

Economic, Social, Cultural Capital of the Region of Puno, Peru

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Abstract

The present research had the need to contribute through a social anthropological proposal on urban behavior today in vogue, and the economic, social, cultural capital in the Puno region. The purpose was to analyze the elements that make up the urban behavior of the inhabitants and the Economic, Social, Cultural capital today. To this end, the documentary design and the qualitative method were used, documents related to the topic of the research and selected at the discretion of the researcher were analyzed, and semi-structured interviews were also applied to 13 representatives of the same number of provinces in the Puno region. The results revealed that in the Puno region the population dynamics tend towards the growth of the city and the abandonment of the countryside, which is caused by bad government policies in relation to rural spaces, also the authorities differentiate rural areas and city areas through the recognition of the population in terms of access to education, to economic participation. Pollution and the lack of economic diversification are the reasons that have ended up shaping the urban image of the Puno region, the response to these problems, being a region with centralized services and that redefined human development, both epistemologically and geographically, and as a consequence the reinterpretation of coexistence. of social groups and the perception of traditions and customs.

Keywords: *Economic-Social-Cultural Capital, Rural Behavior, Human Development, Rural-Urban Exodus, Government and Urban Policies.*

Introduction

The population flow turns small towns into medium-sized cities, and these into large cities, sometimes with a high population density. By the 1950s, 70% of the population lived in rural areas, and by 2000, only 47% of the population lived in the countryside (Martínez & Alcalá, 2013). To the above, we can add with respect to urban growth what is expressed by Macaya & Jereissati (2018), who point out that in 2015 around 4000 million individuals lived in urban areas and it is estimated that by 2030 it will increase to 5000 million, thus showing an unprecedented increase.

In this context, the dynamics of urbanization in relation to the growth and behavior of cities in Latin America are due to factors such as geographical, social, cultural, political, and economic. With respect to the environment of urban sustainability, its markets, the structuring of the expansion of the city, the industrial vocation for the provision of services and public policies are what will shape the sustainability of the urban space (Carreño & Alfonso, 2018).

Now, the rope that marks the way in the 21st century indicates that the city has substantially modified its concept. In Latin America and the Caribbean, the process of urbanization has been experienced at a dizzying rate, generating new patterns for planning urban development in the social, economic, environmental and territorial context, forming part of the diversity, complexity and dynamism of societies (Montero & García, 2017).

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Urban is perhaps the most predominant in human settlements in South American countries and contrasts with the rural predominance of Central American and Caribbean countries, today 75% of Latin American and Caribbean countries live in urban settlements. In this regard, the ECLAC (2002), indicates that "urbanization has taken place, because natural growth was transferred to the urban environment and that net rural-urban transfer was due to rural-urban migration" (p. 15). Therefore, from the demographic growth of the urban, the behavior of rural areas determined the degree of progress and development of them.

Therefore, in accordance with the above, it is necessary to point out that the process of territorial urbanization is subject to a socioeconomic factor of transformation of land use and that produces modifications of the environment, being directly linked to risks and problems. This can be understood as a mode of land use that is different from that of the countryside and which, in turn, is associated with fewer green areas and the articulation of urban public policies and the normalization of sustainable production (Merlotto, et al., 2012). In this way, it is conceived that the lands that belonged to the spaces of nature or related to agricultural activities, now concern the urban context, so that rural uses were disappearing due to the uncontrolled expansion of the city.

In Peru, migration is a social phenomenon that highlights the postponement of public policies in rural areas and especially in Andean areas, where the scope of public investment and income distribution is limited. In relation to the economic structure of Peruvian society, on the productive sectors and their form of articulation, it is possible to distinguish the very differentiated socio-productive spaces: the modern industrial sector, which occupies an essential place in the country's economy, on the other hand, there is the urban informal sector, since it emerges as a discriminatory differentiating element integrated into the dynamics of the markets (Idrobo, 2015). Regarding the modern rural sector, new economic and organizational modalities emerged; Finally, the Andean rural sector depends directly on natural resources, often characterized by the scarcity of productive assets.

Literature Review

Regional development must respond to the socioeconomic indicators of the region for which it was conceived, establishing serious policies capable of responding to the needs of the population and guaranteeing recovery and sustainable development with a vision of the future. In response to this premise, the Puno Concerted Regional Development Plan 2008-2021, proposes to improve the level of quality of life of its inhabitants, overcoming the shortcomings and limitations of the region. The Plan is constituted as a geopolitical axis with interaction in the territorial, productive, commercial, social, cultural, scientific and tourist areas to access a national and international positioning (Regional Government of Puno, 2008).

Territorial conditioning, from which the Puno Regional Plan is based, emphasizes actions aimed at sustainable urban and rural development as a strategy conducive to the improvement and use of territorial spaces, habitat and quality of life, on the way to a sustainable economy, among the policies were foreseen: territorial planning attending to the rural and urban, public and private stimulation for the production of goods and services, and the promotion of new jobs (Regional Government of Puno, 2008).

In Puno, the territorial structure is fragile and its formation does not favor the interrelations between urban centers, the appearance of cities brought as a consequence, disorganized urbanizations, urban invasions, the increase in housing prices and the collapse in basic services, the urban hierarchy presents 6 levels with respect to urban development, the most important being Puno and Juliaca classified in rank 4 according to the National Policy of Urban Development (ECLAC, 2018). The city of Juliaca is the one that stands out in importance, for housing the largest population, 307,417 (NATIONAL INSTITUTE OF STATISTICS AND INFORMATICS, 2020). And to assume the main control of the economic activities of the region, given its strategic geographical position, in Puno, according to information provided by the INEI (2020), the most relevant economic sector in the region is agriculture, livestock, hunting and forestry. According to the Central Reserve Bank of Peru (2020), contributes 2.3% of the Gross Value Added (GVA) to the nation, as can be seen in Table 1.

Board 1

Economic activities Puno Region

Puno: Gross Value Added 2020 2007 Constant Price Values (Thousands of soles)			
Activities	VAB	Structure %	Average annual growth 2011-2020
Agriculture, Livestock, Hunting and Forestry	1 605 703	18,5	3,7
Fisheries and Aquaculture	47 540	0,5	10,6
Oil, Gas & Mineral Extraction	484 857	5,6	-2,0
Factory	627 088	7,2	-0,8
Electricity, Gas & Water	161 831	1,9	4,9
Construction	704 065	8,1	1,9
Commerce	976 671	11,2	2,1
Transportation, Warehouse, Mail & Courier	588 768	6,8	2,1
Accommodation and Restaurants	104 866	1,2	-0,5
Telecom. and other servs. of information	449 956	5,2	11,1
Public Administration and Defense	802 887	9,2	4,5
Other services	2 136 708	24,6	3,3
Gross Value Added	8 690 940	100,0	2,3

Fountain: INEI (2020).

In global society, the conceptual and operational notions of urban and rural have changed, where the dynamics of the countryside are subordinated to the city. However, we see that complexity has brought a new labor structure with technological advances to rural areas; Also, we visualize a new urban behavior, defined by the rural exodus, however the rapid growth of the urban population has caused problems to the city, instability in work due to the growing competition between workers, this seems to influence the countryside, which is now beginning to modify the occupational-labor sector and looks towards the opportunity to link it with technologies. This scenario changes the relationship between the countryside and the city (Avila, 2005).

The theory of modernization establishes that progress is an orderly, progressive, altering, homogeneous and "Americanized" inevitable step, it also sustains that political and social development will be achieved when people change in social rationality since such societies are immersed in the affections in which they must be based on individual achievement (Vargas, 2008).

There is no doubt that the city is one of the most important phenomena in contemporary society, cities expand their limits, integrate or absorb rural towns and these are assimilated to their logic of operation and work. However, there are rural spaces that still resist and preserve their life dynamics, transforming them into productive and sustainable rural spaces (ECLAC, 2018).

The theory of the world system refers to the forms of capitalist production in which these social, cultural, economic and political systems are intertwined in a space-time that are integrated and that the institutions obey different rules that the system regulates, as well as the relations between center and periphery in which forms and visions of the management of the world system are transferred from the first to the second (Wallerstein, 2005).

Looking at the countryside versus the city necessarily involves analysing the growth of the city and rural spaces. The cities acquired demographic concentration of population movements from the countryside, in the southern region of Peru, the departmental emigration of the period 1988-1993, contributed to the exodus from the countryside to the city, where 295.7 thousand people were displaced and 72.6% of immigrants settled in Puno, Cusco and Arequipa (INEI, 1995). The Puno region has the status of expeller with 74.1% of inhabitants from the countryside to the city and living in urban areas of the same region. This migratory flow, coming from the northern area of Puno (Tambo and Víctor valleys) and from the southern part, moved towards Puno and Juliaca, becoming an area of great dynamism in the migratory reception (INEI, 1995)

Urban agriculture is an alternative for the sustainable development of cities and as a survival strategy in the metropolis, such practices require territorial, regional and municipal planning policies; to the extent that they require the use of water and lands that are public resources (Jordan et al., 2017). In the southern part of Peru, the urbanization process accelerated in 1980, according to the INEI (1995), increased the flow of agricultural activities to urban areas; this variant accelerated the process of demographic concentration and the rapid emergence of cities such as Arequipa, Moquegua, Tacna, Cusco, Juliaca, Puno and Abancay.

The theory of globalization highlights the global link between the economic, financial and political aspects carried out in search of the long-awaited development and with the help of technological growth, communication and information, this is evidenced in the policies applied by the central government where they are limited to government models in which the diversity of the rural environment is not fully understood (Vargas, 2008). This denotes the complexity that exists between the global and the local, as well as refers to Robertson (1995), which coined the word "glocalization" which is related to the issue of globalization, but also refers to the localization that exists between the various political and economic relationships coming from a national government to a local government, in which such institutions do not comply with the institutional agreements and/or transactions established in a set period of time also because such agreements do not fit into the contexts and conditions for the purpose of the environment. systemic local development in which they are forced to adapt to a global model proposed by multilateral organizations.

In Puno, the rural is moving towards the urban, developing social, economic and cultural relations in the city to access better living conditions and to become professional. In this scenario, the paradigm of modernity and good living is debated, thus the indigenous population becomes more vulnerable to ecological deterioration and the scarcity of basic services because they are not looked at or attended to by government entities; and they seek to go to urban settings in search of other life schemes, affecting their identity as migrant subjects (Román, 2020).

Modernism manifests how the great elites have been interfering in fabricating an integral project in which the separation, union and crossing of indigenous practices can be evidenced, especially in the Andean and Mesoamerican areas and their various modern educational, political and communicative actions, the modern hegemonic culture imprisons the indigenous and postcolonial in the popular sections. There is an inter-class mixture that has produced hybrid formations around all social spheres, I also seek the substitution of the traditional aspect that was being caused by industrial progress and the process of urbanization from the rural to the urban (García, 1990). In an experiential and existential way, the paradigms of modernism are oriented towards the human and take into account the cultural richness of peoples; these guidelines are based on the theory of migrations, epistemological complexes of the Social Sciences, guide the migratory phenomenon and make it possible to address the expulsive factors, stimulants of economic well-being (Abad, 2005).

While in the urban area the peasant community is reconfigured, which has not remained static or marginalized, events occur in it that gives it a significant presence by adapting to the dynamism of modernization and is incorporated into the market economy, by making better use of its natural resources (Matos, 2010). Therefore, following the perspective of Nieuwland & Mamani (2017), it is pertinent to say that cities have evolved, they have been regenerated from the process of population decentralization and economic activity through development projects that give them transcendence by meeting their needs.

The social origin of the migrant, in which they do not belong to a lordly elite, because they did not live in the important capitals of Peru, in the last 3 decades there was a notable displacement from the Andes and the countryside to the capital of Lima, especially to the urban contexts of Peru. The process of migration from the subjective configuration of the migrant has a meaning of abandonment, exodus and discovery towards the unknown, thus leaving their security of their place of origin behind, leaving behind their past but thinking about their present and immediate future, what is indisputable is that by choosing for themselves their future, the unexplored, change and the idea of progress, many young people from the provinces, communities and peasants in recent years defined themselves as "modern" in that understanding they freed themselves from that subjectivity and intertwining of the traditional, of their past, lands, blood and servitude in which they became and considered themselves free men (Franco et al., 2014).

Humanism as a factor of human development is integrated into the sociocultural context of the nation, region or locality. In this sense, Bunge (2006), mentions that critical humanism is a construction that is connected to the epistemological in the sense that it seeks the perfection of man through the process of social exchange. On the other hand, Berger & Luckmann (2003), reflect an internal reality of a social task, of man and transfers it to the explanation of his behavior from the inside of his own mind, in perfect social interaction as an individual and the environment. During the process of exodus from the countryside to the city, various results are presented in these populations, such as the process of transculturation in which changes in cultural patterns occur to that of the primitive culture (Herskovits, 1995). Nowadays it manifests itself more frequently than in the past because we live in a constant change, transformation that brings its own particularities and this is verifiable and amplified by technology, the internet that has been evidencing a more intertwined world (Aguirre, 2018). In the same way, a process of acculturation occurs when internal migration occurs, as mentioned Herskovits (1995), the process of acculturation is presented in different ways since in many realities it is not presented with the same force because this changes as traits that come from another culture according to the events, new circumstances that are presented to them, are integrated, so also for the immigrant the course of acculturation there is a kind of assimilation that gradually loses its identity from its place of origin and goes to the place of origin taking as his own the new identity of the place that welcomes him and in that understanding he takes elements from the other culture in order to live in tune with his new culture.

The economy in Puno, according to figures from the Central Reserve Bank of Peru (2020), the growth in the fishing sector with 18.1% as a result of trout farming and then followed by the agricultural sector with 13.9%, where an important indicator stands out, the public investment made was the lowest in years as it was reduced by 10.9% in local governments. Table 3 below shows the growth percentages of Puno's economic activities (Central Reserve Bank of Peru, 2020).

Board 3

Economic Activities in Puno

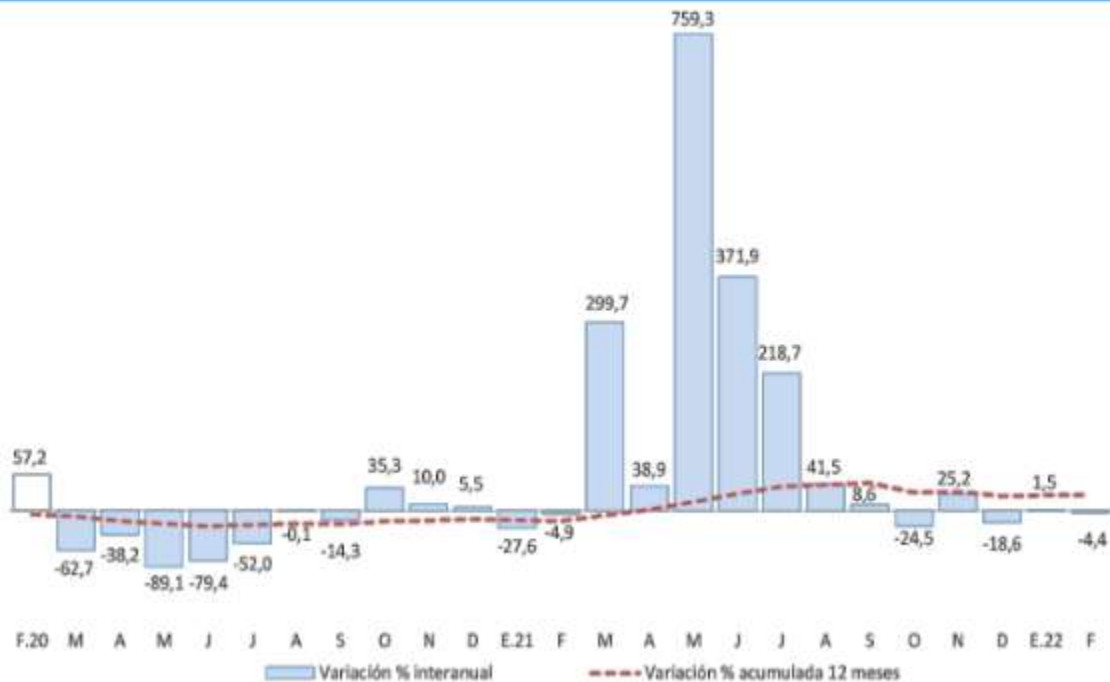
Economic activity	% Growth
Livestock production	18,1%
Agricultural production	13,9%
Livestock production	0,4%
Mining production	1,6%
Tourism	19,6%

Fountain: Central Reserve Bank of Peru (2020).

In relation to public investment from 2021 to 2022, the Central Reserve Bank of Peru (2020), indicates a reduction in the real value of -10.9%, which can be seen in Figure 2.

Evolución de la inversión pública

(Var. % real con respecto a similar mes del año anterior)

**Figure 2.** Evolution Of Public Investment

Fountain: Central Reserve Bank of Peru (2020).

In the population behavior of the population of Puno, a marked socioeconomic inequality stands out in the two demographic expressions of the region, these two disparities present reproductive and survival patterns, well differentiated, especially inequality and poverty that reflect the least favored demographic expression (Coasaca, 2021). In addition, population dispersion and the growth of urban settlements negatively affect territorial development. Therefore, it is urgent to establish coherent policies for territorial planning and that are aimed at orderly territorial occupation, sustainable use of the territory, well-being and quality of life of its inhabitants.

The socioeconomic indicators of the Puno Region indicate that there are factors with great deficiencies that need to be overcome urgently to generate well-being and quality of life for the population (Guzmán, 2021). The economic structure of Puno as of 2019 has not changed significantly, the productive activities of the region are agriculture, hunting, livestock and forestry and these contribute 14.9% of the total value added to the region; while 11.8% correspond to commerce, oil extraction, mechanical activities, gas and mining activity contributes 10.4% (Leyton et al., 2019).

Methodology

The research is qualitative in nature, at first, the documentary review of different texts was chosen, which included: articles, institutional documents and statistical reports. As he states Rivera (2017), the review of documents allows the precise identification of the problems that are related to social and territorial problems and public policies that are implemented to address them, an interview was conducted with representatives of the citizens of the 13 provinces of the Puno region. To this end, an open-ended questionnaire of 8 items was developed, in which the categories and secondary categories were inquired about, as explained in Table 6.

The sample of this research work was selected through an intentional non-probabilistic sampling, it was made up of 13 participants representing each of the provinces. In addition, documentary analysis of documents related to the research theme, articles, institutional documents and statistical reports was carried out; which were selected at the discretion of the researcher.

For the techniques and instruments for data collection according to Para Neill & Cortez (2018), were those that are used in order to collect data and facts, to establish empirical generalizations; that is, to manifest through generalizations theoretical (laws, concepts or principles) the characteristics or property of the phenomena, as well as the causal factors that determine them (p. 40). In the study, the interview technique was also used through an interview guide that was answered by a representative of each province. A total of 13 interviews were conducted.

In relation to the techniques of analysis and interpretation of information, qualitative analysis is adopted in a broad and specific way, following the perspective of Sierra (2001), conscious autonomous analysis fits the research problem within the framework of science into categories posed in order to discover what had been assumed. The value of this type of research is not only in the interpretation, criticism and analysis of the situation but also in the new work obtained from the different sources consulted.

Among the techniques used in this research are: documentary analysis and the instrument used for data collection was a content sheet or document analysis guide. Solis (n.d.), defines documentary analysis as a procedure that consists of the selection of information from the relevant ideas of a document to express the content without ambiguity. The other technique was the semi-structured, individual interview, with open questions regarding its conception was developed with a guide with the questions, based on the categories that were established. This made possible a direct interaction with the research subjects, who are part of the civil society of the region, in which the researcher was able to collect the information.

However, the technique that allowed the contrast of the data that was generated was triangulation, whose value is focused on validating the research by comparing the information that has been produced. Thus, with the triangulation of data as stated by Aguilar & Barroso (2015), it was possible to use different sources of information and their respective comparison. First, the theoretical review was carried out to define the scope of each of the categories. Then, from an empirical perspective, other research was taken in which the topic was addressed, as a variable or category. Finally, through the interviews, it was possible to know the perception and opinions of representatives of each community, who, based on their life experiences in these localities, shared their understanding and meaning in terms of urban behavior and cultural, social and economic aspects.

Results and Discussion

The study scenario corresponds to the Puno Region, located in the southeast of Peru, it is the fifth department with the largest territorial extension, its area of 71 999.0 km² represents 6% of the national territory. Figure 4 shows the location of the Puno Region.

Figure 4. Evolution Of Public Investment



Fountain: INEI (2020).

The Puno region, according to data from the Regional Government of Puno (2008), concentrates 1,415,608 inhabitants in an area of 71,999 km². The department of Puno presents a natural region with jungle and mountain vegetation; arranged in 13 provinces, as can be seen in Table 5.

Board 5

Puno Region

Surface and natural region of the provinces of the Puno region			
Province	Surface		Natural Region
	Km ² .	Percentage	
Total*	71 999,00*	100%	Sierra/ Selva
A lot	6 492,60	9,69%	Sierra
Azángaro	4 970,01	7,42%	Sierra
Carabaya	12 266,40	18,31%	Mountains and jungle
Chucuito	3 978,13	5,94%	Sierra
El Collao	5 600,51	8,36%	Sierra
Huancané	2 805,85	4,19%	Sierra
Lamp	5 791,73	8,65%	Sierra
Melgar	6 446,85	9,62%	Sierra
Mold	1 000,41	1,49%	Sierra
Saint Anthony of Putina	3 207,38	4,79%	Sierra
San Román	2 277,63	3,40%	Sierra
Sandia	11 862,41	17,71%	Mountains and jungle

Yunguyo	288,31	0,43%	Saw
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Fountain: Central Reserve Bank of Peru (2022).

The sierra is the predominant geographical formation and occupies 76.9% of the territorial extension of the region. Its own physiographic characteristics make this unit an area with a particular productive, agricultural and livestock vocation; since the climate and the quality of the land allow it. The jungle occupies the remaining 23.1% of the territory of Puno and the physiography it presents is rugged, with low hills and an alluvial plain; whose rivers carry gold sands. The high jungle allows, despite its rugged relief, forest production and the cultivation of fruit and coffee trees; The low jungle has a flat relief and dense vegetation (Central Reserve Bank of Peru, 2022).

The population of the territory of Puno represents 4.6% of the national territory, distributed in 50.8% in the city and 49.2% in the countryside; At this point, they point to an accelerated percentage of urban population growth of 2.1%, while that of the rural population marks 0.7% per year (INEI, 2018).

In Puno there is a hidden reality, where its inhabitants move between diverse and varied ways of life that go beyond their geography; that foresees potential economic development, but there are still limitations for the advancement of a better quality of life for its citizens.

Customs or values they have learned from their local community and family

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Customs Or Values They Have Learned from Their Local Community and Family

In the provinces of the Puno region, customs and values are closely related, since customs and behaviors often reflect the values that the inhabitants have for the process of endoculturation. As well as by the cultural transmission that occurs through the process of expressing and practicing the values that are considered important in a culture or in the local community, family. All these links are transmitted and strengthened through participation in traditional festivities and celebrations, such as carnivals, where dance and music play an important role, the payment to the land as a form of gratitude and retribution to nature for its benefits. In addition to the importance of the values transmitted within the family, highlighting the close relationship with the land, participation in traditional festivities, promotion of values such as respect

and solidarity. As evidenced in their different responses by the inhabitants of the 13 provinces of the Puno region:

A Resident Of The Province Of Sandia Reports The Following:

"One of the most outstanding customs that I have learned in my years of coexistence is to be present at the carnivals of Patambuco that today is known as the cultural heritage, in itself because of the importance that is given to the Andean customs is revalued, I have perceived as a significant dance that in this way is repaid to the pachamama all organized by the lieutenant governors, I actually think it's very nice because a large part of the population attends this significant holiday. One of the customs that I have also learned is to participate in the fraternization activities organized by the municipality or the parish such as the chocolate at Christmas, I consider that my family is organized by which we always present with some support to the people who need it, what I also learned is the preparation of coffee that they do in the best way with their own products." (Inf. N° 01: N.Z.M.C. 20 years old).

A Resident Of The Province Of Collao Ilave Reports The Following

"In here our customs and values, we generally dance in carnivals. For example, these days the anniversary of Ilave arrives, there is bullfighting, athletics also wise to have". (Inf. 02: W.V.C. 48 years old).

A Resident Of The Province Of San Antonio De Putina Reports The Following

"In my community the different dances, the values in my family, responsibility, honesty, respect and empathy." (Inf. 03: D. H. C. 24 years old).

A Resident Of The Province Of Carabaya Reports The Following

"Being aware of the limitations it has and how to revalue shows tradition and how the language is going into the background. and above all, learning how when harvesting is done is a teamwork that is carried out for it, that is expected when we go abroad in our relationships and so on." (Inf. 04: A.Q.H. 27 years old).

A Resident Of The Province Of Lampa Reports The Following

"In terms of customs, the first thing would be the festivities, the carnivals, payment to the land, and my family has always instilled in me respect, honesty, being sociable with others, etc." (Inf. 05: Y.E.C.M. 22 years old).

A Resident Of The Province Of Huancané Reports The Following

"When we assemble the tombola we put the sugar cane in the shape of an arch, we have the habit of always making a payment to the land to start any planting or build our house. Some values that my family always told me to have are honesty, responsibility, empathy and respect for other people and for my lands and crops." (Inf. 06: K. V. B. Q. 28 years old).

A Resident Of The Province Of Mobo Reports The Following

"The values in the family since we were born children, have always instilled in us respect, solidarity, cooperation between siblings, neighbors and above all the greeting from less to greater no matter how poor the person is. We too, as mothers and fathers, must educate our children and grandchildren, many say, teachers educate, but education comes from the belly. First this January, New Year's Eve and also on the first of January when an authority or for example now the mayor if he had done good works for the population the compadres take him out with his poncho of bread, with hats they place beers, wines, etc. In February, the candelaria, the virgin of Puno, we celebrate it and it is organized by the government, the four suyos, the Inca which means money, the colla which means the products, from the aurochs which means the fish and cuyawa which means the animals." (Inf. 07: J.U.Q.M. 65 years old).

A Resident Of The Province Of San Román Reports The Following

"If the customs of Juliaca do not have many as they are in the native peoples or communities, for example, they challan their first harvest and things like that, in Juliaca we have lost a lot of that value to agriculture, what moves us more is money but what has not been lost is August 1 where they challan to the stones, that's supposedly if challas gives you more money; When I was little we used to go to the countryside at Christmas, my mom had sheep, we made the challa, I don't remember well and on carnival dates we put flowers on their ears, they decorated the sheep and even made them marry, now we don't go anymore, we have lost those customs, we are more dedicated to the business." (Inf. 08: E. Y. A. 23 years old).

A Resident Of The Province Of Melgar Reports The Following

"The main custom that I learned within my family is the payment to the land that we make on important dates, for example, at Christmas, New Year's, in the Andean New Year." (Inf. 09: F.U.H.M. 22 years old).

A Resident Of The Province Of Chucuito – Juli Reports The Following

"Above all, gratitude to our Pachamama, to the land, through payment to the land is what I learned the most. For example, on the June festival, the day of the peasant on June 21, a payment is always made to the land so that the animals are well and so that we have good crops, and have a good harvest." Another of the customs that we practice is the day of the kusillada that takes place every September 14 where the father sun and the mother moon fight and according to whoever wins the potato harvest is seen and if a kusillo dies it is because that year will be prosperous or good year (Inf. 10: N.D.E. 46 years old).

A Resident Of The Province Of Yunguyo Reports The Following

"The customs of my family is that we are quite united and we participate in a birthday of a non-bone relative and there is no expression what we feel for that person, that is, it is what we do mostly, it shows custom, that is, it is already a custom of the family forever, from the youngest to the oldest. Logically, we are always hand in hand, always whatever little thing we are going to do, we always have to make the payment to the land, service to the land, as they say, holy pachachamama, as is the custom, it is what we do and practice that too." (Inf. 11: J.C.M. 63 years old).

A Resident Of The Province Of Puno Reports The Following

"What I learned from my family is responsibility and respect, you must always take into account the values and training you have as a person, that says a lot about you and especially when you work and develop a career line." (Inf. 12: W. C. H. 29 years old).

A Resident Of The Province Of Azángaro Reports The Following

"The customs that the city of Azángaro has, the best known, are the Mamacha de Asunta on August 15, the octave of the baby Jesus and the carnivals." (Inf. 01 L. B. M. T age 30 years old December 2022) (Inf. 13: L. B. M. T. 30 years old.)

The different provinces show the diversity of customs, traditions and values of the Andean culture that are transmitted within their communities. According to their answers, the festivities themselves occupy the first place (carnivals, anniversaries and patron saint festivals, the payment of Pachamama, dances, gastronomy). In turn, in terms of values, they recognize respect as one of the fundamental ones, as well as honesty and responsibility. The heterogeneous provinces show the diversity of customs and values present in their communities, cities and families. In some provinces, various festivities such as carnivals are significant events in which the local community comes together to celebrate their customs. The dance and participation in festivities demonstrate the link with Pachamama and the solidarity among the inhabitants. These elements are those that configure the urban behavior of the inhabitants and the economic capital in the social and cultural context in the various provinces of the Puno region in which the most outstanding customs are maintained according to the place of origin. Castle (2022), due to the national policy for the promotion of sustainable rural development, the concept of the rural and its relationship with the urban space has changed, developing new paradigms to increase rural awareness in the planning and

implementation of public policies with socio-economic implications such as the management of water resources and agricultural exports to improve the economic and social development of farmers.

Network Of Contacts Inside and Outside the Province and The Type of Support They Share

As for the social contacts and support networks of citizens in the different provinces of the Puno region. Some residents highlight the importance of social relations and participation in shared activities, both in the educational field and in the local community. Likewise, in some provinces, the emotional support received by their relatives in those who have migrated for study, work and/or better quality of life opportunities has helped them to get used to it and achieve the objectives set. While others have had many difficulties in being able to establish themselves in the new socio-cultural spaces and one of the main difficulties was the economic aspect. Also, there is a variability in the provinces in relation to the contacts that the different settlers who migrate from their places of origin to other cities or contexts that are not from them may have, this being an important variable to be able to establish themselves and/or have better opportunities to get used to their new reality and that the cultural shock is not so strong. As can be seen in the manifestations of the different interviews in the various provinces:

A Resident Of The Province Of Sandia Reports The Following

"The truth is that yes, since the years I was in school I had the opportunity to meet many people from different places who invited me to meet and participate in different activities in which we shared many experiences, on many occasions we have organized sporting events in educational centers, as well as recreational activities for children and all that thanks to my parents, so far I continue to do it, which one of my reasons for traveling to Puno and Juliaca was that, since we are close to Christmas, seeing what types of support can be made, such as gifts or a trip to other places." (Inf. N° 01: N.Z.M.C. 20 years old).

A Resident Of The Province Of Collao Ilave Reports The Following

"Yes, I have for the business more than everything, Type of support they share: that they give me emotional support more than anything, as my dad has also died. But rarely economic." (Inf. 02: W.V.C. 48 years old).

A Resident Of The Province Of San Antonio De Putina Reports The Following

"No, I don't have much contact with people so they don't share or share anything with me. Before it used to be united, but when I grew up and was in college, little by little it became less united." (Inf. 03: D. H. C. 24 years old).

A Resident Of The Province Of Carabaya Reports The Following

"Yes, as now as a university student one reaches many places, when one is part of a career it opens up more possibilities to meet people in which you are always in contact with specialists and others who provide you with information and so on." (Inf. 04: A.Q.H. 27 years old).

A Resident Of The Province Of Lampa Reports The Following

"I do have a lot of contacts, and we support each other mostly in the economic part, since with my friends and acquaintances we dedicate ourselves to dancing, making music." (Inf. 05: Y.E.C.M. 22 years old).

A Resident Of The Province Of Huanacán Reports The Following

"If I have contacts outside Huanacán, every Saturday and Sunday I go to sell to Juliaca on Sundays and there I sell my milk and cheese." (Inf. 06: K. V. B. Q. 28 years old).

A Resident Of The Province Of Mobo Reports The Following:

"Within Mobo now I don't have many relatives, they all left Arequipa, but I do have moral support, but not economic support." (Inf. 07: J.U.Q.M. 65 years old).

- *A Resident Of The Province Of San Román Reports The Following*

"I have a network of contacts within Juliaca not so much outside Juliaca, they are all inside Juliaca so here I do have uncles who can make an economic loan, in the field of work I have relatives, colleagues, friends who can support me, here it is easier to get a job, so the networks I have or the contacts are more on my mother's side" (Inf. 08: E. Y. A. 23 years old).

- *A Resident Of The Province Of Melgar Reports The Following*

"Personally no, only friends from the district of Ayaviri who are inside Puno and outside of Puno." (Inf. 09: F.U.H.M. 22 years old).

- *A Resident Of The Province Of Chucuito – Juli Reports The Following*

"Well, I don't have any contact, apart from my relatives, my neighbors within the city, of course, since some of my relatives live in the city." (Inf. 10: N.D.E. 46 years old).

- *A resident of the Province of Yunguyo reports the following*

"Yes, I mean, I have my youngest daughter who studies in Juliaca, on that side I go out, we do not exchange some ideas, thoughts on that side, that is, the situation that makes us able to exchange understandings with some friends and the university itself does not." (Inf. 11: J.C.M. 63 years old).

- *A Resident Of The Province Of Puno Reports The Following*

"Yes, in terms of the network of contacts in the city, it benefits in the labor issue such as getting new jobs or accessing other opportunities such as business, but above all professional relationships are maintained to improve and train you more in new trends." (Inf. 12: W. C. H. 29 years old).

- *A Resident Of The Province Of Azángaro Reports The Following:*

"Yes, I have contacts inside and outside the province, which is why I was working in the municipal elections of the region." (Inf. 13: L. B. M. T. 30 years old.)

According to the different testimonies of the inhabitants of the different provinces in relation to the existence of communication networks, they indicate that these networks are made up of their relatives, friends, colleagues and colleagues. As for the support they achieve through these, the search for information, knowledge and growth mechanisms through training programs that allow them to solve problems in the productive area to which they are dedicated stand out. Also for the purposes of doing business and commercial exchanges. However, there are also testimonies that reflect less connection and support between people, some inhabitants of some provinces, because they do not have many relatives and do not have contacts within their environment, lack this help.

According to Star (1991) Definitely, the human person continues to show that secondary need in Maslow's terms to "get hold of others", to communicate with them, to "have" them to sustain us and to feel loved. It is necessary to have social support because depending on the extent of it will be the social and individual well-being of the human subject. The existence and nature of the networks of contacts vary among the inhabitants of these provinces of Puno. Some enjoy an active network that provides them with emotional, economic support, and job opportunities, while others have more limited contacts. These differences can be due to factors such as geographic location, availability of resources, and individual circumstances of each person.

Traditions of Your Locality, Family, Typical of The Provinces

In the different provinces of the Puno region, the majority of the population has undergone a process of deculturation in their respective localities, since they have suffered losses and transformations in their traditions, customs within their locality, this is due to migration, globalization due to the progress of cultures. In some way they have been rescuing and revaluing their traditions, the other obstacle to revaluing their customs and traditions was the pandemic since it has prevented the cultural activities of their localities from being carried out, as well as some changes have been generated in the activities of each province as they refer to in the following interviews:

- *A Resident Of The Province Of Sandia Reports The Following*

"Having the best memories as my own tradition I consider the participation of my person and my family in sports activities and Christmas recreations together with neighbors and children in the neighborhood, currently I belong to a religion for which I like to make social support especially in the Christmas holidays, every year we make the love of the birth of the baby Jesus and all this with the support and organization of the president of the neighborhood and the neighbors. In recent years I have taken on greater importance all social activities, such as the reworking of dances, the typical dishes of the area" (Inf. N° 01: N.Z.M.C. 20 years).

- *A Resident Of The Province Of Collao Ilave Reports The Following*

"Here we have the Andean New Year, I don't know if you know it, where the ancestral customs come, where the peasant walked with his "lluca" with his "corawa" is a custom in my family more than anything, but it has already gone Change in the last 5 years: as it has been populated here, there is already no field, and those customs are no longer practiced. They are practically no longer maintained. More religious are returning (Inf. 02: W.V.C. 48 years old).

- *A resident of the Province of San Antonio de Putina reports the following*

"The party in the carnivals, the typical dishes and its hot springs, I had and have a family that is not perfect, but united, if currently due to the lack of job opportunities they have been migrating or looking for work in other places. That's why I had to assimilate working in other places, I would like to work much longer close to where my family is, but it seems impossible when the number of jobs is few, and even more so when it comes to my career and working here" (Inf. 03: D. H. C. 24 years old).

- *A Resident Of The Province Of Carabaya Reports The Following*

Yes, what is highly valued is the family and the traditions that you see there, and also the attractions that you have, but you also see how the geography is complicated. but there are some aspects that must be improved and such as reassessing traditions and also having apus that are only rocks and earth nothing more, but we cannot be gods to reverse the damage. There are many problems that are not noticed but that we do feel here, taking it to an environmental part. (Inf. 04: A.Q.H. 27 years old).

- *A Resident Of The Province Of Lampa Reports The Following*

"The memories I would have are the carnivals, the experiences, the things we shared, we danced, in my family we go to the countryside and do various things, those would be the characteristics that I remember the most and I like to share. Its importance I think remains to this day, as at least my friends and I continue to practice all of this." (Inf. 05: Y.E.C.M. 22 years old).

- *A Resident Of The Province Of Huanacán Reports The Following*

"My most beautiful memories are of every February 2 because my father fulfilled a very important function of Marani and I always accompanied him and that tradition was that the Marani asks the Apus and the land to have

production on the farm, where they cook and share the whole community, they go to the water holes with their carnations to pay the land. In Vilquechico on June 28 and 29 they celebrate San Pedro and San Pablo, which is a patron saint festival and is the largest in that place, people come from different places, from Lima, Bolivia and all the residents of Vilquechico to dance and celebrate." (Inf. 06: K. V. B. Q. 28 years old).

- *A Resident Of The Province Of Mobo Reports The Following*

"I think one of my best memories were the carnivals, we went to Paquisina where the Cnyaranis although we did not belong to any group, they painted us with talcum powder, they threw misturas, streamers on us, they included us in this custom, also my childhood and high school the best memories I have. The traditions and customs of Mobo are no longer as they used to be, they have changed a lot, they have gone down little by little, rather the drunkenness did not change in the inhabitants of Mobo, but the Pachamama the young people no longer believe, the mayors do nothing to continue with the customs, for example we must pay from time to time with a sheep or llama so that there is more water, but nothing." (Inf. 07: J.U.Q.M. 65 years old).

- *A Resident Of The Province Of San Román Reports The Following:*

"The memories I have of my town are the customs, especially that we used to dance the typical dances in the neighborhoods, in my neighborhood for example we used to dance every July 28 in honor of Peru, they included all of us, children, young people and adults, we represented by blocks and we competed and even the mayor came and gave us gifts, It was very nice, now we have lost the habit. Another one would also be fegasur, it is the largest fair in the region, I had the habit of going, my mother always took me to fegasur since I was a child." (Inf. 08: E. Y. A. 23 years old).

- *A Resident of The Province of Melgar Reports The Following:*

For me the main tradition is the festivity of the Virgin of Alta Gracia, where there are a series of customs or traditions such as bullfighting, dances that dance for the virgin, the huacchaqaray, etc. which are unique within the district of Ayaviri. It did not change, since every year this activity is celebrated, within the district of Ayaviri the customs and traditions are revalued, for example, the Q'anchis dance, was already extinct or was no longer danced in the festivity and the Virgin of Alta Gracia, I do not remember what date, a few months ago it was declared as cultural heritage of the nation. (Inf. 09: F.U.H.M. 22 years old).

- *A resident of the Province of Chucuito – Juli reports the following*

"The patron saint festivities are what catch my attention the most, well in the Chucuito peninsula on August 30 the santarosita de lima is celebrated and this festival is the big one here in the Chucuito peninsula. And with respect to the change in its importance, the same people used to practice it in a healthier way, we all danced out of devotion and faith, usually almost the majority, but now as the same people migrated then this is being lost, and when they return to their family with their children they no longer respect, they only come to dance for fun and more not for faith, now those parties are passed to look good." (Inf. 10: N.D.E. 46 years old).

- *A Resident Of The Province Of Yunguyo Reports The Following*

"Look here, what I like are the contests of the panpipes and another, the traditions, let's say that of the jealousy, sown in the field that used to be, the yokes, the bulls that suddenly made the furrows, it was a unique ritual and that, for me, I mean, I want that suddenly to be resumed, for example, before the situation of the sowing it was a ritual and a unique respect, no, the yokes or people were decorated with flowers, with mirrors and a unique respect for the land at that time." (Inf. 11: J.C.M. 63 years old).

- *A Resident Of The Province Of Puno Reports The Following*

The best memories I have are about Holy Week, Candlemas, the departure of Manco Cápac and Christmas since they are moments of sharing and seeing the traditions in the Puno commune with the alasitas denoting a festive city

for which people celebrate and rejoice for everything in addition to consuming alcohol even for minimal celebrations (Inf. 12: W. C. H. 29 years old).

- *A Resident Of The Province Of Azángaro Reports The Following:*

The best memories I have are the dances that we always dance in carnivals, the dance of the Unucajas and also in the octave of the Child Jesus that is also danced the morenada, diablada among others, if in some other way it has made it difficult for us since in recent years these dances were not being practiced because of covid-19. (Inf. 13: L. B. M. T. 30 years old.)

According to the perception of the interviewees, what happens in the various localities in terms of their cultural diversity that occurs in the different provinces traditions, cultural identity of the Puno region as they are traditional festivities such as the Andean New Year, carnivals, ceremonial dances, offerings to the Apus of gratitude and festivity of typical dishes. Another element that gives a sense of community is the relationship with the environment "allin causac" as part of the process of endoculturation in which the entire process of the primitive culture that is part of the culture of the citizen is incorporated, part of his socialization and social representations of such traditions, whatever the context in which they are found. This is the conception for its future generations and especially everything related to the Andean worldview of the region, both Quechua and Aymara. The relationship between culture and society and the gradual fusion of dominant cultures to form a single vision of development, especially in cities that promote a single global cultural model, has led to the disintegration of many local cultures, especially the native peoples that coexist within the territory of Puno, leaving them empty and in the process of acculturation (Galiaun, 1998).

All cultural manifestations have been undergoing a diversity of transformations due to the influence of globalization and the process of influence of a homogenizing hegemonic culture represented from the urban to the rural and the loss of identity that all the citizens of the different provinces have been presenting, and especially this occurs in the young generations who are the ones who suffer these changes and transformations. Restrepo (2012), identities are historical constructions and as such they solidify, decant and represent the collective experience and imagination.

Ease Of Access to Technical, Professional and Labor Knowledge in Relation to Their Relatives, Inhabitants of Their Province

Not all of the inhabitants of the different provinces have access to professional and technical training. One of the main determinants is the economic aspect, that they did not have enough help to develop professionally and for this reason they cannot access a formal job with all the social benefits. This is mainly evident in provinces with a high poverty rate and in which the main economic activity is livestock and agriculture, since they do not have sufficient support for the development of these economic activities. All these aspects led the inhabitants to dedicate themselves to other activities of their own to survive and generate economic capital to start local businesses and thus be able to improve the family progress of their future generations. According to the different responses in the different provinces by their inhabitants:

Resident of the Province of Sandia

"Yes, especially since school, socializing with classmates and friends helped me a lot because through which I have been able to develop more broadly, since I currently do not have a higher education but the business I undertook helped me a lot in the work aspect, which my main objective today is to complete a professional career and develop by my knowledge imparted unlike my parents who did not have the opportunity to study the higher level". (Inf. N° 01: N.Z.M.C. 20 years old).

Resident of the Province of Collao Ilave

"If you were from here in Ilave, you had direct access to the technological ones, but since the Andean was here that has changed it and unfortunately the issue of money does not allow you to access. I haven't had the ease, others always have more money like that." (Inf. 02: W.V.C. 48 years old).

Resident of the Province of San Antonio de Putina

"No, it is difficult to access due to government policies and inexperience, they do not give you work without experience. That's why I have to study and have a career, because around here, the older ones want you to have a degree. Without a professional degree you are "nobody" so I continue working on that. Since I study nursing, basically everything I know, is largely what I was taught in college." (Inf. 03: D. H. C. 24 years old).

Resident of the Province of Carabaya

"The facilities, partly economic, have helped us a lot, and as well as the skills and aptitudes that I have learned. it has benefited me a lot since I have been able to take this learning to my place of origin has benefited in a great way". (Inf. 04: A.Q.H. 27 years old).

Resident of the Province of Lampa

Informant 01: Y.E.C.M. (22) "Yes, I have had more ease than my parents, since I am always a university student and I have been involved in various activities, with various people who are perhaps more experienced, professionals, etc. All this has helped me and is very important to me, they help me in all the activities I do." (Inf. 05: Y.E.C.M. 22 years old).

Resident of the Province of Huancané

"My parents were not able to study their entire high school unlike me who, if I was able to complete my studies, in 2015 I entered the pedagogical school in Juliaca, but since I had, my family in Huancané could not travel every day, at that time I did not have much economy so I dedicated myself to livestock farming just like my parents." (Inf. 06: K. V. B. Q. 28 years old).

Settler of the Province of Mobo

"Yes, primary and secondary school in Mobo there is no initial, my father said that little women did not have to study, but my mother said everyone is going to study and that is why I also studied I took good care of us, but when we left to continue with our higher studies there it was very difficult for us since no one was with us, in Mobo there is no higher institution or technological institution to study so we have to leave Mobo no matter what." (Inf. 07: J.U.Q.M. 65 years old).

Resident of the Province of San Román

"I think so, in Juliaca at least you find more schools, schools so there are a lot, in that part I have benefited a lot because in the communities they only have one school and it is very difficult for them, in the case of the city of Juliaca it is a point in our favor. Many times I have had the opportunity to work in commercial companies that are dedicated to the sales area." (Inf. 08: E. Y. A. 23 years old).

Resident of the Province of Melgar

Yes, because our parents send us to study at a university or technician, so that we can be something and someone in life, because now money is very important to be able to survive, and to generate money we have to have a higher level of education. (Inf. 09: F.U.H.M. 22 years old).

Resident of the Province of Chucuito – Juli

"I did have that opportunity to study, but on the other hand my parents did not since they only have primary school and did not finish their studies, but in another way they supported me, they helped us. If it helps me because now I can work with what I learned." (Inf. 10: N.D.E. 46 years old).

Resident of the Province of Yunguyo

Of course, to be a teacher one must always have studied the academic part, let's say a higher question, no, and become a professional, but in those times that I am talking about, it has been done on the side that one has suddenly exercised the sports part and on that side I think that one instills it or facilitates it so that they can work as a physical education teacher and then I have followed how to have an organization as a teacher of third, hour in the situation of the business." (Inf. 11: J.C.M. 63 years old).

Resident of the Province of Puno

"Times change unlike how I lived before, I had more opportunities than some not, especially because of my perseverance, since many wasted their studies, having them truncated, in addition to the fact that economic growth influenced my professional development and improvement of opportunities more." (Inf. 12: W. C. H. 29 years old).

Resident of the Province of Azángaro

Of course, the students, especially from the province of Azángaro who are studying at the National University of Puno, helped by giving talks, also organizing the admission exams since our parents did not have access to it, nor did anyone support them like that, not even the students, our parents have not been able to study because of lack of support, more than all this occurs in women, in the past the parents said that women they cannot study, that women are simply housewives compared to today, women both men study." (Inf. 13: L. B. M. T. 30 years old).

In relation to access to technical and vocational training that allows them to access better jobs, unlike the possibilities that their parents had at the time, some interviewees point out that they have had greater means to access a more complete education that includes all levels. In such a way that education has given them the opportunity to have better jobs. However, for others it has not been easy to get an education, for example, the province of Moho did not even have initial education, until recently the university level was a privilege and not everyone had access. Another factor they mention has to do with some discriminatory conceptions towards the female gender who were denied their possibility of education. For some, another limitation that hinders the exercise of their right to education and access to paid work is the language, since Spanish is official, in the case of Aymara speakers, who are forced to learn Spanish in order to work in activities such as commerce.

United Nations (2017), It shows that more and more people are leaving the rural context to live in cities, both in their own countries and in other countries. These people are looking for better living conditions and opportunities. In the Puno region, the rural is moving towards the urban, developing social, economic and cultural relations in the city to access better living conditions and to become professional. And in this scenario the paradigm of modernity and good living is debated. Thus, the indigenous population becomes more vulnerable to ecological deterioration and the scarcity of basic services because they are not looked at or attended to by government entities; and they seek to go to urban settings in search of other life schemes, affecting their identity as migrant subjects (Román, 2020). In the same way, the actions and meanings of human and social development in the inhabitants of the cities, as a result of the rural exodus, in the last five years of the Puno region. As has been mentioned, with the interviews carried out with the representatives of thirteen provinces of the Puno region, it was to recognize what have been the impacts that the geographical mobility of the population has had, from rural areas, to cities, in the first place there is the change in the meaning of what the community is and how it is represented in the cities, where the interviewees pointed out that unlike how it is represented in a rural context, the population in the cities does not present empathy and identification with collective problems, so their identity with the locality is almost imperceptible.

Likewise, it can be shown that the motivation for the phenomenon of deruralization is the result of the search for recognition and the need of the inhabitants to access services that can only be found where they perceive the present progress, which is contextually in the city; In addition, the impact on economic activities is evident, leaving behind, activities that although they are still considered essential for some provinces, in many of them trade is becoming more important due to the geographical location of the region, however this economic activity is the result of the lack of economic diversification as a result of the

short access to education. since most of the interviewees either had to mobilize to be able to receive higher education at the University of the Altiplano.

Conclusions

Regarding the relations between urban and rural prescribed in government policies in the last five years of the Puno Region. It should be noted that there are indeed plans aimed at solving the problems of the provinces of the Puno region. These formulations conform to a decentralized scheme of government in which each region, within matrix lines, according to its needs and resources, has a body of actions that were designed to concretize political action. However, due to the demographic characteristics and distribution of resources, social and economic inequalities, the way in which these are distributed has been used as an argument to justify the lack of clarity and sense of public policies.

In relation to the actions and meanings of human and social development in the inhabitants of the city, as a result of the rural exodus, in the last five years from the Puno region. This is how the meaning of human and social development comes to be interpreted in the imagination of the inhabitants as a process that can only be evidenced in the context of the cities but not in the rural context. The exodus or human movement implies that people move to the new localities with all their organizational, social and cultural load, but sublimating this context with respect to that of their origin. This is because the urban environment represents the opportunity, access and development are not configured in a rural context. In this way, the actions of geographical mobilization in search of what is conceived as development are produced, and traditional practices are left behind, since they are traditions that are carried out in a context of rurality, they have no place in urban scenarios that have all their charge of meaning of modernity. validity and globalization.

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