

Social and cultural values for the sustainability of local tourism in the province of Cañete

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ABSTRACT

The research had its origin in the interest of studying the current situation of the problems that exist in the province of Cañete, regarding the significant loss of social and cultural values over time. The main objective of the study was to analyse social and cultural values in order to achieve sustainability of local tourism in the province of Cañete, Peru. The qualitative approach was developed, with a case study design, where the interview technique was used and two semi-structured interview guides were applied as instruments. It was concluded that strengthening cultural identity contributes to the local development of the province of Cañete, being necessary for the population to feel proud of their customs and cultural manifestations. Therefore, it is necessary that public and private institutions, as well as the population, join forces to formulate plans, programmes and projects of cultural development; that the social and cultural values in Cañete are strengthened and revalued, being a decisive factor that the people of Cañete can be able to protect and promote local tourism.

Index Terms

local development, tourism sustainability, cultural values, social values

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Introduction

Social and cultural values lead to the formation of a people's cultural identity and have acquired greater relevance worldwide, due to the initiative of international organisations to disseminate and conserve the tangible and intangible heritage of the various countries; it was necessary to take timely measures to prevent it from deteriorating and disappearing, which is painful and irreversible for humanity. The loss of social and cultural values is a latent problem that has been generated by various factors, including globalisation, migration, the spread of foreign stereotypes and the negative influence of the media.

According to the United Nations Educational, Scientific and Cultural Organisation (UNESCO), the Intangible Cultural Heritage Lists are inventories that serve as a basis for formulating concrete plans for safeguarding registered heritage and can also serve as a reference for raising public awareness of its general aspects and its importance for the individual and collective identities of each of the countries from which it originates. In 2019, 549 cultural expressions around the world were registered as cultural legacies of all humanity, of which five required urgent safeguarding actions: the Juraški Karahod spring ritual (Belarus), the Buklog thanksgiving ritual of the Subanen people (Philippines), the Seperu folk dance and related ritual practices (Botswana), the sega drumming music of the Chagos Islands (Mauritius), and the rites and practices of the Kit Mikayi shrine (Kenya)[1]. In Latin America, there is a strong potential for tourism development, due to the growing motivation of travellers in recent years to appreciate the culture, ancestral knowledge and

idiosyncrasies of the peoples. Contradictorily, a gradual loss of customs and cultural manifestations characteristic of each country has been identified. Adolescents have shown very little interest in their cultural roots, due to the influence of foreign culture, which is increasingly consolidating and threatening the rights, manifestations, lifestyles, and therefore the social and cultural values of emerging countries[2].

The Peruvian territory has nine thousand native and peasant communities, which are holders of cultural manifestations, particular features, festivities, gastronomy among many characteristics that are part of their cultural identity, but the company Ipsos Peru at the end of 2017 conducted a survey of a group of 3781 individuals, revealed that 52% of Peruvians do not know or know very little about the term cultural diversity[3]. Cañete has a cultural diversity inherited from its ancestors, which is lost due to a lack of education and awareness of the population about the cultural richness they possess, and which they should take advantage of to strengthen unity and achieve a development that generates benefits for all. At the local level, there is a need to value and promote the cultural manifestations of the province of Cañete in order to strengthen the local identity of children and young people; their adoption and dissemination will be a source of commitment, adding a step towards the goal of achieving sustainable tourism development. The inhabitants show a significant loss of the customs that Cañete has, they do not know part of its history and show a lack of interest in learning about the benefits of the locality, causing a deterioration and damage to the heritage they possess. The responsibility also lies with the authorities and both public and private entities, which

should work on educational programmes where all citizens can participate in cultural activities, so that they become bearers of knowledge that strengthen social and cultural values.

Theoretical Framework

The psychiatrist Ronald David Laing is recognised as one of the first to carry out studies based on social and cultural values; in 1961 he defined them as the reason why people feel part of themselves in a certain space and at a certain time, whether in the past or in the future. It considers the thoughts that human beings have about who they are and what they identify with [4]. Edward Tylor, in 1871, stated that culture is the set of habits, abilities, beliefs, knowledge and customs acquired by people within their community, including art, morals and laws. His contribution has made it possible to perceive culture as a capacity that is shared by human groups [5].

In this research, the theory of Stuart Hall was used, who since 1990, managed to integrate the study of culture and social and cultural values into the social sciences, and also argued that identities are subject to constant change, are strengthened and adapted to new realities with the passage of time and various influential factors [6].

Larraín (1994) reflects on the theories that state that social and cultural values in Latin America must remain unchanged, and he made his contribution by referring to the fact that the foundation of cultural identity is a changing process that acquires new characteristics over time [7]. Bákula Budge (2000) mentioned that "cultural identity cannot be an immutable and perfectly delimited concept, but is rather an engine that drives creative forces, and this drive has its own dynamics, orientation and definition at each moment" (p. 171) [8]. The social and cultural values of a population group are defined by multiple aspects that reflect culture, including social relations, language or the language used for communication, typical rites and festivities, behaviours that are developed collectively; that is, the set of values and beliefs characteristic of a group of individuals residing in a certain place [9].

Kogan and Tubino with their theory of cultural identities and recognition policies expose the conditioning of human beings to acquire culture from birth from their parents and their community, this identity becomes part of their self-identification and allows the strengthening of their sense of belonging and their individual identity, which has laid its foundations in the respect for oneself and for their community, achieving their own distinction with respect to others [10]. Serín Laguna (2017) states that social and cultural values are made up of a set of symbols, ways of behaving and people's traditions, which are acquired over time and give them the ability to base their feeling of being part of a group or society and of themselves, in addition to this being part of their daily lives.

In the case of a loss of social and cultural values, actions must be taken to revalue the cultural manifestations that are part of the essence of a town. Social and cultural values can be defined as the feeling or affirmation of feeling part of a social group, that is, admitting to possessing particular characteristics and unique cultural traits that distinguish a person from others, and that gives them the option of being

judged or valued [11]. It represents pride and a series of values, behaviours, customs and beliefs that form part of a community, with the sole purpose of generating a sense of belonging among its members. It can be said that it is the sense of belonging that each person has in relation to the space in which they live and their community; it is to identify with a set of manifestations that are considered as their own [12].

The sub-categories of study are defined: Collective memory is the process of reconstructing the past of a social group through a memory. It represents the stories, practices and attitudes that were transmitted by a community from generation to generation, such as social practices or rituals.

The sense of belonging is the link between a person and his or her community, from which situations arise that provoke various attitudes oriented towards its care and benefit. The foundation of the meanings that will form part of the individual memory, as well as that of the group, is highlighted; where the desire to contribute to its development for the good of all arises [13]. Social recognition is manifested when the individual feels that he/she is a member of a community and capable of carrying out activities together, where the social sense is recognised in the measure of active concern for the other person, so that he/she can develop qualities and achieve common objectives [14].

On the other hand, the second category of study is based on the theory of sustainable development that emerged from the concept given by the Brundtland Commission in 1987, which managed to introduce the term sustainable development in the political and economic aspects. This development manages to meet the needs of the present, without depleting or affecting resources so that it can last over time and can provide the same benefit to future generations [15]. The theory of sustainable tourism, developed by the author Jost Krippendorf in 1977, points to an interdependence between tourism and nature, and refers to a new way of thinking that arose due to the secondary effects caused by the development of tourism-related activities in places where there is no planning that can guarantee a minimum impact. It integrates development at the economic level, without neglecting the social and cultural aspect, and also includes a commitment of developed countries together with developing countries to ensure compliance [16].

The theory of sustainability proposed for the development of tourism as a real and concrete objective, with environmental awareness and responsibility, which leads to an improvement in social and economic levels, while promoting an appreciation of and respect for culture. Environmental conservation must become a key element in the competitiveness of tourist destinations [17].

The term sustainability of tourism was initially defined during the 41st Congress of the International Association of Scientific Experts in Tourism (AIEST), where the fundamental principles were given and it was stated that it preserves a balance between social, economic and ecological aspects, where activities are carried out for recreational purposes, but with the true aim of conserving cultural and natural values [18]. A few years later, the Charter for Sustainable Tourism defined that it should be ecologically sustainable over time for future generations,

that it should generate economic development for the population and that it should promote equity, as well as respect for the culture of local communities [19]. This charter came about thanks to the initiative of the members and participants of the World Conference on Sustainable Tourism (WCTS), held on the island of Lanzarote as a result of the Rio Declaration, which is based on the care and preservation of the natural environment, as well as the economic development of the environment and local communities [20].

Due to the need to incorporate tourism that is environmentally responsible, respectful of local communities and a source of development for the place where this activity is carried out, sustainable tourism emerged as a tool that is capable of contributing to the reduction of people living in poverty, that is a key element in the protection of the environment and favours an increase in the quality of life of the locality. It also contributes to sustainable development as it is a tool that can be used by developing countries to generate economic income [21].

The importance of the sustainability of local tourism is reflected in the optimal performance of the activities of the tourism sector by reducing the impacts that can be generated in the performance of its actions, it can contribute to the consolidation of cultural identity and the preservation of the natural environment, including a revaluation of the local culture and its heritage. Thanks to this type of tourism, the local economy is diversified, increasing jobs and development for the community [22]. It is based on achieving a balance between the development of economic activity by the companies that form part of the tourism sector and the preservation of the natural state of the environment. It proposes as an alternative the care of biodiversity, respect for nature and the generation of responsible policies that prevent the negative effects produced by unplanned tourism, without alternative solutions to counteract these impacts [23].

The sub-categories of study are defined below:

In the environmental aspect, tourism activity must not generate damage in the place where it is developed, nor in the ecosystems that house the natural spaces; it must guarantee a controlled use of natural resources, in addition to the care and protection of the flora, fauna and all the biodiversity that exists within the spaces where the tourism activity is going to be developed [24].

Economic development is of great importance for all sectors that form part of a country's development, especially tourism, since it is linked to the proper management of wealth. Socio-cultural development consists of the preservation of local authenticity, social integration and the capacity of local people to keep their cultural traits alive. There is a close relationship between the terms tourism and culture, referring to the fact that a sustainable model is intertwined with the preservation of the heritage and conservation of a given community, where aspects of planning and viable projection are employed [25].

Objectives

The main objective of the study was to analyse the social and cultural values to achieve sustainability of local tourism in the province of Cañete in Peru, the specific objectives

being: (i) To analyse the strengthening of collective memory to achieve sustainability of local tourism in the province of Cañete, (ii) To analyse the strengthening of sense of belonging to achieve sustainability of local tourism in the province of Cañete and (iii) To analyse the strengthening of social recognition to achieve sustainability of local tourism in the province of Cañete.

Methodology

The qualitative approach was developed, which focuses on understanding diverse phenomena through the study of the participants, their environment and the relationship between the two [26]. The inductive method and the case study design were used to obtain relevant information from the testimony of people knowledgeable about the subject [27].

The population consisted of 240,013 inhabitants of the province of Cañete, where six inhabitants and representatives of institutions involved in the development of local tourism were considered according to convenience sampling. The research used the interview technique and the semi-structured interview guide was applied as an instrument to guide the course of the interaction [28].

Results

The results obtained in the first category of social and cultural values are presented, where it was found through the development of the interviews that the situation of cultural identity in the province of Cañete is strengthened by the actions of the cultural representatives who show a sense of belonging to their place of origin and try to transmit the most representative cultural manifestations through festivities and local events that contribute to the economic, socio-cultural and environmental development of the province of Cañete, however, it is affected by various factors that limit the whole process and trigger a loss of identity among the younger population.

In the sub-category collective memory it was found that the province of Cañete has a series of cultural manifestations that are part of its collective memory such as festivities, ways of life, gastronomy, dances and ancestral traditions that have been transmitted from generation to generation by the oldest inhabitants of Cañete, but at present this memory is affected by a scarce diffusion of cultural and social values and it is necessary to take actions so that the youth do not continue losing the cultural elements that identify them.

With regard to the following sub-category, it was found that in the province of Cañete the sense of belonging is reflected in the actions of some representatives of the most relevant projects and in the work of certain inhabitants who want to see their locality develop and all its inhabitants have a better quality of life, which is why they are ready to continue encouraging and promoting the distinctive elements of Cañete's cultural identity so that real affective links can be created between the community and the construction of habitual meanings can be achieved.

It was identified that in the sub-category social recognition, the Cañeteños have a series of characteristics and cultural traits that define them, make them stand out and make them different from other communities. In general, the district is

recognised for its cultural manifestations of religious and ancestral fervour, as well as the demonstrations of culture in various festivities that attract visitors and residents themselves.

In the category of sustainability of local tourism in the province of Cañete, work is being done little by little, since there are a series of factors that influence and limit the actions with respect to the improvement of the economic, socio-cultural and environmental sectors.

In the environmental sub-category, various resources and tourist attractions were found, including hills, beaches, valleys and rivers that have been affected by poor management of solid waste from the population and tourist activity, which affects the natural state and the ecosystems that exist within this territory. It is therefore important to take action to conserve these ecosystems and guarantee their permanence over time.

In the economic sub-category, it was found that the population of the province of Cañete stands out for being farmers, fishermen and traders; at present they are focusing on new areas such as the formation of restaurants and hotels, as well as the development of the transport sector and the increase of artisans that are consolidating as opportunities for the development of the local economy.

In the socio-cultural sub-category, it was found that the population of the province of Cañete is participating in the development process to a minimum degree, since there is no interest in culture, only in the improvement of their quality of life and economy, but their distinctive cultural traits continue to be forgotten and left aside. Policies for the protection of cultural rights are very necessary, in the municipalities there is no budget for identity, they are only allocated on request, there is no budget for seminars, workshops, forums and lectures, there is a need for efficient management for the cultural development of the locality.

Discussion

In the research there is a significant similarity with the research of Coronel Morán & Pino Barrantes (2019)[29] who concluded that in the Valley of the volcanoes in the province of Castilla in Arequipa many of the customs of the communities had ceased to be practised due to the low valuation of cultural identity, which is why their research has contributed to improving the appreciation of the natural space and cultural assets, so that the population becomes aware that the tourist attractions of the area are a fundamental part of strengthening rural tourism and therefore local development.

Currently, the situation of intangible assets has changed and they are in a state of disappearance due to factors such as the lack of participation of young people, including other important points such as the scarce financial resources for conservation, the depopulation of the place and cultural changes, which is why the declaration as intangible heritage is a good alternative together with the designation of laws for the preservation of cultural heritage that include strategic and economic planning, which will only have results if the population gives a real value to heritage.

The study by Fajardo-Herrera & Vargas-Prieto (2018)[30] agrees with the findings of the study, as in their research

they concluded that peasants residing in the Peasant Reserve Zones of Colombia construct their identities and recognise themselves in relation to their territory and society, they also maintain an identity according to their ways of life and their agricultural work, they also consider themselves as a perfectly differentiated and diverse community that is part of society despite social stigmatisations. In addition Valencia Agudelo (2020)[31] who mentions that the social recognition of the actors of the territory of the Antioquian municipalities of Pueblorrico, Caicedo, Fredonia, Itagüí, Liborina and Concepción would not be possible without the conscious effort of the human groups of each of the municipalities to find their past, valuing and treating it with the respect it deserves, for this he adds that the participation of children, young people, students, teachers, community leaders and public officials is necessary as a fundamental element.

Conclusions

The following conclusions can be drawn from the research:

First: According to the general objective of the proposed research, the cultural and social values were analysed in order to contribute to the sustainability of tourism in the province of Cañete, finding the negative factors that are triggering the loss of the sense of belonging and identity among the younger population. For this reason, the problem is being addressed through the actions of cultural representatives who have taken the initiative to transmit typical cultural manifestations through festivities and local events that contribute to the development and sustainability of the locality. Therefore, it can be synthesised that strengthening cultural and social values leads to the development of the province of Cañete, where it is essential the sum of efforts of public and private institutions and the commitment of the population; it is necessary that the cultural manifestations of Cañete are deepened, re-powered and revalued, being a decisive factor that the people of Cañete change their way of thinking so that they are able to protect and promote local tourism.

Second: According to the first specific objective of the research, the strengthening of the collective memory to contribute to the sustainability of tourism in the province of Cañete was analysed, where it was concluded that the cultural manifestations that form part of the collective memory of this locality have been transmitted from generation to generation by the oldest inhabitants of Cañete. However, the scarce dissemination of cultural identity has a negative influence on this process; therefore, it is necessary to take action so that young people do not continue to lose cultural elements. The research proposes the elaboration of a register of all these cultural elements, an arduous work of diffusion and joint work through workshops, talks, literary and bibliographical productions, works of art, among others, which are in charge of transmitting and maintaining through time, so that the youngest and the population in general acquire this knowledge and with this they can form part of the tourist projects promoted by the community, the municipality or other entities or associations.

Third: According to the second specific objective of the research, the strengthening of the sense of belonging was analysed in order to contribute to the development of

sustainable tourism in the province of Cañete, where it was concluded that the sense of belonging is reflected in the actions of some representatives of the most relevant projects and in the work of a small group of inhabitants who want to see their district develop and all its inhabitants have a better quality of life, which is why they are ready to continue encouraging and promoting the distinctive elements of the cultural identity of the local population. This sense of belonging allows for the creation of links between the community and leads to the construction of meanings for a people, which is why it must be replicated throughout the population so that it can be expressed in joint actions that demonstrate the ties and bonds of love for the province, in order to favour the development and subsequent positioning of Asia as a tourist destination where customs are appreciated and valued.

Fourth: According to the third specific objective, the strengthening of social recognition was analysed in order to contribute to the sustainability of tourism in the province of Cañete, where it is concluded that social recognition is reflected in a series of characteristics and cultural features that define and highlight the Cañete inhabitants from other localities, as the district is recognised for being a land of farmers and fishermen where cultural manifestations of religious and ancestral fervour are maintained, as well as demonstrations of culture in various festivities that attract local and foreign tourists. It is synthesised that the strengthening of the social recognition of the Cañete population needs to be worked on in greater depth so that the construction of the cultural identity of the inhabitants is maintained over time, the characteristics and cultural traits that define the Cañete population must be transmitted to children and young people because identity only exists if a group of people recognise it as part of themselves.

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