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LA AMISTAD INTERNATIONAL PEACE PARK:
WHAT PART DOES IT PLAY IN THE PEACE PROCESS?

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**LA AMISTAD INTERNATIONAL PEACE PARK;
WHAT PART DOES IT PLAY IN THE PEACE PROCESS?**

By

Paul Gregory Babladelis

A THESIS

**Submitted to
Michigan State University
in partial fulfillment of the requirements
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ABSTRACT

LA AMISTAD INTERNATIONAL PEACE PARK; WHAT PART DOES IT PLAY IN THE PEACE PROCESS?

By

Paul Gregory Babladelis

La Amistad International Peace Park was created jointly by the nations of Costa Rica and Panama in 1982 to protect natural ecosystems, model peace among nations, and provide sustainable development initiatives while ensuring the well being of indigenous inhabitants. It is Central America's oldest and largest international park and is both a U.N. World Heritage Site and a Biosphere Reserve under the U.N. Man and the Biosphere Programme.

While historical data exists to determine the intended role of the park, there is no single work that brings together diverse sources in a unified conceptual framework. Further, there is little to document if the park is meeting its intended goals.

This work provides a conceptual framework for the role of La Amistad as an international peace park functioning on three levels; peace with nature, peace among nations, and peaceful development. It then documents perceptions of one indigenous group, the Bribri, and reports how well they feel it is functioning in their lives and communities.

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2003

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PREFACE

The peace process is ever changing and what worked before may not work in the present or the future. It is a dynamic process, fluid, and requires humans to continually seek ways to realize and express peace. This thesis examines one peace park and its role in the process.

Traditionally a thesis recognizes a problem, asks a question, and finds an answer through sound scholarly research. The problem here is a complex one, disappearing natural systems, poverty, increasing human consumption, and the tensions that arise as stakeholders seek their interests. On a most basic level humans must find a more complete peace with nature as well as with each other.

The question is what part does La Amistad Peace Park play in addressing this problem? How is it intended to work and how is it working in reality? Through research a conceptual framework has been developed and tested, at least partially, through available data and the perceptions of residents living near the park.

The author invites the reader to consider an answer that is constantly changing. To do this a model was developed to stimulate thinking about possibilities. This model, called A Matrix of Peace, is presented here in the preface for the reader's consideration. Placed here at the beginning it could just have easily been placed

at the end and the reader is invited to come back and revisit the matrix once they have reviewed the thesis.

Using this model the three central goals of peace parks are aligned one at a time with four ways these goals can be realized. This encourages a way of thinking about peace and how it can be practiced through the vehicle of a peace park. After these goals have been examined one at a time the reader is encouraged to consider the interrelationships of all three goals with all the ways in which they can be realized.

Peace parks offer tremendous possibilities for humankind yet humans must have the will to create them and participate actively over the course of generations. This thesis examines one park, La Amistad, but encourages colleagues to use this research as a platform to study other parks or to study La Amistad in more detail.

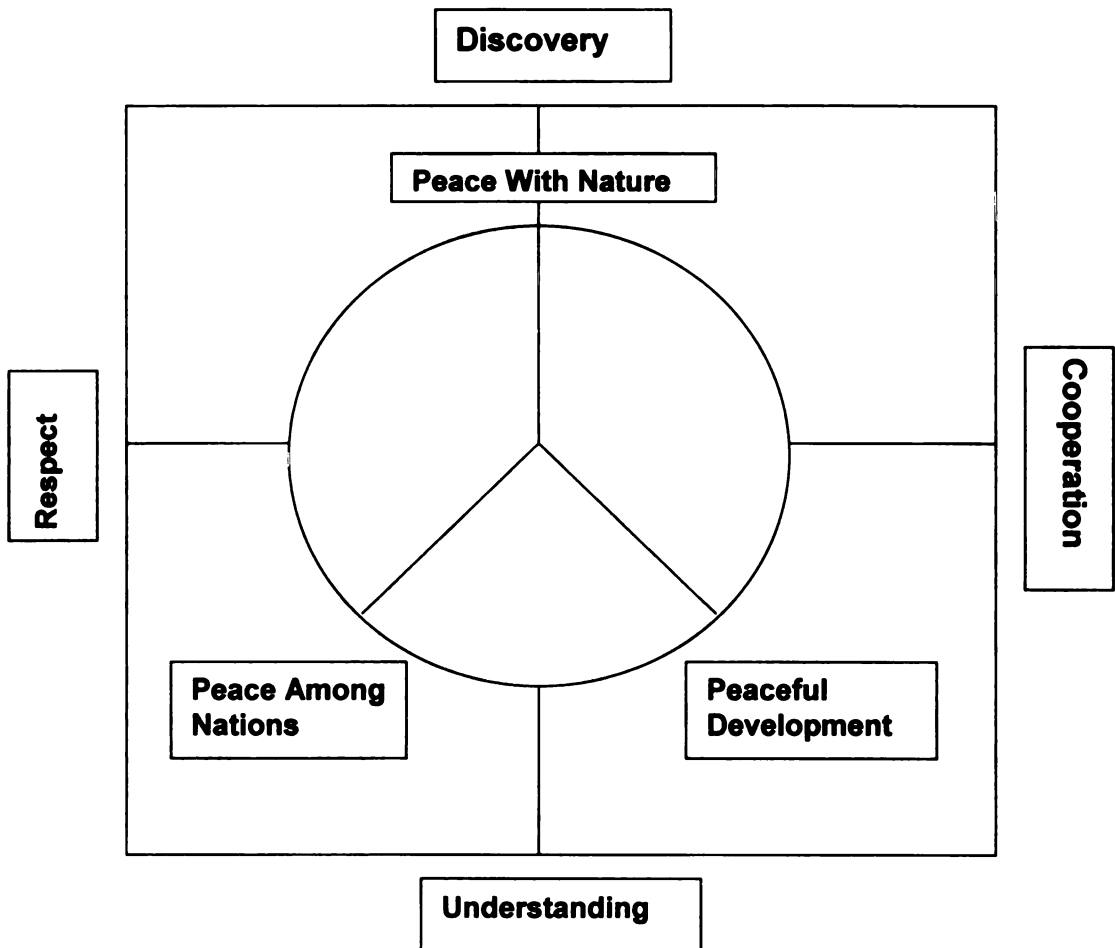
The matrix of peace presented here is a tool to encourage dialogue and spark new solutions in the ongoing process of peace and to help create the peace parks of the future.

International Peace Parks

A Matrix of Peace

Peace park goals are located on the three lines of the inner circle. Ways in which these goals can be realized are listed on the outside square.

Rotate the inner circle to align one of the peace park primary goals with one of the ways it can be realized. Repeat until all goals have been linked with all ways to realize them. This represents a single dynamic system.



Source: Cynthia Fridgen, Ph. D., and Paul Babladelis

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INTRODUCTION

La Amistad International Peace Park is Central America's oldest and largest international park and is home to Costa Rica's highest mountains and tallest forests. No other protected area in Central America contains as many viable populations, species, or life zones, and it is estimated to contain almost four percent of the varieties of all terrestrial species on earth¹.

Mr. Rodrigo Carazo, the Costa Rican president who was the primary architect of this park, links its creation to a greater peace process. "We did a lot for the politics of peace," he said in a 2003 interview, "it wasn't simply to sign some agreement, it was to bring into reality an action, a permanent action. Peace is practiced and works every day, not just one time. When we created Parque La Amistad it was a park of harmony between two countries".²

This plan for linking peace and parks was carried forward and expanded under the administration of Dr. Oscar Arias, Costa Rican president from 1986 to 1990, and recipient of the Nobel Peace Prize in 1987. Dr. Arias fostered regional cooperation and succeeded in putting an end to years of armed conflict in Central America with the Esquipulas II peace process, also known as the Central American Peace Process, that required the agreement and cooperation of all Central American presidents. He built upon this peace process and helped form

¹ (UNEP, 2001)

² (Carazo, 2003)

the Central American Commission on the Environment and Development.³

Following the formation of this commission he proposed a series of peace parks for every Central American border.⁴

While there are over 136 sites worldwide today with adjoining parks across national borders, and at least 27 sites where three nations have adjoining parks, there is still no clear and widely accepted definition of the term “peace park”.⁵ In La Amistad we have a peace park that is rooted to specific concepts, to specific actions, and with a history that spans more than 20 years. As the peace park movement expands worldwide there are lessons to be learned from La Amistad.

This thesis will present a conceptual framework for La Amistad as a peace park and document its operational goals. In development of this framework new knowledge has been introduced through an interview with President Rodrigo Carazo, the primary architect of the park, and with Dr. Oscar Arias, who carried the peace park concept forward in his term as President of Costa Rica. Further, the original presidential decree that established La Amistad is included in the appendix of this thesis so that readers can have access to the original stated goals of the park.

³ La Comisión Centroamericana de Ambiente y Desarrollo (CCAD) was formed in 1989 by a decree signed by the five Central American presidents.

⁴ (Annis, 1992)

⁵ (Zbiez, 1999)

This thesis then goes on to test one of the conceptual goals of the park in a way in which it had not been tested before. A survey was conducted among indigenous Bribri living in buffer zones of La Amistad to determine their perceptions of the park and its impact on their lives and communities. The methodology of that survey and the results are presented in chapter four of this thesis.

There are several limitations to this study that the researcher wishes to recognize:

La Amistad is an international park yet all research takes place in Costa Rica.

Qualitative data was gathered through interviews with two past presidents and does not reflect the many diverse opinions of others involved with the park creation.

The survey of resident perceptions was conducted in one geographic region and within one homogeneous culture. It does not reflect the perceptions of the many diverse peoples living near the park in other areas.

Recognizing these limitations, this thesis seeks to provide the groundwork for further study of peace parks, their intended goals and actual outcomes. Similar

surveys of resident perceptions could be administered in other buffer zones of La Amistad or in other settings globally.

CHAPTER 1

Conceptual Framework: La Amistad As A Peace Park

La Amistad International Park: Costa Rica – Panama, also simply called La Amistad Peace Park,⁶ was created jointly by the nations of Costa Rica and Panama in 1982. The original document, signed by Costa Rican President Rodrigo Carazo and Panamanian President Dr. Arístides Royo, listed three principal objectives for the park. These principal objectives are: to maintain essential ecological processes and living systems, preserve genetic diversity, and assure that species and ecosystems will continue to flourish. In addition to these three principal objectives, ten additional considerations are offered, the last of which recognizes the park's extraordinary value for tourism, recreation, teaching, and scientific study. This same consideration notes the importance of sustainable development while ensuring the permanent well being of citizens and future generations.⁷

The park's design also lists the objective of continued political cooperation along the border between the countries of Costa Rica and Panama and mandates that the park should serve as, "a symbolic gesture of excellent relations, friendship, and fraternity between two peoples and their governments."⁸ When asked about

⁶ The park was formally named Parque Internacional de la Amistad: Costa Rica – Panama in the 1982 Presidential decree that brought it into existence. In Spanish this literally translates to International Park of Friendship: Costa Rica – Panama. The park has since often been referred to as La Amistad Peace Park, most notably by Dr. Oscar Arias, past president of Costa Rica and Nobel Peace Prize winner. This thesis will use both terms interchangeably, as well as the Costa Rican colloquial expression, Parque la Amistad, to best fit the context.

⁷ ("La Amistad Creation Document," 1982)

⁸ ("La Amistad Creation Document," 1982)

the connection between the park and the peace process, ex-president and park co-founder Rodrigo Carazo replied, "it was formed at a time when Costa Rica declared peace on the world."⁹

The connection between international transboundary parks, or peace parks, and the peace process was further developed and clarified by Dr. Oscar Arias, president of Costa Rica from 1986 to 1990, and winner of the 1987 Nobel Peace Prize. Dr. Arias' peace proposal, Esquipulas II, ended years of armed conflict in Central America. This peace was attained only through dialogue, collaboration, and a formal regional agreement among all Central American presidents.

Recognizing that regional problems require regional solutions, Dr. Arias, along with co-author James D. Nations, proposed a series of peace parks on every Central American border in a 1992 book chapter. In addition to protecting natural resources, these parks are intended to serve as a vehicle for nations to collaborate and model peace by working together to establish and manage these parks.¹⁰

Several of the world's peace parks are, or are proposed as, biosphere reserves. According to Dr. Arias and Mr. Nations, "One of the most promising facets of this new conservation movement is the emphasis on human communities in the park design and management. In the buffer zones of La Amistad Biosphere Reserve,

⁹ A complete written transcript and a DVD recording of an interview with Mr. Rodrigo Carazo Odio, are included as part of this thesis.

¹⁰ (Annis, 1992)

for example, conservation organizations work with the Guaymi and Bribri Indians living in both Panama and Costa Rica.”¹¹ Neither of these indigenous groups have ever been subjugated, and as such maintain a strong tribal heritage and way of life.

Based on the documents that created the park, and the following work of Dr. Arias, it is possible to say La Amistad Peace Park is intended to be an operational example of peace on three levels:

1. Peace with nature. Preservation of natural ecosystems is central to the primary objectives of the park. The park declares a peace between humans and nature and seeks to protect natural ecosystems while at the same time providing learning opportunities for humans. Peace with nature implies a symbiotic relationship, humans conserving nature and nature nurturing humans.

2. Peace among nations. The park was designed to serve as an example of friendly relations between two nations, Costa Rica and Panama, but park co-founder, Rodrigo Carazo says, “It is a contribution from my country, from our country, to the planet, to the planet earth and to humanity.”

Planning a peace park is in itself an exercise in peaceful relationships between or among nations. Once created, the park and its ongoing management help nations work together and further the process of collaboration on other issues.

¹¹ Ibid.

By inscribing La Amistad as both a U.N. World Heritage Site and a Biosphere Reserve, Costa Rica and Panama have agreed to participate in a worldwide network that encourages nations to work together. Because La Amistad is Central America's oldest peace park it has served as a catalyst for other nations to create similar parks and has contributed to a process that encourages them to focus on common goals while diminishing differences.

3. Peaceful development. The park seeks to provide opportunities for human development without harming nature. The original document that created La Amistad notes the opportunity for sustainable development to “ensure the well being of present citizens and future generations”. Examples of sustainable development identified in park documents include education, research, recreation, and tourism. The potential for generation of hydroelectric power is also noted.

Peaceful development is closely linked to the first goal, peace with nature. This goal recognizes the human need to interact with nature in ways that sustains the human population as well as natural ecosystems.

These three goals should be seen as dynamic and interacting with each other. This conceptual framework views La Amistad Peace Park as a system with three primary goals that manifest in an operational practice of peace.

A thorough literature review reveals that little information exists regarding park function, and most of what does exist addresses only one aspect, or one part of one aspect, without placing that research within the overall operational design of La Amistad.

This thesis seeks to identify and present a theoretical framework of La Amistad Peace Park. Establishing this framework is a necessary first step in understanding the park as a unified system with interrelating roles. Using this framework it is then possible to conduct research and examine the park's functional outcomes.

La Amistad has been a Biosphere Reserve for over 20 years and as such it is committed to a U.N. sanctioned framework for sustainable development. However, a serious problem is raised in one of the most recent publications on biosphere reserves, "In all too many countries, public understanding of the concept is poor (as is that of some conservation experts), and the public profile of biosphere reserves may be so low as to be invisible."¹²

The field research component of this project seeks to test the third functional goal of the park, sustainable development, by determining perceptions of Bribri living in buffer zones of La Amistad Peace Park. While there are several possible perspectives from which to test any of the park goals, this thesis seeks to

¹² (Hadley, 2002)

measure this goal through the perceptions of indigenous people who have an intergenerational link to the land.

Peace With Nature

La Amistad Peace Park is protected by law, in both Costa Rica and Panama, from human modification of natural ecosystems. Logging is prohibited, mining is prohibited, plants and animals living inside the park are protected from harm. The park stands in stark contrast to the massive deforestation Costa Rica experienced following World War II. La Amistad is the rough equivalent of a cease-fire zone in which humans are forbidden to wage war on one another, except in this case the forbidden war is one of humankind on nature.

This type of peace is a first level peace upon which survival itself depends. If it can be argued that peace among men is at least the absence of military conflict, it can also be said that peace with nature is at least the absence of aggressive human modification of natural systems. Because of legislation and enforcement, as well as public good will, La Amistad conceptually operates as a peace park on this level.

Another aspect of peace with nature can be found in priorities that honor the integrity of a natural biological system over a political boundary. Dorothy C. Zbiez, Ph. D. writes in a 1999 paper, *Transfrontier Ecosystems and Internationally Adjoining Protected Areas*, "Nature rarely notices political boundaries. Most of the arbitrarily-drawn political boundaries dividing the Earth into countries were delineated as a result of wars or political compromises, often

by geographers never even having set eyes on the land. As a result, these political divisions frequently have severed functioning ecosystems.”¹³

Creation of La Amistad International Park officially recognized a natural system that extends beyond national boundaries and asserts that both Costa Rica and Panama will honor the integrity of that system. In La Amistad humankind recognizes nature’s borders and pledges to honor a system beyond manmade boundaries. This recognition, brought into action through creation of the park, is an operational example of peace with nature institutionalized by two neighboring nations.

There is another sort of peace with nature, a personal peace, that has been a common theme in art as well as literature. Some, like Mitchell Thomashow, the Director of the Doctoral Program in Environmental Studies at Antioch New England Graduate School, have suggested that humans have an “ecological identity”, and that self is defined partially through its relationship with nature. Thomashow states, “Ecological identity has conceptual integrity because there is evidence suggesting that people take action, or formulate their personality based on their ecological worldview. Either a cognitive or intuitive understanding of ecology may significantly reorient personal identity.”¹⁴

¹³ (Zbiez, 1999)

¹⁴ (Thomashow, 1995)

The potential to transform people through contact with nature, and provide them with an enriching experience, was recognized by park founder Rodrigo Carazo. According to Mr. Carazo, "A visitor to the forest should leave different from when they entered. When I enter a forest, I leave, after seeing it, enriched, because everything I see shapes me culturally. Parque la Amistad converts the tourist from a simple observer into a student, a positive experience. This is done as a partner, (the tourist implied) and the park.¹⁵"

This sort of peaceful relationship with nature not only transforms at an individual level, it fosters peace and cooperation among human beings who feel a common link to the living planet.

¹⁵ (Carazo, 2003)

Peace Among Nations

La Amistad was signed into being during an administration in which Costa Rican President Rodrigo Carazo said his nation, “declared peace on the world.” Just two years prior to creating La Amistad Park, Carazo had succeeded in establishing the University For Peace in Costa Rica, a United Nations Charter Institution that is still operational today. When asked if La Amistad was intended to serve as a peace park from its inception, Mr. Carazo replied, “We did a lot for the politics of peace. It wasn’t simply to sign some agreement; it was to bring into reality an action, a permanent action. Peace is practiced and works every day, not just one time. When we created Parque La Amistad it was a park of harmony between two countries.”¹⁶

While there had been discussion about forming an international park with Panama since the early 1970’s, it was Mr. Carazo’s diplomatic work with Panamanian president Aritides Royo that enabled the park to be signed into existence on February 4, 1982. This peaceful collaboration was written into the presidential decree that created the park, and a legal mandate of La Amistad is to serve as “the object of continuing political cooperation in border areas and a symbolic gesture of excellent relations, friendship, and fraternity between the two people and their governments.”¹⁷

¹⁶ (Carazo, 2003)

¹⁷ (“La Amistad Creation Document,” 1982)

Dr. Oscar Arias Sánchez, President of Costa Rica from 1986 to 1990 and recipient of the Nobel Peace Prize in 1987, defined a link between international parks and peaceful relations among nations. He describes how peace parks function as part of the peace process in a book chapter he co-authored with James D. Nations in 1992 titled, A Call for Central American Peace Parks.¹⁸ In this chapter he explains how a system of Central American peace parks can function to improve regional peace among nations. Further, he explains the relationship of his proposal to a specific peace process, the Esquipulas II Peace Process, which in 1987 ended years of armed conflict in the region.

In order for Esquipulas II to succeed, trust and cooperation had to be developed among the presidents of all Central American nations. Dr. Arias explains the process as follows, "The peace process – also known as Esquipulas II – assumed that when legal standards of conduct, negotiation, and implementation procedures are clear and straightforward, mutual confidence among participants may grow to exclude nationalistic attitudes. When problems are international, and mutual confidence prevails over nationalistic behavior, governments willingly cooperate because they perceive no threat to their sovereignty or political independence. To build confidence among the presidents, negotiations had to incorporate clear and determinate principles, rules, and procedures that most participants shared and accepted as valid."¹⁹

¹⁸ (Annis, 1992)

¹⁹ (Annis, 1992)

In 1989, nearly two years after Esquipulas II was signed by all Central American Presidents, they signed another document which created the Central American Commission on Environment and Development, La Comisión Centroamericana de Ambiente y Desarrollo.²⁰ This commission was the first regional effort of its type in the world, and represented a deepening peace process that enabled cooperation among nations and recognized their common relationship with natural systems that transcend national boundaries. Clearly, the ability to create this commission drew upon the experience and process of Esquipulas II.

Dr. Arias went on to propose a system of Central American peace parks that could be developed and administered by this regional organization (CCAD). While this system of parks has yet to be developed in its entirety, there have been several accomplishments, including adjoining parks between Costa Rica and Nicaragua, Honduras and Nicaragua, Belize and Guatemala, Guatemala and Mexico, and three trinational parks among Nicaragua, Honduras, and El Salvador; El Salvador, Guatemala, and Honduras; and Belize, Guatemala, and Mexico.²¹ La Amistad, located between Costa Rica and Panama, is the oldest of these transfrontier parks and has served as the model for this initiative.

²⁰ The five Central American presidents met in February 1989 at a summit in Costa del Sol, El Salvador, and agreed to create a regional commission on the environment and development. The commission was formally created at a signing in Costa Rica later that year.

²¹ (Zbiez, 1999)

There is also evidence to show La Amistad Peace Park functioning as a vehicle for peace among government and non-government agencies worldwide. In the presidential decree that created the park five organizations are credited for their conservation strategies and impact on the conceptualization of La Amistad.

These organizations are the World Conservation Union, Switzerland (UICN), The United Nations Environment Programme (PNUMA), the World Wildlife Fund (WWF), The Food and Agriculture Organization of the United Nations (FAO), and the United Nations Educational, Scientific, and Cultural Organization, (UNESCO).

Many of the ideas for formation of La Amistad came from the First Central American Meeting on the Management of Natural and Cultural Resources held in San José, Costa Rica, in 1974 and sponsored by the agencies listed above and the OAS (Organization of American States).²²

The UN approved La Amistad as a biosphere reserve under UNESCO's Man and the Biosphere Programme in 1982, the same year in which it was created, and it was inscribed as a World Heritage Site in 1983. These designations are important in that they indicate agreement on key conservation and development principles that are applied by a global organization and monitored through UN sanctioned agencies. The international scope of La Amistad was intended from its inception. Rodrigo Carazo, co-founder of the park, explains, "It (La Amistad) is our gift to the planet."

²² (MIRENEM (Ministerio de Recursos Naturales, 1990)

La Amistad International Park was intended to function as a vehicle for the expression of peace between and among nations. Even its name indicates this intent, The Park of Friendship: Costa Rica and Panama. On another level it represents friendship with the global community and serves as a vehicle for maintaining and cultivating greater peace through cooperation and mutual interest.

Peaceful Development

The presidential decree that created La Amistad International Park notes “the importance of sustainable development while ensuring the permanent well being of citizens and future generations”. Park founders listed five examples of the type of sustainable development they envisioned; tourism, recreation, teaching, scientific study, and the generation of hydroelectric power.²³

Since this 1972 decree a great deal has changed in scholarly thinking about conservation, development, and sustainability. The tension between conservation and development has been addressed in many ways since then and there have been countless failures and some successes to inform the dialogue. The tension among stakeholders and the struggle over who has the right to make the rules is as important as addressing the tension between conservation and development. Wolfgang Sachs, editor of The Development Dictionary, writes in a book chapter on environment,

“While environmentalists have put the spotlight on the numerous vulnerabilities of nature, governments as a result discover a new conflict-ridden area in need of political governance and regulations. This time, not peace between persons is at stake, but the orderly relations between man and nature. To mediate in this conflict, the state assumes the task of gathering evidence on the state of nature and the effects of man, of enacting norms and laws to direct behavior, and enforce compliance with the new rules. ...To carry out these formidable objectives, the state has to install the necessary institutions like monitoring systems, regulatory mechanisms and executive agencies. A new class of professionals is required to perform these tasks while ecoscience is supposed to

²³ (“La Amistad Creation Document,” 1982)

provide the epistemology of intervention. In short, the experts who used to look after economic growth now claim to be presiding over survival itself."²⁴

This analysis by Sachs suggests that decisions regarding nature and human options have been taken completely from the hands of those who have intergenerational links to the land and usurped by the state. Recognizing this criticism, peace parks are conceptually designed to include the vision, worldview, and will of indigenous residents of the land.

The idea of development, "to foster economic and human development which is socio-culturally and ecologically sustainable," is listed as one of the three primary functions of a Biosphere Reserve under the UN's Man and the Biosphere Programme.²⁵ Because La Amistad National Park, Costa Rica, became a UN Biosphere Reserve in the same year it was created, we can anchor the concept of sustainable development to the provisions spelled out by this program.

According to the provisions of Biosphere Reserves, they are designed to answer one of the most challenging questions facing the world today, "How can we conserve the diversity of plants, animals and micro-organisms which make up our living 'biosphere' and maintain healthy natural systems while, at the same

²⁴ (Sachs, 1992)

²⁵ (UNESCO, 2003)

time, meet the material needs and aspirations of an increasing number of people?"²⁶ The potential for conflict is great as we try to answer this question.

As a Biosphere Reserve, La Amistad conceptually offers a peaceful answer that is expressed through practice. According to a recent UN publication, "A Biosphere Reserve, in addition to nature, conserves peoples, ethnicities and cultures. A Biosphere Reserve is created not against a society but with and for the society."²⁷

In this context La Amistad serves as a vehicle to reduce the tensions associated with conservation and development, with growth in human consumption and protection of natural systems, and among stakeholders who all feel a right and a need to interact with nature in their own way. Simply put, La Amistad is intended to be a vehicle for peaceful development, a way to address tensions and foster peace among humans and with nature.

²⁶ *ibid.*

²⁷ UN MAB, Biosphere reserves, Special places for people and nature.

CHAPTER 2

Interview with Mr. Rodrigo Carazo Odio, President of Costa Rica 1978 – 1982, Father of La Amistad International Park; Costa Rica – Panama.

This interview took place at Mr. Carazo's home in Escazú, Costa Rica, near the nation's capital, San José, on June 16, 2003. The interview was conducted in Spanish with Paul Babladelis, a graduate student in the Department of Resource Development, Michigan State University. The interview was video taped and a complete transcription, as well as a DVD recording of the interview, is included in the appendix of this thesis.

Mr. Carazo can be called "The Father of Parque la Amistad". He was the primary architect of the park and brought together experts in the field to help him with the design. He solicited the cooperation of Panama in the project, and in 1982 signed it into existence by joint Presidential decree with Panamanian President Dr. Arístides Royo.

He was, and is, a primary driving force behind the Costa Rican green revolution. As a national legislator he helped draft and pass a law to ban lumber exports in the late 1960's which turned Costa Rica from the largest lumber exporter in Central America to one with no lumber exports. During his presidency he increased the size of the national park system by 230%, more than any president before or since. Creation of Parque la Amistad was accomplished in the last

year of his administration and represented the culmination of years of work and planning.

Mr. Carazo's home in Escazú is surrounded by trees and a bamboo grove. It is peaceful and unobtrusive yet elegant with expanses of beautiful natural hardwoods. The interview took place in this home with family members going about their business and Mr. Carazo taking time to hold a grandchild.

When asked about childhood influences that may have formed his early relationships with nature, Mr. Carazo explained that he grew up in the rural areas of Costa Rica and came from a long line of descendants who lived close to the land. He credits family members for teaching him to notice the natural world that surrounded him. To illustrate his point he suggested that in many cases a person from the city might go into the country and pass right by an animal without seeing it or knowing it is there. On the other hand, a person who is steeped in knowledge of nature may pass by an animal without seeing it yet knows it is there.

Mr. Carazo explained why he feels an education like the one he received as a child is important, "I say that the most serious problem with people is that they look but they don't see. Because they don't see, they don't feel. The rural person, who has lived with the land, knows what every one of nature's gifts means, and for the most part, is grateful for everything"

He talked about the massive deforestation Costa Rica experienced following World War II, and how he fought to stop it. As a national representative, a diputado, from 1968 to 1970, he pushed legislation to put a ban on all lumber exports and turn Costa Rica from the largest wood exporter in the region to one with no exports at all. Using the catch phrase, "Sell a tree a million times instead of once," he succeeded in securing the total export ban. This helped set the stage for the green revolution in Costa Rica that launched it as a global ecotourism destination

He also noted that this same legislature created reforestation programs in addition to stopping lumber exports. However, it is clear that Mr. Carazo favors preservation over reforestation, "I always say that reforestation is like an esthetic solution, it makes things look better but they aren't better, it's just putting back what was removed. None-the-less, it is a demonstration of public interest in keeping the country alive and green, in the case of Costa Rica, a country extraordinarily rich in forests and natural resources."

He summed up his attitude toward nature and tied it to his earliest influences, "I'm able to say I was born, I grew up, I lived, and I live in the forest. I have always enjoyed it and I will always enjoy it."

Mr. Carazo then explained how he was able to carry these beliefs, ideals and goals into his presidency. The creation of national parks became a priority and he noted three special accomplishments, Parque de Isla del Coco, which he called a treasure, Palo Verde, and La Amistad International Park. His reason was simple, "I always thought that coming generations deserve to know the country that I knew."

When asked specifically about the origins of the idea to create La Amistad, which would become Central America's first peace park, he said that the ideas had been around for several years but that he drew them together during his presidency. He consulted with experts in the field and appointed one individual to do nothing but work on getting ideas for La Amistad down on paper. He realized that there was some urgency and wanted to have everything ready so that when the moment came, and creation of the park would be possible, he would be ready.

When documents were ready he approached the President of Panama, Mr. Aritides Royo, and proposed that they formally create an international park, one that recognizes nature over political boundaries. He said that Mr. Royo liked the idea but that the Panamanians were thinking about large investments and big international projects. Mr. Carazo decided to wait a little while, be patient, and try again later.

Nearly a year later he approached Mr. Royo again and suggested they travel to both coasts, the Caribbean and the Pacific, and meet there with leaders of the Bribri and the Guaymis, the two largest indigenous tribes. In front of these groups the two presidents promised to create the park.

He notes that there was resistance to the idea in Costa Rica and some people didn't want to create the park because they thought it was a huge fiscal burden for the government. This argument didn't sway Mr. Carazo who explains, "I thought that money comes and goes, but when the forests are gone they don't come back."

Not only did Parque la Amistad have the great majority of the diverse ecosystems of Costa Rica, it was an opportunity to cooperate with Panama on conservation. Mr. Carazo explains, "It is a zone full of historic mysteries, of precious ecological zones, of the greatest forests and the highest mountains in Costa Rica. And, what's more, it is a zone that is shared with Panama, a country that desperately needs to conserve its forests. It was a way to continue to educate us both, together, and to invite Panama to an experience, an adventure that was an adventure of two brother countries. "

Mr. Carazo was asked about the name, La Amistad Peace Park, and if the peace park designation that is used commonly around the world today applied at the time of La Amistad's creation. To this question he replied, "We, in our

administration, created the University for Peace, which is a charter institution, chartered by the UN, and we also created the Inter-American Institute for Human Rights. We were able to bring the Inter-American Court for Human Rights to Costa Rica and this country declared peace on the world.”

“We did a lot for the politics of peace, it wasn’t simply to sign an agreement, it was to bring into reality an action, a permanent action. Peace is practiced and works every day, not just one time. Then when we created Parque La Amistad it was a park of harmony, between two countries.”

He went on to say that as director of the University for Peace he proposed a park with Nicaragua that would be called, Si-a-la-paz, Yes to Peace. Although there was a great deal of effort, and some progress was made, the park was never realized. Mr. Carazo opened and closed a desk drawer, pretending to throw a piece of paper in it, and said, “These things, you either do them or you don’t. You do it, and convert it into reality, or you simply leave a piece of paper in the desk here”

When asked if the UN designations of La Amistad as a UN World Heritage Site and also as a Biosphere Reserve are important, Mr. Carazo responded quickly, “Without doubt. It is very important for many reasons. It is very important because it makes it more difficult to touch, to hurt it. Correspondingly, it is easier to defend. It is always difficult to defend a park, very difficult. Secondly, it is very

important for Parque la Amistad because it will become known internationally. Important for the country because many people will come to know it over time and it will be a great tourist attraction. Tourism should be practiced with the national parks in a way that it educates people.”

He was then asked to differentiate between ecotourism, nature tourism, and the role of tourism in national parks as well as La Amistad. To this question he responded that Costa Rica must utilize its forests for tourism and identified a link between the revenue generated through tourism and the ability to protect forests. “If it (Costa Rica) doesn’t take good advantage of the forests it won’t be able to take care of them because it won’t have the money.”

He went on to identify another link between creation of La Amistad and tourism, “It was a contribution from Costa Rica to the world. It is a contribution from my country, from our country, to the planet, to the planet earth and to humanity. That is to say the park belongs to all human beings on the planet, but to belong to means to be a friend and to learn what it means to be an educational park.”

He identified a relationship between non-consumptive development, human development in education, understanding, and attitude, and the type of tourism he envisioned. However, he said that not only should a visit to the park enrich the tourist who visits there, it should in some way also enrich the park and the people who live there.

In his view education extends even to the language people use to describe the park and he differentiated between the term forest and jungle. "(For many people) the jungle is something to fear while the forest is something to love. You need to learn this important difference," he said.

When asked about the role of NGOs in managing La Amistad he made a distinction between those with genuine intentions to help and those who masquerade in good intentions while actually seeking to exploit the park. "I am going to be very clear about this," he said, "I have a lot of respect for NGOs when they come with a desire to collaborate, and I have a great deal of caution when they come with a desire to investigate potential natural resources industries. Many believe they love nature and what they are really doing is taking away nature to make a business. Of those I'm fearful, I watch out for them."

He elaborated on this theme of conservation, and stressed that development initiatives must be indirect in the sense that they are non-extractive. "It is implicit that a person who knows a forest knows that country, he said, "Costa Rica has had a lot of that. I always tell those who are in charge of preserving the forests, 'Do everything you can to deserve the title of a conservationist country because if you don't, then you've lost, because what you are doing then is a business.' Costa Rica is a country that has done things like this, shut down gold mines so

that they don't affect a forest like we did in the Osa Peninsula. Gold, gold no, forests yes. Now we say oil no, forests yes.”

When asked if he thought Costa Rica was a world leader in conservation, Mr. Carazo replied simply, “There's no need to say it, you've got to do it. That's important. Be it, don't say it.”

The interviewer noted that Parque La Amistad has been in existence for more than twenty years and wondered if Mr. Carazo felt its original goals have been met. To this he replied, “Greatly, and there's still a great deal to go. When Parque la Amistad completed twenty years they invited me to a ceremony and those who spoke explained that when I signed the decree they protested because we were, according to them, taking away the land they could plant. But twenty years later they have learned that for them it was much better to have the park because they have learned a lot and benefited a lot from the park. These leaders are now a new generation. A new generation tied to the park, not a generation tied to traditional Costa Rican forest exploitation.”

“It is an educational process, and their children would never permit anyone to cut a tree for export, never, because now they have a different education. The way in which the park is advancing is also teaching us to conserve it. The great enemy of the national parks is an ignorant general public that doesn't have the faintest idea of what a forest is. It is a reality. What we need to do is continue

educating people because everything that signifies conservation is an interminable process. It is an endless process without the least doubt.”

Asked about his current relationship with Parque La Amistad, Mr. Carazo indicated that he is still in touch with the people who are in charge of the park through MINAE, the government agency that administers it, and is aware of their needs, challenges, and desires for the future.

Mr. Carazo was asked if there was anything he'd like to say to finish the interview and he replied, “The number one prize that we Costa Ricans can receive for having the will to create this park and other parks is that the world knows Costa Rica for its parks...it's the parks that have made this country great.”

When asked if he'd like to give advice to those people who are currently forming peace parks around the globe today, he said, “Yes, there's something that is very important. Those people who make an international park know that they are uniting peoples as brothers and sisters. What you must have (in creating a peace park) is a common goal. Having a common purpose, that's what you accomplish with a park. This is accomplished because the countries and the people want the same thing, they value the same thing. In other things people look for differences, with a forest people unite. If it's a soccer team, they look for differences, if it's a forest they want to unite.”

The interview concluded with a handshake and thanks to Mr. Carazo for taking time from his busy schedule to conduct the interview and for contributing to a deeper understanding of the conceptual framework that helped create Parque Internacional de la Amistad; Costa Rica – Panama.

CHAPTER 3

Interview with Dr. Oscar Arias Sánchez, President of Costa Rica, 1986 – 1990, and recipient of the 1987 Nobel Peace Prize.

This interview took place in San José, Costa Rica, June 16, 2003. The country was stressed by a teachers' strike that had gone on for over a month and protesters began blocking main traffic arteries of the capital to force an agreement. A strike by ICE, the National Electrical Institute that controls telecommunications as well as electricity, had just ended. Dr. Arias had been exceedingly busy consulting with national leaders about the problems facing the country.

A past President of Costa Rica, from 1986 – 1990, and 1987 Nobel Peace Prize recipient, Dr. Arias is also a likely candidate for the next presidential election. He travels widely, and was scheduled to leave for Russia to meet with Michael Gorbachev later in the week. Despite his extremely busy schedule he graciously permitted this interview in his San José home.

We met in Dr. Arias' study, a room full of books and mementos from his life as a world citizen. A bust of John F. Kennedy sat in the middle of a coffee table, given to Dr. Arias in the 1950's. He spoke only Spanish as we prepared for the interview although he has a fluent command of English.

I had requested the interview with Dr. Arias primarily because of a book chapter he co-authored with James D. Nations in 1992.²⁸ The chapter, *A Call For Central American Peace Parks*, clearly defined the characteristics of peace parks and linked their creation and maintenance to a greater regional political process. Because La Amistad is the first Central American Peace Park, Dr. Arias' proposal seemed to build upon the original conceptual framework of the park and place it in a larger context. According to Dr. Arias, peace parks are as much a manifestation of peace among nations as they are a vehicle to collaborate on larger issues.

He wrote the book chapter at a time of increasing regional harmony, trust and understanding. Dr. Arias had helped bring an end to armed conflict in Central America in 1987 when all five Central American presidents signed an agreement, Esquipulas II, to end armed conflict in the region. In 1989 he helped establish the Central American Commission on Environment and Development, La Comisión Centroamericana de Ambiente y Desarrollo, another initiative signed by all five presidents. Now, a dozen years after writing , *A Call for Central American Peace Parks*, he seemed less hopeful about world events and the chances for expanded peace parks. He cited hunger, good drinking water, schools and hospitals as issues that were competing for the same funds.

The interview began with a question for Dr. Arias regarding his attitudes toward nature, his influences, and his beliefs. He paused, then began explaining what it

²⁸ (Annis, 1992)

was like at the time of his presidency, in August, 1987 when the five Central American presidents agreed internally to end armed conflict in the region.

“No one thought we’d ever reach an agreement,” he said, “because the pressure from Washington was very strong. The government of President Regan was convinced that my proposal wasn’t a good one. They were convinced that the only real solution to the conflicts in the region was a military solution.”

Dr. Arias went on to detail some of the factions involved in the conflict and reiterated that President Regan thwarted Central American peace efforts until the end of this administration and kept the war going.

Dr. Arias recalls when he went to Washington as President of Costa Rica and addressed a joint session of congress with the message, “Give peace a chance.” He feels the address may have contributed somewhat to a reduction in US aid to the Contras since the US began to reduce support for insurgent groups in Central America shortly after these hearings.

“When President Bush (Sr.) took over,” he continued, “I had a very frank conversation with Jim Baker who was secretary of state. I told him that to me it was a little ridiculous that the US would dedicate so much time to a region of such little importance, and frankly to try and overturn a government instead of dealing with the more important issues of the world like establishing better

relations with Gorbachev. See, in that moment no one could imagine that in just a short time the Berlin Wall would fall, and communism (as it was then) and the cold war would end.”

“This is to say that when I received the Nobel Prize in October, 1987, the Scandinavian countries really wanted to help me. They wanted to help me because they were proud of a small country, with a 100 year democracy, with great political stability, and that we were able to convince four other Central American countries (to join the peace effort). We had in our hands the destinies of 30 million Central American people, and we had to choose between life and death for our children and we chose life.”

Dr. Arias used these incidents to contrast two approaches to conflict, the armed solution proposed by the US, and his peace plan that required cooperation and a degree of trust among nations. While he did not link this explanation to peace parks, it paralleled what he had written about regional cooperation, protecting a nation with its neighbors instead of against them. Peace parks become a political possibility when regional neighbors are able to cooperate for mutual benefit.

He then went on to explain how he was able to increase the size and number of national parks by implementing a debt for nature swap. “Well, then they asked me, ‘How can we help you?’ and I answered, ‘Why don’t you help me with a debt

for nature swap? Then we were able to use what money we had to buy land to make parks. That's how we began the whole process of buying land through debt reduction until we finally had about 25% of the country in some sort of public or private protected area.”

“Sweden was a big help” he explained, “They helped negotiate a reduction in the national debt and we were given choices as to where we wanted to use the money, for education, or for other things. We chose to use the money for nature conservation.”

He said that the debt for nature swap was important in another way, more than protecting nature it helped develop a very strong ecological conscience that is manifested in the Costa Rican government today. He points to the many current national legislators who are dedicated to protecting flora and fauna as a primary goal.

Dr. Arias made another link between parks and former areas of conflict when he talked about a park he wanted to build on a site that had previously been a ranch in the north of the country with an airstrip that had been secretly built with US help to aid the contras in Nicaragua. It had been built during the administration prior to his, and when Dr. Arias learned of its existence, he shut it down and succeeded in stopping the aid to the contras that had been flowing from Costa Rica without his knowledge. He believed that turning this land into a park, part of

a peace park with Nicaragua, would be a fitting transformation, an expression of the peace park ideal that areas of conflict can be replaced by protected natural areas that foster collaboration.

Dr. Arias was then asked about his ideas regarding borders as regions of conflict or cooperation. In the late 1980's and 1990's Costa Rica experienced many difficulties along its border with Nicaragua and a flood of refugees streamed into Costa Rica from this war-torn neighbor. This problem continues today in Costa Rica and some estimates place the number of illegal Nicaraguans working in Costa Rica at 500,000 or more. Dr. Arias was asked about his idea to create peace parks along Central American borders including the Nicaraguan border.

"I'm not original in my proposal," he replied, "there are a lot of people who have thought about that. We had a conference about developing our frontiers with both Nicaragua and Panama. However, I believe it is going to be very difficult to get the resources needed to do this (create the peace parks). You've got to remember that Nicaragua is a very poor country and has remained a poor country since the war. I think the per capita annual income is something like \$700 there versus \$4000 here, that's why we have such a big problem with immigration."

“Really there’s nothing more important right now than developing border areas and allowing free movement like the Europeans are doing, but the problem here is that you have to develop the entire country. There aren’t many people living in the border regions. In the central valley, on the other hand, there are large concentrations of people. It’s here that we must develop our infrastructure, we simply don’t have a good infrastructure.”

Once again Dr. Arias points to a relationship between peace parks and larger economic and social conditions. He believes peace parks are possible and desirable among Northern Hemisphere actors but fears the current conditions in Central America may impede efforts there. However, there is ongoing regional economic integration, and he does see a positive initiative on the horizon.

“CAFTA (the Central American Free Trade Agreement) may be the best opportunity Central America has,” he said. “For the US the Central American market represents 1%, for Central America the US represents half of the market. There’s no greater benefit for us than to have access to the North American market.”

He summarized by explaining that poverty was the big issue facing Central America, poor nations and poor people. The tax burden on the national debt is a concern. There isn’t money to build highways, roads, schools, to provide drinking water, housing, electrical systems, and that is where the pressure is. He

said that the idea of developing borders was a beautiful idea but that the resources to do it would have to come from outside the Central American countries. He said that the primary task for Central America is building an infrastructure that is nearly non-existent at present and parks are not a top priority.

With respect to sources of help coming from beyond the Central American region, Dr. Arias was asked about the possible role of NGO's in the process. While he supported the concept of NGO help he remained skeptical about chances for meaningful change.

"You have to start by purchasing land," he said, "and land is very expensive. It is largely in private hands and has already been developed agriculturally. I don't think in the world today there's enough solidarity, philanthropy, or generosity for NGOs to get the funds necessary to buy land on both sides of a border, for example land along the San Juan River.²⁹ Frankly, I think we can develop some small parks, but a park all along the border..." he concluded without finishing the statement.

He said that while Nicaragua would probably like to participate in creation of an international park, their necessities are more basic, thus returning to an earlier theme of this interview in which he linked social infrastructure, poverty, and

²⁹ The Rio San Juan divides Costa Rica and Nicaragua. It has been an area of tension for several years with disputes about control of the river. A peace park was proposed for the region in the 1980's but was not realized.

addressing basic necessities before countries can seriously consider creating large international parks.

This led to a question about the relationship of poverty and the destruction of natural ecosystems. Nicaragua faces a serious problem in protecting natural areas while rural poor struggle to find new land upon which to grow food to feed their families.

Dr. Arias commented, “Indira Ghandi once said, ‘ Poverty is the biggest polluter.’ I think she was wrong in this respect. I think it’s the rich who are contaminating the world, the excessive consumption of the rich nations.” He continued, “The vision of many wealthy nation’s leaders is myopic, with all due respect, the vision in Washington is very myopic.”

He explained that for many years he’s proposed creation of a new Marshall Plan to help equalize the distribution of wealth in the America’s, and cited figures to illustrate the huge inequities on the continent.

Dr. Arias then began to speak about the NGO he heads, the Arias Foundation, and his central goal, disarmament, and his efforts to convince Latin American countries not to spend money on arms purchases. He said that the children of the world in developing countries be it Africa, Asia or Latin America, need schools, medical care, basic necessities, not tanks or combat airplanes. “But you

know what the priorities are of the government of the United States are,” he said, “The government of the US spends about 400 billion dollars each year in military spending.³⁰ This represents about half of what is spent worldwide on defense. The US spends as much on the military as the rest of the countries of the world combined.”

He cited several recent armed conflicts, recalled the wars in Central America, and wondered where the next war would occur. “But that’s another subject,” he said. “What I really want to say is that to reduce poverty, to supply drinking water for the thousands of people who don’t have it, we have to use our resources to protect nature and larger regions of our national territories for coming generations. These are things we could do if the vision existed, but we need the valor to say these are the things that are important.”

“I think the principal problem is that the values that have dominated during the 20th century are mistaken values, a great deal of materialism, egoism, greed, and very little social justice. Really, I think it’s very difficult beginning the 21st century the way we have, trying to be optimistic that things will suddenly change, but I don’t see it. I don’t see the illuminated changes in the rich countries that will allow them to change their values which in turn would allow changes in possibilities, to create a world with less inequality, more egalitarian, more justice, but that’s just not a possibility with Washington (at this time).”

³⁰ Since this interview it has been estimated that the US will spend approximately 600 billion dollars on the war in Iraq alone.

Mr. Arias took a moment to reflect and then returned to the subject of peace parks. "I would really like it if we could do more with this idea (of peace parks) to sincerely protect nature, if we could get inversions of money into these poor countries. But we can't just leave it up to the NGOs, where are they going to get the money to build parks? In reality they can't exert that great a force. It's true that NGOs have a lot of resources, but they also have a lot of diverse interests."

He spoke about the Arias Foundation, his NGO, and explained that the foundation is focused on disarmament, reductions in military spending rather than ecological issues, because there are already several NGOs working to preserve nature. He and other peace prize recipients have proposed a plan to change the code of ethics by which arms are bought and sold to third world countries, and is pleased that most European nations have voluntarily adopted this proposal. "What we hope to say clearly, together, is that each time you sell a weapon to a poor country, the only thing you are doing is increasing that country's poverty, in Africa, in Asia, in Latin America."

He said that they'd tried to persuade President Clinton not to lift the embargo to sell high tech weapons in Latin America, but Clinton lifted the ban none-the-less and sold arms to Chile. He stressed that Latin American has several necessities as it enters the 21st century and that it certainly does not need to expend scarce resources to buy arms. However, he points to the case of Chile and says that's

exactly what they did thanks to the US making the sale possible. He also pointed out that North American arms have killed North American soldiers in Somalia, in Panama, in Iraq, and speculated that there would be other places in the future because of continued indiscriminate sale of arms.

“I’ve always said that we must put principles before profits,” he concluded, “but up until now we haven’t had much luck.”

This interview with Dr. Arias placed the discussion of peace parks within a larger framework. The theme of poverty emerged repeatedly as a constraining factor with pressure to use scarce resources for human survival and basic services rather than peace park initiatives.

A second theme of the interview is the current lack of cooperation among rich and poor nations. He sees this as an ethical problem, misplaced values that foster greed, and an unwillingness to share resources more equitably. While Dr. Arias recognizes the urgent need to protect natural biological systems, he questions the source of funding to purchase land from private hands, create, and maintain these parks.

It may be interesting to compare Dr. Arias’ outlook on peace parks in his 1992 *Call for A System of Central American Peace Parks* and his current attitudes expressed in this interview. Because Dr. Arias has always tied his peace park

initiative to a greater political process and climate he is less optimistic today than he was a dozen years ago.

Interestingly, Dr. Arias flew to Russia two days following this interview where he met with Mr. Gorbachev and other former world heads of state. Mr. Gorbachev, who is president of the environmental organization Green Cross International, has since come out with an endorsement to transform what was once the Iron Curtain into a peace park over 800 miles long. Both Nobel Peace Prize recipients, these two men also seem to share an interest in peace parks.

CHAPTER 4

Survey of Resident Perceptions

According to a 2002 UN Man and the Biosphere publication, "...it also has to be recognized that many biosphere reserves do not measure up to the grand ideal, even remotely. Often the label has been added over a pre-existing protected area designation without thought being given to the significance of becoming part of a worldwide network. Many reserves suffer from a lack of funds and receive little support from the government. Sometimes, the manager of the individual reserve fails to seek the essential involvement of local people in the management of the area. Trying to manage an area for both conservation and sustainable management is much harder than doing so for one purpose only and calls for highly skilled staff who are not easily found. In all too many countries, public understanding of the concept is poor (as is that of some conservation experts), and the public profile of biosphere reserves may be so low as to be invisible."³¹

Resident perceptions of La Amistad International Peace Park, a UN Biosphere Reserve since 1982, have largely gone unknown and undocumented. To address this problem, a lack of knowledge about resident perceptions, a survey instrument was developed and a methodology put into place to answer the question, "How do rural residents living in buffer and transition zones of La Amistad International Peace Park feel the park impacts their lives and communities? It seeks to examine awareness of and attitudes toward some of

³¹ (Hadley, 2002)

the most critical components of the biosphere concept; core park, buffer and transition zone land use, and opportunities for sustainable development. It also asks perceptions regarding another critical goal, the ability of rural residents to participate in park planning and operation.

The survey was conducted in three villages near the central eastern border of La Amistad Peace Park. Bribri are the Native inhabitants of this region and many live on indigenous reserves in the Talamanca Valley which serves as a gateway to Amistad from the east. While there are Bribri living within the park boundaries, a decision was made to interview inhabitants living near the park but not in it.³²

The three villages were selected because of their proximity to the park, their proximity to the Panamanian border, and the predominantly indigenous population that has a strong intergenerational link to the land. Inhabitants of these village are representative of the type of rural residents the park was designed to help and Bribri leaders were marginally involved in the creation of the park.

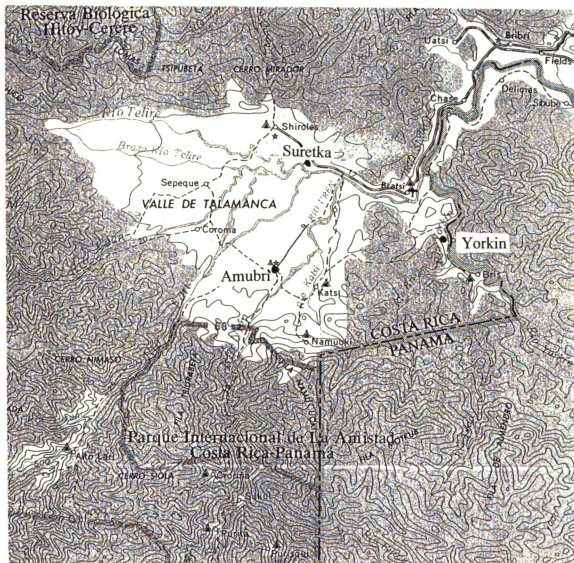
One of the villages surveyed, Amubri, is located less than three miles from the park. The other two, Suretka and Yorkin, are about eight miles from the park in Costa Rica as well as eight miles from each other. In addition, none of the

³² As a Biosphere Reserve, primary sustainable development initiatives take place in the buffer zones or transition zones outside the core park area. This survey is consistent with Biosphere Reserve guidelines.

villages are located more than six miles from the border with Panama. One village, Yorkin, sits on a hill just above the Yorkin River which marks the Costa Rica – Panama international border at that point, and as such Yorkin is closer to the park in Panama than it is in Costa Rica.

Figure one below shows the location of the three villages and their proximity to the park.

Figure 1 – Map of Village Locations



An exploration of resident perceptions in Panama could serve as the subject of further study, especially given the international composition of the park, and offer a comparison to the perceptions recorded in the three Costa Rican villages

La Amistad is a huge park, 584,592 hectares as a total Biosphere Reserve with Panama³³, and 193,929 hectares in La Amistad (Talamanca) National Park Costa Rica alone.³⁴ The approaches from the Pacific are dramatically different from the Caribbean entrances.³⁵ Even northern and southern Caribbean entrances to the park are very different, culturally as well as biologically³⁶. The surveys were conducted in one geographic area with the recognition that results may not be representative of other geographic regions. However, further study could draw upon this same methodology to survey resident perceptions in these other areas.

³³ (UNESCO, 2002)

³⁴ (UNEP, 2001)

³⁵ Chiripo, perhaps the most dramatic Pacific entrance to the park, rises to 3,819 meters above sea level, the highest point in the country. The eastern entrances that are the subject of this survey are located in a dense, thick and lush tropical lowland valley.

³⁶ Reserva Biologica Hitoy-Cerete is representative of a northern Caribbean entrance to the park. The population is not predominantly Bribri and is a mixture of Costa Rican nationals, Ticos in the national Spanish speaking dialect. It is a mountainous area and differs topographically from the lowland tropical valley where this study took place.

Methodology

Peaceful development, one of the three primary park goals identified in this thesis, proposes to provide sustainable development opportunities for indigenous peoples who have lived for generations in what is now the park and its buffer zones while at the same time protecting natural ecosystems. As part of this same goal, these indigenous residents are stakeholders who must be included in management and operation of the park.³⁷

Although the goal is clear, little is known about how well it is actually manifested in the reality of indigenous residents living near the park. This thesis seeks to measure resident perceptions of how well this goal is realized in the communities and in the personal lives of these residents.

A survey instrument was developed to measure resident perceptions and a target sample was identified. The surveys were administered only to residents currently living in buffer zones of La Amistad Peace Park. Conceptually these residents should have access to or knowledge of sustainable development initiatives because of their proximity to the park. They should also have some sense of community involvement, or lack of the same, in managing the park.

³⁷ The section on peaceful development beginning on page 17 of this work describes this goal in detail.

Three villages were selected as survey sites based on this criteria, Amubri , Yorkin, and Suretka. The Suretka group included participants from the nearby settlements of Volio, Watsi, and Bribri as well. All villages are located in the Talamanca valley thereby controlling for substantial geographic differences. All villages are primarily inhabited by Bribri, thereby controlling for substantial cultural attitudinal differences

The Cahuita Computer Center located in Cahuita, Costa Rica, collaborated in this project and selected research assistants from each of these three principal villages. Operated by Opportunity Access, an international non-profit organization registered in the US as a 501 (c) (3), the Cahuita Computer Center offers outreach educational programs to residents throughout the Talamanca region, and has students from each of the villages targeted for the survey. Adult students taking classes at the computer center were identified as competent candidates to serve as research assistants. Qualifications included the ability to speak Bribri fluently, speak and write Spanish fluently, and the willingness to participate in a training session prior to conducting interviews.

A decision was made to use residents of each community as research assistants in order to reduce the possible effect on responses that may be associated with a foreign visitor entering a rural community and asking questions about attitudes and opinions. None of the research assistants had a vested interest in the

outcome of the interviews, none held a position of power in the community, none were disenfranchised.

All research assistants took part in a training session provided by Mr. Charles Moore, Director of the Cahuita Computer Center, and did a practice interview that was evaluated before actually beginning to collect data. Research assistants were instructed to select a representative sample from the community, approximately equal numbers of men and women from diverse economic and social positions. They were asked to complete thirty interviews in each community, ten interviews with people between the ages of 10 and 20, ten interviews with people between the ages of 21 and 50, and ten interviews with people over 50 years of age. While informed consent was obtained from all survey participants, additional informed consent was required from parents of participants under 21 years of age.

Mr. Moore conducted a pilot test of the survey prior to implementation, and offered suggestions that helped frame the final survey instrument and the instructions participants received prior to taking the survey.

Each interview began with a practice question to ensure the respondent understood the process. The research assistant read a statement to the respondent and asked them to choose from five responses to indicate how they felt about the statement; agree very much, agree somewhat, don't agree or

disagree, disagree somewhat, disagree very much. There were ten statements in each survey and respondents were invited to comment in addition to selecting from five possible responses. The data from statement one was formatted and condensed to best express resident responses to the statement, "You know where La Amistad Park begins."

The verbal method of administering the survey was chosen because many Bribri, particularly older adult participants, may not have the ability to read or write. The Bribri language has traditionally been a spoken rather than a written language. Young people have learned to read and write Spanish since testing for scholastic grade level in Costa Rica is done exclusively in Spanish.

Surveys were completed between June 2 and June 16, 2003, then collected and turned in to the Cahuita Computer Center where computer students entered responses into an Excel spreadsheet. Data entry was checked and the Excel file was imported into SPSS for analysis.

Paul Babladelis, the project manager and author of this thesis, visited two of the villages after all data collection was complete and informally questioned residents about the survey that had taken place in their communities. Due to adverse weather conditions and transportation problems he wasn't able to reach Yorkin following data collection. (There are no roads into Yorkin and a visitor must get there by traveling up river in a dugout canoe or walking a footpath through the

forest.) The purpose of this follow-up visit was to ensure the surveys had actually taken place, that community members were satisfied with the process, and to provide general background information about the communities. Table one shows a crosstabulation of all survey respondents by village and gender.

Table 1 - Crosstabulation, Number of Surveys by Village and Gender

			GENDER		Total
			F	M	
Village by number	Amubri	Count	16	14	30
		% within Village by number	53.3%	46.7%	100.0%
	Yorkin	Count	12	18	30
		% within Village by number	40.0%	60.0%	100.0%
	Bribri, Shiroles, Watsi, Volio, Suretka	Count	14	16	30
		% within Village by number	46.7%	53.3%	100.0%
Total		Count	42	48	90
		% within Village by number	46.7%	53.3%	100.0%

Survey Results

Statement One: You know where La Amistad Park begins.

This statement seeks to learn if residents are familiar with the actual park location. It also is an indicator if people have ever visited the park. Presumably if they have visited the park they will know where it begins, at least at one point. If they haven't visited they may still know where the park is located.

Defining the actual park boundaries, and communicating that information to local residents, is an important goal of biosphere reserves since it directly relates to land use options.

Table two shows the frequency analysis for statement one:

Table 2 - Frequency of Responses for Statement One

	Statement One				Total
	don't know	not sure	knows somewhat	knows well	
Village by number					
Amubri	18 60.0%	3 10.0%	1 3.3%	8 26.7%	30 100.0%
Yorkin	30 100.0%				30 100.0%
Bribri, Shiroles, Watsi, Volio, Suretk:	19 63.3%	2 6.7%	8 26.7%	1 3.3%	30 100.0%
Total	67 74.4%	5 5.6%	9 10.0%	9 10.0%	90 100.0%

Most residents do not know where the park begins, 74.4% of all respondents.

Amubri is located closest to the park, less than three miles away, and reported the highest percentage, 26.7% of the residents surveyed in that village, who knew well where the park begins, Yorkin, less than three miles from the Panama

side of La Amistad, did not have any residents surveyed who knew where the park begins.

Statement two: Living near the park very important for your community.

This statement seeks to determine if residents feel there is a relationship between the community and the park. The type of relationship, and whether it is perceived as good or bad, is not addressed in this question. Biosphere design is built upon a strong relationship between core park areas and the residents living in buffer and transition zones surrounding it. The statement includes a degree of strength in that it says the park is “very important” to the community.

Table three shows the frequency analysis for statement two:

Table 3 - Frequency of Responses for Statement Two

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	13	14.4	14.4	14.4
disagree somewhat	3	3.3	3.3	17.8
neither agree or disagree	7	7.8	7.8	25.6
agree somewhat	10	11.1	11.1	36.7
agree very much	57	63.3	63.3	100.0
Total	90	100.0	100.0	

Most respondents agree very much with the statement that says the park is very important for their community, 63.3%. Those who disagree very much with the same statement represented 14.4% of the sample. Ten of the thirteen respondents who disagreed very much were from the same village, Yorkin.

Statement three: There are Bribri and people of other tribes who live in the park today in the same way their ancestors lived one hundred years ago.

This statement seeks resident perceptions about the park’s role in maintaining an environment in which indigenous people can continue to practice a lifestyle that is consistent with their traditions and beliefs. Presidential declarations issued both in 1979 and 1982 emphasized the need to conserve joint natural and cultural heritage. Costa Rican and Panamanian officials communicated and planned with indigenous tribes prior to creation of the park. This question seeks resident perceptions as to park success in protecting indigenous cultural heritage.

Table four shows a frequency analysis for statement three.

Table 4 - Frequency of Responses for Statement Three

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	53	58.9	58.9	58.9
disagree somewhat	11	12.2	12.2	71.1
neither agree or disagree	10	11.1	11.1	82.2
agree somewaht	5	5.6	5.6	87.8
agree very much	11	12.2	12.2	100.0
Total	90	100.0	100.0	

Most respondents either disagreed very much, 58.9%, or disagreed somewhat, 12.2%, with the statement. When results are crosstabulated by village, residents of Yorkin disagree strongly most often, 26 of 30 respondents, or 86.6% of those surveyed in that village.

Statement Four: Because of the park your community has received money or other help to create jobs.

Statement four examines resident perceptions regarding a relationship between the park and development initiatives in their community. While park documents are clear about the type of development initiatives that are acceptable, this question does not distinguish among types of development opportunities.

Table five shows a frequency analysis for statement four.

Table 5 - Frequency of Responses for Statement Four

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	77	85.6	85.6	85.6
disagree somewhat	4	4.4	4.4	90.0
neither agree or disagree	1	1.1	1.1	91.1
agree somewhat	2	2.2	2.2	93.3
agree very much	6	6.7	6.7	100.0
Total	90	100.0	100.0	

A large majority of respondents, 85.6%, disagreed very much with the statement.

Statement five: There are people in your community who go into the park and know it well.

This statement examines resident perceptions of a physical relationship between their community and the park. Ecotourism has been identified in park documents as a desired sustainable development initiative, but the ability to realize programs

that involve the local community is partially dependent upon the presence of at least a few members of the community who have a firsthand knowledge of the park. Statement five seeks to measure resident perceptions as to the presence of these individuals in their community.

Table six shows a frequency analysis for statement five.

Table 6 - Frequency of Responses for Statement Five

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	28	31.1	31.1	31.1
disagree somewhat	7	7.8	7.8	38.9
neither agree or disagree	7	7.8	7.8	46.7
agree somewhat	8	8.9	8.9	55.6
agree very much	40	44.4	44.4	100.0
Total	90	100.0	100.0	

Statement five show a division with 44.4% of respondents agreeing very much, and 31.1% disagreeing very much. A crosstabulation shows that there is a difference by village with Yorkin reporting the highest rate of agreement, 26 of 30 respondents, or 86.6% of respondents in that village who agreed very much with the statement.

Statement six: Your community has a say in how La Amistad Peace Park is run.

Statement six seeks to measure resident perceptions as to their ability to participate in operation of the park. Participation of rural residents in planning

and operation of the park is an often-stated goal in park documents and Biosphere Reserve guidelines.

Table seven show a frequency analysis for statement six.

Table 7 - Frequency of Responses for Statement Six

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	60	66.7	66.7	66.7
disagree somewhat	13	14.4	14.4	81.1
neither agree or disagree	3	3.3	3.3	84.4
agree somewaht	2	2.2	2.2	86.7
agree very much	12	13.3	13.3	100.0
Total	90	100.0	100.0	

Most respondents either disagreed very much, 66.7%, or disagreed somewhat, 14.4% with statement six. The Suretka group disagreed most often and only one respondent out of thirty in that group agreed at all. Of the twelve respondents who agreed very much with the statement, 13.3% of the total sample, six were from the village of Amubri and six were from the village of Yorkin.

Statement seven: Your community would welcome foreign visitors to the park.

In the decree that created La Amistad, five examples of sustainable development are listed, four of which are dependent upon human visitors coming to the park.³⁸ The term “foreign visitors” roughly applies to anyone not living in or near the

³⁸ ("La Amistad Creation Document," 1982)

community surveyed. Because of the homogeneous Bribri culture of the survey respondents, a Costa Rican native from another part of the country may be perceived as a foreign visitor by members of these communities. The use of this term in the statement is intended to mean visitors who are not from that area.

Table eight shows a frequency analysis of statement seven.

Table 8 - Frequency of Responses for Statement Seven

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	9	10.0	10.0	10.0
disagree somewhat	7	7.8	7.8	17.8
neither agree or disagree	15	16.7	16.7	34.4
agree somewaht	10	11.1	11.1	45.6
agree very much	49	54.4	54.4	100.0
Total	90	100.0	100.0	

Most respondents either agreed very much, 54.4%, or agreed somewhat, 11.1%, with the statement. However, because the result differed greatly by village, a crosstabulation of responses by village is presented in table nine.

Table 9 - Crosstabulation of Responses for Statement Seven by Village

Count		Statement Seven					Total
		disagree very much	disagree somewhat	neither agree or disagree	agree somewaht	agree very much	
Village by number	Amubri	5	5	3	9	8	30
	Yorkin	2	0	0	0	28	30
	Bribri, Shiroles, Watsi, Volio, Suretka	2	2	12	1	13	30
Total		9	7	15	10	49	90

Statement eight: The natural areas around your village have been harmed by human activity.

According to a recent UN Man and the Biosphere report, "Man's impact on the Indian reservations (near La Amistad Park) is considerable, with about 24,950 (2002) people maintaining their traditional lifestyles with free range grazing, hunting, fishing and use of medicinal plants."³⁹ In theory, this type of impact should not occur at all within park boundaries and only to a limited extent in the buffer zones which include several indigenous reservations. This statement is designed to work with statement nine to access resident perceptions about land use and human impact both near and inside the park.

Table ten shows a frequency analysis for statement eight.

Table 10 - Frequency of Responses for Statement Eight

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	16	17.8	17.8	17.8
disagree somewhat	7	7.8	7.8	25.6
neither agree or disagree	4	4.4	4.4	30.0
agree somewhat	9	10.0	10.0	40.0
agree very much	54	60.0	60.0	100.0
Total	90	100.0	100.0	

Most respondents agree very much with statement eight, 60%, and another 10% agree somewhat. Most of the respondents who disagreed very much are from

³⁹ (UNESCO, 2002)

the village of Yorkin, eight respondents, or 26.6% of those surveyed in that village.

Statement nine: The plants and animals living in La Amistad Peace Park have not been disturbed and still remain in their natural state.

Statement nine is designed to work with statement eight to seek resident perceptions regarding human impact on natural systems inside the park and in the nearby buffer zones. There is a strict prohibition on human alteration of natural ecosystems within the park, and statement nine seeks to measure resident perceptions as to how well that prohibition is adhered to.

Table eleven shows a frequency analysis of statement nine.

Table 11 - Frequency of Responses for Statement Nine

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	19	21.1	21.1	21.1
disagree somewhat	9	10.0	10.0	31.1
neither agree or disagree	25	27.8	27.8	58.9
agree somewhat	12	13.3	13.3	72.2
agree very much	25	27.8	27.8	100.0
Total	90	100.0	100.0	

There is no clear consensus of resident perceptions regarding statement nine. Nearly equal numbers disagree very much, 21.1%, agree very much, 27.8%, or neither agree or disagree, 27.8%. Because results vary greatly by village a crosstabulation is included in table 12.

Table 12 - Crosstabulation of Responses for Statement Nine by Village

Count		Question 9					Total
		disagree very much	disagree somewhat	neither agree or disagree	agree somewhat	agree very much	
Village by number	Amubri	5	7	5	10	3	30
	Yorkin	8	0	0	0	22	30
	Bibri, Shiroles, Watsi, Volio, Suretka	6	2	20	2	0	30
Total		19	9	25	12	25	90

With crosstabulation analysis it is possible to see that most residents of Yorkin agree very much, 22 of 30 respondents, or 73.3% of those interviewed in that village. Most respondents from the Suretka group didn't agree or disagree, 66.6%. Respondents from Amubri were widely varied and did not present a consensus.

Statement ten: The park helps create peaceful relationships

Statement ten seeks to determine resident perceptions regarding a relationship between the park and their sense of peaceful relationships. The potential for conflict relating to human development and nature conservation has been noted in many publications, and the Biosphere Reserve Programme seeks to reduce the resulting tensions and allow peaceful development..⁴⁰

⁴⁰ (Hadley, 2002)

This statement does not attempt to define the term “peace” and encourages respondents to frame their answer based on their personal meaning of the term. While it is difficult to measure feelings of peace in an empirical sense, responses to this statement are meaningful in this context. The statement seeks respondent perceptions of peace as they experience it, on their own terms, and the relationship of that peace to La Amistad Peace Park.

Table thirteen shows a frequency analysis for statement ten.

Table 13 - Frequency of Responses for Statement Ten

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid disagree very much	17	18.9	18.9	18.9
disagree somewhat	6	6.7	6.7	25.6
neither agree or disagree	8	8.9	8.9	34.4
agree somewhat	2	2.2	2.2	36.7
agree very much	57	63.3	63.3	100.0
Total	90	100.0	100.0	

Most respondents agreed very much with statement ten, 63.3%. Those who disagreed very much represented 18.9% of the sample. A crosstabulation shows that one village, Yorkin, had 28 of 30 respondents who agreed very much with the statement, 93.3% of those surveyed in that village.

Summary of Survey Results

Based on the results of the survey administered to predominantly Bribri residents living in the Talamanca Valley which adjoins La Amistad Peace Park, we can say the following about the perceptions of this group:

- 1. Most residents do not know where the park boundaries are yet they feel that living near the park is important to their community.**
- 2. Most residents, over 70% of those surveyed, do not feel there are Bribri living in the park in the same way their ancestors lived 100 years ago. This indicates that in the view of these residents the park is not meeting the goal of preserving their cultural heritage. A comment offered by one Bribri man may help explain the survey response, "We can't even cut a tree, either in the park or on our own reserve, without getting a government permit."**
- 3. A large majority of residents, 90%, do not feel their community has received money or other help to create jobs because of the park. This indicates that these residents do not feel the park is meeting the goal of providing sustainable development initiatives.**

4. A large majority of residents, over 80%, do not feel their community has a say in how the park is run. This indicates the park is not meeting the goal of including these indigenous residents in park management.

5. Most residents, 70% of those surveyed, recognize that human activity in buffer areas of the park have damaged natural ecosystems. There is no consensus on resident perceptions regarding the presence of pristine ecosystems within the park itself.

6. A majority of residents, over 65%, would welcome foreign visitors to the park. This may indicate a willingness to engage in ecotourism.

7. A majority of residents, over 65%, feel that in some way the park contributes to peaceful relationships.

Based on these general findings it is possible to say that most residents feel living near the park is important for their communities and that in some way it contributes to peaceful relationships. It is also possible to say that in the opinion of these residents the park is not providing opportunities for sustainable development and they do not have a voice in how the park is run. Further, they do not feel the park has succeeded in protecting the traditional lifestyle of indigenous people living within park boundaries.

CHAPTER 5

Conclusions and Recommendations

Sufficient documentation exists to present a conceptual view of La Amistad International Peace Park as an operational expression of peace. This peace can be systematically examined by looking at the three goals of the park; peace with nature, peace among nations, and peaceful development.

There is substantial evidence to indicate that the park is meeting the first two of these goals. Satellite photos reveal a land cover that is intact and virtually unchanged from when the park was created.⁴¹ While fragmented, there are good studies on certain aspects of the park's biological condition, and the Costa Rican government has established a mechanism to coordinate information.⁴² The park is monitored by a global audience as part of the UN Biosphere Reserve Programme and current reports do not indicate significant biological disruption in the park area itself.⁴³

The park also appears to be working well as a vehicle for friendly relations among nations. On a most basic level there have been no wars. Costa Rica and Panama continue with friendly relationships and both countries are attempting to market ecotourism and attract international visitors. The positive relationships

⁴¹ Satellite photos provided by The Center for Global Change and Earth Observations, Michigan State University and through landsat.org.

⁴² (MINAE, 2003)

⁴³ (UNEP, 2001)

that grow from the ecotourism experience have value and utilize the vehicle of the park to create and develop these relationships. Peaceful relationships also emerge as NGOs try to help at the governmental level as well as on the ground working directly with indigenous residents.

The third goal of La Amistad International Peace Park is the most difficult to evaluate definitively. A perspective had to be chosen from which to evaluate sustainable development initiatives and for this thesis that perspective is provided by those living closest to the park. Bribri, indigenous inhabitants of what is now La Amistad and surrounding areas, shared their perceptions by participating in a survey.

The answers gathered from that survey indicate that these residents do not believe the park is substantially meeting the third goal, providing peaceful development options. They do not feel they have a voice in how the park is run and they do not feel much help has been given them, either financial or otherwise, to participate in sustainable development activities. While it is possible to document substantial efforts, and large financial investments in programs, the target recipients do not believe these efforts reached them. One report lists contributions totaling US \$10,121,000 from seven different international organizations during the years 1992 through 1997 to develop programs and build capacity related to sustainable development in La Amistad

Peace Park and its buffer zones.⁴⁴ Further research would be required to identify why residents seem to be unaware of these contributions although indigenous peoples were targeted to benefit from the help.

There is a tension between goal one and goal three of the park. Absolute preservation of nature requires development that is non-consumptive. As human consumption increases, in both rich and poor nations, there is increased pressure to exploit natural resources for human use. Goal three of the park, peaceful development, seeks to address that tension and bring about a balance by utilizing the Biosphere Programme precepts of maintaining a core park area, a buffer zone and a transition zone, all with different land and resource use policies.⁴⁵

However, the indigenous residents who were surveyed as part of this thesis do not feel a balance has been reached. While natural systems in the park are currently protected, and goal one is realized, these residents have not enjoyed an opportunity to participate in resulting sustainable development initiatives and goal three remains largely unfulfilled.

The following recommendations are made based on the findings of this thesis:

⁴⁴ (UNEP, 2001)

⁴⁵ (Hadley, 2002)

1. Increase involvement of indigenous residents in sustainable development initiatives and management of the park.

Moderate to strong sustainability can be attained by developing human attitudes, awareness and understanding. Ecotourism and scientific study are two examples of the type of sustainable development that could be implemented while adhering to natural conservation goals. The ecotourism and study proposed here must not be confused with nature tourism that may actually consume or diminish the resource through use.⁴⁶ There has been recent debate about Costa Rica's ecological image and the realities of tourism impacts.⁴⁷

Further study would be required to identify best practices to implement this sort of development, but by following Biosphere Reserve guidelines, an infrastructure could be created to welcome tourists in buffer zones and conduct a variety of activities there. Entrance into the core area of La Amistad would be limited and regulated but would also serve an important function.

Indigenous residents should be involved both in planning and implementation of these development initiatives. One report estimates that Costa Rica loses over 60% of its tourist dollars through rent leakage, money leaving the country of the tourist activity.⁴⁸ This same study recommends that this leakage be reduced and

⁴⁶ (Hadley, 2002)

⁴⁷ (Loaiza, 2003)

⁴⁸ (INCAE, 1997)

greater rent captured through increased involvement of indigenous residents.

This report offers these specific strategies:

- 1. Create employment in the ecotourism industry by training individuals to work as guides and managers.**
- 2. Use local modes of transportation whenever possible.**
- 3. Improve linkages with agriculture and fishing. Ecotourists tend to be interested in local cuisine.**
- 4. New ecotourism constructions should be small scale and in remote locations with the use of local labor and materials.**
- 5. Develop local handicrafts and other souvenirs.**

Further study is needed to determine how to effectively increase the participation of indigenous residents in park planning and operations. Efforts to date have largely failed and new solutions are needed. Indigenous peoples must have the power and authority to participate in decision making as equals with government agencies. This is not the case at the present time and efforts must be made to address the problem.

2. Create an infrastructure for communication to link indigenous residents, government agencies, national and international citizens.

The internet continues to evolve as a viable tool to link human beings through a shared communication network. However, a phenomenon known as the digital divide has been documented to show that poor rural residents are left out of the network. The United Nations Development Program explains:

"Information and communication technology (ICT) is transforming the global economy and creating new networks that cross cultures as well as great distances. But access to and use of these technologies remains extremely uneven. This disparity — the so-called "digital divide" — is, in large part, a reflection of deeper social and economic inequalities both between and within countries. And market forces, while the primary driver for ICT deployment, will not alone close the global digital divide."⁴⁹

This divide can be bridged but it will take a substantial commitment and investment to bring these stakeholders into the system.

However, it appears that members of the Bribri community are eager to gain the understanding and technology to participate fully with the global community via the internet. This is evidenced by current enrollment in computer training programs that are available in the Talamanca region.⁵⁰ Partnerships should be established and cultivated to bring the necessary training programs and equipment to indigenous residents living in buffer zones of La Amistad Peace Park. There is evidence to indicate the ability of these residents to participate in a worldwide communication system if given the opportunity and resources.

⁴⁹(United Nations Development Program, 2003)

⁵⁰ The Cahuita Computer Center has students from every major village located in the buffer zones of La Amistad along the central eastern area of the park.

3. Develop and maintain a geographic information system for La Amistad Peace Park.

GIS (Geographic Information System) tools have proven to be extremely useful for public outreach programs.⁵¹ With internet access this tool can be shared by a wide variety of stakeholders and developed collaboratively. It is recommended that this GIS capacity be developed as soon as possible in order to assist in other sustainable development planning.

All three goals of the park would be addressed by development of a GIS tool. Biological and physical data would be entered and land use options could be studied and presented to local residents as part of collaborative planning efforts. By using the system it would be possible to predict land use changes and their possible effect on the park. It could further help residents see and understand the interrelationship of activities in one geographic area of the buffer zone and activities in other areas.

Development of GIS information is often shared in the process of adding layers to the system, or by adding to existing layers, and development of the system

⁵¹ The Institute of Water Research at Michigan State University has developed a GIS system that is used by educators, watershed councils, students, and private citizens to better learn about watersheds, develop management plans, and predict how human behavior will impact water systems.

can be an ongoing collaborative process that ties to goals two and three of the park.

4. Construct and maintain a central website for La Amistad Peace Park to link all current information about the park and provide a network for stakeholders.

While there are currently several sustainable development initiatives pertaining to La Amistad, these initiatives are often fragmented and project organizers may be unaware of the activities of each other.⁵² The proposed website could serve as a central location to share information about development activities and encourage partnerships, dialogue, and collaboration through increased awareness and communication.

Information regarding research in and about La Amistad is scattered among several sources. A central website could facilitate dialogue among researchers and provide a platform from which to initiate further study of the park. A single source of comprehensive information would encourage the sharing of new knowledge in a timely way.

This website would also increase global citizen awareness of the park, its goals, accomplishments, and needs. Not only would the website provide a potentially vast number of people with information about ecotourism, research, or

⁵² (UNESCO, 2002)

educational options, it would help build partnerships with a variety of groups dedicated to nature preservation, scientific exploration, or the needs of indigenous peoples. These relationships have value, called social capital by some economists, and a central website could serve as a vehicle to develop this potential.

Indigenous residents should be included in website development and administration. This capacity has been demonstrated by First Nations people (indigenous North Americans) in Canada and potential partnerships could be developed among indigenous groups worldwide to share this capacity.⁵³ If residents living in buffer areas of La Amistad are to have a real and meaningful role in park management and associated sustainable development activities, they must be able to communicate directly with global citizens and organizations that have an interest in the park. As La Amistad's electronic doorway to the world, the website should reflect the vision of indigenous stakeholders.

This thesis asks a question, La Amistad International Peace Park: What Part Does It Play in the Peace Process? It answers that question in two ways.

First, it examines the intended role of the park and presents a unified conceptual framework with three primary goals; peace with nature, peace among nations, and peaceful development. This framework is supported by the documents that created the park and by an interview with Mr. Rodrigo Carazo, co-founder and

⁵³ <http://www.afn.ca/>

the primary architect of the park. It is further developed through use of UN Biosphere Reserve and World Heritage documents which specify guidelines and offer current evaluation of global biosphere successes and failures.⁵⁴

In a book chapter Dr. Oscar Arias clearly defines the role of peace parks in a larger political context and adds significantly to understanding goal two of the park, peace among nations. An interview with Dr. Arias presents his current views and sheds greater light on his view of peace parks today. Each of these sources contributed to an understanding of peace parks and the framework presented in this thesis.

Secondly, the thesis examines the park from an operational perspective, that of indigenous Bribri who have an intergenerational link with the land that is now La Amistad Park and its buffer zones. The answers gained through a survey of resident perceptions do not provide a complete picture, yet they do provide meaningful data and point to a disparity between conceptual goals of the park and the realities experienced by the Bribri.

This study of La Amistad offers the case of a peace park that has been in existence for more than 20 years, a park that is rooted to specific concepts and actions. As the peace park movement continues to grow worldwide the lessons learned from La Amistad may be valuable in informing current dialogue. Further, the methodology of testing resident perceptions that is presented in this thesis

⁵⁴ (Hadley, 2002)

could be replicated and used to examine the impact of other peace parks on indigenous populations living there. Similar surveys administered over time could help document changes in resident perceptions and help park administrators more effectively implement their goals.

APPENDICES

COPY OF THE PRESIDENTIAL DECREE THAT CREATED
LA AMISTAD INTERNATIONAL PARK

1982, TOMO I, SEMESTRE I, PAGES. D 110 - 115

D-110

DECRETOS

duzcan en el área centroamericana; rodines de bola; grapas; tachuelas decorativas o no, que no se produzcan en el país o en el resto de Centro América; pernos; arandelas que no se produzcan en el país o en el resto de Centro América; disolventes de resinas; peróxido de metil-etil-cetona; bandas elásticas; borra en polvo de textiles, guata en forma de acolchado esponjosa de fibra sintética (lana y tela de fibra de vidrio); telas revestidas o no para muebles; respiraderos para almohadas y colchones; damascos para tapicería; charnelas para enlazar resortes; resbalones; rieles de baquelita; rieles latonados; correderas de metal; tirafondos; mimbre en rollos sin procesar, para muebles; junco natural sin elaborar; tornillos con o sin tuerca de hierro y bronce que no se produzcan en el país o en Centro América; tranca imán y alcohol polivinilo.

Artículo 2º—Este decreto rige a partir de su publicación.

Dado en la Presidencia de la República.—San José, a los ocho días del mes de febrero de mil novecientos ochenta y dos.

RODRIGO CARAZO

El Segundo Vicepresidente de la República
con recargo del Despacho de Economía, Industria
y Comercio,
JOSE MIGUEL ALFARO RODRIGUEZ.

Nº 13324-A

EL PRESIDENTE DE LA REPUBLICA
Y EL MINISTRO DE AGRICULTURA Y GANADERIA,

De conformidad con lo dispuesto por los artículos 2º, inciso b) y 22 de la Ley Forestal Nº 4465 de 25 de noviembre de 1969, lo establecido por la ley Nº 6084 de 24 de agosto de 1977, y

Considerando:

1º—Que la estrategia mundial para la conservación de los recursos vivos con el fin de lograr un desarrollo sostenido, elaborado por la Unión Internacional para la Conservación de la Naturaleza y de los Recursos Naturales (UICN) con la asesoría, cooperación y apoyo financiero del Programa de las Naciones Unidas para el Medio Ambiente (PNUMA) y el World Wildlife Fund (WWF), y en colaboración con la Organización de las Naciones Unidas para la Agricultura (FAO) y la Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura (UNESCO), tiene tres objetivos principales:

1. Mantener los procesos ecológicos esenciales y los sistemas vitales.
2. Preservar la diversidad genética.
3. Asegurar el aprovechamiento sostenido de las especies y de los ecosistemas.

2º—Que el señor Presidente de la República de Costa Rica, licenciado Rodrigo Carazo Odio y el Excelentísimo señor Presidente de la República de Panamá, doctor Arístides Rojo, se reunieron el 3 de marzo de 1979, en la región fronteriza de la Cordillera de Talamanca, con el objeto de continuar la política de cooperación en el área fronteriza, y como gesto simbólico de las excelentes relaciones de amistad y fraternidad entre los dos pueblos y Gobiernos, ambos dignatarios intercambiaron impresiones sobre el alto valor científico y ecológico de la región, y coincidieron en la necesidad de conservar y preservar la flora y la fauna de la misma, para mantener el equilibrio ecológico y fundamentalmente los recursos hidrológicos del área fronteriza y que, para tal efecto, los dos gobernantes decidieron y firmaron una declaración conjunta para crear el Parque Internacional de la Amistad: Costa Rica-Panamá, en ambos lados de la frontera.

3º—Que la Cordillera de Talamanca es una de las regiones de mayor riqueza que existen en el país, no sólo por la variedad de su fauna y flora, representativos de las dos vertientes del territorio nacional, así como bosques húmedos y pluviales, sino también por su extraordinario potencial hidroeléctrico dada su abrupta topografía y condición lluviosa, características no aptas para usos agropecuarios.

4º—Que por su posición geográfica y relieve general, la región de la Cordillera de Talamanca posee siete bioclimas de características particulares comprendidos en una contigua faja territorial lo cual hace posible la adecuada protección y desarrollo evolutivo de la rica y variada fauna y flora allí presentes.

5º—Que la zona encierra asociaciones vegetales especiales y únicas en el país, especialmente en las elevaciones superiores y estribaciones de Talamanca, tales como bosques de fisonomía única y actualmente de carácter preciso poco conocido, sabanas naturales y ciénagas no presentes en ningún otro sitio en el país, así como la única región de páramo completamente inalterado y necesario para la recuperación de las zonas occidentales de la cordillera destruidas por fuegos en épocas pasadas.

6º—Que esta zona constituirá un banco genético de comunidades naturales de gran valor.

7º—Que esta zona constituye el ecosistema ideal para el desarrollo y reproducción de la fauna en general, especialmente de los mamíferos y aves grandes que en el resto del territorio nacional están amenazados o casi extintos y que en esta región de la Cordillera de Talamanca aún se conservan en cantidades relativamente abundantes. Además, representa el hábitat de especies únicas que sólo es posible encontrarlas en estos sitios.

8º—Que la región posee zonas de interés e importancia arqueológica tales como áreas de cementerios indígenas y signos petroglíficos.

9º—Que la casi totalidad del área en mención se encuentra sobre territorios deshabitados y cubiertos por bosques, que por su abrupta topografía, pobres suelos, y excesiva precipitación, no los hacen aptos para practicar ningún otro tipo de actividad.

10.—Que, hasta el momento, debido a su aislamiento y difícil acceso, la zona se ha mantenido, en su mayor parte, inalterada.

11.—Que además de sus espectaculares paisajes y su extraordinario valor para la enseñanza, el recreo y el turismo, y el estudio científico del pueblo costarricense, esta región silvestre es de reconocida e incalculable importancia para lograr un desarrollo sostenido y asegurar el bienestar permanente de todos los ciudadanos y las generaciones futuras.

Por tanto,

DECRETAN:

Artículo 1º—Declárase Parque Nacional, con nombre oficial de "Parque Internacional de la Amistad: Costa Rica-Panamá (Parque Nacional de la Cordillera de Talamanca)", la zona comprendida dentro de los linderos descritos a continuación, según mapas topográficos básicos del Instituto Geográfico Nacional: Partiendo del Vértice Echandi, en el cerro del mismo nombre, situado en la Cordillera de Talamanca en la frontera panameña-costarricense, en coordenadas 331 675 N 592 850 E (hoja "Pittier"), se sigue por la cresta de la Cordillera de Talamanca, que es el límite internacional de Costa Rica-Panamá hacia el oeste y el noroeste, pasando por los cerros Urú, Bine y Shurivo hasta llegar a un punto de coordenadas 336 925 N 580 300 E.

De allí el límite se aparta de la línea divisoria de aguas entre el Pacífico y el Atlántico, y continúa rumbo al norte, siempre siguiendo la frontera internacional Costa Rica-Panamá, hasta un punto de coordenadas: 380 300 N 580 250 E.

De este punto continúa el límite acorde a los límites político-legales establecidos para la Reserva Indígena de Talamanca (Decreto Nº 6036-G, "La Gaceta" Nº 113 del sábado 12 de junio de 1976), localizados por los puntos cuyas coordenadas son las siguientes:

380 320 N 579 600 E	
380 700 N 578 500 E	(Cerro Cumbre)
381 660 N 578 000 E	
381 660 N 576 600 E	(Río Urén)

De este punto, y colindando siempre con la Reserva Indígena, se sigue aguas abajo por el río Urén hasta el punto de coordenadas 382 660 N, 576 720 E, continuando hasta el punto de coordenadas 382 660 N 572 650 E (Río Lari). Se continúa aguas arriba por el río Lari hasta su unión con el río Kukuse, en coordenadas 379 350 N y 570 100 E, siguiendo por este último aguas arriba hasta el punto de coordenadas 378 050 N 570 150 E. A partir de este punto se continúa con los siguientes puntos cuyas coordenadas son:

376 000 N 570 000 E	(Cerro Pricot)
374 750 N 570 760 E	(Cerro Siola)
375 670 N 574 640 E	
375 900 N 576 400 E	(Río Urén)
374 000 N 580 200 E	(Límite Internacional Costa Rica-Panamá)
370 750 N 580 200 E	(Límite Internacional Costa Rica-Panamá)
370 000 N 578 280 E	(Unión del río Carbri y de la quebrada Sinari)

De este punto se sigue aguas arriba, la quebrada Sinari hasta su nacimiento en coordenadas 369 700 N 577 260 E; se continúa con los puntos cuyas coordenadas son:

369 720 N 577 040 E	(Cerro 1193).
368 000 N 574 000 E	
368 000 N 572 400 E	
370 350 N 572 400 E	(Cerro Lumbeta)
371 825 N 570 450 E	(Cerro Pat)
372 450 N 566 550 E	(Unión de quebrada Orutu con el río Lari)
372 700 N 561 700 E	(Unión de quebrada sin nombre con el río Pare)
378 100 N 562 840 E	
380 300 N 561 160 E	(Unión de quebrada Sirio con el río Suinxi)
381 060 N 556 890 E	
379 800 N 553 160 E	
379 250 N 552 940 E	
379 580 N 552 030 E	(Unión de quebrada Curai con el río Coén)
382 490 N 552 300 E	(Cerros Kurkiribeta)
385 000 N 552 000 E	
386 000 N 553 000 E	

A partir de este último punto finaliza el lindero común con la reserva indígena de Talamanca, y sigue el límite rumbo al Norte hasta un punto de coordenadas 390 000 N 553 000 E (naciente de una quebrada afluente del río Quei o Tquey). De allí, se sigue con los puntos de coordenadas:

390 500 N 552 600 E	(Cerro Dichata)
391 150 N 549 700 E	(Unión del río Chiquei o Xiquey con un afluente)
392 150 N 548 880 E	(Naciente de una quebrada afluente sin nombre del río Telire)

Se sigue aguas abajo por esta quebrada hasta el punto de coordenadas 395 700 N 549 230 E; desde este punto el lindero del Parque continúa acorde con los límites legales establecidos para la Reserva Indígena Cabécar de Telire (decreto Nº 6036-G; "La Gaceta" Nº 113 del 12 de junio de 1976), por los puntos cuyas coordenadas son:

393 700 N 548 250 E	
391 500 N 543 575 E	(Quebrada Cuén)

De este punto se toma aguas arriba de la quebrada Cuén, hasta la unión con uno de sus afluentes en el punto de coordenadas 387 975 N 543 350 E, siguiendo aguas arriba de este afluente hasta llegar al punto de coordenadas 388 200 N 541 900 E, a partir del cual se continúa con los siguientes puntos:

388 525 N 540 875 E	(Cerro Kienacoro)
385 525 N 536 775 E	(Vértice Iski)
384 650 N 532 300 E	(Unión de los ríos Broi y Telire)
388 900 N 532 800 E	(Cerro Sebika)
388 900 N 536 700 E	
391 750 N 537 350 E	
392 500 N 539 600 E	(Unión de quebrada Sujuu con el río Nakeagre)
392 675 N 541 775 E	(Unión de quebradas sin nombre)

Se sigue luego aguas arriba de la quebrada hasta el punto de coordenadas 393 400 N 542 450 E. De ahí se sigue con los siguientes puntos de coordenadas:

395 550 N 544 100 E	
395 700 N 544 500 E	(Río Llei o Dzey)

Se sigue aguas arriba por el río Llei (Dzey) hasta la confluencia entre éste y la quebrada Namabak, en coordenadas 397 540 N 544 040 E. Se sigue aguas arriba por la quebrada Namabak hasta el punto de coordenadas 399 550 N 544 500 E; de ahí al punto de coordenadas 399 800 N 545 100 E, en un afluente del río Morein o Muleyn, llamado Surquichari (sin nombre en el mapa); de ahí, aguas abajo por la quebrada Surquichari hasta la confluencia con otra quebrada sin nombre, en coordenadas 398 900 N 547 950 E; de ahí al punto de coordenadas 399 430 548 750 E (confluencia entre el río Morein y quebrada Quitari); de ahí aguas arriba por la quebrada Quitari hasta su nacimiento en coordenadas 401 620 N 548 350 E; de ahí a un punto situado en el río Seliari, afluente del río Estrella en coordenadas 401 920 N 548 700 E (Sistema de coordenadas Sur de Costa Rica; en el Sistema Norte las coordenadas de este punto son: 183 730 N 621 850 E. Se sigue la descripción con base en las coordenadas del Sistema Norte de Costa Rica). Del punto anterior, se sigue aguas abajo por la quebrada Seliari hasta su unión con el río Estrella (o Tay), en coordenadas 187 550 N 622 650 E. De ahí se sigue aguas abajo por el río Estrella (o Tay) hasta la unión con la quebrada Sarpueri (o Salpuri) en coordenadas 190 600 N 629 075 E.

A partir de este punto, el lindero del Parque continúa acorde con los límites legales establecidos para la Reserva Indígena Cabécar de Taynl, Estrella (decreto N° 12233-G, "La Gaceta" N° 25, 5 de febrero de 1981); del punto anterior, se sigue aguas arriba por la quebrada Sarpueri (o Salpuri) hasta el punto de coordenadas 192 550 N 628 000 E; de ahí se sigue por los puntos cuyas coordenadas son:

195 525 N 633 150 E (Cerro Bueco, fila de Matama Bueco)
 196 750 N 631 850 E
 197 000 N 632 000 E

A partir de este punto finaliza el lindero común con la Reserva Indígena Cabécar de Taynl, y sigue el límite del Parque por los puntos de coordenadas siguientes:

197 000 N 630 250 E (Cerro Macoy, fila de Matama-Bueco)
 198 100 N 628 250 E (Cerro, fila de Matama-Bueco)
 199 200 N 627 500 E (Fila de Matama-Bueco)
 200 900 N 624 100 E
 202 400 N 622 800 E (Unión del río Banano con una quebrada sin nombre)
 203 000 N 621 400 E (Cerro Itocälä-Matama)
 203 200 N 620 280 E (Cerro Itocälä-Matama)
 201 380 N 618 450 E (Cerro Itocälä)
 197 650 N 619 750 E (Cerro, unión entre filas Matama Norte y Matama Bueco)
 196 525 N 619 730 E (Vértice Matama)
 194 530 N 617 625 E (Vértice Turai)
 190 600 N 614 950 E (Cerro Tadzäcä, fila Matama)
 188 950 N 613 050 E (Cerro Jubol, fila Matama)
 187 900 N 613 150 E
 187 500 N 612 880 E (Cerro Jubol)
 185 680 N 612 530 E
 184 300 N 611 600 E
 183 900 N 610 880 E (Fila Matama)

(Expresado en coordenadas "Sur de Costa Rica", este último punto tiene las coordenadas siguientes: 402 100 N 537 720 E. La descripción sigue con el sistema de coordenadas "Sur de Costa Rica").

401 300 N 536 800 E (Vértice Sinsal).
 399 125 N 526 375 E (Vértice Shio, Cerro Bakabata)
 398 000 N 524 200 E
 396 000 N 524 200 E

A partir de este punto, se sigue sobre los límites del Parque Nacional de Chirripó con los puntos cuyas coordenadas son:

396 000 N 527 000 E
 365 000 N 527 000 E Punto donde el lindero se aparta del Parque Nacional de Chirripó
 365 000 N 535 450 E Punto donde se inicia el límite común con la Reserva Indígena de Ujarráz-Salitre-Cabagra

De este punto se toma una orientación NE sobre la fila montañosa hasta el cerro Brunka, cuyas coordenadas son 367 250 N 534 680 E. Se continúa por la cresta de la Cordillera de Talamanca (línea divisoria de aguas), por los Cerros Akatá, Eli, Aká, Dúrika (vértice), Akó, Suri, Betsú, Betú, Arbolado, Hakú, Utyum, Diká, Dudu (vértice), Nai, hasta el punto de coordenadas 351 600 N 565 300 E, continuando con los siguientes puntos cuyas coordenadas son:

350 700 N 564 800 E (naciente del río Mosca)

Continuando aguas abajo hasta encontrar un afluente sin nombre en el punto de coordenadas 339 850 N 559 700 E. De este punto el límite se separa del lindero común de la Reserva Indígena, continuando aguas arriba del afluente hasta el punto de coordenadas 340 000 N 560 900 E; de allí sigue por los puntos cuyas coordenadas son:

340 000 N 562 000 E
 336 600 N 563 000 E (Río Guineal)

De este punto se continúa aguas arriba por el río Guineal hasta el punto de coordenadas 343 000 N 564 850 E; de allí, al punto de coordenadas 343 000 N 567 150 E (afluente del río Singri); de allí se sigue aguas abajo por este afluente, hasta su confluencia con el río Singri, en coordenadas 341 150 N 568 000 E; de allí se sigue aguas abajo por el río Singri, hasta su confluencia con otro afluente en coordenadas 335 600 N 565 800 E.

De este punto, se continúa aguas arriba del afluente hasta los puntos de coordenadas 336 000 N 567 450 E, 336 000 N 571 100 E (río Platanilla). De este punto se continúa aguas abajo hasta el punto de coordenadas 334 300 N 570 000 E, y se sigue por los puntos de coordenadas:

331 000 N 570 000 E	
331 000 N 578 100 E	(Río Gemelo)
332 650 N 582 400 E	(Confluencia entre río Hamaca y un afluente procedente del cerro Pittier)
330 350 N 586 750 E	(Quebrada Surí)
329 425 N 590 100 E	(Río Burú)
329 530 N 591 925 E	(Cerros Burú)
331 000 N 593 480 E	(Cordillera de Talamanca, frontera Panamá-Costa Rica)

De allí se sigue por la divisoria de aguas entre Pacífico y Atlántico (Cordillera de Talamanca, límite Costa Rica-Panamá) hasta el vértice Echandi, punto inicial de la presente descripción.

Superficie del Parque Internacional de la Amistad: Costa Rica-Panamá (Parque Nacional de la Cordillera de Talamanca): Aproximadamente 190 513 hectáreas.

Artículo 2º—Las Reservas Nacionales así como los terrenos reducidos a dominio particular que adquiera el Estado, comprendidos por la anterior demarcación, son inalienables y no susceptibles de inscripción mediante información posesoria, según lo establecido por los artículos 25 y 76 de la Ley Forestal y 13 de la ley Nº 6084 de 24 de agosto de 1977.

Artículo 3º—La administración del Parque estará a cargo del Servicio de Parques Nacionales, que deberá preparar y ejecutar los planes de manejo y desarrollo. El Instituto Geográfico Nacional procederá a demarcar en el terreno los linderos de este Parque, quedando obligado el Servicio de Parques Nacionales a abrir y mantener los respectivos carriles.

Artículo 4º—En las zonas del Parque Nacional enclavadas entre Reservas Indígenas, y donde el acceso se haga por estas, los guardas encargados de vigilar el Parque Nacional deberán ser seleccionados entre los vecinos indígenas, quienes son los conocedores de estas áreas. A este efecto, el Servicio de Parques Nacionales suscribirá un convenio cooperativo con la Comisión Nacional de Asuntos Indígenas (CONAI) y el Instituto de Tierras y Colonización (ITCO) en el cual se tomarán acuerdos sobre el mayor empleo de guardas indígenas de las reservas contiguas y demás aspectos que estimen convenientes.

Artículo 5º—Dentro del Parque queda prohibido:

- La invasión de los terrenos por él comprendidos, caso en el cual la Guardia de Asistencia Rural deberá proceder de inmediato al desalojo de los precaristas.
- Su colonización y establecimiento de cultivos permanentes o temporarios.
- La caza de animales silvestres.
- La tala y aprovechamiento de sus productos forestales.
- La recolección o extracción de cualquier objeto de interés histórico, prehistórico o arqueológico.

Artículo 6º—El MAG podrá celebrar contratos y acuerdos con organizaciones nacionales e internacionales con el fin de procurar fondos para la protección, estudios científicos e infraestructura de este Parque Nacional.

Artículo 7º—La Procuraduría General de la República hará inscribir los terrenos de este parque en el Registro Público, como finca individualizada del patrimonio nacional. Estos terrenos se declaran como inalienables.

Artículo 8º—Dentro del Parque, a los ocupantes de terrenos sin inscribir, no amparados por la posesión decenal, pero con derecho de posesión, se les reconocerán únicamente las mejoras correspondientes.

Artículo 9º—A fin de proteger el Parque creado por este decreto, los miembros de la Guardia de Asistencia Rural quedan investidos del carácter de guardaparques. Será responsabilidad suya ayudar al MAG en la protección del parque hasta tanto no se cree un cuerpo permanente de funcionarios residentes en el mismo.

Artículo 10.—El Servicio de Parques Nacionales deberá proceder a hacer gestiones ante los organismos nacionales e internacionales competentes para que el Parque Internacional de la Amistad: Costa Rica-Panamá (Parque Nacional Cordillera de Talamanca) y las áreas silvestres aledañas pasen a formar parte de la red mundial de reservas de la biosfera.

Artículo 11.—El Instituto Geográfico Nacional publicará un mapa de este parque nacional y confeccionará un mosaico fotográfico.

Artículo 12.—Este decreto rige a partir de su publicación.

Dado en la Presidencia de la República.—San José, a los cuatro días del mes de febrero de mil novecientos ochenta y dos.

RODRIGO CARAZO

El Ministro de Agricultura y Ganadería,
HERNAN FONSECA ZAMORA.

Nº 13325-A

EL PRESIDENTE DE LA REPUBLICA
Y EL MINISTRO DE AGRICULTURA Y GANADERIA,

En uso de las facultades que les confieren los artículos 1º, 2º, inciso b), 27, 83, 86 y 87 de la Ley Forestal Nº 4465 del 25 de noviembre de 1969,

Considerando:

1º—Que es el deber del Estado orientar al aprovechamiento de los recursos forestales en forma técnica y para asegurar que los terrenos de vocación forestal permanezcan siempre con su cobertura de bosque.

2º—Que la zona sureste de la Cordillera de Talamanca es una de las regiones de mayor riqueza que existe en el país, no sólo por la variedad de su fauna y flora, sino también por su extraordinario potencial hidroeléctrico e hidrográfico, dada su abrupta topografía y condición lluviosa, características no aptas para usos agropecuarios.

3º—Que esta zona constituirá un banco genético de comunidades forestales de gran importancia para el sostenido crecimiento de los bosques nacionales.

4º—Que es imprescindible mantener la estabilidad del actual régimen forestal para evitar desbordamientos de ríos de consecuencias catastróficas sobre la infraestructura, los pueblos y las zonas agrícolas del pie de las montañas, así como de las llanuras del Atlántico, en esta zona.

5º—Que las tierras de esta zona y los bosques naturales que predominan sobre ellas son de inestimable y crítica importancia como reguladores de los regímenes hidrológicos de los ríos que ellos alimentan.

6º—Que la Asamblea Legislativa, según ley Nº 6638, del 9 de setiembre de 1981, reconoció el alto valor de un sector de esta zona y por lo tanto, declaró una zona protectora de aproximadamente diez mil hectáreas.

7º—Que, para mantener la integridad ecológica y continuidad de las comunidades forestales de esta zona, según recientes estudios científicos, por el Centro Científico Tropical, es necesario ampliar el área protegida por dicha ley Nº 6638.

8º—Que esta zona, y, en particular, sus bosques, necesitan ser preservados intactos por el desarrollo económico sostenido tanto regional así como nacional y por el bienestar social a largo plazo.

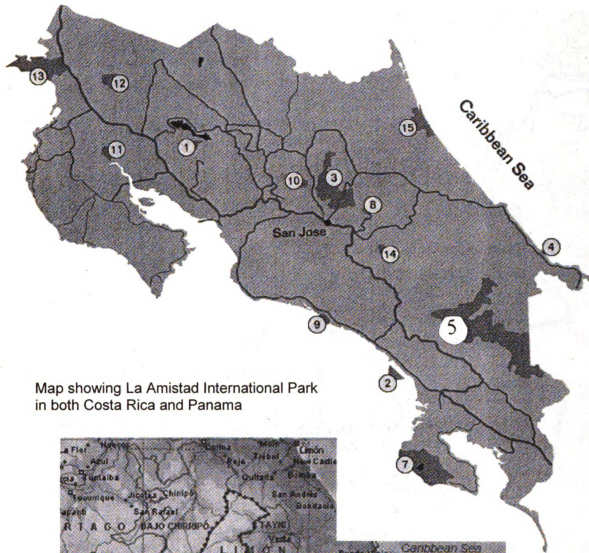
Por tanto,

DECRETAN:

Artículo 1º—Se establece la siguiente zona protectora, demarcada en las hojas cartográficas 1:50.000 del Instituto Geográfico Nacional. Cubre una extensión de aproximadamente 19 602 hectáreas. Partiendo del punto situado en la frontera panameño-costarricense, de coordenadas 316 225 N 600 000 E, el límite continúa hacia el norte y noroeste, en coincidencia con la frontera panameño-costarricense, pasando por los cerros Quijada del Diablo, Pando, y la divisoria de aguas entre Pacífico y Atlántico hasta llegar al punto de coordenadas 331 000 N 593 480 E; de ahí el límite de la Zona Protectora se aparta de la frontera panameña-costarricense y continúa por los límites del Parque Internacional de la Amistad: Costa Rica-Panamá (Parque Nacional de la Cordillera de Talamanca) por los puntos cuyas coordenadas son:

329 530 N 591 925 E	(Cerros Burú)
329 425 N 590 100 E	(Río Burú)
330 350 N 586 750 E	(Quebrada Surf)
332 650 N 582 400 E	(Confluencia entre río Hamaca y un afluente procedente del Cerro Pittier)
331 000 N 578 100 E	(Río Gemelo)

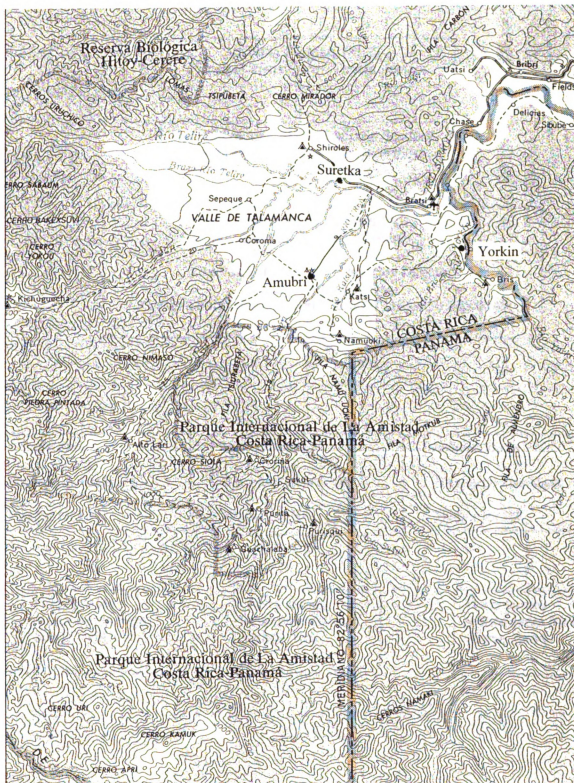
MAP OF COSTA RICA
 La Amistad National Park is identified with the number five



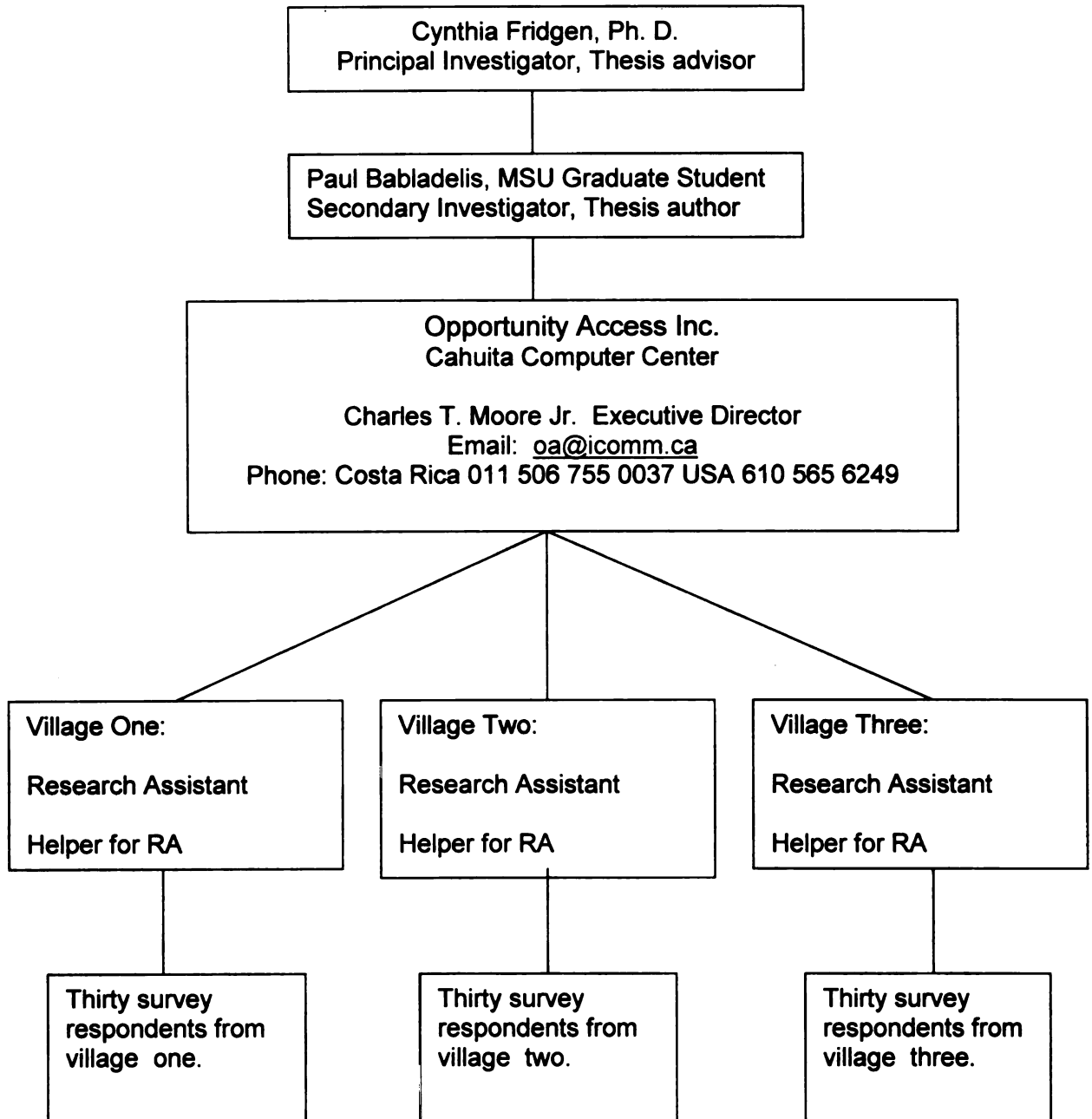
Map showing La Amistad International Park
 in both Costa Rica and Panama



MAP OF THE TALAMANCA VALLEY SHOWING SURVEY SITES



Survey Organizational Chart



Survey Document in Spanish, For Adults 21 and Over

Parque La Amistad

Consentimiento Informado Previo (Para mayores de 21 años)

El asistente tiene que leer lo siguiente en voz alta y en la lengua preferida por la persona que va a contestar:

"Deseamos hacerle unas preguntas a usted sobre el lugar donde vive, su comunidad. Nosotros vamos a escribir sus respuestas en este papel y vamos a utilizarlas en un estudio que será publicado y tendrá acceso libre al público. Con el análisis de sus respuestas, y las de otras personas, deseamos aprender más sobre el Parque Internacional de Paz La Amistad, y como afecta esa parque a la vida del pueblo.

"No vamos a poner su nombre en el papel y el estudio solo va a utilizar las contestaciones que están anotadas en estos papeles. Usted puede dejar de contestar las preguntas en cualquier momento. También, si decide que no quiere participar más en el estudio, solo díganos y no utilizamos sus contestaciones. Todos sus derechos están protegidos por ley y nosotros garantizamos que no revelemos su nombre ni ninguna información personal.

"Si tiene cualquier pregunta sobre esta investigación, por favor pongase en contacto con el investigador principal, Cynthia Fridgen, Ph. D., ADJB, 102 Olds Hall, MSU, East Lansing, MI 48824, USA, teléfono: 001-517-432-3898, fax: 001-517-432-8255, email: fridgenc@msu.edu. Si tiene usted cualquier pregunta, interés, o preocupación, sobre sus derechos como participante en esta investigación, o no está contento con algún aspecto de esta investigación, puede ponerse en contacto, anónimamente si quiere, con Ashir Kumar, M.D., representante de la Comité Sobre Investigación con Seres Humanos (UCRIHS), al teléfono: 001-517-355-2180, fax: 001-517-432-4503, email: ucrihs@msu.edu, o al correo: 202 Olds Hall, East Lansing, MI, 48824, USA.

"Esta entrevista dura más o menos media hora.

"Acepta usted participar libremente en esta investigación? Dígame sí o no y nosotros vamos a firmar en testigo."

Sí ___ No ___ Firmar con iniciales: Asistente _____ Ayudante: _____

Información básica:

Hombre _____ Mujer _____

Edad _____

Vive usted aquí? Sí _____ No _____ Nombre del pueblo _____

Un asistente tiene que leer en voz alta cada declaración en la lengua preferida de la persona que va a contestar. El asistente o el ayudante va a poner en papel las contestaciones.

El asistente dice al sujeto (la persona que va a contestar):

"Por favor, díganos si usted está de acuerdo o no está de acuerdo con las declaraciones siguientes. Por favor, busque su contestación entre cinco posibilidades para expresar su opinión.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

Para practicar:

Un limón agrio es muy dulce.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

(Ojalá que todo el mundo conteste que están muy desacuerdo. Si ellos dan otra contestación el asistente debe que preguntar y discutir para estar seguro que la persona comprnede bien el sistema antes de seguir con la investigación.)

Preguntas: El asistente de la investigación lee en voz alta cada declaración.

Después de que el sujeto contesta, el asistente o su ayudante hacen un círculo alrededor de la contestación que corresponde con lo que dice el sujeto.

1. Usted sabe donde comienza el Parque La Amistad.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

2. Vivir cerca del Parque es muy importante para su comunidad.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

3. Hay Bribris y gente de otras tribus que viven en el Parque hoy día de la misma manera que vivían sus antepasados hace cien años.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

4. Debido al Parque, su comunidad ha recibido dinero u otras formas de ayuda para proveer trabajos.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

5. Hay personas en su comunidad que entran al parque y lo conocen muy bien.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

6. Su comunidad tiene voz para opinar sobre como se maneja el parque.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

7. Su comunidad quiere aceptar a unos extranjeros para visitar el parque.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

8. Las áreas naturales cerca de su pueblo se han dañado por acciones de los seres humanos.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

9. Las plantas y los animales que viven en el Parque La Amistad, no habían sido molestados hasta hoy, y todavía se mantienen en su estado natural.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

10. El parque ayuda a crear relaciones pacificas.

Muy deacuerdo, Poco deacuerdo, ni deacuerdo ni desacuerdo, poco desacuerdo, muy desacuerdo.

Otras notas:

TRANSCRIPT OF AN INTERVIEW WITH MR. RODRIGO CARAZO ODIO

**President of Costa Rica 1978 – 1982,
Father of La Amistad International Park; Costa Rica – Panama.**

This interview took place at Mr. Carazo's home in Escazú, Costa Rica, near the nation's capital, San José, on June 16, 2003. This is a translation of the interview which was conducted in Spanish with Paul Babladelis, a graduate student in the Department of Resource Development, Michigan State University.

Mr. Carazo can be called "The Father of Parque la Amistad". He was the primary architect of the park and brought together experts in the field to help him with the design. He solicited the cooperation of Panama in the project, and in 1982 signed it into existence with a joint Presidential decree.

He was, and is, a primary driving force behind the Costa Rican green revolution. As a national legislator he helped draft and pass a law to ban lumber exports in the late 1960's which turned Costa Rica from the largest lumber exporter in Central America to one with no lumber exports. During his presidency he increased the size of the national park system by 230%, more than any president before or since. Creation of Parque la Amistad was accomplished in the last year of his administration and represented the culmination of years of work and planning.

PB: Mr. Carazo, it is a pleasure to be here with you, president of Costa Rica and the man who signed the declaration to create La Amistad. It is a pleasure.

RC: The same to you.

PB: To begin I would like to ask you about your own life and your ideas and beliefs regarding nature. Are there any influences from your childhood that helped form these beliefs?

RC: Certainly, I am the son of a family that lives in the rural zones of Costa Rica. ..who for generations have been farmers, and for the most part, from a young age they taught me to watch carefully everything that was around me. I say that the most serious problem with people is that they look but they don't see. Because they don't see, they don't feel. The rural person, who has lived with the land, knows what every one of nature's gifts mean, and for the most part, is grateful for everything. A person from the city can go into a forest and pass beside an animal and not see it. On the other hand, someone who has lived in the forest or in the rural areas, can pass by an animal and not see it but know it is there. And for the most part I have lived in the forest and still live there. (note: Mr. Carazo's home, although it is in a metropolitan area, feels like it is in a forest, set back away from roads, surrounded by trees and with a large bamboo grove. He has another residence in the rural areas.) I was born in a country that experienced the great tragedy of massive deforestation. After World War II,

deforestation grew to extraordinary levels, and Costa Rica became the leading wood exporting nation in the region.

I also had the great good luck to be a national representative (diputado) in 1966 to 1970. That was when we put forth legislation to put the brakes on wood exports, and we were able to pass a ban on lumber exports. We made it totally impossible to export wood with the legislation of 1969, and at the same time we put into place all of the reforestation programs. I always say that reforestation is like an esthetic solution, it makes things look better, but they aren't better, it's just putting back what was removed. None-the-less, it is a demonstration of public interest in keeping the country alive and green, in the case of Costa Rica, a country extraordinarily rich in forests and natural resources. I'm able to say I was born, I grew up, I lived, and I live in the forest. I have always enjoyed it and I will always enjoy it.

PB. Well, then you have many influences that you brought to your term as president, right?

RC. Without doubt. From childhood to the parliament and from parliament to the presidency of the republic y the creation of national parks with the honor of creating the Parque de Isla del Coco, which is without doubt a treasure, and we raised Parque la Amistad, and Palo Verde, and we enlarged many other parks because we believed it was necessary to maintain biodiversity in its true

expression. I always thought that coming generations deserve to know the country that I knew.

PB. That's incredible, a very good idea. The origin of the idea for the creation of an international park with Panama, where do we find the seeds of this idea?

RC. I am going to say we spoke about that for many years, and in the beginning some thought we could do it and others said no, they thought it was a waste of time. I thought it would be a good idea to study it well, to determine the possibilities, and ask for help from people who understood this concept, to name people to investigate more deeply something that we'd spoken about for a long time, and put down on paper an idea that had been up in the air. I asked Morriy Silverman, a personal friend of mine, and named him an assistant of mine in the presidency and I told him, "Your only charge is Amistad Park. Work on that to have everything ready before my administration is over, and that's how it was. With the help of him and many other associates we were able to have everything ready.

When we had everything ready, about a year before we created the park, I spoke for the first time with the president of Panama, and I said to President Arptides Royo, "Why don't we create a park together that crosses the borders of Costa Rica and Panama and that gives to nature the property beyond political boundaries that don't exist?" He liked the idea, but the Panamanians had a big

problem. They were always thinking about large inversions of money, they had a project, an inter-oceanic aqueduct for example. Well then, I decided to wait a little while, I had patience, and finally I said, "Come and look with me. Let's go to Guavito and explain to the Panamanians there what we are going to do with the park, and let's go to the Pacific side, and we did the same thing. We went to both sides and spoke with the Bribri and we spoke with the Guaymis, (the two predominant groups of indigenous peoples) and before those two groups we promised to create the park. Then we created it, and signed the document, and for the first time an international park existed that promised to maintain biodiversity in this very rich region.

PB. You mentioned a man...

RC. Morrie Silverman

PB. Morrie Silverman

RC. He lives in Miami now, I don't have his address.

PB. Are there others? The vision for the park, did it originate with only a few people or more from a group?

RC. Look, the idea for the park always existed from the time Chiripó National Park was created, (Now part of La Amistad, Chiripó National Park protects the nation's highest peak) but people were afraid of the idea because it was so big. They didn't want to do it because they thought it was a huge fiscal burden for the government. But I thought that money comes and goes, but when the forests are gone they don't come back. And what's more, I've always thought that the best business for Costa Rica is to sell each tree a million times instead of once. This was the catch phrase to pass the law when I was a representative, sell a tree a million times instead of once.

This was the idea, and Parque la Amistad was a park that had the great majority of the ecosystems of Costa Rica together, and what's more, it was a means to cooperate with Panama on conservation. If Panama joined together with us, it (the ecosystem) wouldn't be separated. They would fall more in love with the idea of conservation.

Then we were able to create it together, making the friendship we have always had a reality, Panama and Costa Rica, that's why we suggested the name La Amistad, Park of Friendship between Costa Rica and Panama. That's what we would call it here and there as well.

The idea came from a lot of loose ideas, but my idea was to put them together, as quickly as possible, to perpetuate the most beautiful zone of the country. A

zone full of historic mysteries, of precious ecological zones, of the greatest forests and the highest mountains Costa Rica has. And what's more, a zone that divides the country with Panama, a country that desperately needs to conserve its forests. It was a way to continue to educate us both, together...and to invite Panama to an experience, an adventure, that was an adventure of two brother countries. That's basically it.

PB. Well, now from time to time they say, "La Amistad Parque de Paz" (La Amistad Peace Park). The origin of the peace park designation, which is used globally today, was it associated with La Amistad originally or did it come later?

RC. We, in our administration, created the University for Peace, which is a charter institution, chartered by the UN, and we also created the Inter-American Institute for Human Rights. We were able to bring the Inter-American Court for Human Rights to Costa Rica and this country declared peace on the world.

We did a lot for the politics of peace, it wasn't simply to sign some agreement, it was to bring into reality an action, a permanent action. Peace is practiced and works every day, not just one time. Then when we created Parque La Amistad it was a park of harmony, between two countries.

We also suggested a park in the north that was called Si-a-la-paz, that's what I did as Director of the University for Peace. A park with Nicaragua, Si-a-la-paz, Yes to Peace.

The park with Panama was a peace park with the earth, conserving ecosystems, and giving to future generations the opportunity to live the creation in the same way we received it in the past.

PB. And was the park in the north created or not?

RC. Yes and no. They worked a lot to put it together but it lacked something political. These things, you either do them or you don't. You do it, and convert it into reality, or you simply leave a piece of paper in the desk here. (He opens a desk drawer and closes it to make a point). It lacked political will.

PB. La Amistad has been recognized by the UN as a World Heritage Site and also as a Biosphere Reserve. In your opinion is it very important...

RC. Without doubt. It is very important for many reasons. It is very important because it makes it more difficult to touch, to hurt it. Correspondingly, it is easier to defend. It is always difficult to defend a park. Very difficult.

Secondly, it is very important for Parque la Amistad because it will become known internationally. Important for the country because many people will come to know it over time and it will be a great tourist attraction. Tourism should be practiced with the national parks in a way that it educates people. A visitor to the forest should leave different from when they entered. When I enter a forest, I leave, after seeing it, enriched, because everything I see shapes me culturally. Parque la Amistad converts the tourist from a simple observer into a student, a positive experience. This is done as a partner, (the tourist implied) y the park. (As if speaking for the tourist he says) "I was in Parque la Amistad."

That's why I want you to go to Violet (spelling unconfirmed) because there are some very well educated people there. There are other villages in which the people still haven't really grabbed hold of the idea, but there, yes.

PB. Well, on that point, there are some today who speak about tourism, ecotourism, and nature tourism. They say that ecotourism has to be sustainable without degrading a park. But another form of tourism, when people come, enjoy, and leave but leave nothing behind (to help), and perhaps the park is a little poorer because of their visit. Do you have an opinion about tourism and national parks?

RC. I'm going to tell you this, if Costa Rica takes good advantage of its forests to develop ecotourism it will have resources to conserve its forests. If it doesn't

take good advantage of the forests it won't be able to take care of them because it won't have money.

Secondly, when we declared La Amistad a National Park, we said it was a contribution from Costa Rica to the world. (He says in English) "It is a contribution from my country, from our country, to the planet, to the planet earth and to humanity." (Returns to Spanish) That's what we said. That is to say the park belongs to all human beings on the planet. But to belong to means to be a friend, to be a home, and to learn what it means to be an educational park. Not (Says in English) the jungle. (Returns to Spanish) Excuse me for using these word in English...

PB. No, it's fine.

RC. In the United States for example they speak about (In English) the jungle. (Returns to Spanish) The jungle is something to fear. (In English) the forest (Returns to Spanish) is something to love. One must learn the difference. When a park is visited with a feeling of love one learns a lot. I always say, "Leave only your footsteps, take only photographs, so that your presence is an enriching one, it doesn't destroy the beauty of the park.

PB. That's great. (Mr. Carazo laughs) Yes. NGOs, like Conservation International, there are lot's of them, do they have a place in helping La Amistad or in managing La Amistad?

RC. I am going to be very clear about this. I have a lot of respect for NGOs when they come with a desire to collaborate. And I have a great deal of caution when they come with a desire to investigate potential natural resources industries. Many believe they love nature and what they are really doing is taking away nature to make a business...things that they investigate. Of those I'm fearful, I watch out for them.

PB. And that's why you have to figure out who's who.

RC. Without a doubt. Tell me who you walk with and I'll tell you who you are.

PB. There was an interest in economic development, right, with creation of La Amistad Park?

RC. No.

PB. No?

RC. Development is indirect.

PB. Indirect?

RC. Because a country with forests is richer than a country without forests.

That's the idea of sell a tree a million times. What it means is that it will always be there.

Secondly, it is implicit that a person who knows a forest knows that country.

Costa Rica has had a lot of that. I always tell those who are in charge of preserving the forests, "Do everything you can to deserve the title of a conservationist country." (He pauses then says in English) "You have to do your best in order to deserve the title of a conservationist country." (Returns to Spanish) If you don't then you've lost, because what you are doing then is a business. In material conservation you never open a clean business, they always get dirty, because it implies extraction. But Costa Rica is a country that has done things like this, shut down gold mines so that they don't affect a forest, like we did in the Osa Peninsula. Gold, gold no, forests yes. Now we say oil no, forests yes.

PB. That's very important right?

RC. Then we're speaking on a very honest level about protection of nature.

PB. Do you think Costa Rica is a world leader in this respect?

RC. There's no need to say it, you've got to do it. That's important.

PB. Yes.

RC. Be it, don't say it.

PB. Good. Now you can look back over more than twenty years to see the creation of the park. In your opinion, have the goals of the park been realized?

RC. Greatly, and there's still a great deal to go. When Parque la Amistad competed twenty years they invited me to a ceremony and those who spoke explained that when I went and signed the decree they protested because we were, according to them, taking away the land they could plant. But twenty years later they have learned that for them it was much better to have the park because they have learned a lot and benefited a lot from the park. These leaders are now a new generation. A new generation tied to the park, not a generation tied to traditional Costa Rican forest exploitation.

It is an educational process, and their children would never permit anyone to cut a tree for export, never, because now they have a different education. The way in which the park is advancing is also teaching us to conserve it. The great

enemy of the national parks is an ignorant general public that doesn't have the faintest idea of what a forest is. It is a reality. If you don't know what it is good for...

PB. It is a good perspective to include education and changes...

RC. Clearly.

PB. ...across time.

RC. Definitely. What we need to do is continue educating the people because everything that signifies conservation is an interminable process. (In English) It is an endless process...(Returns to Spanish) without the least doubt.

PB. Very interesting. Very interesting. Well, for you personally, do you still have a relationship with Parque la Amistad or with a project?

RC. Not directly. I live very close to La Amistad, close to those who are there, with those who are in charge of protecting the zone. Like Louis just now (Mr. Carazo had called Mr. Louis Sánchez, the man in charge of Parque la Amistad, from his home a little earlier in the day) I called him there from my house. I am in contact with them and know all the problems they have and all the projects they hope to complete.

PB. Well as far as I'm concerned it's excellent to have a friend like you.

RC. Thanks a lot.

PB. Isn't it true? They are grateful.

RC. No, well, it's really that the park is without a doubt beautiful (In English)

Take the proper shoes and get into the park.

PB. Yes I will, I will with your...

RC. For sure, go on in there to see what it means to hear the song of a waterfall.

PB. Do you have anything you'd like to say at this time to finish this interview?

RC. The number one prize that we Costaricans can receive for having the will to create this park and other parks is that the world knows Costa Rica for its parks.

What I'm saying is that the world knows Costa Rica because of its parks, not anything else, it's the parks that have made this country great.

PB. I have a report here that says at this moment there are more than 136 international parks in the world.

RC. Yes, yes.

PB. ...and there are more every day. Can you give advice to those people who are forming these parks?

RC. Yes, there's something that is very important. Those people who make an international park know that they are uniting peoples as brothers and sisters. What you must have...have a common goal. (In English) Having a common purpose, (Returns to Spanish) that's what you accomplish with a park. This is done because the countries and the people want the same thing, they value the same thing. In other things people look for differences, with a forest people unite. If it's a soccer team, they look for differences, if it's a forest they want to unite.

PB. Great. Well congratulations.

RC. No...well, thanks a lot.

PB. And many thanks to you. Because in this interview I'm really learning a lot from you.

RC. Thanks.

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