









Intercultural practices in experiential rural tourism, case of an Andean community on the shores of Lake Titicaca in Puno, Perú

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Abstract: The practice of experiential rural tourism involves the active participation of the local population, promoting cultural exchange between visitors and residents generating intercultural relationships. The objective of the research was to analyze the intercultural relationships that are established between local inhabitants and tourists in the practice of experiential rural tourism. The factors that were analyzed are communication, mutual respect, socioeconomic development, cultural authenticity, shared cultural practices, reciprocity, valuation of cultural identity and the environment in the perceptions and experiences of tourists and local residents. The qualitative approach and method was used, the techniques applied were the in-depth interview with the local population and tourists, direct observation of the practice of this activity and content analysis. The results revealed that there are intercultural relations due to the direct and meaningful interaction between tourists and the local population, facilitating the exchange of knowledge, mutual understanding, representation, authenticity and cultural integration, promoting intercultural dialogue as a basis for a more inclusive and responsible tourism, as well as the importance of cultural authenticity in attracting tourists and preserving local identity.

Keywords: Cultural tourist, Host family, Intercultural relations, Population center, Sociocultural interaction.

1. Introduction

The research delved into the network of intercultural relations that emerge in the practice of experiential rural tourism in the town of Ccotos, exploring how these interactions between tourists and the local community not only impact on the preservation of cultural identity, but also on socioeconomic development and the configuration of power relations in this specific context. Our goal was to analyze in depth how these cross-cultural relationships develop, evolve, and affect the parties involved. Through a qualitative approach that covers areas such as anthropology and tourism. In addition, it seeks to identify opportunities for enriching intercultural dialogue and the promotion of sustainable development in rural regions where tourism is practiced. To achieve the purpose, the techniques applied were interviews, direct observation and documentary analysis. These techniques allowed us to capture the complexities of lived experiences, negotiations of meaning, and the inherent tensions of cross-cultural interactions in context.

At the regulatory level, Peru has the General Tourism Law No. 29408, a law that establishes the general guidelines for the promotion, development and regulation of tourism at the national level. Thus, by means of this law of the enacted in 2009, the necessary coordination is carried out for the execution and development of projects for tourism activity carried out by regional and local governments and public agencies. These projects are focused on social profitability, framed in the sustainability and policies of the sector, in this way sustainable tourism should be developed at the national level aimed at promoting sociocultural and economic development. This law describes the roles and responsibilities of the levels of government at the national, regional, local and private sector levels in the promotion and management of tourism, promoting the development of programs and campaigns for the development of a tourism culture at the national level. In addition, it requires that tourists must behave respecting the rights of people, the environment, cultural and natural heritage, as well as the multiethnic conditions of the different contexts at the national level, as for local governments, they are responsible for fulfilling the functions established in the Organic Law of Municipalities No. 27972, in matters of tourism.

The Peruvian government through the Ministry of Foreign Trade and Tourism (MINCETUR) and policy in the sector, promotes and manages tourism activity and its different forms and types, through the National Directorate of Tourism Development (DNDT), this Ministry is responsible for approving and updating the National Strategic Plan for Tourism (PENTUR), as well as coordinating and guiding tourism activities, has a National Directory of Qualified Tourism Service Providers where tourism agents are registered, These agents have access to tools that improve the quality of service.

The study seeks to advocate for generating greater awareness about the importance of intercultural relations in tourism by promoting experiential rural tourism in a responsible and inclusive way, promoting a more holistic and sustainable approach among institutions, local communities and tourism experts, in this industry there are "cultural tourists" who, according to Travé (2020), this type of people are those tourists who show more interest in the history of civilizations and the way in which it is externalized through cultural traditions, they are more tolerant due to the ability to know the diverse realities in different natural contexts.

These circumstances and context allowed us to focus on those intercultural relationships that are manifested in the experiences lived by the contact that exists in the relationship that occurs between different cultures, this experience shows an interaction of the local settler with the tourist, sharing culture of their daily life (Vilímková, 2015), so that tourism activity, apart from generating economic income, also shows a cultural exchange that may be manifested or categorized as an intercultural relationship.

2. Methodology

The qualitative method was used to understand in depth the cultural phenomenon, human behavior, beliefs and values of the context, which allows to seek the deep interpretation, identifying the intercultural relations that occur between tourists and local population in the development of experiential rural tourism in the town of Ccotos, through the techniques of direct observation, the individual and group interview and finally the description and interpretation to identify and understand intercultural relations, the design of the research focused on the identification and understanding of the constructed subjective experience, this design allowed planning and structuring the research focusing on identifying and interpreting intercultural relations from a qualitative approach since a deep and contextual understanding of the phenomenon is necessary studied. The type of sampling was selective, according to Alveiro (2013), mentions that this type of sampling allows researchers to purposely select participants or cases that are considered the most informative or relevant to the research, based on the experience, knowledge, or specific characteristics sought in the informants. The sample was 6 local inhabitants between men and women who practice experiential rural tourism as hosts, their experience in the activity was on average 17 years and 8 months, they have been receiving national and international tourists at different times of the year whom they call "passengers", our informants are not only dedicated to tourism, but also to other activities such as fishing, agriculture, livestock, textiles among the most outstanding. It was also considered 6 cultural tourists who, in the words of Peace

(2021) who mentions that this type of tourist is not only looking to go and visit a context but also to know and learn about local cultures, interacting directly with the population, who were approached during their stay looking for moments in which they can tell us about their experience (Tables 1 and 2):

Table 1.
Sample characteristics (Local population).

Name	Age	Gender	Condition	Association to which he belongs
Local Settler Informant 1	63 years old	Man	President of the association	ASCITTUR
Local Settler Informant 2	26 years old	Man	Member of the association	Qoñi Wasi
Local Settler Informant 3	62 years old	Woman	Member of the association	Qoñi Wasi
Local Settler Informant 4	30 years	Man	President of the association	Inca Samana
Local Settler Informant 5	63 years old	Man	Member of the association	Inca Samana
Local Settler Informant 6	58 years old	Man	Member of the association	Qoñi Wasi

Table 2.
Characteristics of the sample (Tourists)

Name	Age	Gender	Condition	Country of origin
Tourist informant 1	32 years	Man	Tourist	France
Tourist informant 2	40 years	Woman	Tourist	France
Tourist informant 3	37 years old	Man	Tourist	France
Tourist informant 4	42 years old	Woman	Tourist	France
Tourist informant 5	27 years	Woman	Tourist	Germany
Tourist informant 6	35 years	Man	Tourist	Germany

For the research techniques and instruments, the following were taken into account: Hernández et al. (2014), who proposes some techniques and instruments within the framework of qualitative research, such as direct observation, interviews, and content analysis.

3. Results And Discussion

3.1. Experiential Rural Tourism in Ccotos

The beginning of this activity dates back to the 1990s, when the local population decided to take advantage of its natural and cultural resources to generate income and improve their quality of life. At first, people mentioned that they did not want visitors because there was fear and mistrust of strangers and foreigners, but with the intervention of the district municipality of Capachica and tourism promoters, between 1995 and 2000 they proposed that the people of Ccotos could adapt and implement their houses with basic services for the arrival of national and foreign visitors. From 2005 to the present there are adequate lodging houses with the support of public and private institutions such as the Municipality of Capachica and the Regional Directorate of Commerce and Tourism (DIRCETUR); private institutions such as NGOs and tourism agencies; and foundations such as Chijnaya.

The population indicates that it was not easy to venture into tourism so many gave up and those who persisted today are developing this activity, each of them mention the time they ventured into tourism is on average 17 years and 8 months ago.

This type of tourism is presented as a sustainable practice since it aims to conserve and value the natural and cultural environment of the area, while promoting environmental awareness and the preservation of local traditions.

Tourists really like the lake and the landscape of Ccotos, since it is clean and quiet, they like to walk outdoors and breathe the clean air, they are taking photos all the time during their visit (male, 30 years old, local resident).

This area has breathtaking landscapes of the lake and a traditional way of life that has attracted tourists interested in authentic experiences and contact with nature, it has been promoted by local initiatives that seek sustainable development, taking advantage of natural and cultural resources.

Its landscapes include green hills, eucalyptus forests, agricultural fields, panoramic views of Lake Titicaca and surrounding mountains, there are rural roads to enjoy hiking, biking in order to relax and enjoy the serenity of the natural environment, from its entrance there is a place called "callejón" that is surrounded by trees. Along the way you can admire the traditional architecture itself, its houses are made of adobe, thatched roofs, totora, inside the houses you can see fabrics that adorn the walls and furniture, with characteristic symbols of the area such as the kantuta and the hummingbird bird, visitors can go through some local workshops, meet the artisans and be able to buy some products.

3.2. *Ethnography of the Service Of Experiential Rural Tourism*

The service was acquired in November 2023, in order to make the description of what was observed and lived as a tourist, this in order to describe the service that consisted of two nights and two days, this is a normal service, now if a tourist wanted to stay longer, he can opt for a service of more days, the families mention that some tourists even stayed for fifteen days, therefore, this will depend on the decision of the tourist, on this visit we were 7 tourists including myself who made up the group that arrived at the lodging house of the Qofni Wasi association, where we were received by the host family of 4 members.

First day, In the morning, all the members of the lodging house welcome the tourists as a family, then they took us to see the lodging house and distributed us in corresponding rooms indicating the construction and structure of the lodging house, to be able to locate ourselves at all times, after that they leave us approximately 1 hour so that we can settle in the rooms and be able to rest a little from the trip. Then they took us to the dining room so that we could have breakfast in the company of the host family, it is at this time while we have breakfast they tell us what are the activities to develop in the course of the stay, after breakfast they also gave us some time to rest.

In the course of the day they took us to hike starting at the Ancca Sayana viewpoint, which is a viewpoint that is located at the entrance of Ccotos, and where a statue of an eagle can be seen, some steps were built to make access easier, then in the course of the walk they explained that these mountains are "apus" who protect the population of Ccotos at all times.

This hike lasted approximately 3 hours since, it takes place with constant breaks, thinking about the health of tourists, this mountain is characterized by being a natural viewpoint that allows you to have a view of the lake, the nearby islands and even part of the border with Bolivia.

Already at the time of return to the lodging house we go to the dining room for lunch, which takes place at approximately one in the afternoon, there it is usual for tourists and the local population to talk about the experiences of what was visited, tourists show the photos captured during the course of the walk, they consult the names of the places seen. After lunch they take time again to rest in their rooms.

At about three in the afternoon we proceeded to dress in traditional garments that were provided to us, already dressed we went down to be able to go to the central courtyard of the house where a dancing bonfire was held, and they presented 3 dances representative of Ccotos (Kaswa, Karamachu and Negritos), not only was the presentation of dances made, but we were also invited to participate dancing and enjoying the dance together with the host family who gave us they teach the respective steps and movements of each dance.

Around seven o'clock at night we went to the dining room to be able to have dinner, in the company of the host family.

Around eight o'clock at night, if the weather is suitable, that is, that there are no strong winds as usually happens on some days, a short walk is taken to appreciate the sky and make the stars visible, on this first day the weather was favorable to be able to go out, so they lent us ponchos and blankets so that we can go out and see the sky and the stars, There was a clear view of the sky, I saw here that some tourists converse fluently with some members of the host family who accompany us on this walk, we talked about the constellations, the clear sky, the tranquility that is felt in the place, I could notice that the language does not become a barrier to be able to communicate, since the tourist manages to understand the local population and vice versa, at times they use some words in English but most of them speak and understand Spanish.

At approximately nine o'clock at night, after dinner, we are left alone for a moment so that we can appreciate the sky and the stars, which in turn are reflected in the lake, this allowed us to be in a moment of relaxation and calm, but the host family is always there looking out for us in case something could happen, Then, at the end of this first day, at about nine o'clock at night we returned to our rooms so that we could start with our rest.

At the end of this first day, the host family makes preparations for the next day and they usually rest at approximately eleven o'clock at night, which is the usual time for their rest.

Second day, On this second day the family asked us to accompany them in the preparation of breakfast by taking us to the kitchen at six in the morning and we participated in the preparation of the supplies that are required to be able to prepare the quinoa porridge, they showed us the hygiene that is maintained in the process since we contribute to the washing of the products, They asked us to help in various activities in my case, I stirred the contents of the pot and chopped the cheese this quinoa porridge, it has to be beaten until it reaches the exact point of cream, as indicated by the cook, she also mentions that some tourists give some recommendations, such as using less amount of salt in food, Do not consume a lot of sugar for the sake of people's health, this habit is already considered by the family and that is why both inputs are used in smaller quantities in all foods.

At eight in the morning we go to the dining room to have breakfast transferring our dishes to the table, together with the host family, already at the table they tell us what the subsequent activities are, the host family tells us that to consume any food in the day it is necessary and important that everyone is present, In the event that not all the members are present, at least two to three people have to be present to accompany us at the table, here you can notice the importance of the union of the family in these activities.

After breakfast and rest, we were transferred in a motor boat to Tikonata Island, on this island is located a site museum, with pre-Inca archaeological remains that we were able to visit, in the course of the trip people commented that only in Ccotos there are the "swimming cows", it is an event that takes place after carnival, where cattle are taken to the island so that they can feed and mate, is that in that season there is an abundant amount of grass that can be consumed by cattle. When we arrived on the island we traveled a rustic road through the most striking places of this island, here we could notice that there are also lodging houses with a unique circular shape, the guides indicate that these lodging houses belong to other associations of the island, the population who live on this island received us with great cordiality inviting us to buy some handicrafts that they make themselves, then we went to the local museum, here there is a viewpoint with a beautiful landscape of Ccotos, here we could find an arch made of stone built by the same population. Once in the museum there is a person who explains each of the archaeological remains it contains, they indicate the areas where each of the archaeological pieces were found, they explain the approximate period to which it belongs and the interpretations, meanings given by the local population, this activity lasted approximately two to three hours. Then we went to lunch in the dining room of the same island, at approximately three in the afternoon we returned to Ccotos.

Then we move to our rooms to rest for a while, after a while the family invites us to accompany them in the planting of potatoes, goose, beans, oats, quinoa, barley and wheat, indicating in detail how we should grow them, they teach us and then they ask us to put it into practice, while we are cultivating they tell us that the planting season normally occurs in the months of November and December. They also took us to participate in the care and grazing of cattle and sheep, it was observed

that people talk to the animals indicating that they should only feed in the place where grazing is carried out since they are not allowed to invade other spaces.

At five o'clock in the afternoon, the bike ride begins, the tour consists from the lodging house towards the beach of Ccotos, in the course of which we were able to pass through the square of Ccotos, the rustic pier, alley of Ccotos, visit to the artisans, we could observe some of the most striking landscapes such as the sunset of the sunset, we could also observe the houses in the area, the chapel of Ccotos, we visited ceremonial places near the beach. On the tour they were not explained by the accompanying guides.

Then we returned to the lodging house, and at the end of this second day at approximately seven o'clock at night we went to dinner, accompany you with the host family and we began to interact about the experience lived, we shared photos, exchanged personal information, generating an atmosphere of trust, then we went to our rooms and be able to get ready for the return of our trip, At the time of leaving and going to our return vehicle, we could notice an emotional moment where the host family and we said goodbye with gestures of affection and hugs leaving some memories and some with the promise to return in the future.

3.3. Intercultural Relations That Occur in the Practice of Experiential Rural Tourism

The participation of tourists in traditional activities and events helps to preserve and promote local cultural practices and traditions by showing interest in handicrafts, music, gastronomy and other forms of cultural heritage, tourists contribute to keeping these traditions alive, generating a sense of pride and belonging in the local community.

The population of Ccotos is characterized by its warmth and hospitality, since when tourists visit it they are welcomed with open arms and are invited to participate in the activities that the population practices daily, as stated by a local resident.

This personalized interaction creates emotional bonds between visitors and locals, allowing for meaningful exchange. Interaction with tourists gives the population the opportunity to share their cultural and natural heritage with the outside world.

On the other hand, the responsible interaction between the local population and tourists also contributes to the conservation of the natural and cultural environment (Dávila & Pérez, 2019). By promoting sustainable tourism practices, such as respect for the environment, proper management of natural resources and the conservation of natural heritage, the impact of tourism on the rural environment, guarantees its long-term preservation, this responsible interaction allows protecting the natural environment, including Lake Titicaca and its surroundings, keeping the area clean on the recommendation of tourists as mentioned by a local resident.

These cross-cultural relationships are an integral part of the tourism experience and can have a positive impact on both parties as mentioned Tirzo & Guadalupe (2010), tourists interact directly with the local population, learning about the culture, traditions, customs and lifestyle, local residents also learn about the cultures and ways of life of visitors, which promotes a mutual cultural exchange.

During the stay, tourists learn traditional skills such as agriculture and local cuisine. At the same time, local residents learn about tourists' cultural experiences, perspectives, and practices, which enriches understanding of the outside world, share meaningful experiences, such as artisanal fishing and trout farming on the lake, traditional food preparation, nature walks, and participation in cultural festivals and celebrations, promoting mutual understanding and appreciation for cultural differences. Interaction with people from different cultures promotes respect and tolerance towards cultural differences and diversity as referenced García (2008).

Language plays a crucial role in the interaction between the local population and tourists as suggested Conceição (2012). The main language in Ccotos is Quechua and Spanish, that is why the local population makes the effort to learn English and improve Spanish to communicate with tourists, the population mentions that most tourists already speak and understand Spanish well; However, the locals also teach some words in Quechua to tourists.

Locals adapt their language and communication style to make it more understandable to tourists, especially those who are not fluent in Spanish. This may involve the use of simpler language,

explanatory gestures or even the use of translators if necessary, tourists show a willingness and genuine interest in learning the local language, following the rules of courtesy and etiquette, being aware of cultural sensitivities.

The practice of experiential rural tourism generates cultural exchanges when there is constant interaction with tourists, which would lead to an influence on the local culture (Cáceres, 2020), influences on the perception of themselves and their culture. As local residents actively participate in tourism, they feel a renewed sense of pride in their culture and traditions.

Experiential rural tourism offers new economic opportunities for the local population, which could change their work habits and lifestyle, this could include the creation of small tourism-related businesses, the diversification of agriculture to include the production of food for visitors, among others (Espeso, 2019). Interaction with tourists fosters a two-way cultural exchange, where both visitors and local residents learn from each other. This can lead to the adoption of new practices, customs, or even languages by the local population.

Culture is subject to change due to various factors such as globalization, modernization, access to education and technology (Mesino, 2009). While cultural traditions and values may still be fundamental, it is important to recognize and understand how they are changing and adapting to an ever-changing world.

Local people's perceptions and attitudes towards experiential rural tourism vary according to a number of factors, including past experiences with tourism, expectations about the associated benefits and costs, perception of tourism's impact, and their lifestyle (Vilímková, 2015).

For tourists who participate in experiential rural tourism, intercultural relations are an integral and enriching part of their experience, as mentioned by one tourist.

I love visiting places like Ccotos because they show an impressive cultural richness, since we arrive they show us signs of affection, they hug us and welcome us with a smile because they are happy from the moment we arrive, they are very friendly and share everything with us (woman, 40 years old).

These intercultural relationships allow tourists to immerse themselves in the local culture, learn from the traditions and ways of life of the population, establishing meaningful connections with local residents, tourists interact directly with the local population.

They are always with us at all times, they accompany us and we like their company, they show us how they live, how they carry out their activities, it is interesting how they live and we learn a lot from the family, at all times they are there with us, they cook very well, but they eat a lot (male, 32 years old, tourist).

Tourists learn about the local culture, traditions, history and lifestyle, this cultural interaction allows them to gain a deeper and more authentic understanding of the area they visit (Ortiz & Villarreal, 2021). Interaction with the local population allows tourists to learn about and participate in the local culture and the ways of being and acting of the local population, since they participate in daily, traditional activities, as well as in their productive activities of fishing, crafts, agriculture and others, allowing them to acquire skills and knowledge during their stay.

I can't speak Spanish much, but if we understand each other because I speak a little, Spanish, they speak to me slowly and if we understand each other, they told me about mother earth Pachamama, it is that they have life and take care of the people around here, I ask them to speak slowly because there are times when they speak very fast, we learned a little that Quechua (male, 37 years old, tourist).

Through intercultural relations, tourists experience the daily life of the local population.

Very interesting how they live here in the countryside, although it is very cold here Fredy says that it is hot here, his dress is very nice and really warm, but it is a little spicy, I like Gregorio's family, these days I learned to cook "fish", it is very tasty and I really want to return here (woman, 42 years old, tourist).

This interaction includes sharing home-cooked meals, participating in local festivals, attending traditional ceremonies, and performing daily activities in the company of the host family. Interacting with people from different cultures allows tourists to broaden their horizons and see the world from a different perspective.

It is always good to go out from time to time, in the cities there are times where there is a lot of pollution, a lot of noise, here in Ccotos you can tell that it is very quiet I like it, it is a very beautiful place, we like to live here because we try something different and different (male, 37 years old, tourist).

In this interaction they share experiences and perspectives with local residents, and in turn, learn from experiences and points of view.

The cultural tourist who visits Ccotos can vary, but in general this type of tourist is usually a person interested in exploring the cultural, historical and traditional richness of a destination Rodriguez (2001). According to the visitor's book, the origin of the tourists is mostly from Europe, specifically from France, Spain and Germany, the tourists are between 20 and 60 years old, entire families also arrive, all of them with the interest of knowing new tourist destinations in rural places.

We look for places that distance us and disconnect us from what is happening in the world, this visit allows us to be reborn, it gives us energy to return to our country and resume our work. In my country I sell insurance, and coming here allows me to do my job with more energy when I return (woman, 40 years old, tourist).

This type of tourist seeks experiences that allow them to immerse themselves in everyday life, valuing local cultural activities and events such as festivals, celebrations and demonstrations of local crafts and gastronomy, usually has a greater sensitivity towards the conservation of the environment and the preservation of cultural heritage, is committed to sustainable tourism practices and respects local rules and regulations to protect the natural and cultural environment.

Every time we travel to places like this it helps us to be good with ourselves, we always respect and adapt to them, Ccotos is a beautiful place very different from where we come from, they have a very beautiful life next to their landscapes and their culture allow us to know more about them (male, 37 years old, tourist).

Tourists are motivated by the opportunity to enjoy beautiful and tranquil natural environments. Ccotos offers breathtaking landscapes, such as Lake Titicaca and its surroundings, which attracts those looking to escape the hustle and bustle of the city and connect with nature.

I like this type of quiet environment to be able to relax and disconnect from urban life, spend different experiences with people that stay in you for life, learn new things that we thought did not exist and enjoy relaxing moments (woman, 40 years old, tourist).

Tourists often value the opportunity to learn about culture, traditions, and lifestyle by participating in cultural activities (Bartra & Flores, 2005), allowing them to better understand cultural identity and deepen their connection with the local population.

Before their trip, tourists usually research the local culture, traditions and customs of the area, which allows them to have a greater understanding and appreciation for the way of life of the places they will visit (Garcia & Hernandez, 2021). Tourists treat the locals with respect and courtesy at all times and are friendly, considerate and respectful of cultural, linguistic and social differences that may arise during the interaction.

Tourists follow local rules and customs, including aspects such as appropriate attire, appropriate behavior at sacred sites or ceremonies, and respect for cultural or religious restrictions. They participate in cultural activities such as traditional dances, ceremonies or craft workshops.

We adapt to the local culture, if they tell us that something is wrong we do not do it, if they tell us that something is right we accompany them and we do them together with them, we are always aware of what they tell us, we cannot do something do not tell us, the good thing is that they are always with us indicating what to do (male, 35 years old, tourist).

Tourists are aware of the socio-economic realities of rural communities and show empathy towards their inhabitants as their visit can have an impact on the lives of local people and act with sensitivity towards their needs and concerns (Gonzales & Cayo, 2018).

This type of tourists are prepared for changing situations by being flexible in their plans and expectations, implying adjusting to local weather conditions, changes in scheduled activities or adapting to the circumstances of the context.

We greatly appreciate the population that welcomes us, they do it with great affection, they have a lot of patience in teaching us what they do and we value that very much, we trust them a lot because they consider us as one more of the family, for the time we are with them (woman, 42 years old, tourist).

This type of tourism promotes a sense of pride and cultural belonging among local residents, by highlighting and celebrating the richness and diversity of their cultural heritage, this contributes to strengthening the cultural identity of the community and encouraging respect and appreciation of its heritage by visitors (Clavitea, 2015).

Traditional gastronomy, which is based on local ingredients and recipes, promoting and preserving some traditional dishes, making use of local ingredients, traditional and folkloric music and dance (Villa, 2019). These cultural expressions are important because they preserve the musical styles and traditional dances shared with visitors through shows and presentations.

We always make artistic presentations, tourists like this because they can dance and see how we dance, we use our local clothing to demonstrate our cultural identity, our dances show the details of our clothing, the kantuta, the hummingbird, the geranium, they are part of our culture (male, 30 years old, local resident).

The cultural experiences offered to tourists have a positive influence on cultural revaluation and revitalization, by participating in authentic cultural activities, such as traditional festivals, folk dances, ritual ceremonies and craft workshops, tourists have the opportunity to know and appreciate the cultural richness (Seibt & Diaz, 2012). This direct promotion of local culture contributes to its visibility and recognition both nationally and internationally.

All the activities that they show us and in which we participate, are genuine, they are their own, they know them very well, and they explain to us what it is about, when it is done and why, the good thing is that they are very patient with us, in fishing they let us do what they are doing, we help to give food to the trout and we also take their animals to drink water (woman, 40 years old, tourist).

By experiencing these traditions, customs, and lifestyles firsthand, tourists develop a greater understanding and appreciation for the local culture. This cultural awareness translates into a deeper respect for cultural practices and a greater willingness to preserve and protect the cultural heritage of the community, as well as generating direct economic income for the local population.

4. Conclusions

The process of development of experiential rural tourism in the town of Ccotos has been characterized by a participatory and collaborative approach between the local community, authorities and external actors interested in the sustainable development of tourism in the area. The experience of the development of experiential rural tourism in Ccotos has involved the creation of adequate tourist infrastructures, the promotion of cultural activities and the preservation of the local natural and cultural heritage, generating an environment conducive to interaction between tourists and the local population.

Intercultural relations between tourists and the local population in Ccotos are characterized by an exchange of knowledge, experiences and values between people from different cultural contexts, favoring mutual understanding and respect for diversity. During the practice of experiential rural tourism, a process of direct interaction between tourists and local inhabitants is observed, where daily activities are shared, cultural events are participated in and intercultural dialogue is promoted, generating bonds of friendship and solidarity between both parties. The interaction with tourists from different parts of the world has allowed the population of Ccotos to recognize and appreciate the richness of their culture, traditions and ways of life, encouraging the preservation and transmission of these elements to future generations.

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Annex. Stalemate

Table 3.
Age of incursion into tourism

Name of local villager	Time in which he ventured into tourism
Local settler informant 1	23 years old
Local settler informant 2	15 years
Local settler informant 3	17 years old
Local settler informant 4	17 years old
Local settler informant 5	17 years old
Local settler informant 6	17 years old
Average	17.8 years