

Interculturality in the Practice of Experiential Rural Tourism in A Community in the Peruvian Andes

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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 relations that occur in the town of Ccotos located in the district of Capachica, in the region of Puno. The objective of the research was to analyze the intercultural relationships that are established between local inhabitants and tourists within the framework of the development and experiences of the practice of experiential rural tourism. The elements studied include communication, mutual respect, socio-economic growth, cultural authenticity, shared cultural customs, reciprocity, appreciation of cultural identity and environment; in addition to the perceptions and experiences of visitors and local inhabitants, as well as the challenges and possibilities that emerge from these interactions. The methodology used the qualitative approach and the techniques applied were in-depth interviews with the local population and tourists, direct observation of the practice of this activity and content analysis. The results revealed the complexity of intercultural relations in experiential rural tourism, highlighting the importance of a participatory and collaborative approach to guarantee equity, mutual respect and long-term sustainability that are generated in the meaningful interactions that occur between tourists and residents, facilitating the exchange of knowledge and mutual understanding becoming consolidated as intercultural relations.

Keywords: *Culture, Tourism, Interculturality, Experiential Rural Tourism, Culture Shock.*

Introduction

Experiential rural tourism has emerged as a sustainable and enriching option for both local communities and tourists looking for genuine experiences and authentic cultural exchange. In the town of Ccotos, located in the district of Capachica in the Puno region, this type of tourism takes on special importance due to the cultural and natural abundance that distinguishes the region. However, behind the charming postcards and promises of involvement in rural life, complex intercultural dynamics are hidden that require careful study.

The practice of experiential rural tourism has experienced notable growth in recent years, being a manifestation of the growing global interconnection and the search for authentic experiences in rural environments. This phenomenon raises important questions in the context of intercultural relations, since it involves the meeting of people from different cultures in rural communities, generating an exchange of knowledge, values and experiences that goes beyond the mere act of tourism. The thesis delves into the exciting world of intercultural relations in the practice of experiential rural tourism, exploring its influence on the host population, tourists and the sustainable development of rural regions.

Experiential rural tourism has registered significant growth in recent years, reflecting the growing global interconnection and the search for genuine experiences in rural environments. This phenomenon raises

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relevant questions in the framework of intercultural relations, since it involves the meeting of individuals from different cultures in rural communities, promoting an exchange of knowledge, values and experiences that transcends the simple act of tourism. The thesis delves into the fascinating universe of intercultural relations in the exercise of experiential rural tourism, analyzing its impact on the local population, visitors and the sustainable growth of rural areas.

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.

The goal was to examine in depth how these intercultural relationships are formed, transformed, and impact the participants involved. Through a qualitative perspective that includes fields such as anthropology and tourism. In addition, it seeks to recognize the possibilities that arise for enriching intercultural exchange and the promotion of sustainable growth in rural areas where tourism takes place. To achieve the objective, techniques such as interviews, direct observation and document analysis were used. These techniques made it easier for us to capture the complexities of experiences, negotiations of meaning, and the intrinsic conflicts of intercultural interactions in context.

The increase and development of this activity is attributed to the interest of tourism agents who allow this activity to be maintained and promoted in the tourism sector. The activity suffered significant damage and reduction due to the global pandemic due to COVID 19 and the post-pandemic, which remained paralyzed for more than 2 years (2019, 2020 and early 2021); in addition to the conflicts and social movements that took place in 2022 and early 2023, due to political reasons, causing road blockades and the temporary closure of airports, affecting the arrival of both national and international tourists. Tourism in Peru is a delicate industry that can be impacted by multiple factors, whether political or social.

The government of Peru, through the Ministry of Foreign Trade and Tourism (MINCETUR) and its related policies, promotes and manages tourism activity and its various forms and types. Through the National Directorate of Tourism Development (DNDT), this Ministry has the task of approving and renewing the National Strategic Tourism Plan (PENTUR), in addition to coordinating and guiding tourism activities, it has a Directory

In regulatory terms, we have the General Tourism Law No. 29408, which dictates the general guidelines for the promotion, development and regulation of tourism throughout the country. In this way, through the law enacted in 2009, the coordination required for the implementation and evolution of projects related to tourism activity carried out by regional and local administrations and public entities is carried out. These projects focus on social profitability, within sustainability and sector policies. In this way, sustainable tourism should be promoted on a national scale, with the aim of boosting socio-cultural and economic growth.

This regulation establishes the obligations and responsibilities of governments at the national, regional, local and private sector levels in the promotion and management of tourism, encouraging the creation of programs and campaigns for the promotion of a tourism culture on a national scale. In addition, it demands that visitors must act with respect for the rights of individuals, the environment, cultural and natural heritage, as well as the multi-ethnic conditions of the various contexts at the national level. In relation to local governments, they are responsible for fulfilling the responsibilities stipulated in the Organic Law of Municipalities No. 27972, with regard to tourism.

The Titicaca National Reserve (RNT) is one of the entities that, in addition to preserving natural and landscape resources, promotes the social and economic growth of the inhabitants near Lake Titicaca. This is done through the promotion and promotion of sustainable tourism in collaboration with actors, authorities, the private sector and the local population, who consider this activity to be economically viable according to the Presidential Resolution, No. 038-2021-SERNANP2021.

The fieldwork began on February 12, 2023, despite the complicated access, we also carried out direct observation of the situation of the place. The first information collected was that the population indicated that at that time they had canceled reservations due to the existing uncertainty.

These visits were not considered simple momentary visits, but as an activity where visitors are allowed to stay longer and enjoy the lifestyle of the local population staying in the same houses of the population, not only were there visits from foreign tourists but also national tourists. Thus, at present there is an improvement in infrastructure, accommodation offers, lodging houses built by the same population based on the "cultural tourists" that 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.

According to Travé (2020), "cultural tourists" are those visitors who demonstrate a greater interest in the history of civilizations and how it is externalized through cultural traditions. In addition, they are more tolerant thanks to their ability to understand the varied realities in different natural environments. The popularity of this type of tourism is strongly linked to activities such as the recreation of daily scenes in the Andes, where the local community transmits its wisdom and knowledge through traditions and customs, in the course of daily activities aimed at tourists, in which they also participate directly.

These circumstances and context gave us the opportunity to focus on those intercultural relationships that are reflected in the experiences obtained through contact between different cultures. This experience reflects an interaction between the local inhabitant and the tourist, sharing their culture in their daily lives. (Vilímková, 2015) Therefore, tourism activity, in addition to producing economic benefits, also reflects a cultural exchange that could be manifested or classified as an intercultural relationship.

Delimitation of the Study Context

The urban center of Ccotos is located on the shores of Lake Titicaca, being one of the urban centers of the district of Capachica, in the province of Puno, in the department of Puno, in Peru. Its location is located to the west of Amantaní Island and is part of the peninsula of the Capachica district. This prompted us to develop a thesis of an applied, pure and/or fundamental nature, since it pursues scientific progress, enhances theoretical knowledge; it is formal in nature and seeks specifications aimed at the development of theories based on the objective context. (Tame et al., 2008). This type of study gave us the opportunity to recognize the intercultural relationships that arise in the practice of experiential rural tourism between visitors and local inhabitants, a complex phenomenon that, in certain cases, is ignored and not considered.

The research focused particularly on the intercultural interactions that emerge during the implementation of experiential rural tourism in the population nucleus of Ccotos. This geographical assignment is based on the importance of the case study within the regional and national framework, in addition to the cultural abundance and the particularity of the natural environment that distinguishes it. The research focused on a specific period, which included the beginning of the promotion and evolution of experiential rural tourism in Ccotos until the present. This chronological definition facilitated the analysis of the evolution of intercultural relations over time and the influence of various social, economic and political factors.

Literature Review

Tourism anthropology is a branch of anthropology with a history that is older than you might think (Pereiro & Fernandes, 2018). The beginnings of tourism anthropology date back to the 1930s and 1940s (Nogués Pedregal, 2009), with contributions from Robert Redfield, an anthropologist at the University of Chicago, recognized as one of the forerunners in observing how tourism activity impacts diverse native cultures.

In other anthropological research, tourism activity was seen as a secondary activity in the study of anthropology, it was not seen as something essential. Therefore, from the 1970s of the twentieth century, it was recognized as something essential for anthropology. The reasons were that anthropologists did not seek to be confused with tourists, since tourism was usually thought to be superficial and trivial. On the

other hand, it transformed the communities known as traditional, which were analyzed by anthropologists, a scenario that was not pleasant for many (Boissevain, 2005). At that time, various theoretical perspectives that were seen as predominant, such as acculturation, theories of colonialism, modernization, conceptions of community and the native, were essential in ethnographic studies under the functionalist approach, showing the communities that were impacted by tourist activity, as well as external agents and in some cases seen as destructive.

Tourism is a social and cultural phenomenon that allows anthropology to study context and diverse human experiences. One of the greatest strengths of tourism anthropology is its ethnography, as it constitutes the critical point of view of the process of evolution of tourism (Ateljevic et al., 2007). This critical point of view allows us to perceive in different ways the tourist activity, its impact, its transformation, its adaptation, the hospital culture and interculturality, its subjectivity, biography, tension, negotiation and dispute. However, this critical approach has its price and rejection.

The scientific function of tourism anthropology is presented from an approach to the normative, subjective and combined element. Normative since it is based on the creation of a canon, relatively emerging in the anthropological field, it is inescapably mutable, it presents constant reconstructions and redefinitions. It is subjective since it is based on various ways of understanding the anthropology of tourism, using the ethnographic method as the main methodological instrument in practice, and mixed since it is known that there is a canon, but also different ways of interpreting and putting into practice this activity in the different social, cultural and tourist realities studied by anthropology (Pereiro & Fernandes, 2018). From this perspective, two concepts are linked: the first is that anthropology is a profession, technical, normative and standardized according to norms and procedures to structure and generate knowledge; The second is that anthropology can also be considered as art, an artisanal, creative and at the same time subjective activity, in which the main instrument of knowledge is the researcher himself with his corresponding ethnographic experience, without forgetting his objectification. (Latour & Woolgar, 1997).

During the 90s of the last century, tourism became a more relevant topic of study for anthropology, and the perspective of tourism anthropology has undergone changes. Reflexivity, interpretativism, social and cultural interactions, interactions, and interaction between local residents and tourists were implemented. It is in this decade when the first academic publications of the so-called anthropology of tourism emerge. (Santana, 1997). Bearing in mind that it could begin to teach anthropology and tourism students in universities. At the beginning of the twenty-first century, this subfield of science was acquiring a rapid development, causing modifications in the theoretical and methodological orientation (Nogués Pedregal, 2009).

Pereiro and Fernandes (2018) They believe that theoretical models focused on interculturality were adopted, given that ethnographic research is carried out on the tourist oscillation, the biography of tourists who produce movements, and tourism activity seen as an agent that favors the internal growth of the community, such as the world tourism system as a whole. These new perspectives evidence: a) stories of tourism development in its cultural and social variety; b) discourses of environmental, ecological, sustainable and responsible responsibility; c) battles and demands of people in the tourism context for their natural resources, rights and culture.

Tourism anthropology is one of the disciplines that contributes the most to understanding fundamental issues that are pertinent to the anthropological community in general, such as globalization, consumption, location, development models and mobility patterns. (Hernández Ramírez et al., 2015). The institutionalization of the anthropology of tourism was rapid, since the first ethnographies were carried out in the early nineties. Currently, it is present in various study environments at the university level, research centers, and in institutions on a national and international scale. Hernández Ramírez et al. (2015) and Barretto & Otamendi (2015) They affirm that there is no specific anthropology of tourism, but that anthropology itself considers the analysis of tourist activity as one of its objects.

This discipline focuses on the study of the relationship that is formed between indigenous people and outsiders. It is emphasized that, in these varied contexts, hospitality is governed by the rules of ritualized

culture and structured around a specific relationship pattern where the host and guest fulfill different roles throughout the day among native individuals (Hernández Ramírez, 2015). The field of study of the Anthropology of Tourism has a great future, but it is necessary to overcome prejudices in the academic field to consolidate itself by proposing a theoretical and methodological framework for research related to tourism activity (Hernández Ramírez, 2006).

The various ethnographic research linked to tourism activity constitutes an exercise in studies on individuals, sites, displacements and currents linked to this activity. These ethnographic works facilitate a better understanding and knowledge of people in relation to "homo turisticus", either directly or indirectly, the phenomenon of globalization and mobilization that is experienced in the present. In addition to interpretive and comprehensive analyses, which reveal results of systemic and holistic visions of tourism, the ethnography of tourism development and process allowed for a critical examination of diversity in the tourism sector (Pereiro, 2020).

Tourism can have a considerable impact on a local culture, this impact can be both positive and negative. This influence can fluctuate depending on the type of tourism that is carried out, the number of visitors and the way in which it is managed. The arrival of visitors and their involvement in the daily life of the inhabitants of the countryside have an impact on the cultural customs, local identity and way of life of the rural inhabitants (Vanlangendonck & Leman, 2007).

In its research, the anthropology of tourism takes into account the economic, social and cultural advantages, such as the increase in income, the preservation of traditions and customs in the local environment that can contribute to different contexts (Roberts & Hall, 2001). This discipline also takes into account the interaction between people or groups of different cultures, which are usually very common and often beneficial for tourists and the local population (Kuo, 2014).

In the field of tourism, anthropology analyzes ethical and sustainable practices that include the preservation of the natural environment, respect for local culture, and justice in the distribution of profits (Honey & Krantz, 2020). They also take into account the analysis of the geographical and cultural environment, these elements are closely linked and have a crucial role in the interpretation and description of a geographical territory. Therefore, through this discipline, the geographical location and cultural environment being analyzed are detailed, highlighting the unique specificities. (Leff & Carabias, 1993).

Identity and culture are essential in the framework of intercultural interactions. Theories about the formation of cultural identity and the relevance of culture in the life of rural communities are relevant. Over time, several authors have contributed to this debate, providing different perspectives on culture and its impact on identity, the most outstanding being the author of culture, Geertz (1973), because of his interpretive perspective of culture, argues that culture refers to a set of symbols that individuals use to give meaning to their environment. These symbols are passed from one generation to another over time, making it possible for identity to be constructed through the interpretation of these symbols. In this way, culture provides the context for people to determine their identity and how they interact with other members, while Hall & Du Gay (1996), argue that identity is not fixed or natural, but is constructed and negotiated in particular cultural contexts, according to the authors, culture plays a central role in the formation of identity, as it provides the discourses and practices through which people define themselves.

For Malinowski, culture is fundamentally that instrumental apparatus of means through which the individual is able to face the specific problems he encounters in his environment, in the process of satisfying his needs. (Malinowski, 1985). The culture of any society is the totality of concepts, conditioned emotional responses, and habitual behavioral norms that the members of that society have acquired through teaching or imitation, and that are shared to a greater or lesser extent. (Linton, 2012).

Identity becomes a social and cultural construction, Bourdieu (1979) argues that culture and identity are closely related through "habitus", which is a kind of cultural "software" that influences people's choices and practices, it also relates this concept to cultural capital, which includes cultural knowledge, skills and practices, which become an important part of an individual's identity, infers that differences in cultural

capital can lead to differences in identity, as well as in opportunities in society, while Foucault (1968), focused on power and control in the formation of identity, arguing that culture and knowledge are devices of power that regulate and shape people's identity, identity is not something intrinsic, but a social construction that is subject to the influence of cultural institutions and discourses, highlighting how knowledge and cultural norms can be used to control and shape people's identity.

These authors offer diverse perspectives on the relationship between culture and identity, from interpretive and constructivist approaches to considerations of power and control in the formation of identity. This theoretical foundation becomes relevant to understanding how cultures influence the way people perceive themselves and relate to others in societies that are diverse and at the same time changing.

Since 1990, interculturality has become a topic of relevance in the literature and theoretical discussion of the social sciences. Since then, this approach has been present in various public policies such as in educational reforms and at the constitutional level, it is considered a significant axis in the international, national and institutional spheres. The argument of this attention is an effect and consequence of the various struggles of those socio-political movements of the native peoples with their respective demands for a recognition of their rights and social transformations, it is also seen, in turn, from the perspective of the designs of power at the global level, capitalism and the world market (Walsh, 2009). Although interculturality was coined through a conception of static culture, it is currently used as a more complex and polysemic expression that refers to those relationships that occur internally in a society between different contexts, whether majority and minority, although they are defined not only in cultural terms, but also in cultural terms. as well as in matters of ethnicity, language, religion and nation (Dietz, 2017).

Anthropology and cultural studies have been directed towards the definition of culture as symbolic interpretation, routine praxis, collective resources, which imply that there is no simple space between cultures, rather than there is a complex articulation of the processes of external, internal, intra and transcultural ascription and self-ascription, as well as the identification and creation of otherness. in a given society. As a consequence, interculturality is currently instituted based on a notion of culture in a processual, hybrid and contextual way (Dietz, 2017).

There are three theoretical perspectives on interculturality. The relational perspective, which refers to the relationship and exchange between cultures, people with their practice, knowledge, values and cultural tradition that are different, those that occur in conditions of equality or perhaps inequality. Thus, interculturality is assumed as something that has always existed in Latin America since there has been a relationship between the various Afro-descendant and indigenous peoples, such as the case of the white-mestizo and creole society, which is evident in the mestizo, cultural syncretism and transculturation that is a central axis of Latin American and Caribbean history and nature (Walsh, 2009).

A second perspective is the functional one, according to the approach of Tubino (2005), in this perspective it is rooted in the affirmation of cultural variety and differences, with the aim of generating inclusion internally of an already established social structure, this perspective is in the search to promote dialogue, coexistence and tolerance since interculturality works in the already existing system, it does not consider the origins of asymmetry, Social and cultural inequality does not call into question the rules of dynamism, which is why it is perfectly compatible with the reason for existing neoliberalism.

The third perspective is that of critical interculturality, which postulates that poverty and inequalities existing in Latin America is a structural and racial issue established since colonial times; that is, of the recognition of the difference that is built within a coloniality of hierarchical and racialized power, of the whites and "whitened" over the Afro-descendant and indigenous population who come to be considered inferior. This position is conceived as that tool, process and project that is being built from the people themselves and also as a subordinate demand that is affirmed and asks for the change of the institutional structure, as well as in the social relationship, and the construction of the condition of being, feeling, thinking, being, learning, knowing, and living diverse (Walsh, 2009).

There is another line or notion that recognizes interculturality as a symbolic dimension, which is articulated with the political and economic dimension, in such a way that the situation of inequality and poverty constitutes a central part of the intercultural relationship (Castro, 2021).

The so-called aggressive interculturality is established in the twenty-first century, this expression is used to recognize those conflicts, since the inevitable coexistence in many cases becomes unbearable, that desire to separate those considered different, taking away their rights. Mass migration and industry show that misunderstanding and dispute are reproduced at the international and intercontinental level. Since the time of the pandemic, lockdowns were imposed and economic losses were generated, accentuating the prejudice directed towards what is different, so the anthropology of the local and national fell short (Canclini, 2021)

Interculturality describes those horizontal and proportional relationships between different cultures, with the aim of mutual enrichment contributing to human integrity (Estermann, 2009). Interculturality is not a purely theoretical category, but is presented as an ethical proposal, as an attitude to be followed, more than a mere idea, a necessary way of being in a paradoxical world that is becoming more technologically interconnected (Tubino, 2004).

Methodology

The qualitative method was used to thoroughly understand the cultural phenomena, human behavior, beliefs and values of the analyzed environment. Therefore, our study decided to employ this approach, which facilitates the search for a detailed interpretation of our problem in its natural environment, based on understanding reality as it is presented, identifying the intercultural interactions that arise between visitors and local inhabitants in the process of rural tourism development.

This method facilitated the interpretation of the subjective perception and the meanings that the local population and visitors gave to their experiences and attitudes, through direct observation of the development of this type of tourism, semi-structured individual and group interviews, according to the circumstances, describing and interpreting the intercultural relations that occur in this social exercise. Therefore, the methods used were direct observation, individual and group interviews, finally description and interpretation. The structure of the research focused on identifying and understanding the subjective experience formed by the perception of individual and group experience, facilitating a detailed hermeneutical interpretation of intercultural interactions. This design facilitated the organization and organization of the research, focusing on recognizing and interpreting intercultural relations from a qualitative perspective, since a detailed and contextual understanding of the phenomenon under study is required.

The type of sampling was non-probabilistic and, within this, the intentional or selective sampling, depending on the Alveiro (2013), indicates that this type of sampling makes it easier for researchers to intentionally choose participants or cases that are perceived as the most informative or relevant to the research, based on the particular experience, knowledge or characteristics that are sought in the informants. The sample includes 6 male and female local residents who exercise experiential rural tourism as hosts, with an average experience of 17 years and 8 months in the exercise of the activity. These informants are members of legally and officially recognized entities, and have been welcoming national and international visitors at different times of the year whom they call "passengers". Our reporters not only focus on tourism, but also on other areas such as fishing, agriculture, livestock, textiles, among the most prominent. The exhibition also includes 6 visitors, who are defined as cultural tourists, as expressed by Peace (2021) who indicates that this type of tourists not only aspire to go and visit an environment, but also to know and learn about local cultures, interacting directly with the population. During their stay, they were attended to looking for moments in which they could tell us about their experience (tables 1 and 2):

Board 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

Board 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

Results and Discussion

Intercultural Relations in Tourism

Individuals are subject to relate in different aspects, such as economic, political and social, these are called systems of meanings (Estermann, 2009). The relationship between individuals of different cultures does not really occur horizontally or proportionally, but in an asymmetrical and vertical way, due to the dynamism of power that has to do with the economic, military and religious factor. These asymmetrical relationships are what generate difficulties in an effective intercultural dialogue.

According to Pereiro (2020), tourism activity is a way of creating a relationship of domination, naming objects, classifying and even categorizing them for that purpose. In this sense, ethnographic works on tourism allow us to show the cultural clash between tourists and the local population, as well as the change in economic activity, the appropriation of living space, the production and invention of representations at the social level, the changes that are generated in identity, cultural marketing, the correlation between development and tourism, the colonial relationship between developed and developing countries.

Tourism activity is presented as a consumer activity of different cultures, which allows us to observe cultures in their processes of changes and adaptations in different societies. The anthropology of tourism considers the tourist's travel culture, routes, objectives, method and practice.

Nowadays, it is common to use notions referring to interculturality to refer to those relationships that occur between the various cultures and human groups that are part of a specific society (Dietz, 2017). It is necessary to consider culture shock since it is related to prolonged intercultural contact between significantly different human beings. Nowadays, the world facilitates cultural contact by making cultural contact more efficient and exposes people from different cultures to a process of clash. This term is used to describe the marked reactions of cultural orientation and disorientation that most people experience when they move for prolonged periods of time to cultures markedly different from their own. This is how culture shock derives from losing the platform of life for the moment. A significant number of patterns meanings, keys, values, instinctive understanding, subtle nuance of indirect expressions of the culture of origin, since they cease to be valid and are exposed in an indeterminate time to ambiguous scenarios, where those values that were counted on enter into controversy and are injured right at the base of one's own balance, at the same time that skillful operation is required under the rules that are not yet very defined (Bautista, 2004).

Intercultural relations generate influence in those postcolonial spaces as other spaces are configured from a construction of alterities that have adapted in societies and that survive as he calls them traumas. The word trauma is likened to the meaning of perforate, a wound with an infraction that is produced by reason of an impetuous encounter externally in an organism (Tubino, 2019).

Negative intercultural relations show a relationship of cultural contempt that harms the dignity and life of individuals. It contains a certain gradation that ranges from the relationship that leads to the extinction of one side to ethnocide, perhaps generating depreciation creating submission and oppression, and a relationship of distancing forming indifference. Now, when considering the positive relationship of interculturality, they are those relationships based on dignity and respect for others. Intercultural relations are based on dialogue to develop comprehensive horizons in different cultural contexts (Tubino, 2019).

Pereiro (2020), considers that all ethnographic studies on tourism show in a certain way a realism, not rigorously positivist, beyond what is apparently shown, evidencing cultural relationships in individuals. For the author, it shows three major epistemic, methodological and theoretical lines: a) tourism semiology; (b) the economic and political difficulties of tourism; and (c) the relationship between development and tourism.

From the approach of the anthropology of tourism, intercultural relations consider four axes of work: a) the practice of tourism as a social and cultural exchange, b) the practice of tourism as a modern ritual practice, c) tourist activity as experiences of differential consumption of cultures, cultural heritage and tourist image and, d) tourism activity as an instrument of ideological and political power (Pereiro & Fernandes, 2018).

Alban Marcillo (2016), establishes that experiential rural tourism produces a significant reciprocity between visitors and the populations who guide them by showing the customs, activities of daily life, where tourists participate in these activities, also offering accommodation of different quality. Molina (2017), considers that this type of tourism could have originated mainly in those areas considered rural, this activity offers visitors to live experiences with direct conditions in nature in a responsible way, respecting and caring for the space and community resources (Flores et al., 2022).

The theoretical-practical definitions contemplate debates about the clearer understanding of experiential rural tourism, where the use of territorial space in the construction of a search for experiences that are satisfactory for those who are immersed in it is considered. Experiential rural tourism is shown as a natural space, of more praxis where spontaneity arises, since it is a rural practice shaped by the relationships produced (Curasma & Huamani, 2020). This type of tourism is a new and attractive tourist proposal that allows tourists to get involved in the life of the population, establishing a close relationship with them and their families, to appreciate their daily work, their customs and their way of life up close (Valdez, 2014).

This tourism develops practices where it occurs in direct contact with rural or local populations, as well as Amazonian communities, from the mountains and the coast. There is an interrelation between the traveler

and the settler where the phenomenon of coexistence is generated with the apprehension of different traditional customs, dances, lifestyles, food, housing and others (Curasma & Huamani, 2020). This type of tourism develops direct coexistence between visiting tourists and host families. Such host families are those that teach and show customs, traditions, and lifestyles to visitors, forging a communicative relationship in a horizontal way. Experiential rural tourism is understood as that coexistence that occurs between visitors and local receiving people who during the process of stay make known their daily habits, work, customs, and also activities that guests can carry out (Espino & Gonzales, 2015).

The name is given for all those activities that take place in the rural area, which are of interest to people who live in urban areas, since it emphasizes the diverse contexts, communal, district, provincial, regional and national lifestyle; it encompasses the cultural, social, natural, political, and commercial dimensions, so that the visiting population has the opportunity to internalize it and thus value it (Curasma & Huamani, 2020). The activities that are offered to tourists that are part of the service offered during the stay, are actions that consist of activities of daily life in agricultural aspects in the participation of planting using ancestral cultivation tools, cattle grazing, activities related to hunting, fishing, work in crafts such as clay, textiles, local and regional gastronomy (Espino & Gonzales, 2015). These experiences lead to apprehending and experiencing the productive practices of activities that are carried out in a given context.

Consequently, having taken into account some definitions of different authors, it is pointed out that experiential rural tourism is the set of those diverse activities that a so-called visitor carries out in correspondence and interaction with the inhabitants reciprocally. This describes an inclusion in the lifestyle of the population of those contexts that are visited, where they even contribute to daily tasks, making a participation in various activities offered by the visited context.

Practice of Experiential Rural Tourism

The rural nucleus of Ccotos is located in the district of Capachica, in the province and department of Puno (Peru), at a distance of 83 kilometers from the city of Puno. Its arrival can be made both by land from the city of Puno and by water.

Since it is located at an average altitude of 3,824 meters above sea level, its climate is cold high mountain, with notable seasonal fluctuations in temperature and weather conditions. Its landscapes are pleasant and varied, with gentle hills, productive valleys and spectacular panoramic views of Lake Titicaca and the surrounding mountains; Its climate is cold and dry for most of the year, with temperatures that can drop below freezing. During the rainy season, the weather is hotter, however, nights tend to be cold due to elevation.

Figure 1. Tourist landscapes of the town of Ccotos

Note. The figure shows some landscapes captured in our visit to the town of Ccotos.

The activity originated in the 90s, when the local community chose to use its natural and cultural resources to produce income and raise their standard of living. Initially, people claim that they did not want to receive visitors due to fear and mistrust of foreign and foreign visitors. However, thanks to the intervention of the district municipality of Capachica and tourism promoters, between 1995 and 2000 it was suggested that the inhabitants of Ccotos can adapt and implement their homes with basic services for the arrival of both national and foreign visitors.

This practice aims to encourage genuine interaction between visitors and local inhabitants, promotes cultural exchange and mutual respect, as well as producing economic advantages for the community in general, as stated by a local inhabitant: "*When we are having breakfast with tourists they tell us about their countries where they come from, they show us photos of their houses and their family*" (male, 30 years).

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).

Ccotos has stunning 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. This led to the creation of tourist services managed by the population itself, such as lodging in family homes, fishing and agricultural activities, demonstrations of local textiles and cultural festivals.

Interactions in the Practice of Experiential Rural Tourism

In the promotion of experiential rural tourism, the relationship between the local community and visitors can be expressed through cultural exchange, the conservation of customs, hospitality and hospitality, the preservation of the environment and the strengthening of the community.

Visitors delve into the daily lives of the inhabitants, engage in traditional activities, share food, and gain knowledge about local traditions.

As soon as the tourists arrive we receive them with our typical clothing explaining the meaning of it, we lend the clothing to them so that they know what it means and at the same time they can know what it feels like to dress like us, they happily dress as we like our clothing (male, 30 years old, local resident).

This interaction fosters mutual understanding, respect for cultural differences and strengthens the bonds between local residents and tourists, here tourists participate in cultural activities, such as artisanal fishing, traditional agriculture, textile making and preparation of typical dishes, by interacting with the population, tourists learn from the local culture, including traditions, customs and beliefs.

We always ask tourists if they want to join us, like when it is planting time we first explain to them how to make farms, and so they also start planting together with us, they get tired very quickly, that's why we don't let them work much, sometimes they want to faint. It looks nice when we are planting together, they recommend that we sit down when we farm because when we bend down our back hurts (male, 30 years old, local resident).

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.

Before, we didn't know much about some traditional things and it was being forgotten. Today we recover that knowledge thanks to the visit of tourists, we ask our grandfathers and grandmothers and we know the meanings of what we show to the tourist, we have to recover our knowledge from before and be ready when the tourist asks us, we cannot remain silent, nor can we lie to him since they even know more than we know (male, 26 years old, local resident).

Ccotos is distinguished by its warmth and hospitality, because when visitors visit it, they are welcomed with open arms and invited to participate in the activities that people carry out daily, according to a local resident.

We welcome the tourists as a family with a hug and smile to everyone, they also hug us and smile at us, the tourists are very good, they are always happy and like the landscapes of Ccotos and always want to accompany us in everything we do. They always tell us that we have to treat tourists well so that they return, just as we treat them well, they also treat us well (male, 30 years old).

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.

Tourists tell us that we have a nice view and above all that it is quiet, they tell us that we have nice houses, our clothes are very colorful and they want to wear it, they always tell us to take care, not to throw garbage and not to forget our culture (male, 30 years old, local resident).

Through actions such as visits to archaeological sites, exhibitions of ancestral crafts and dances, the local inhabitants maintain and promote their historical legacy. In addition to producing economic gains, tourism facilitates the interaction of visitors with the local community that reveals their knowledge and knowledge about their culture.

Tourist investment in accommodation, food, gifts and local activities boosts the local economy, creates jobs and raises the quality of life of the inhabitants. In addition, experiential rural tourism diversifies the community's income, reducing its dependence on conventional economic activities by providing extra income to local families. Visitors tend to purchase lodging, food, transportation and guide services provided by the local population, services that create jobs and income and enhance the relationships of interaction between both parties.

On the other hand, responsible interaction between the local community and visitors also favors the preservation of the natural and cultural environment, (Dávila & Pérez, 2019). By promoting sustainable tourism practices, such as respect for the environment, the correct management of natural resources and the preservation of natural heritage, the effect of tourism on the rural environment ensures its long-term conservation. This responsible interaction facilitates the protection of the environment, including Lake Titicaca and its surroundings, keeping the area clean at the suggestion of tourists, as a local resident points out.

Tourists really like cleanliness that everything is clean, that's why we have to keep our rooms and bathrooms clean so that you can feel good, we try not to throw garbage and that everything is clean; they recommend that we always take care of our nature our environment to also have good health (male, 26 years old).

Local people play an active role in protecting the environment by promoting sustainable tourism practices, such as the correct management of organic and inorganic solid waste, the safeguarding of biodiversity and the conservation of natural resources.

We were taught how to treat garbage, the municipality invites us to environmental conservation workshops, what is organic we use in composting and that non-organic garbage we keep until the municipality's cargo motorcycle comes, so we keep our houses clean and that is what tourists like. They are very clean, they always take their garbage with them, they don't throw it on the ground (male, 30 years old, local resident)

This interaction facilitates the direct involvement of the local population in the tourism proposal, strengthening them and facilitating their decision-making related to tourism growth, financial advantages and the promotion of their own well-being.

We always participate in workshops, training, tourist events, local and sectoral meetings because all this helps us to be better trained to serve tourists, we are organized in associations and we also have contacts with other associations that notify us about training, it is good to maintain these relationships since we help each other and seek to continue training to serve tourists well (male, 30 years old, local resident).

These cross-cultural relationships are an integral part of the tourism experience and have a positive impact on both parties as mentioned Tirzo & Guadalupe (2010), visitors interact directly with the local population, acquiring knowledge about the culture, traditions, traditions and way of life. Local people also gain knowledge about visitors' cultures and lifestyles, thus fostering a reciprocal cultural exchange.

We have learned from tourists to always keep our houses clean, not to use too much salt in our food, not to eat too much sugar, we have taught tourists about Pachamama, the meaning of it, we teach that everything has life, the earth, the water, the hills, and they all deserve respect because they are important to us (male, 63 years old, local resident).

During their stay, visitors acquire traditional skills such as agriculture and local gastronomy. At the same time, locals gain knowledge about visitors' experiences, viewpoints and cultural customs, enhancing their understanding of the outside world.

Some tourists recommend some things to us, they recommend that we take care of our environment, they taught us how to compost so as not to throw garbage in the environment, they taught us some foods, they taught us how to organize our rooms to have a better view of our landscapes, they taught us to be more patient because they do not deny much (woman, 62 years old, local inhabitant).

In the activities and experiences, both visitors and local inhabitants share relevant experiences, such as artisanal fishing and trout farming in the lake, the preparation of traditional foods, walks in nature and the presence in festivities and cultural celebrations, promoting mutual understanding and respect for cultural variations.

Interaction with people from different cultures promotes respect and tolerance towards cultural differences and diversity as referenced García (2008). In Ccotos, tourists experience life from the perspective of local residents, which fosters greater understanding and empathy towards their way of life and cultural values.

Experiential rural tourism strengthens the bonds within the local community, as it promotes cooperation, joint work, a sense of identity and cultural pride. Local people are perceived as appreciated and recognized for their traditional skills and knowledge, which favors the empowerment of the locality.

Experiential rural tourism offers a platform for cultural exchange, reciprocal learning, intercultural respect and consolidation of the locality, fostering positive and enriching intercultural links between visitors and the local community.

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 Rodríguez (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 40 years old, entire families also arrive, all of them with the interest of knowing new tourist destinations in rural places.

Visitors to Ccotos show a deep interest in the local culture, customs, history and cultural legacy, motivated by the possibility of acquiring knowledge about the traditions, crafts, music, dance and other cultural expressions of an area. They are willing to interact with the local community, get involved in traditional activities and learn from the experiences and knowledge of the local inhabitants. They appreciate the possibilities of cultural interaction and the direct link with the community, show respect and appreciation for the local culture, show interest in learning about the different customs and ways of life of the inhabitants of the place and appreciate the possibility of experiencing the cultural authenticity of the place.

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 visitor is looking for experiences that make it easier for them to immerse themselves in daily life, appreciating local cultural activities and events such as festivals, festivities and exhibitions of local crafts and food. It generally has a greater sensitivity towards the protection of the environment and the conservation of cultural heritage, is committed to sustainable tourism practices and respects local rules and regulations to safeguard the environment and culture.

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).

Conclusions

The advance of experiential rural tourism in the population center of Ccotos has been distinguished by a cooperative and participatory approach between the local community, authorities and external entities committed to the sustainable growth of tourism in the region. The development of experiential rural tourism in Ccotos has required the construction of appropriate tourist infrastructures, the promotion of cultural activities and the conservation of the local natural and cultural legacy, creating a favorable environment for interaction between visitors and the local community.

The intercultural interactions between visitors and residents of Ccotos are distinguished by the exchange of knowledge, experiences and principles between individuals from different cultures, promoting mutual understanding and respect for diversity. In the exercise of experiential rural tourism, a process of direct interaction between visitors and local residents is perceived, in which daily activities are shared, they are involved in cultural events and intercultural conversation is encouraged, creating bonds of friendship and solidarity between both groups. regional.

Cultural interactions in rural experiential tourism in Ccotos have contributed significantly to the appreciation of cultural identity and local heritage, fostering a sense of pride and belonging among the residents of the region. Contact with visitors from various regions of the world has made it easier for the inhabitants of Ccotos to recognize and appreciate the abundance of their culture, traditions and lifestyles, motivating the conservation and dissemination of these components to the next generations. The positive appreciation of visitors towards the local culture, added to the interest in getting involved in traditional activities and learning about the history and traditions of Ccotos, has enhanced the self-esteem and perception of the local population, favoring their socioeconomic growth and general well-being.

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