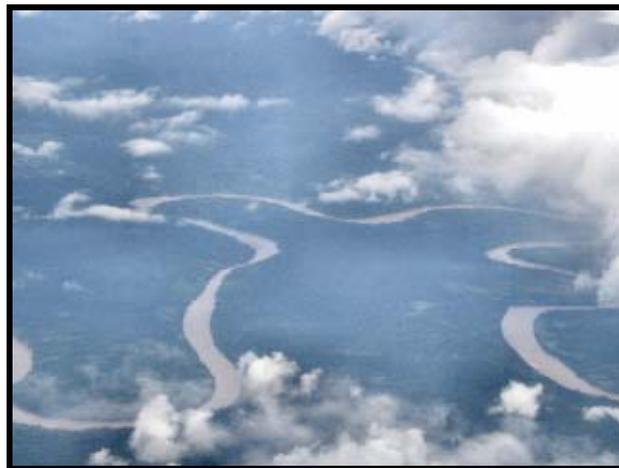




Like their Northern counterparts, some form of aquaculture is interlaced with other water and land use patterns. Indigenous tradition is based on ancient knowledge but is being challenged by encroachment of non-indigenous forces that are driven by global markets. In every aspect of this exchange it was observed that all facets of Shipibo lives had been detrimentally changed by these factors. The Shipibo people want to benefit but at the same time the Condors explicitly emphasized the need to strengthen their traditional culture and relationship with the water world.

The following were initial objectives for this exchange: 1.) To create an initial organizational framework to evaluate aquaculture in terms of indigenous culture and development; 2.) To evaluate and discuss balance between economically-oriented and community-based projects; 3.) To bring together indigenous peoples from the North and South to learn from and identify areas where collective knowledge and experience can assist in a comprehensive manner; and 4.) To provide in-depth learning experiences and an opportunity to further define aquaculture practices in a manner that can benefit indigenous peoples and the water world.

This report will outline the first Eagle-Condor Exchange that took place April 22-28, 2006 in the Ucayali River region near, Pucallpa, Peru.



Arial view of the Amazon River Basin — Ucayali River



Calleria villagers greeting the Eagle/Condor visitors.



Women of Calleria.



### Day 1 – April 22, 2006 -Travel to Peru

#### Eagles traveled to Lima, Peru.

Fred Chu Koo, was waiting at the airport as planned to meet the Eagle delegation and transport them to a hotel in Lima for the evening. All arrived safely and enjoyed a late night meal in the hotel dining room.

### Day 2 – April 23, 2006 – Travel To Pucallpa

Delegates gathered for breakfast and prepared for the trip to Pucallpa, Peru.

Eagles landed at the Pucallpa airport early in the afternoon and were immediately greeted by members of the Condor delegation in the parking lot. Eagles were then transported to the Divina Montaña hotel complex on the outskirts of Pucallpa.



After settling in their rooms, the Eagles and Condors met for a meal at the pool area of the complex. During this meeting, participants began to get to know one another through the help of two interpreters. The Condors were gracious and all had an enjoyable first meeting.

Later in the evening both delegations gathered again for another meal.

After this last get-together of the evening, the Eagles had an informal meeting to help formulate their presentation content for the next days conference. This gathering also gave the Eagles a chance to share their individual perspectives and objectives for this exchange and identify which areas of concern and goals that were important in the larger scheme of things.

### Day 3 – April 24, 2006 – Eagle-Condor Conference

The first day of formal exchanges between the Eagles and Condors was held in the conference room of the Divina Montaña. IIAP was in charge of preparing the conference and took care of all details of multimedia equipment, conference programs, and refreshments.

The local media was present to document the event. A local news anchor was the master of ceremonies.

After introducing both delegations the planned twenty-minute presentations began.





I am going to speak for the Eagles here in saying that we would like you [Condors] to come visit us in the north. This is part of our future objectives to hold regional meetings and foster continued interactions between people.

We would also like to know more about you – what your village is like – what are your days like and what do you expect for your children. Keep up the good work. Thank you very much.

**Questions from the Condors:**

**Juan Chavez:** For many generations the Shipibo people have fished to support their families, now they can't find the fish and the only ones they can find are the bad fish. We don't want to become "consumers." We are looking for ways to care for ourselves and return our people and the land to health. What kind of help have the Eagles gotten from their governments and how did you [Eagles] recover?

*Wilson Wewa speaks for the Eagles:*

*We were in the same shape as you today years ago. Because of our chiefs and our spiritual leaders – they were the ones that looked to the future for the children – which is today. For the last 200 years over 500 treaties were written between the tribes and the US Government. In these treaties words were added to include protection of "usual and accustomed places to hunt and gather and fish."*

*There were other agreements that were signed with various federal departments that we call memorandums of agreement and also memorandums of understanding and these documents spell out how the federal government works with the tribes. We come together sometimes as peoples and its very important to remember that indigenous people have the learning of what they have seen over the many, many years – What works and what doesn't and many times we as indigenous people have to help the federal government to understand this. And when we have an equal hand in writing our documents then they can work for our benefit and when we understand what we are putting in the document it makes many avenues to work around the obstacles that we see because in our thinking all things are connected.*

*If you write a document that pertains to the land, water is a part of the plan. If you write a document that pertains to the water, then it also pertains to the air because that is how are belief system is. So it is important to build a good relationship with the government and help them understand that these things are in danger. And it is very true that what happens to the land happens to the people. That is why it is important to take care of the land, our people, our children. And if there are any questions that our group can answer at a later time, please let us know.*

**William "Jimbo" Simmons – Indigenous Environmental Network**

Good morning. I am acting as a representative of the Indigenous Environmental Network. I work for the International Treaty Council, which was the first organization to be recognized by the United Nations in 1977. As my brother had said earlier the history of our struggle is well documented...depending on which anthropological view you look at.

Just in North America there were over 40 million indigenous people before Columbus, today there are only 2 million people but we control 50 million acres of land by treaty rights, so that is how we look at our playing field.

Because when the treaties were made by our ancestors, they took into future consideration the survival of our people. So today we challenge the government







**Wilson Wewa – Paiute –  
Confederated Tribes of Warm Springs**

Traditions of our people included taking care of our resources. We never exhausted those resources – never wasted. We shared all that we had but we never destroyed the land. Sometimes after harvest we would move and no one would ever know we had been there because we left everything pretty much the way we found it.

We used the power of fire by burning small areas to prevent large fires. This also gave nutrients back to the Earth and helped the plants grow. Small fires also protected the watersheds that would be filled with more mud when the rains came and washed the bare lands into the rivers and lakes. This protected the fish and the harvesting of plants as well. To us, fire also gives back life.

Water is sacred. It is used to cleanse us inside and out. And it is also medicine. That is why we give thanks and also pray for the rains and snow. We know without the replenishment of the waters we can not live. We are always thankful for all that is provided for us. From the water to the plants and roots – for the animals and fish that fed us. Some of us were farmers and some were hunter/gatherers. In our area we have a hundred or more different roots and seeds that we use for food and for medicine that we still gather and use today. I should be home now doing some of this gathering as it is harvest time for some of these but I chose to be here with you now.

Water is also important to the animals that we hunted - the deer, bear, and bison. We rely a great deal on the nutrition of the salmon. At one time there were millions of salmon that came up rivers – every stream was filled to the brim with them. Some said that you could walk across the river on the backs of the salmon there were so many. They were also much larger than they are now. Salmon averaged 100 pounds during these runs, now it is good to find one that weighs 30 pounds.

Some of our people migrated to follow the food. Our foods came from many areas of the deserts, plains, forests and mountains. As we traveled and gathered our elders made sure there was no overuse. Our hunters obeyed the words of the leaders and the plant gatherers as well obeyed the advice of those more experienced. These were all renewable resources. As we know, everything is a circle, always renewing and we are a part of that circle. When we protect the circle, we protect ourselves.

Our teachers are our parents, our grandparents, leaders – they are the best education for us because it is the ways that have been handed down. The methods and ways in which we have learned to survive and thrive.

For us, in the United States we have a strong relationship with the government because legal relationships with tribal governments have been written into the United States Constitution. Along with treaties and other legal decisions we have certain rights that help us to protect our resources and build/maintain our communities.

However, we do realize that here in Peru these protections are not law. Native relations hinge on attitude of government institutions and leaders at any given time. Currently, there are some protections and rights given to you, which you are building upon and that is good.



**Larry Campbell – Swinomish Indian Community**

When defining the sacred it is difficult. It is more about what you feel and this is always difficult to describe. These things are also important to discuss with your families and community, however these are very difficult to translate into law and policy.

It is even more difficult when negotiating with the government because some of the teachings and ceremonies are sacred and secret and not to be shared with the general public. However, it is imperative that we find ways to convey the issues of the sacred so that these resources can be protected.

Our ceremonies remind us to be ever thankful and during these times it is necessary for the traditional food to be present at our ceremonies. As with the salmon, the elders teach us to give thanks to this and all resources. If we do this, then they will continue to return each year.

Our communities are made up of both families and individuals. Together we care for all our resources and give back to our community. We are offering to you an extension of our relationships with this exchange. Over the years we have learned that we need to work together. And to do this we must learn about each other – our necessities of life, our ways in which we survive. These things build strong and trusting relationships so that we can continue to teach and learn.

For over 500 years, Indian people have been the target of coercion from outside peoples and there has been a great deal of displacement of our people. This also includes the loss of some of our cultural knowledge, which in turn threatened the health of the land, and spirits of the people.

Our languages were forbidden to be used but are now being recovered. It has taken us many years but we are beginning to bring back our individual cultures and teaching these things to our younger generations.

We are reversing some of the damage done and in doing so we try to identify those processes, which might interrupt the natural cycles of so that we won't upset the balance of things any further. We know that everything has a growing time and a time to be harvested or used.

**Paul Smith – Heifer International, Indian Nations Office**

Thank you all for welcoming us here. It is a privilege and an honor to have the opportunity to share with you.

I have worked with Heifer Project International for 6 years – my job is specific to North America. I have worked in the US, Mexico, Canada in food security as it relates to indigenous peoples. We do have regions here in the Americas – bio, weather, ethnic. So we do have an Andean/Peruvian office in Lima with 10 staff people. If you are interested in contacting them please see me later and I will get you their contact information.

We also have a Meso-America region which concentrates primarily





### Tom Edwards – Lummi Schelangen Department

Thank you for your warm welcome. Long before the United States concerned itself with land-use and environmental concerns, our ancestor’s of this land had their own form of environmental planning and care taking systems based upon traditional values and beliefs and sovereign traditional laws. Unlike that of the twentieth century, theirs was neither documented nor legislated; rather, it was lived. Implicit in traditional decision-making was the need to consider the welfare of past, present and the future generations. During Contact and Post-contact times, tribes attempted to convey this message to the influx of European immigrants.



Unfortunately, the settler’s desire for economic development, resource use, and expansion was too ingrained to be restrained by a alternative belief system foreign to their own.

Several centuries later, members of the United States Congress, responding largely to public opinion, acknowledging the deeply destructive consequences of uncontrolled growth and development. With the subsequent Regulatory Requirements, the Federal government was introduced to the centuries-old native concept of impact assessment. In subsequent years federal legislation would begin to alter the manner in which projects potentially impact our environment(s).

While such legislation does not guarantee favorable decisions towards the treated tribes. Nonetheless, the tribes are involved on a “government-to-government” basis. Given that factor not only lands on reservation lands and within our prospective *Ske’lot’ses* (Traditional Territory) and its natural resources. Therefore, we have opportunity, which we can co-exist in a dynamic way.

A visioning process was recommended to engage the Lummi Tribal Community in long term discussions about the alternative futures for the Tribal *Ske’lot’ses* and its’ meaning to the past, present, and the future Lummi members.

Tribal Self-governance is a fundamental responsibility Indian nations’ practiced for thousands of years before the formation of the United States. Thus, retaining our traditional authority and Control, to carry out our tribal governmental responsibilities for the past, present, and future peoples – traditionally, culturally, spiritually, and politically. It is only then that our true self-determination and self-sufficiency of the Indian Nations and the trust responsibility of the United State will become realities, not simply bureaucratic promises.

To carry out community goals as reflected in the established Lummi Traditional Land-Use Planning Process. This would include tribal cultural preservation programs. Therefore, the implementation of the tribal cultural resource management system that guide such programs. Tribal government should become a governmental priority for update or development.

In conclusion, I would like to thank Al Scott Johnnie-Policy Representative for his assistance with this presentation, Tom Goldtooth-Executive Director of IEN, Fred CHU and staff of Instituto de Investigaciones de la Amazonia Peruana-IIAP and both the Eagles and the Condors.



## CONDOR PRESENTATIONS

### Juan Chavez Muñoz – Shipibo – AIDER

Good Afternoon. I am the regional and technical coordinator for AIDER the Association for the Investigation and Intregal Development for this area.

At the present time in Peru the indigenous people have some recognition of the State with their territories and control over most of the resource on those land bases. They are protected by the national and international laws like: Constitution of the state, law of Native Communities, Agreement 169 of the OIT, among others.

The indigenous population of the Amazon region of Peru surpasses 300,000 inhabitants with 63 ethnic groups. This territory is approximately 12 million hectares (twice the territory of Costa Rica). Unfortunately, because of the resources that the indigenous people of this region once thrived on, came a flood of public and private paternalism that served to weaken and strip the people and the land.

Our goals and objectives for the Shipibo people are to orient and to enable communication so that they adopt the fundamental principles of consolidation of the communal organization, and recognize their autonomy. In addition, we are working to educate the people so that they can overcome the affects of a long history of paternalism and facilitate the interchange of experiences and lessons learned.

We are also working to prepare community leaders to play an integral role in the development of their community and to extend this vision and training to the young people (men and women) so that they will be prepared to assume their responsibilities when the time comes. This will go a long way to fortify cultural identity and hopefully expand the scope of the solidity of its culture. With these efforts we hope to be able to evaluate what must change, what must be reinforced — what must be rescued of their cultures, some of what is still not known in the western world.

Overall, the Shipibo people as a whole want to grow and be able to take care of themselves without outside/nonindigenous assistance. For too long they were exploited first by the Spanish and then by the various governments through the years. Many communities are refusing clothes, commodities and food which is now requiring the people to work and find alternative ways in which to support themselves and manage the resources they have available. We are determined to seek development on our terms but by protecting our cultural rights along the way.

With the work of AIDER, the people begin to manage their own projects and their development without the outside nonindigenous influence. It will also be possible for these communities to also convey their vision for the future.

### Thomas Chavez – Shipibo - Forest Managment

Forests are part of our heritage – our community. As we began to realise that our forests were going away, we also decided it is time to learn to manage our resources so they will be there for our children.

Currently, our group has 20 members who harvest lumber and donate 10 percent of the profits to their communities. Between all members there are 1400 hectres of forest land and only 70 hectres are harvested in any one year. This







### Day 4 — April 25, 2006 Travel to Calleria

The Eagle-Condor delegations began the trip to the Shipibo village of Calleria early on the fourth day. The trip was delayed a couple of hours due to heavy rain early that morning. The group arrived at the river dock and quickly boarded two boats owned and operated by AIDER personnel.

The group was soon on their way for a two and a half hour trip up the Ucayalli River and then on up the Calleria River to the village.



As we traveled upriver we saw family canoes with small outboard motors, a few larger boats carrying produce and a couple of logging barges. It was difficult to tell if these barges carried legal or illegally harvested wood. We were told that legal logs were marked and unmarked ones may indicate that these harvests were not. In any case, these logs were very large which indicated that they came from much farther into the interior of the territory, since most of the mature forests near the river had been taken years before.

Approaching the village we could see a large contingent of Shipibo people there to greet us. As soon as the delegations got off the boats they honored the Eagles with a traditional welcome dance.

One of the village leaders also welcomed the group telling us that we were honored guests in his village and that we were invited to stay as long as we wanted and enjoy the company of his family.



After the official greetings, we all gathered in the village community building to learn more about the people and for more information on the programs that we had been introduced to the day before during the more formal conference.

The village is located about 10 miles up the Calleria River. The landscape is beautiful and sparsely populated with small family groups that belong to this



of sustainable harvesting of their resources.

With some of their progress in generating income for the community they have been able to acquire a satellite telephone and have started to utilize solar power for limited electricity in a few of the homes, school and for telephone power.



ship Dance. The Eagles were also invited to join the Shipibo villagers in one of their traditional social dances.

After the presentations, the Shipibo shared coconut milk with everyone and then the delegation took a short lunch break in the home of one of the village leaders.

community. There are 75 families that belong to this village. The area that the Eagles visited is the central community area.

Several of the village leaders took their turns welcoming us and reiterating the details of the programs and projects that they were undertaking as a community. They also revealed they had started a school for their children that will incorporate the lessons



The Eagles also took their turns thanking the Shipibo people for their hospitality and gifted them and explaining that this is also our tradition in the way of friendship. Wilson Wewa and William Simmons sang honor songs and before the delegations left for Pucallpa, Wilson led everyone in a Round or Friend-



After the lunch break the delegation learned more about the craft cooperative that the women have started. They are very proud of their accomplishments, which has allowed them to contribute to the well being of the community. The Eagles took advantage of the opportunity to purchase some of the crafts.

All of the women participate in this endeavor, including the children. They create not only pottery but jewelry from the different seeds and nuts found locally, as well as seed bead bracelets, pillows, clothing, and sculptures.



The workmanship of these crafts is superb. Shipibo designs show their vision of the Universe. Their refined geometrical designs are sophisticated interpretations of a cosmic belief that jungle rivers follow the same course as stars and constellations. They take great pride in their work and they continue to find more ways in which to utilize the raw materials, like vivid natural dyes for their fabric designs.

The Eagles found that the people of this village are taking every avenue that is available to them in order to bring some economic prosperity to the community and still retain their cultural identity. It was an honor to meet and spend time with them. We hope to continue communications and go back in the near future to visit again and document more of their progress. There is very little in the way of cultural history of this area — what their traditional views are on the water world and how they are translating that into the steps they are taking toward sustaining their culture for future generations.

As the Eagles prepared to leave the village, everyone came out to say goodbye, including the children, some in their traditional dugout canoes.



### Day 5 — April 26, 2006 Travel to Caimito

The trip to Caimito took the Eagle-Condor delegation four and a half hours down the Ucayalli River and south through several smaller tributaries to Calliente' Lake where the central village sits.

Along the way we again saw many small villages and what looked like temporary hunting/fishing camps.



The Eagles and Condors were met by several members of the Caimito community with a traditional dance and speeches of welcome.



Most of the people who came to greet us are part of the experimental paiché (*Arapaima gigas*) culture project. They have gone through several different levels of training to be able to have this project located in their traditional area and are only the second community group in the Amazon region to have completed the certification to manage the paiché. The process that the Shipibo people of the Caimito community have gone through has shown their sincerity and dedication to returning this ancient and sacred fish to the lakes and rivers of the region. Fred Chu (IIAP) has worked with the Shipibo throughout their training. Each community that wants this opportunity has to prove they will be able to manage the watershed, water

ways and fish. All involved are hoping that this will allow them to restock the lakes and rivers so they can fish and feed their families like they once used to and give them some means of income by selling some of the fish for consumption in local restaurants.

While in Pucallpa, the Eagles had the opportunity to enjoy a dinner of paiché one evening — all agreed it was a good tasting fish.

After all the introductions, everyone boarded the boats and went out to the fish cages where the paiché are being raised.



Mariano Rebaza Alfaro gave a detailed account of how the program began and explained that the funding for this project came from a grant that supports the management of this project through the Institute for Investigation for the Amazon region of Peru (IIAP). The fingerlings were raised in the hatchery at the IIAP fish hatchery in Pucallpa. The feed was a special formula created and produced in Lima exclusively for the paiché, which seemed to be working very well because they had grown from inches long fingerlings to over three feet in length and weighed an average of 30 kg in just under a year.



Mariano then fed the paiché so the Eagles could see how aggressively they took to the pelleted food and to see the power of the fish itself in the water. Some of the Eagles questioned the ability of the paiché that are returned to the wild to revert to their natural way of feeding and reproducing once they have been reared in a controlled environment like these fish cages. These questions came from the experience of the salmon hatchery restoration projects in the Pacific Northwest, where the fish are less able to survive in the wild and are usually much smaller than their wild counterparts. Paiché are also a carnivorous fish which hunt live food in the wild.



They also netted some of the fish and took one out so that everyone could see what a magnificent and strong fish the paiché is. Some of the braver Eagles, like Jimbo, was one that took the challenge of holding one.



This fish has been around for thousands of years. The Shipibo people use most of this fish for food and the scales for tools, jewelry and traditional adornments.

After the fish cage demonstration, everyone had lunch and then the women brought out their crafts for the Eagles to view and purchase. Unfortunately, this was a shorter visit than the one the day before but everyone had to get back in the boats and begin the long river journey back to Pucallpa before nightfall.

**Day 6 — April 27, 2006  
Eagles Visit IIAP,  
National Intercultural University and  
Eagle-Condor Wrap-Up**

Thursday, the last full day of the trip, took the Eagles first to the IIAP campus and fish rearing facilities. The fish ponds, buildings and hatchery are state of the art and well cared for.

As the Eagles arrived they were greeted by faculty and staff and then given a tour of the facilities.



It is here that the Paiche' fingerlings are raised in preparation for their placement in fish cages for the Shipibo's Paiche' projects or for other fish farmers in the Ucayalli region.

These fingerlings are captured from the wild for this grow-out procedure. There is currently no artificial spawning taking place with the Paiche' at IIAP.

After the visit to the paiche' nursery it was on to the Pacu ponds and an explanation of the cultivation and growout for this native fish. The Pacu (*Colossoma macropomum*) or Black Pacu is native to the Amazon river and its tributaries.

Some pacus look much like piranhas, to which they are closely related. However, unlike piranhas, pacus have blunt teeth and eat plants and plankton.

The black pacu may grow to more than 3 feet long and weigh over 65 pounds. It is found in rivers throughout the Amazon region. During the long rainy season, adult black pacus migrate far from the main branches of the Amazon River into flooded parts of the tropical forest. There they eat seeds and fruits that fall into the water. Notice the large mouth and strong jaws on the fish in the picture to the right. When the floodwaters go down, black pacus return to the main river channels. They stay there, eating little, until the next rainy season. The pacu are an important food fish for the Amazon region and also were over fished in most areas. These fish have been artificially cultivated in the IIAP hatchery. Fingerlings are shipped to local fish farmers for growout and for restoration in local rivers, others are kept at the facility for future spawning. At the present time these fish are not spawning naturally, therefore the eggs are fertilized in the hatchery.



## National Intercultural University of the Amazon

The Eagle-Condor delegations left the IIAP campus and it was on to the National Intercultural University of the Amazon. The first stop was to the plant nursery where faculty and students are growing indigenous wild plants and trees that have also been over harvested in the region. These include coconut palms and other trees that are used for food and shelter. When they are ready they will be replanted in the areas around the villages and places where they used to be plentiful.



After the nursery tour the delegations visited the museum of the Amazonian region that the university has also just started. They have a diverse collection of artifacts of the indigenous cultures in the region to include pots, drums, weapons, ceremonial regalia and jewelry.

The faculty wanted the Eagles to put on some of the headdresses of the different tribes and pose for a picture.

The last stop at the university was the main hall where the faculty, staff and students of the university all gathered. Some of the indigenous students per-

formed their traditional songs and dances. Several representatives of the faculty welcomed the Eagles to the campus and explained their programs. In turn the Eagles greeted the audience with words of encouragement for the future.

Everyone agreed that this facility was very impressive in its appearance and in the attitudes and spirit of the students present.

As the delegations were preparing to leave the campus, many of the students asked the Eagles for their email addresses so that they could stay in touch with them.





**Thomas Chavez:** Since I was young I was a fisherman. Now we can't do that so much anymore. It wasn't only the commercial fisherman that took all the fish, the net fishing of our people and the pesticides and other pollution helped to kill some too. But we are working on restoring the fish to the lakes and rivers. Thank you for helping us to be strong.

**Wilson Wewa:** You never know what Creator has planned for our lives. Two weeks ago I had no idea I was coming to visit with people from the Amazon. There is much to learn about the Shipibo people and there is never enough time. I enjoyed Calleria, when the people sang it brought tears to my eyes because I could feel the strength in your hearts. What I've seen is better than in other places, there the people stand with their hands out—waiting for handouts. Here you are trying to make a better life for your people. Some things I heard at IIAP I disagree with. I don't know if it's good or bad but my ancestors would not agree. The fish raised in these ways may not be able to take care of themselves when they get into the wild and if this is the case then they will die because they will not have the instincts to feed and to spawn and have young. I truly believe more work needs to be done to put the fish back into the rivers so they will multiply on their own. So that when you throw your nets into the river you will find fish. I'm glad to be in your land. I know you have a government but this is your land. Thank you for allowing me to be here with you. It was truly an honor and a privilege.

**Rafael Lomas Rojas:** Thank you to all. Talking about your traditions has given me the strength to keep our Shipibo traditions. Through these talks and getting to know you all and your pride in who you are we will carry that back to our young people. They need to know that it is good to be proud of who they are and where they come from. We will be working more to save our culture and our traditions for them and their children. I hope that we will be able to meet again. We would like you to come back and stay with us in our homes—so we have time to talk more and get to know more about one another. Thank you all for your friendship.



Eagles and Condors before departing for their individual homelands.

**Day 7 — April 28, 2006**  
**AIDER—Pucallpa Office**

The last stop for the Eagles and Condors before departing for their respective homes was the Pucallpa office of AIDER (Association for the Investigation and Integral Development of the Amazon).

The following is a summary of the presentation given to the Eagles by Ing. Pio Santiago Puertas, Coordinator for the Ucayali Region:



AIDER is a social institution of development of national scope, leader in the handling of forests, microriver basins and forested urban areas, that formulates and executes programs and participative projects oriented to sustainable development, in alliance with organisations public and private. AIDER’s mission is to contribute to the improvement of the quality of life of the rural and urban population with productive proposals technically oriented to the conservation and or recovery of environment and biodiversity.

Along with the primary goals of AIDER they are also supporting the development and implementation of strategies that fight the causes of illegal logging, with the active participation of the local communities and creating relationships with the universities obtaining a greater contribution to the development of the country.



All this will help to continue sustainable handling of natural resources with the local population and allow them to improve the quality of life. More work is needed to adapt government policy and forest legislation to the technical and social specificity of the different bioregions of the forest. Greater efficiency in administrative procedures is also needed. The people are working to put into practice initiatives of sustainable handling and to dispell the false opinion that there is an abundance of resources which leads to harvesting what they want. And finally there is a concerted effort to encourage the

State and the international community to support the development of sustainable programs for the future of the people.

### Conclusion

Overall, Eagles and Condors were able to establish a relationship that cut across continents. The Eagles experienced the situation that was akin to earlier colonial development in their homelands. Shipibo's gained a sense of empowerment through interaction with their Eagle brethren.

Suggestions for improving these exchanges related to more traditional activities such as storytelling, fewer Powerpoint presentations and more extended stays in the villages and pre-trip emersion into local conditions provided by one of the host indigenous people.

These suggestions will be considered for inclusion for the forthcoming Mexico trip scheduled for this fall.

As a result of this trip areas such as education, empowerment and capacity building between the North and the South, which is central to advancing exchange programs are long term goals of future exchange programs of this nature.

For more information, visit IAN's website: <http://www.nativeaquaculture.org>



Source: Sherry Black, "Redefining Success in Community Development: A New Approach for Determining and Measuring the Impact of Development." The 1994 Richard Schramm Paper on Community Development. The Lincoln Filene Center, Tufts University, Boston.