenting the first copy to don Anacleto, himself. Unfortunately, he passed away before the book went to print, so the book was to be published in his memory.

The book ended up including five life histories that represented the diversity of the people in Junquillal, ending with a time-line that the community had agreed on as “their” history. Eventually, we hoped, the book would contribute to generating more equitable political capital that could, in turn, contribute to greater autonomy and sustainability of Junquillal.

VISIT TO HOJANCHACHA

The visit to Hojancha was a multiple stakeholder-based initiative that was coordinated by the Community Development Association, the WWF Leatherback Marine Turtle Conservation Project, as well as the Regional Director of the National System of Conservation Areas (SINAC). Hojancha is a small town in the Nicoya Peninsula that was settled primarily by rural immigrants from the Central Valley region of the country. Bringing with them their agricultural traditions, they dedicated the lands of Hojancha to coffee, vegetable farming, but mostly to cattle grazing. Most of the native forest was cleared to make way for their agricultural practices. After some time the watershed that served Hojancha began to dry up and its people began to suffer the consequences of draught that affected their agricultural productivity, their economies and well-being. Some decided to abandon Hojancha, but others remained. Among those who remained, some recognized the importance of recovering tree cover to regain their water supply. The well organized community agreed to protect certain

key areas of the watershed for the benefit of all by not permitting the cutting down of trees in these areas. Within a short period of time, the Ministry of the Environment offered to collaborate with this community. By the time we visited Hojancha, they had an officially declared Protection Zone, a history of participatory watershed management, their water supplies had been recovered, as well as their local economies that had expanded and diversified, including tree nurseries that served a growing demand throughout the country, continued agricultural production, income derived from the payment by the State for the environmental services provided by the reforestation and forest protection in the Hojancha watershed, as well as community controlled ecotourism, of which our group from Junquillal became clients during our visit.

This group of stakeholders from Junquillal included members of the Community Development Association of Junquillal, the WWF Leatherback Marine Turtle Conservation Project, the Tierra Pacífica Condominiums project, local hotel owners, Juventud Activa, the Baula Boys, the Security and Safety Committee, the Centro Verde (an NGO focused on recovering the Nandamojo River watershed that included Junquillal), myself as representative of the Community Livelihood Improvement Project, and several others. We stayed at a community-run lodge in the midst of the forest within the Protection Zone and were received by Emel Rodríguez, Regional Director of SINAC, as well as active community member of Hojancha.

Emel recounted the story of Hojancha as a case study that could inspire similar efforts in other communities, and then opened up the session to questions. From the questions of our group, it became evident that much discussion had already been going on in the community. There was already an expressed desire to consolidate sustainable measures of environmental conservation in an around Junquillal, so the questions revolved more specifically around the pros and cons of the different legal figures available for establishing protected areas, around the different levels of involvement the local community might have in each, and around the concrete steps that were necessary for getting any of these options underway. Further discussion among our group also explored the actual geographic areas that we considered should be given priority for conservation.

Among the legal figures that were mentioned were the Protection Zone, aimed mostly at protecting water resources within watersheds, and including private landholdings within the area; the Wildlife Refuge, aimed at protecting the flora and fauna, and especially endangered species, that may be of private, public or of mixed ownership; and National Parks, that are aimed at protecting entire ecosystems, and owned by the State. Other figures were also mentioned, such as Forest Reserves and National Monuments, but the first two were the most pertinent to the situation in Junquillal. Regarding the necessary steps for moving any of these options forward, were the need to document the expressed desire of a local community for establishing a protected area in their territory, a legally inscribed organization that could represent community interests, an agreed upon Management Plan for the protected area, and subsequent negotiations with the Ministry of the Environment and the SINAC to eventually establish the geographic and legal limits of the protected area.

After a hike through the forest and a tour around the perimeter of the watershed and Protection Zone, along with the story of the Hojancha experience, as well as some technical information regarding the diverse options, the group returned to Junquillal to continue discussing and debating these possibilities. As for me, this community initiative in exploring options for more integral and sustainable measures of environmental protection seemed a promising platform from which to take the next step in the direction of that elusive Community Management Plan that our project hoped to propitiate in the community of Junquillal.

CONSERVATION STRATEGY SURVEY: WHAT, HOW AND WHO

The final survey we carried out was based on the consideration that a possible catalyst for the people of Junquillal to work together in favor of the environment and their own well-being in a systematic way, in other words to develop a

Community Management Plan, was the effervescence that seemed to exist now around the different possibilities of establishing a protected area in or around Junquillal. An additional impetus for this survey was the requirement to document a community will around the need for a specific protection regime and a specific protected area as a necessary first step towards its eventual establishment. Upon the request of Gabriel Francia, we also took the opportunity to include in the survey a section that inquired about the interests and the possibilities the people of Junquillal had to offer an array of goods and services in a possible community tourism project, that could eventually be intimately linked to one or another form of protected area, as we had already witnessed in Hojancha.

The survey was carried out in August 2008 during the rainy season when the number of foreign residents in Junquillal was at the yearly low. The climatic conditions also limited the planned accompaniment of respondents while they answered the questions, affecting in some cases a full and correct comprehension of the mechanics of the questionnaire. Despite these limitations, with 39 questionnaires filled out, we were still able to get a representative sample of the resident population present during this time of year. Based on previously gathered information through earlier surveys, interviews and participant observation methods, this questionnaire offered a selection of

established answers, along with an open-ended option, which the respondents had to prioritize. In many cases the respondents chose one of the options without assigning a relative value to the remaining options. This reduced our ability to fine-tune the order of priorities, but it did nonetheless allow us to paint a general picture community sentiment regarding our questions.

The opening question was intended to reconfirm community interest in environmental conservation. With a yes/no option, 39 responded that environmental protection does improve community life quality; 31 said it can bring economic benefits; and only 10 considered it creates obstacles for development. Whether this last answer was a positive or negative appraisal of environmental protection, depends on the respondents' understanding and opinion of "development". This we were not able to ascertain. Nonetheless the overall appreciation of environmental protection was apparent (see figure 14).

The first major question we asked was WHAT should be protected. The options were: endangered species, marine ecosystems, terrestrial ecosystems, the beach, the mangrove, the Nandamojo River, and the watershed of the Nandamojo River. The answers to this question revealed a great diversity of environmental priorities in the community with a first priority going to the Nandamojo River watershed. The relatively large

¿Cuál es la PERCEPCIÓN que tiene la población de Junquillal sobre el Medio Ambiente y la Calidad de Vida de las personas?				
		SÍ	NO	NS/ NR
1	Proteger el ambiente MEJORA la calidad de vida de la comunidad. IMPROVES LIFE QUALITY	39	0	0
2	La protección del ambiente puede traer BENEFICIOS ECONÓMICOS directos e indirectos y empleo a la comunidad. BRINGS ECONOMIC BENEFITS	31	1	7
3	La protección del ambiente crea OBSTÁCULOS PARA EL DESARROLLO ECONÓMICO en la comunidad. BLOCKS DEVELOPMENT	10	25	4

Figure 14. The people's perception regarding the effects of environmental conservation on the quality of life of the community.

number of respondents who checked off the NS/NR (No Response/Don't Know) option also suggested either a need for more environmental information, or otherwise a methodological problem with the design of the questionnaire, or perhaps both (see figure 15). In order to extract a more general sense of the priorities expressed by the community, we grouped the answers at either end of the priority spectrum. With this exercise we found a shift in predilection in favor of protecting endangered species (see Figure 16). These answers could well be an artifact of the respondents associating the questionnaire with the WWF Leatherback Marine Turtle Conservation Project. This however is difficult to ascertain from the data gathered here. To verify these answers we would have to repeat this question further on, perhaps in another format.

The second major question was HOW these environmental components should be protected. The options were: by individual landowners taking care of their own private property; by means of protected areas owned and managed solely by the Ministry of the Environment (MINAE); by protected areas co-managed by both the community and MINAE; by means of a Regulation Plan; and by means of a community tourism project. The clearest reaction to this query was the low value assigned to the first option of leaving environmental conservation in the hands of private property owners. The highest value was assigned to the option of co-management between the community and MINAE. However, there also seemed to be a need for more information with respect to the option of MINAE as the sole manager, and the option of the Regulation Plan taking care of the environment (see Figure 17).

By once again aggregating the priority extremes, a clearer picture emerged, with the co-management option clearly standing out as the top priority, but with the community tourism project following in second place. Leaving conservation to private land owners continued to receive a resounding opposition and MINAE's exclusive control tended

¿Qué es lo que se debe PROTEGER?							
Orden de prioridad	Especies al borde de la extinción	Ecosistemas marinos	Ecosistemas terrestres	Playa	Manglar	Río Nandamojo	Cuenca del río Nandamojo
1	5	7	3	4	3	1	8
2	11	3	4	4	4	3	2
3	3	6	6	5	5	3	4
4	4	2	5	5	4	8	2
5	1	4	2	4	6	3	8
6	6	2	4	6	3	6	3
7	1	7	6	5	4	5	4
NS/NR	8	8	9	6	10	10	8

Figur 15. What should be protected?

¿Qué es lo que se debe PROTEGER?							
Orden de prioridad	Especies al borde de la extinción	Ecosistemas marinos	Ecosistemas terrestres	Playa	Manglar	Río Nandamojo	Cuenca del río Nandamojo
1	16	10	7	8	7	4	10
2	8	12	13	14	15	14	14
3	7	9	10	11	7	11	7

¿Qué es lo que se debe PROTEGER?							
Orden de prioridad	Especies al borde de la extinción	Ecosistemas marinos	Ecosistemas terrestres	Playa	Manglar	Río Nandamojo	Cuenca del río Nandamojo
1	5	7	3	4	3	1	8
2	11	3	4	4	4	3	2
3	3	6	6	5	5	3	4
4	4	2	5	5	4	8	2
5	1	4	2	4	6	3	8
6	6	2	4	6	3	6	3
7	1	7	6	5	4	5	4
NS/NR	8	8	9	6	10	10	8

Figure 16. Aggregate response to the question: What should be protected?

toward the negative end of the priority spectrum, while the Regulation Plan option still generated overall uncertainty (see figure 18). Having correctly predicted that the co-management option would be the community's first choice, but also with the aim of directing the people's attention toward the need to start thinking about a Community Management Plan, we included a third major question di-

rected at discerning WHO might be the most appropriate option in Junquilal for coordinating an Environmental Protection and Community Improvement Plan. The options were: an international NGO; the Community Development Association; a local organization; a group of local organizations; a local foundation created specifically for that purpose; large private businesses; a group of local business owners; and MINAE. Most respondents did not or-

der all the options along a scale of relative priority, but rather simply selected their number one choice (see figure 19.)

By aggregating the answers at either end of the priority spectrum we found the highest marks going to the choice of creating a local foundation, followed by the choice of having a group of local organizations working together to coordinate such a Community Management Plan. Trailing in third place would be the options of the Community Development Association and an international NGO, the former, however, also exhibiting a marked negative apprecia-

tion. The choice of MINAE was almost equally split between those in favor and those against. Finally, the choices of large private business and local business owners both received the lowest marks as options for the role of coordinators (see Figure 20).

The results of these three major questions that asked the WHAT, the HOW and the WHO of Environmental Conservation in Junquillal can be summarized as follows: The priority in what should be protected was widely distributed among the various choices, with a first predilection in favor of the Nan-

damojo River watershed, and then a more generalized bias in favor of endangered species. Overall, there seemed to be concern for all the environmental components, as well as a need for more information. As to how Junquillal should proceed to protect its environment, the priority landed squarely on an option of co-management by the community and MINAE, followed by the complementary option of engaging in a community tourism project. And finally the responses to the question of who should coordinate an Environment Protection and Community Improvement Plan tended toward a local foundation created specifically for the job, along with the participation of various local organizations.

Based on Gabriel Francia's foresight that community tourism might be a significant option, our final question sought to determine the interest in this type of activity, as well as what the people had to offer in this regard. Of the 39 respondents, 31 expressed interest in participating in community tourism. Of the goods and services they were willing to offer, over half marked the option of arts and crafts, approximately a third offered room and board, one fifth marked tourist guide services in different areas as an option. In addition to this, other options mentioned included language instruction, interpretation, child care, cooking classes, and scuba-diving, among others (see Figure 21).

With this survey we came to the end of our queries for the second phase of our project. We felt that the results of this survey provided a springboard from which the people of Junquillal could go to the next step of organization and collective action to protect their environment and to improve their quality of life. We hoped that this information could be used to improve the road map for the way that lay ahead that seemed to be aiming in the direction of establishing some form of protected area around which a group of community organizations could collaborate, establish common goals, and fight collective battles, and in addition, around which a community tourism project could

¿Cuál de las siguientes opciones considera usted que es LA MEJOR FORMA DE PROTEGER el Medio Ambiente y mejorar la Calidad de Vida de la comunidad de Junquillal?					
Orden de prioridad	Propiedad Privada	Áreas de Conservación MINAE	Áreas de Conservación MINAE-Comunidad	Plan Regulador	Turismo Comunitario
1	4	4	14	5	8
2	1	7	7	5	8
3	2	3	7	12	4
4	10	9	2	2	5
5	18	4	0	2	6
NS/NR	4	12	9	13	8

Figura 17. How can the environment best be protected?

¿Cuál de las siguientes opciones considera usted que es LA MEJOR FORMA DE PROTEGER el Medio Ambiente y mejorar la Calidad de Vida de la comunidad de Junquillal?					
Orden de prioridad	Propiedad Privada	Áreas de Conservación MINAE	Áreas de Conservación MINAE-Comunidad	Plan Regulador	Turismo Comunitario
1	5	11	21	10	16
2	2	3	7	12	4
3	28	13	2	4	11
NS/NR	4	12	9	13	8
¿Cuál de las siguientes opciones considera usted que es LA MEJOR FORMA DE PROTEGER el Medio Ambiente y mejorar la Calidad de Vida de la comunidad de Junquillal?					
Orden de prioridad	Propiedad Privada	Áreas de Conservación MINAE	Áreas de Conservación MINAE-Comunidad	Plan Regulador	Turismo Comunitario
1	4	4	14	5	8
2	1	7	7	5	8
3	2	3	7	12	4
4	10	9	2	2	5
5	18	4	0	2	6
NS/NR	4	12	9	13	8

Figura 18. Aggregate response to the question: How can the environment best be protected?

¿Cuál es la mejor opción para COORDINAR un Plan de Mejoramiento Comunitario y Protección Ambiental?									
Orden de Prioridad	ONG Internacional	Asociación de Desarrollo Integral	Organización Local	Muchas Organizaciones en Conjunto	Fundación Local	Empresas Privadas	Dueños de Negocios Locales	MINAE	Otro
1	4	7	0	9	8	0	0	3	2
2	1	7	5	5	6	1	0	3	
3	6	1	3	1	5	1	2	4	1
4	4	1	2	5	4	5	2	2	
5	3	0	4	5	1	3	3	3	
6	0	2	5	1	1	2	6	5	1
7	4	4	5	0	0	3	3	2	2
8	2	1	0	0	1	3	5	5	2
9	0	6	1	0	0	3	1	1	4
NS/NR	15	10	14	13	13	17	16	11	
Se evidencia que muchas personas no respondieron a todas las opciones; escogieron solo las más significativas.					Many people marked only the most significant options.				

Figura 19. Who is the best option for coordinating an Environment Protection and Community Improvement Plan?

¿Cuál es la mejor opción para COORDINAR un Plan de Mejoramiento Comunitario y Protección Ambiental?									
Orden de Prioridad	ONG Internacional	Asociación de Desarrollo Integral	Organización Local	Muchas Organizaciones en Conjunto	Fundación Local	Empresas Privadas	Dueños de Negocios Locales	MINAE	Otro
1	15	16	10	20	23	7	4	12	3
2	3	0	4	5	1	3	3	3	
3	6	13	11	1	2	11	15	13	9
NS/NR	15	10	14	13	13	17	16	11	
¿Cuál es la mejor opción para COORDINAR un Plan de Mejoramiento Comunitario y Protección Ambiental?									
Orden de Prioridad	ONG Internacional	Asociación de Desarrollo Integral	Organización Local	Muchas Organizaciones en Conjunto	Fundación Local	Empresas Privadas	Dueños de Negocios Locales	MINAE	Otro
1	4	7	0	9	8	0	0	3	2
2	1	7	5	5	6	1	0	3	
3	6	1	3	1	5	1	2	4	1
4	4	1	2	5	4	5	2	2	
5	3	0	4	5	1	3	3	3	
6	0	2	5	1	1	2	6	5	1
7	4	4	5	0	0	3	3	2	2
8	2	1	0	0	1	3	5	5	2
9	0	6	1	0	0	3	1	1	4
NS/NR	15	10	14	13	13	17	16	11	

Figura 20. Aggregate response to the question: Who is the best option for coordinating an Environment Protection and Community Improvement Plan?

thrive. “The ball is in your court now,” was the message we had wanted to project when we presented these last results to the community. But once again, assistance to our presentation was meager. The issue of how best to proceed with the feedback of information to the community could eventually become a major preoccupation for the next phase of our project.

MONITORING AND EVALUATION

A fundamental component of a Community Livelihood Improvement Program, such as this project attempted to promote, is that of monitoring and evaluating those aspects that are relevant to the community. Monitoring changes, or the lack thereof, is the best

way to foresee the direction in which one is heading, and it provides the possibility of adjusting these aspects for continued improvement. The capacity to monitor effectively is based on having reliable data and data that is locally significant. The indicators may be based on both objective data, as well as on the subjective perceptions of community members. In accordance with our theoretical framework there are four major areas that impinge on community livelihoods and well-being. Improvement in these areas would suggest positive changes in community livelihoods and well-being. These areas include sustainability, equity, autonomy and security (Montoya and Drews 2006:22).

The area of sustainability refers to the continued and improved stewardship of community capitals, and particularly of natural capital. It also includes the continued and improved satisfaction of needs by means of satisfiers that attend multiple needs with a multiplying effect. The area of equity derives from the fact that community well-being is the sum of the well-being of all its members. Democratization of access to needs satisfaction is one component of equity. Collaboration is another component that suggests equity in the agency of community members. The other important component of equity has to do with community investment in “summatory” capitals that are not diminished by their use, such as social capital and human capital. The area of autonomy implies greater decision-making capacity, on the one hand, and greater accountability on the other. Finally, the area of security includes the reduction of vulnerability to environmental and socio-economic threats, as well as the capacity to adapt to changing circumstances.

These four general areas constitute a common backdrop for monitoring community well-being and livelihood improvement. The actual indicators for these general areas, however, are site-specific. After a period of two years studying Junquillal, we developed what is still a preliminary monitoring and evaluation grid based on the information collected and analyzed in the diverse

surveys, interviews, and ethnographic fieldwork carried out in the location (see Annex 4). It is important to note that such an instrument may be useful not only for us as researchers, or for WWF as a stakeholder in the community, but also for an eventual Steering Committee or local foundation that might assume the coordination of a Community Management Plan. As of yet this grid represents a proposal that would still need to be validated and tested.

¿A usted le gustaría participar en un Proyecto de Turismo Comunitario?	31	<ul style="list-style-type: none"> • 31 Personas están dispuestas a participar. • Artesanías, Alojamiento y Alimentación son los servicios de mayor elección. • Los Otros servicios propuestos fueron: Guardería, Clases de Cocina, Intérpretes, Centro de Entretenimiento, Canopo, Cuadraciclós y Buceo.
¿Qué tipo de SERVICIO le gustaría ofrecer?		
Alojamiento	13	<ul style="list-style-type: none"> • 31 Persons interested. • Crafts, Room and Board were the most common options. • Others included: Chile Care, Cooking Classes, Interpretation, Entertainment Center, Canopo, Tour Wheel, Scuba Diving.
Alimentación	10	
Servicio de Guía	6	
Entretenimiento Musical	3	
Cabalgatas	4	
Tour de Pesca	7	
Clases de Surf	3	
Alquiler de Equipo Recreativo	4	
Artesanías	16	
Enseñanza de Idiomas	5	
Spa-Gimnasio	2	
Tours	6	
Otros	8	

Figura 21. Goods and services offered by members interested in participating in a Community Tourism Project

CONCLUSIONS AND RECOMMENDATIONS

Our project started out as overly ambitious. We had originally expected to carry out the same process in two coastal communities for comparative purposes, one in an indigenous community in Panamá and the other in an incipiently globalized community in Costa Rica. When it became evident that the time frame we had given the project was clearly insufficient, this goal was quickly modified, and we set our sights to developing a single more in depth case study only in the community of Junquillal, on the Pacific coast of Costa Rica. Even with this modification, the ultimate goal of achieving a Community Management Plan was not fully reached, although it was approximated. Despite these shortcomings, the project did produce important results and offer significant teachings.

In terms of lessons learned, there were three areas of significant findings. The first area was methodological. As mentioned above, a significant finding was that participant methodologies require a time frame that accommodates “community time” which may extend the project beyond its original period. Participant methodologies also require a logical framework that is flexible and amenable to community interests and emergent situations. Moreover, simplicity in research tools and participation in community life are key factors for ensuring community participation and gathering reliable information. The simpler surveys with fewer questions and the inclusion of researcher accompaniment were the most reliable in the information retrieved. More complex questionnaires had the difficulty of confusing some of the informants, and limiting the reliability of their answers. Whenever possible, researcher accompaniment during informant responses to survey questions is advisable.

Similar conclusions hold true for our efforts to engage the community by consistently presenting results of our research to them in public events. As

mentioned before, the attendance to these presentations was consistently meager. Some possible modifications to the methods we employed that would improve the coverage we might hope for could include writing up summaries in more accessible language and format to be distributed in the community. Another possibility that would need to be explored is the use of audiovisual methods that might be more attractive to community audiences.

Another very important lesson learned had to do with the smooth progress of the project. When introducing a social branch into a predominantly biological project, constant and clear communication between the parties is fundamental in order to establish synergies between conservation and livelihood improvement. It is absolutely necessary to understand what previous social endeavors the biological staff may have envisioned or already carried out in order, first, not to duplicate efforts, and secondly, not to give the impression that professional turf is being usurped or disregarded. Care must also be taken to understand and deal with professional turf in terms of community alliances already established with project staff. Unless this is considered, difficulties arising here may make or break a Community Livelihood Improvement Program (CLIP) that attempts to complement a conservation project.

The second area of important lessons learned was in conceptual-theoretical terms. This research shed light on the complex nature of community capitals, revealing these to be composed not only of assets, but also of liabilities, and confirming our thesis that community wealth does not automatically translate into community well-being. For example, the presence of financial capital in a community may be concentrated in few hands and instead of promoting community well-being, may well exacerbate envies, gossip, a sense of unfairness and exclusion, promoting instead, community ill-being. In Junquillal there was clearly a high income sector whose assets did not significantly spill over into generalized community well-being.

Built capital was increasingly evident in Junquillal in the form of high-scale condominiums. This private built capital contrasted strongly with the communal infrastructure that was scarce and lacking in basic services such as a health center, a community center, or a football field. This private built capital also affected property values, generating pressures for local people to sell their land, eventually limiting their capacity to maintain traditional extended family structures. Human capital in the form of academic training and leadership skills were also present in Junquillal, but priorities given to the defense of professional and social turfs over the willingness for collaboration reduced the capacities of the community for the synergistic achievement of collective goals and the improvement of community well-being. While the wealth of cultural capitals in a “glocal” community such as Junquillal has the potential of enriching the lives of all, it may also impoverish certain sectors who compare their own culture with that of others and find their own to be at a disadvantage in the current economic context. The often mentioned “loss of traditional values” is often the complaint in situations where globalizing forces penetrate local realities.

The use of “fundamental needs” as a framework for analysis turned out to be useful for structuring and giving order and conceptual coherence to the research process. However, it was the openness and the flexibility of our more ethnographic approach that turned out to be most useful in helping us develop social-environmental indicators of well-being, and in aiding the action-research process to fine-tune the inquiries to make them more relevant and useful for community stakeholders. The initial inquiry of “the good, the bad and the desirable” allowed the values of the people in Junquillal and their own interpretations of well-being to take center stage and direct the ensuring research process. The emphatic rejection of “Tamarindo-like development,” while at the same time wanting some of the benefits of “orderly development,” and the desire for change,

while strongly hoping for Junquillal “to remain the same” required the research process to take a deeper look at what elements the people in Junquillal felt should change and which should remain untouched, at what elements of development would satisfy their fundamental needs better, and which instead would reduce their satisfaction. The landscape or scenic beauty, tranquility and the quality of the people emerged as the principal synergistic satisfiers of fundamental needs. While most found nothing to complain about, many found that the dusty road and the lack of basic services compromised their well-being. Yet the hopes for a future Junquillal were based on an elusive “orderly development” and on a more concrete “unchanged community”. When asked how the WWF Project could improve community well-being, the answers centered on ecotourism, environmental consciousness raising and community union. All these perspectives permeated the following steps of the research process, where the elements of tradition versus development were further explored, as were the means of achieving greater community union, the environmental aspects of greater importance, and the opportunities for community based ecotourism. The clarity provided by the “fundamental needs” approach allowed us to properly contextualize and give the due weight to the likes, dislikes and hopes of the people, as well as to their suggestions for the WWF Pacific Leatherback Conservation Project. The openness and flexibility of our approach, allowed us to make use of the people’s own values and judgments as a richer means of evaluating the impact of the WWF Leatherback Project, and as a better guideline for moving the process forward in establishing a Community Management Plan or road map to improve local well-being linked to marine turtle conservation.

The third and final sphere of lessons learned was contextual, that is, what we learned specifically about Junquillal, its people, and their relationship to marine turtle conservation. In our initial optimistic zeal we had hoped to quickly establish a baseline study where com-

munity capitals were inventoried and the satisfaction of fundamental needs evaluated, whereupon we would next be able to develop socio-environmental indicators that would then guide the process of constructing and executing a Community Management Plan to improve community well-being and marine turtle conservation. By the end of the first phase of our research project, however, while our initial zeal still remained, the reality of fieldwork lowered our optimistic sights to a new and more modest goal. Nonetheless, we were satisfied to be able to approximate the first of our goals, to establish a baseline of sorts. What we discovered of Junquillal was that its “glocal” community was justifiably complex, made up of diverse communities, each with their distinct histories, identities and distinct impacts on community and environmental well-being. Diverse community organizations, each with their own leadership, vied for their own agendas and fought for their own turfs. Community unity and collaboration remained a work in progress. While Junquillal boasted important community capitals, some of these were liabilities instead of assets.

These modest but important lessons learned moved us to consider the possibility of extending the research project another year in order to continue working on our initial goals, taking into consideration aspects we discovered needed special consideration in the case of Junquillal. During the second phase of the project during which we established a more permanent presence in the community and employed an ethnographic method of research, greater detail of community sentiment, identity and values emerged. In this context the efforts to have Junquillal reconstruct its own history was an effort to catalyze a collective identity and an appreciation for the contribution of each to what Junquillal has become and could become. During the second phase, perhaps spontaneously, but maybe also because of the presence and insistence of projects like ours and others, instances of greater collaboration appeared in the community. Diverse organizations and stakeholders were involved in discussions of different alter-

natives for more sustainable options of environmental protection. It was in this context that the visit to the Hojancha experience came about, with the participation of a wide representation of Junquillal stakeholders. Following through with this community initiative we pushed to try to define more specifically what the community at large had to say about these options. By the end of the second phase of our project, we felt that many elements were already in place for Junquillal to assume the responsibility of taking on a Community Management Plan. The nature of this plan could very likely not conform to a stereotypical notion of a group of stakeholders gathered around a single agreed-upon project, but rather might look more like an assortment of initiatives in the community moving forward in consonance toward mutually complimentary goals. In either case, however, we were also aware that there still were real obstacles for such a scenario to become an immediate reality in Junquillal. Nevertheless, we considered that it was still possible in the short term. For this we would continue to “rack our brains” to implement appropriate measures in a third phase of our project. The monitoring and evaluation instrument mentioned above might well serve to realign and adjust our strategies to new conditions for better results.

If we take a look back at the main objective of this project, which was to help establish the conditions that would permit the development of a Community Livelihood Improvement Program (CLIP) leading to sustained marine turtle protection and improved community well-being as initiatives in the hands of the local community, we can say that the project, indeed, contributed to improving the conditions necessary for a CLIP. It did so first, by bringing to light important satisfiers of well-being that were already present in Junquillal, and valued by the majority. In order to carry out any CLIP, reference to the “Good” in Junquillal, such as tranquility, the landscape and the quality of the people, becomes obligatory. Second, it revealed how community wealth was not synonymous with community well-being, the main caveat being the unequal access to community

capitals, to the extent that some of the more privately held assets could be considered community liabilities. Facilitating access by the community to these capitals then becomes a clear focus of a future CLIP. Finally, the project made explicit the need for cooperation and collaboration among the different community forces, including community leaders, community organizations, and NGOs operating in the community, to only mention a few. Clarity on this issue, as well as strategies to catalyze this process is fundamental for a future CLIP.

By the end of these two phases of the project the form and composition of a possible Steering Committee, as well as its Community Management Plan, were still uncertain, and open to many possibilities, ranging from a central steering committee with a unified management plan, to a constellation of actors carrying out an array of activities in line with community interests. Although many of the community priorities were gathered in this project and delivered back to the community, by the end of the first and second phase there was still the need to mould all the information gathered into workable tools that could contribute to strengthening a collective and proactive spirit in Junquillal in favor of improved environmental protection and community well-being.

In concluding this report, it is pertinent to mention a number of recommendations that might be appropriate for a possible next phase of this project. First, there seems to be a general consensus in Junquillal in favor of establishing some sort of protected area under the coordinated management of the MINAE and a community organization created specifically for that purpose, and composed of a wide representation from the diverse organized

groups already operating in Junquillal. This mandate of the people of Junquillal needs to be stressed and communicated clearly to the leadership of the different organizations in the community. In this regard, it is also necessary to continue exploring the pros and cons and generating discussion around the different legal figures available for such a protected area. We believe that this, more than adopting a Regulation Plan, whose fundamental characteristic is restrictive, can open up many possibilities of associated community projects and community collaboration, including a community tourism project.

Second, there needs to be continued efforts in the direction of creating opportunities for greater community union, not only among foreigners and natives, but also among different community organizations and their leadership. As we have already learned from past experience, among the most propitious ways of achieving this is through recreational events that may nonetheless incorporate other more “serious” objectives.

Third, the strategies we have thus far employed for delivering results back to the community need to be revamped in such a way that these events generate an eagerness to attend by a wide array of community members and stakeholders. The format of the message needs to be democratized in such a way that it reaches a wider audience. The contents of the message also need to be couched in terms that more people can identify with. Options to explore include the use of audiovisual media, and other popular formats such as comics, video clips, theater and film, among others.

Fourth, greater efforts need to be put into promoting a community tourism

project based on the non-consumptive uses of Junquillal’s natural capital, especially its unique importance as nesting site of the endangered Leatherback marine turtle. This is an expressed demand of the people of Junquillal, and it is something international organizations such as WWF can contribute to by tapping into their own social capital, and attracting volunteers, students, supporters and admirers, among others, to the community.

Fifth, and closely linked to the previous recommendation, is the need to invest in human capital, creating capacities and skills that will permit the local population to take advantage of opportunities that may arise with such a community tourism project. Such capacities and skills may include more environmental education, English as a second language, computer skills, micro business administration, arts and crafts production, among others. But they can also include the recovery and appreciation of traditional knowledge, skills and practices, including music, dance, food, medicine, etc. These too, are important resources that can be taken advantage of in a community tourism project.

Finally, it may also be useful to begin systematically monitoring how the community is advancing in terms of Sustainability, Equity, Autonomy and Security, by putting the Monitoring and Evaluation grid developed here to test. This could be incorporated not only into the annual operative plan of the WWF Leatherback Project, but also be adopted by an eventual Steering Committee that will take on the responsibility of preparing the community to assume control over its own development, but also to confront changes, including those that may arise with global warming, among others.

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ANNEX 1. DIAGNOSTIC SURVEY: THE GOOD, THE BAD AND THE DESIRABLE

Cuestionario Introductorio

ID _____

Fecha: _____ Hora: _____

Dirección: _____

Preámbulo: Hola, yo soy.....de la UCR. Estamos haciendo un estudio sobre la protección de la naturaleza y el bienestar de las comunidades. En Junquillal queremos ver cómo la conservación de tortugas puede ayudar al bienestar de la comunidad. ¿Me permite 5 minutos para hacerle unas preguntas?

1. Edad: _____

2. Nacionalidad: _____

3. Tiempo de residir en Junquillal: _____

4. Trabajo principal: _____

5. **¿Qué es lo que más le gusta de vivir en Junquillal (3 o más razones)?** Pensar en necesidades satisfechas: subsistencia (trabajo), protección (salud, seguridad, naturaleza), afecto (familia, amigos), libertad (movimiento, expresión), ocio, identidad, creatividad, entendimiento (conocimiento local), participación (asociación de desarrollo), trascendencia (herencia a hijos, conexión espiritual).

6. **¿Qué es lo que menos le gusta de vivir en Junquillal (3 o más razones)?** (Pensar en necesidades insatisfechas).

7. **¿Cómo le gustaría que fuera Junquillal en el futuro?**

8. Considera que la protección de tortugas marinas es algo bueno para Junquillal? Explique porqué.

9. Qué puede hacer el Programa de Conservación de tortugas marinas para mejorar la calidad de vida en Junquillal?

10. A usted le gustaría participar en actividades a favor de:

- la conservación de tortugas marinas SI_____ NO_____
- mejorar la calidad de vida en Junquillal SI_____ NO_____
- otro (especifique): _____

11. Nombre: _____

ANNEX 2. BASELINE STUDY: INDICATORS ON THE RELATIONSHIP BETWEEN COMMUNITY, WELLBEING AND ENVIRONMENTAL CONSERVATION.



N° Questionnaire _____

Date ____/____/____

Community Well-Being and Marine Turtle Conservation Project

University of Costa Rica in collaboration with the WWF Marine Turtle Program for Latin America and the Caribbean. Junquillal, Santa. Cruz, Guanacaste, 2007

During this year our research team has carried out a project aimed at strengthening the links between marine turtle conservation and community well-being in Junquillal. For this project we are very interested in knowing your opinion by having you answer this questionnaire. Your input is of utmost importance in order to continue supporting efforts of environmental protection and improving community well-being. We greatly appreciate the few minutes you take to fill out this questionnaire.

FIRST PART: PROJECT IMPACT

INSTRUCTIONS: With a pencil mark an X, on the answer you consider the most appropriate: (1) No/Nothing; (2) Yes/Some; (3) Yes/Very Much; (4) Don't Know/No Response

		NO / Nothing	Yes / Some	Yes / Very Much	Don't Know/ No Response
	General	1	2	3	4
1	I know about the Marine Turtle Conservation Project				
2	I consider the presence of the Marine Turtle Conservation Project positive for the community				
	Subsistence	1	2	3	4
1	I gather turtle eggs for eating				
2	I gather turtle eggs for sale				
3	I buy turtle eggs				
4	I believe that turtle eggs are gathered in the community for eating				
5	I believe that turtle eggs are gathered in the community for sale				
	Work	1	2	3	4
1	I have received training as a monitor and tourist guide regarding marine turtles				
2	I have received visiting volunteers of the Marine Turtle Project in my home o business				
3	I have received visiting volunteers of other projects in my home or business				
4	I have sold services (room, board, etc.) to volunteers and tourists that come especially to see turtles				
5	The Project has created new employment opportunities in the community				

6	The Project has attracted other employment opportunities to the community				
	Environmental Protection	1	2	3	4
1	I believe it is important to protect marine turtles				
2	I participate in monitoring the beaches at night				
3	The number of stray dogs that destroy turtle nests has been reduced in the community				
4	I participate in clearing the beaches				
5	I participate in organizations dedicated to protecting the environment				
6	I participate in clearing the rivers, the estuary and mangroves				
7	I participate in reforestation activities and forest conservation				
8	I participate in the protection of wildlife like monkeys, iguanas, birds, etc				
9	I believe that when the Project comes to an end, the community will continue protecting the turtles				
10	I believe that efforts to reduce artificial lights on the beach have been effective				
	Understanding	1	2	3	4
1	I know the threats that marine turtles face				
2	I am aware of the purpose of the “turtle corral” on the beach				
3	I am aware of the effect of sand temperature on the sex of turtles				
4	I know about the migratory routes of marine turtles around the world				
5	I believe it is necessary to protect other ecosystems and species				
6	I am aware of the impact of commercial fishing on marine turtle populations				
7	I am aware of the impact that global warming has on marine turtles				
8	I am aware of the impact that global warming has on our community				
9	I believe that the children of our community have a good environmental education				
10	I believe that the adults of the community have a good environmental education				
	Participation	1	2	3	4
1	I have seen marine turtles making their nests				
2	I have released baby turtles into the ocean				
3	I participate in organizations that seek to improve community well-being				
4	I collaborate with the activities that the Marine Turtle Conservation Project organizes				
5	I have received information about the goals and achievements of the Marine Turtle Project				
6	The Project has invited me to express my opinions on the environment and community development				
7	I have participated in ecotourism hikes on the beach				

8	I believe that local traditional knowledge has been employed by the Project to protect the environment				
	Human Relations	1	2	3	4
1	I have made new friends and contacts through the Marine Turtle Conservation Project				
2	I have greater pride in my community because of the achievements of the turtle conservation efforts				
3	I have improved my relationship with neighboring communities because of the Marine Turtle Project				
4	The youth in my community has greater options for healthy activities because of the Project				
5	The internal community relations are improved because of initiatives of the Marine Turtle Project				
6	I feel safer walking along the beach at night because of the presence of the Marine Turtle Project				
7	The Project has facilitated the cooperation among organized groups in the community				
8	Our community has made itself known in other communities through the Marine Turtle Project				
9	I feel I can achieve positive changes in my community				

SECOND PART: COMMUNITY PRIORITIES

Which of the following options do you consider to be priorities for your community in the next 2 or 3 years?

Mark with an **X**, the option you consider is the most appropriate:

(1) Not important; (2) Somewhat important; (3) Important; (4) Very important; (5) The most important; (NS/NR) Don't Know/No response

	Subsistence and Employment Opportunities	1	2	3	4	5	NS/NR
1	Attract large firms that bring employment opportunities						
2	Establish small and medium sized family businesses						
3	Promote large scale tourism						
4	Promote rural community tourism						
5	Promote the participation of women and youth in the local economy						
6	Increase the number of locally owned businesses around rural community tourism						
7	Promote marine turtles as a tourist attraction in Junquillal						
8	Build more hotels in Junquillal						
9	Promote other sources of employment in Junquillal like fishing, aquaculture, cattle ranching, organic farming, etc.						
10	Other (write your idea):						
	Health and Security	1	2	3	4	5	NS/NR
1	Create a first aid and health care center						
2	Improve the supply and administration of potable water						
3	Offer education on drug prevention						
4	Organize against crime and delinquency						
5	Increase public lighting						
6	Improve the local police force						

7	Receive training to reduce domestic violence						
8	Create day care centers for children of working mothers						
9	Set up prevention signals for bathers in dangerous areas						
10	Other (write your idea):						
	Environmental Protection	1	2	3	4	5	NS/NR
1	Protect the forest and the animals that live there						
2	Protect rivers, estuaries and mangroves						
3	Protect marine turtles and their nests						
4	Clean the beaches						
5	Participate in creating a local Zoning Plan (Plan Regulador)						
6	Create Protected Areas						
7	Reduce public lighting on the beach						
8	Continue monitoring the beaches to protect turtle nests						
9	Set limits to large constructions in the community						
10	Other (write your idea):						
	Human Relations and Communication	1	2	3	4	5	NS/NR
1	Create or improve public spaces for social interaction among children, youth, and adults (plaza, park, etc.)						
2	Build a community center						
3	Improve cooperation among locals and foreigners						
4	Improve telephone coverage						
5	Improve communication and cooperation among community organizations						
6	Pave the roads						
7	Maintain gravel roads in good conditions						
8	Improve public transportation services						
9	Create paths and trails for pedestrians and bicycles						
10	Other (write your idea):						
	Education and Creativity	1	2	3	4	5	NS/NR
1	Establish a secondary school in the community						
2	Improve environmental education for all the community						
3	Improve educational equipment like computers, audiovisual equipment, black boards, etc.						
4	Offer sex education to the youth						
5	Offer technical training for adults in languages, computers, business administration, etc.						
6	Offer courses in handicrafts, traditional cooking etc.						
7	Offer courses for men and women in music, art, dance, yoga, theatre, sculpture, painting, etc.						
8	Build a space for community cultural activities						
9	Create a library						
10	Other (write your idea):						

	Local Identity and Traditions	1	2	3	4	5	NS/NR
1	Protect local traditional values						
2	Recover the traditional knowledge of local elders						
3	Have more community events with locals and foreigners						
4	Promote the image of the community as a place dedicated to protecting marine turtles						
5	Promote development such as that of Tamarindo						
6	Celebrate more traditional cultural activities like horse races, rodeos, marimba music, etc.						
7	Obtain more properties for public community use						
8	Offer bilingual education in English and Spanish for youth and adults						
9	Promote typical foods						
10	Other (write your idea):						
	Participation and Recreation	1	2	3	4	5	NS/NR
1	Improve dialogue with local government authorities						
2	Facilitate greater participation of women and youth in community decisions						
3	Create more places for religious services in Junquillal						
4	Have greater participation of women in conservation projects						
5	Achieve greater community participation in local organizations						
6	Organize more sport events						
7	Improve and increase spaces for entertainment (dances, parties, etc.)						
8	Improve and increase spaces for sport events (football field, basket ball court, gymnasium, etc)						
9	Organize concerts and festivals in favor of the environment						
10	Other (write your idea):						

Please complete the following information. This information is for statistical purposes only, and will remain confidential.

1	Age:
2	Nationality:
3	Level of education:
4	Time residing in the community:
5	Occupation:
6	Direction:
Optional. This information is for the purpose of contacting you for future events.	
7	Name:
8	Telephone:
9	E-mail:
10	Additional Comments (you may use the back page for additional comments):

ANNEX 3. CONSERVATION STRATEGY SURVEY: WHAT, HOW AND WHO?

Nº Cuestionario _____

Nombre: _____

Fecha ____/____/____

Proyecto Vincular y Mejorar la Protección de Especies Amenazadas y el Bienestar Comunitario en Junquillal, Universidad de Costa Rica en colaboración con el Programa tortugas marinas para América Latina y el Caribe-WWF. Playa Junquillal, Santa. Cruz, Guanacaste, 2008.

A lo largo del año pasado y del presente nuestro equipo de investigación (María José Escalona, Gloriana Guzmán y Felipe Montoya como coordinador) ha realizado un trabajo destinado a fortalecer el vínculo entre la protección del medio ambiente y el bienestar comunitario de Junquillal (Diagnóstico de la calidad de vida de la comunidad, Evaluación de los capitales comunitarios, Diagnóstico de las prioridades comunitarias, Percepciones locales sobre la protección ambiental, Historia local, Coordinación con grupos organizados en la comunidad, etc.). Por esa razón nos interesa contar con su valiosa colaboración al responder las preguntas que se le solicitan en el formulario que aparece a continuación. Esta información es de suma importancia para continuar apoyando la protección del ambiente y mejorar la calidad de vida en su comunidad. De antemano le agradecemos la atención que haya dedicado para completar el cuestionario.

PRIMERA PARTE: Vínculo Medio Ambiente y Calidad de Vida

Para la protección del patrimonio ambiental, es necesario tomar en cuenta la relación del ser humano con su medio ambiente; el conocer cuál es la percepción que tiene la población de Junquillal sobre el medio ambiente es de gran importancia, sobretodo si se quiere en un futuro llegar a implementar alguna estrategia de protección ambiental en la comunidad:

INSTRUCCIONES: Marque con X, la opción que usted considere más apropiada: Sí; No; No sé/No Respondo.

		SÍ	NO	NS/NR
1	Proteger el ambiente mejora la calidad de vida de la comunidad.			
2	La protección del ambiente puede traer beneficios económicos directos e indirectos y empleo a la comunidad.			
3	La protección del ambiente crea obstáculos para el desarrollo económico en la comunidad.			

SEGUNDA PARTE: Protección del Patrimonio Ambiental

Con las actuales problemáticas sociales y medioambientales, muchas especies de flora y fauna así como también el lugar donde éstas viven están siendo amenazadas, lo que hace que la intervención humana a favor de su protección pueda ser necesaria.

INSTRUCCIONES: ¿Cuáles de las siguientes opciones considera usted como prioridades para la protección? Ordene del 1 al 7 (siendo el 1 el de mayor prioridad y 7 el de menos urgencia) aquellos elementos que usted considere que requieren de una intervención inmediata:

	¿Qué es lo que se debe de proteger?	Ordenar del 1 al 7
4	Especies al borde de la extinción, como la tortuga baula.	
5	Los ecosistemas marinos para garantizar la sostenibilidad de la pesca y otras especies marinas.	
6	Los ecosistemas terrestres como las áreas boscosas para proteger sus especies.	
7	La playa como sitio de nidación de tortugas y de disfrute de las personas.	
8	El manglar.	
9	El río Nandamojo.	
10	Toda la cuenca del río Nandamojo (incluyendo el territorio de todos los riachuelos que alimentan el Nandamojo y su cobertura boscosa).	

TERCERA PARTE: Plan de Mejoramiento Comunitario y Protección Ambiental

El ser humano ha sido causa de muchos daños ambientales. Al mismo tiempo, puede ser que la solución de muchos problemas también esté en nuestras manos. El desarrollo y la ejecución de planes que velen por la protección del medio ambiente pueden ser parte de estas soluciones.

INSTRUCCIONES: ¿Cuál de las siguientes opciones considera usted que es la mejor forma de proteger el medio ambiente y mejorar la calidad de vida de la comunidad de Junquillal? Ordene del 1 al 5 aquella estrategia que usted considere más apta para lograr la protección del medio ambiente y mejorar la calidad de vida de las personas en Junquillal (siendo el 1 el que usted considere como el más apto y 5 el menos apto).

		Ordene del 1 al 5
11	Dejar que cada persona cuide su propiedad privada.	
12	Establecer áreas de protección manejadas por el MINAE	
13	Establecer áreas de protección manejadas por el MINAE y la comunidad, conjuntamente.	
14	Actualizar un Plan Regulador	
15	Promover la creación de negocios familiares de ecoturismo que beneficien a sus dueños y que promuevan la protección del ambiente.	

CUARTA PARTE: Coordinación de un Plan de Mejoramiento Comunitario y de Protección Ambiental

Llevar a cabo tareas de protección del medio ambiente y de mejorar la calidad de vida en la comunidad puede exigir fuertes compromisos y mucho trabajo. Si en Junquillal se organizara algún grupo para coordinar un Plan de Mejoramiento Comunitario y de Protección Ambiental, ¿cuál de las siguientes opciones considera que serían apropiadas para asumir esta responsabilidad?

INSTRUCCIONES: Ordenar las siguientes opciones del 1 al 9, siendo el 1 el más apropiado y el 10 el menos apropiado para coordinar un Plan de Mejoramiento Comunitario y de Protección Ambiental en Junquillal.

		Ordenar del 1 al 9
16	Una organización ambientalista internacional.	
17	La Asociación de Desarrollo de Playa Junquillal.	
18	Algún otro grupo organizado de la comunidad (especifique).	
19	Muchas organizaciones locales que cooperen.	
20	Una fundación local creada especialmente para ello.	
21	Empresas privadas grandes.	
22	Dueños de negocios locales.	
23	El MINAE.	
24	Otro (especifique)	

25. Nominación de participantes. ¿Qué personas considera usted que serían buenos candidatos para participar en la coordinación de un Plan de Mejoramiento Comunal y de Protección Ambiental? (Puede nombrarse a sí mismo(a) y a otras personas).	1.
	2.
	3.
	4.
	5.

QUINTA PARTE: Participación en Turismo Comunitario

INSTRUCCIONES: De las siguientes opciones, indique su interés de participación.

	Su participación:	SÍ	NO	NS/NR
26	¿A usted le gustaría participar en un proyecto de ecoturismo comunitario?			
27	¿Qué tipo de servicio le gustaría ofrecer?			
28	Alojamiento			
29	Alimentación			
30	Servicio de guía (especifique)			
31	Entretenimiento musical (especifique)			
32	Cabalgatas			
33	Tour de Pesca			
34	Clases de surf			
35	Alquiler de equipo recreativo (especifique)			
36	Artesanías			
37	Enseñanza de Idiomas			
38	SPA-Gimnasio			
39	Tours (especifique)			
40	Otro (especifique)			

NOTAS:

ANNEX 4. MONITORING GRID FOR COMMUNITY LIVELIHOOD IMPROVEMENT PROGRAM (CLIP)

SUSTAINABILITY								
GOAL	TARGET	Indicator	Progress					
Improved stewardship of the biophysical basis of community livelihoods			2008			2009		
			-	-/+	+	-	-/+	+
	Establish Protected Area	Define legal figure						
		Establish Foundation						
	Protect forests	Reforestation brigades						
		Reduced no. brush fires						
	Protect beach	Beach cleanup events						
		Maintain Bandera Azul Certification						
	Protect the rivers, estuary and mangrove	Install border markers (mojones)						
		Establish Protection Zone of watershed						
	Protect fisheries	Harvest controls						
		Commercial fishing controls						
	Protect local fauna	Hunting controls						
		Biological corridors						
	Protect marine turtles	Reduced turtle egg poaching						
		Reduced beach-side building						
Reduce beach luminosity								
No. of beach monitors								
No. of turtle eggs hatched								
No. of baby turtles released								
GOAL	TARGET	Indicator	Progress					
Improved satisfaction of human needs			2008			2009		
			-	-/+	+	-	-/+	+
	Maintain tranquility	Limited night life						
	Maintain scenic beauty	Maintain forest patches						
		Limit size and density of construction						
		Limit street illumination						
	Maintain quality of the community	Reduced number of properties sold to foreigners						
		Reduced emigration of locals						
		Maintain ethnic diversity						
	Improved infrastructure and basic services	Gravel road maintained in good conditions						
		Community hall built						
		Clean water maintained						
Internet service offered								
EQUITY								
GOAL	TARGET	Indicator	Progress					

			2008			2009		
			-	-/+	+	-	-/+	+
Improved collaboration among stakeholders	Improved social relations in community	Increased number of foreigners speaking Spanish						
		Number and quality of events with mixed participation of ethnic groups						
	Improve support from state institutions	Improved opinion of support by Municipality						
		Improved opinion of MINAE, ICT, AyA, ICE						
	Increased participation in community organizations	Participation of youth						
		Participation of women						
	Improved communication and cooperation among community organizations	Increased number of joint projects						
		Diffusion of organization objectives						
GOAL	TARGET	Indicator	Progress					
Wider access to needs satisfaction through increased investment in summatory community capitals (social, cultural, and human capital)			2008			2009		
			-	-/+	+	-	-/+	+
	Increased educational opportunities	Environmental education for adults						
		Environmental education for children						
		Technical training in languages, computers, business administration						
		Investment in computers, audiovisual equipment, black boards						
	Increased pride in community	Community distinctive symbols						
		Local food, dance and music in celebrations						
		Efforts to recover traditional knowledge of local elders						
	Increased sports opportunities	Establishment of football field						
		Establishment of basket ball court						
		Establishment of gym						
	Reduce economic inequities	Donations by wealthy stakeholders						
AUTONOMY								
GOAL	TARGET	Indicator	Progress					
Greater control over community livelihoods and decision making			2008			2009		
			-	-/+	+	-	-/+	+
	Planned development (to avoid Tamarindo-like development)	Community approved Regulation Plan						
		Limits to large-scale tourism projects						
	Improved capacities of local organizations	Legal inscription of local organizations						
		Greater participation in community activities and organizations						
	Increased transfer of capacities of project to community	Volunteer, training, and employment opportunities						

GOAL	TARGET	Indicator	Progress					
Greater accountability and transparency in community governance			2008			2009		
			-	-/+	+	-	-/+	+
	Increased knowledge about community projects	Adequate communication measures adopted						
	Increased capacity for community mobilization	Unified vision and consensus in objectives						
		Clear structure of representation						
SECURITY								
GOAL	TARGET	Indicator	Progress					
Decreased vulnerability to biophysical and socioeconomic threats			2008			2009		
			-	-/+	+	-	-/+	+
	Greater safety measures	Increase police presence						
		Organization against crime and delinquency						
		Training to reduce domestic violence						
	Improved health measures	Establish health center						
		Drug and sex education for youth						
GOAL	TARGET	Indicator	Progress					
Greater adaptability to changing social and environmental circumstances			2008			2009		
			-	-/+	+	-	-/+	+
	Increased knowledge about possible environmental threats (such as Climate change)	Local research activities						
		Diffusion of information in accessible formats						
	Maintain access to goods and services	Use of appropriate technologies for water, food and energy						
	Increased access to sustainable income generating activities	Increased participation in community tourism activities						
		Increased amount of income						