

Ethnotourism cultural exchange in the municipality of Temoaya**Etnoturismo intercambio cultural en el municipio de Temoaya**

GARCIA-CASTILLO, Karla Yazmín†*, HERNÁNDEZ-MARTÍNEZ, Vianney and JORDAN-GARCIA, Mirsha Jacqueline

Tecnológico de Estudios Superiores de Villa Guerrero, México.

ID 1st Author: *Karla Yazmín, García-Castillo* / ORC ID: 0000-0002-5463-1794, CVU CONACYT ID: 556904

ID 1st Co-author: *Vianney, Hernandez-Martinez* / ORC ID: 0000-0002-4714-113X, CVU CONACYT ID: 416587

ID 2nd Co-author: *Mirsha Jacqueline, Jordan-García* / ORC ID: 0000-0003-1423-0344, CVU CONACYT ID: 590962

DOI: 10.35429/JOCS.2022.26.9.36.42

Received January 30, 2022; Accepted June 30, 2022

Abstract

In the State of Mexico there are indigenous groups that settled in specific areas of the territory, each of these groups has its own characteristics that distinguish them from others, forming their own customs and traditions that have prevailed until today. In this work we studied the central region of the state of Mexico, where the Otomi group is located, so we studied the municipality of Temoaya, considered "the homeland of the Otomi culture". Therefore, it was decided to conduct a field study, through research and exploration of resources, in order to classify them according to their importance and relevance within the culture. For this information we used the design of an ethnotourism route, taking as a reference point the existing cultural manifestations of the municipality of Temoaya. As an activity framed in ethnotourism, since the design will be based on the way of life and set of knowledge, beliefs, experiences, practices, natural and cultural attractions and ethnic skills manifested in their Otomi culture, as part of their ancestral worldview.

Resumen

En el Estado de México hay grupos indígenas que se establecieron en zonas específicas del territorio, cada uno de estos grupos cuenta con sus propias características que las distinguen de los demás, formando sus propias costumbres y tradiciones que han prevalecido hasta la actualidad. En el presente trabajo se estudió la región centro del estado de México, en donde se encuentra el grupo otomí, por lo que se estudió el municipio de Temoaya, considerado "la patria de la cultura otomí". Por lo anterior se optó por realizar un estudio de campo, por medio de la investigación y exploración de los recursos, esto con el fin de poder clasificarlos según su importancia y relevancia dentro de la cultura. Para la presente información se utilizó el diseño de una ruta de etnoturismo, tomando como punto de referencia las manifestaciones culturales existentes del municipio de Temoaya. Como una actividad enmarcada en el etnoturismo, ya que el diseño se basará en el modo de vida y conjunto de conocimientos, creencias, experiencias, prácticas, atractivos natural y cultural y aptitudes étnicas manifestadas en su cultura Otomí, como parte de su cosmovisión ancestral.

Ethnotourism, Temoaya, Tourism**Etnoturismo, Temoaya, Turismo**

Citation: GARCIA-CASTILLO, Karla Yazmín, HERNÁNDEZ-MARTÍNEZ, Vianney and JORDAN-GARCIA, Mirsha Jacqueline. Ethnotourism cultural exchange in the municipality of Temoaya. *Journal of Contemporary Sociology*. 2022. 9-26:36-42.

* Correspondence from the Author (E-mail: karla.gc@villaguerrero.tecnm.mx)

† Researcher contributing as first author.

Introduction

The cultural diversity in the State of Mexico is very extensive and enriching, due to its total integration of 20 indigenous languages and 5 native languages such as Nahuatl, Mazahua, Matlazinca, Tlahuica and Otomi that cover the 43 municipalities of the State of Mexico whose data appear in the State Council for the Integral Development of Indigenous Peoples CEDIPIEM. They are important because each one of them brings us traditions, customs, languages, forms of dress and gastronomy. Being part of the socio-cultural mosaic that gives us identity and plurality without them our cultural wealth would be scarce and limited (Cantero, 2012).

It is possible to identify the negative factors that ethnic groups possess at the national level, such is the case of the management of reducing cultures to snapshots of brochures, the excessive use and deterioration of their main attractions and facilities, the lack of ethical behavior by considering local residents as oddities and not as people, their culture and identity are being altered as a result of migratory flows where they stop speaking their native language and no longer wear their typical costumes, and finally the lack of resources that leads to marginality (Mastny, 2003, p.164).

Temoaya is a municipality in the central zone of the State of Mexico, with an area of 190.34km². And a population of just over 90 thousand inhabitants, with a strong presence of the Otomí indigenous community (INAFED, 2016).

They are dedicated to the embroidery and weaving of Otomi rugs where they offer decorative designs of different ethnicities (Huichol, Mazahua, Tepehua, Mazatec and Otomi). Currently there are fewer weavers, there is a loss of interest and they no longer preserve their traditions such as traditional medicine, little employment is generated, the sale of their handicrafts is poorly paid, the use of the Otomi language has decreased, and they lose their identity and culture when they leave their municipality.

In terms of tourist attractions, there is an Otomi ceremonial center of national architecture of indigenous spirit, a place to witness the ceremonies and visit the Otomi museum. Other attractions of Temoaya are its Christian churches, temazcales, lakes where it has wooded and natural landscapes. Therefore, the working hypothesis was implemented: "If the ethnotourism route is implemented in the municipality of Temoaya, tourism activity will be detonated and the conservation of customs and traditions of the local ethnic group will be favored, improving local development".

Development

Indigenous peoples

Indigenous peoples are heirs and practitioners of unique cultures that have preserved social, cultural, economic and political characteristics. They are characterized by being different from the dominant societies in which they live.

According to the National Institute of Anthropology and History (INAH, 2018), an indigenous people is that human group that preserves pre-Hispanic cultural traits.

It is considered as a historical community, with internal structure, that occupies or has occupied a territory, that shares a language or tongue and has a culture differentiated (generally) to the rest of the society that makes up the country.

Because of the diversity of indigenous peoples, no official definition of "indigenous" has been adopted by any agency of the United Nations system. Instead, the system has developed a modern interpretation of this term based on the following elements:

- Free-identification as a member of an indigenous people on a personal level and accepted by the community as its member.
- Historical continuity with pre-colonial and pre-settlement societies.
- Strong link to the surrounding territories and natural resources.

- Well-determined social, economic or political systems Differentiated language, culture and beliefs, they are an integral part of groups that are not predominant in society.
- They decide to preserve and reproduce their ways of life and their ancestral systems because they are distinct peoples and communities.

Culture and identity

Indigenous peoples possess particular languages, knowledge and belief systems and have significant knowledge of practices related to the sustainable management of natural resources. Their relationship with the land and the traditional use they make of it have their own particularity. Their ancestral lands are of fundamental importance to their collective physical and cultural survival as peoples. Indigenous peoples have their own concepts of development, based on their traditional values, their conception of the world, their needs and their priorities (Masaquiza, s. f, par.4).

Problems of ethnic groups in Mexico

Mexican indigenous communities suffer more from poverty and lack of educational opportunities, although the degrees of discrimination vary in the different states of the country.

Many of the most serious problems suffered by this group of ethnic groups are poverty and marginalization, the low quality of educational and health services, the lack of democracy in their political life and the lack of respect for their human rights. Indigenous groups are so diverse and plural that they have different cultures in different regions, in the countryside and in the city. These indigenous peoples of Mexico represent a local and community autonomy, towards the respect of their human rights and to defend their ways of thinking and their culture (Navarrete ,2008, p.136,137).

Indigenous tourism

It is the activity where indigenous communities and peoples offer visitors the opportunity to share their traditions, uses and customs, which allows revaluing and preserving their cultural elements in addition to the knowledge of their identity, in daily interaction with the environment in a sustainable manner. At the same time, an integral community development is promoted in a conscious, responsible and supportive manner. Indigenous tourism has the characteristic of having a participatory unit to conserve and protect indigenous peoples within their environmental regions and their ancestral cosmovision (Morales, 2008, p.133).

Ethnotourism

According to SECTUR (2004), it stipulates that Ethnotourism is carried out when trips are related to indigenous peoples and their habitat in order to learn, interact, observe their culture and traditions. Ethnotourism can be defined as specialized and directed tourism that is carried out in the territories of ethnic groups for cultural, educational and recreational purposes that allows to learn about the cultural values, ways of life, environmental surroundings, customs of ethnic groups, as well as aspects of their history (Jafari, 2005, p.125).

Ethnotourism activities

SECTUR, (2004, p.125) lists nine activities that are practiced in this tourism segment.

Folklore and cultural activities: set of beliefs, practices and customs that are traditional of a people or culture, with the objective of creating, disseminating or promoting the culture of a group or social sector.
Agrotourism: Visit to agricultural areas of native peoples and peasant societies that share the idiosyncrasy, agricultural techniques and cultural manifestations.
Dialect learning: Consists of participants learning dialects of the host community, as well as their customs and beliefs.
Eco Archeology: consists of making tourist tours in archeological sites to learn about the cultural past of rural tourist destinations.
Rural Photography: It is established to capture images of the different cultural manifestations and landscapes within the community.
Ancestral medicine: Allows to know and participate in the rescue, preparation and use of traditional medicine.
Religious practices: The way people live together is often a reflection of their worldview and beliefs.
Gastronomic workshop: Consists of the preparation and tasting of typical food in the host communities, showing their gastronomic diversity.

Table 1 Ethnotourism activities

Source: Own elaboration based on information from SECTUR (2004).

Methodology to be developed

The present research is a descriptive exploratory study (Seltz, 1965), through which the way in which the processes between the Otomí cultural tradition and its incorporation as a new productive strategy associated with tourism is investigated. Within it, surveys, interviews and field visits are applied, which allow obtaining truthful information of the reality through the analysis of the problems that arise during the time of the research.

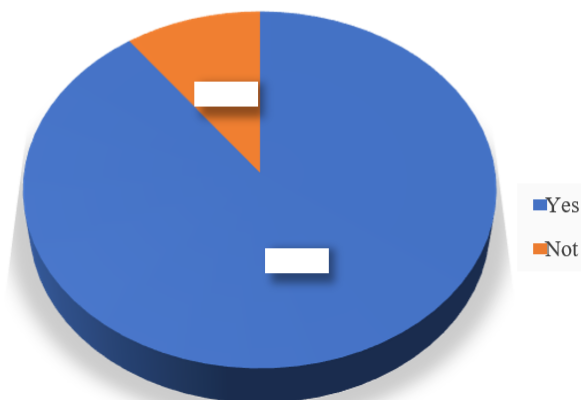
The choice of these types of research is justified by the fact that field research collects information through surveys among residents to learn about the main problems that afflict the locality, and through descriptive research, surveys and interviews are carried out to identify and describe activities with tourism potential and thus define development proposals that are conducive to generate a positive impact on the community.

Finally, for data collection, interviews, field visits and surveys will be used as instruments to obtain qualitative and quantitative data. As a reference, the use of qualitative tools is considered, which allows a more personal and deeper approach to the communities of Otomí groups.

Results

The following are the results obtained through the surveys applied by means of a Google form and others directly to the local population and tourists:

¿If you had the opportunity to participate in a tourism project in the municipality, would you participate?



Graphic 1 Participation in the project
Source: Own elaboration

90% of the population is interested in participating in the tourism project and the remaining 10% of the population is not interested in participating, therefore, most people are interested in participating in the project within their municipality.

Order of importance from 1 to 7 What activities would you like to see as part of a cultural route?

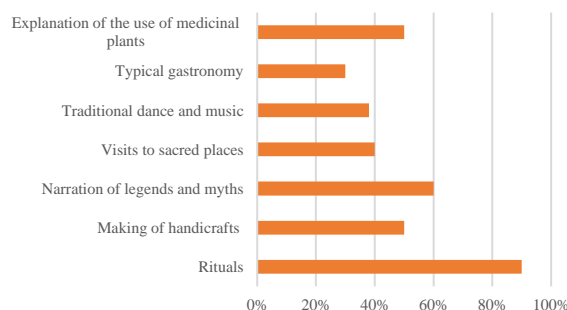


Figure 1 Activities for a cultural route
Source: Own elaboration

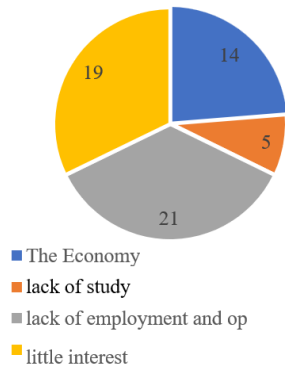
The order of importance of the activities for the cultural route with 23.7% the realization of handicrafts and 25.4% typical gastronomy, 20.3% the visit to sacred places and 25.4% traditional dance and music, while 23.7% narration of legends and myths and 10.12% the explanation of the use of medicinal plants and finally with 66.1% the rituals. Based on the results, it can be said that the product will have a wide range of activities since it generates an interest for them to carry out and learn more about the activities that would be offered within the municipality of Temoaya.

Do you think that the visit of tourists benefits the economy of your inhabitants?



Graphic 2 Tourists
Source: Own elaboration

100% of the surveyed population supports the visit of tourists because they obtain economic benefits for their inhabitants. This allows us to consider that the project to be carried out will be of great help to the inhabitants and indigenous groups.



Graphic 3 Participation of the Otomí group in tourism development

Source: Own elaboration

The population surveyed 36% of the people surveyed because of the lack of employment and opportunities, 32% because of little interest and 24% because of the economy and finally 8% because of the lack of studies. Based on the results obtained, the inhabitants of indigenous groups prevent them from participating in tourism development due to the lack of employment and opportunities in their municipality, which will allow us to have a broad participation in the tourism route within the municipality of Temoaya.

Proposed Ethno-tourist Route of Temoaya

We intend to develop a route that has as its main theme Ethnic tourism that offers tourists the opportunity to interact with members of communities of Otomi indigenous groups, which allows the development of various activities of an experiential nature on a frequent basis by the inhabitants.

Type of route

It is proposed that the route be guided by local agents of Otomí groups, who should initially have training and education in order to offer quality services, complementing the displacement with promotional material that guides on the various attractions and activities offered by the ethno-tourist route.

Name and Slogan

Since this is an ethnotourism route, the name "OtomíTur" was established to represent the indigenous groups and all the activities that will be related to tourism.



Figure 2 Name and Slogan

Source: Own elaboration

Tourism activities

Activity	Description	Where	Image
Cultural Tours	• To learn about the history of the municipality of Temoaya	Churches, temples and tourist attractions	
Interpretive Trail	• Traveling along a predefined path equipped with information, signs or guided by nature interpreters whose specific purpose is the knowledge of a natural environment.	• Otomi ceremonial center • La Ventoraza farm	
Artisan workshops	The experience consists of learning and participating in the elaboration of different handicrafts.	• House of artisans of Otomis groups	
Recreational fishing	• It is carried out personally or in a team of people for leisure, in rivers, springs or lakes.	• hatcheries such as la aventuroza farm	
Environmental education workshop	Didactic activities in contact with nature, involving as much as possible the local population, with the purpose of sensitizing and raising awareness among participants.	• Otomi ceremonial center	
Mystical beliefs	To live the experience of knowing and participating in the richness of the beliefs, legends and rituals of the Otomi people.	• Equinox Day at Otomi ceremonial center	
Dialects learning	Learn the dialect of the place visited, as well as its customs and social organization.	• Otomi ethnic groups	
Ethnotourism	• Engage with indigenous peoples and their habitat in order to learn from their culture and traditions.	Municipality of Temoaya in the patron saint festivities, day of the dead and the festivity of the queen of the mat.	

Table 2 Tourism activities

Source: Own elaboration

Proposed routes and itineraries

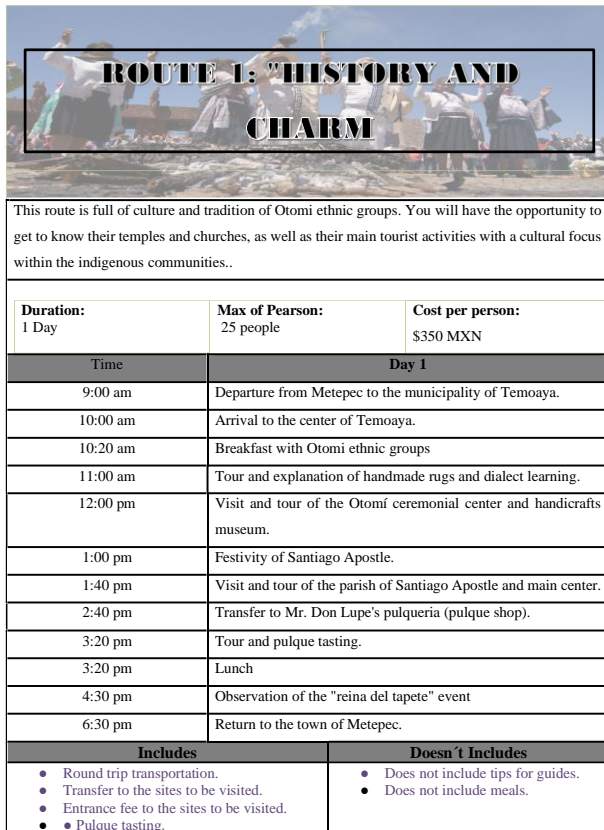


Figure 3 Route 1 Otomí history and charm
Source: Own elaboration

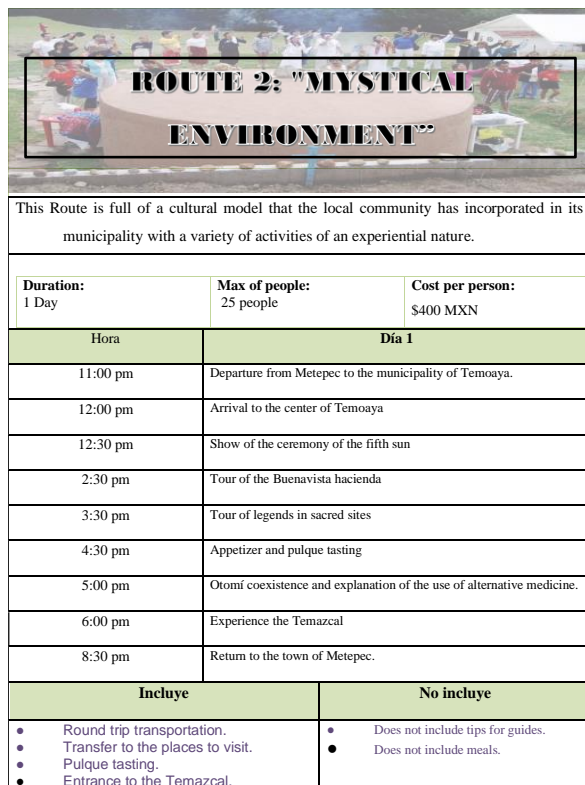


Figure 4 Route 2. Mystical Environment
Source: Own elaboration

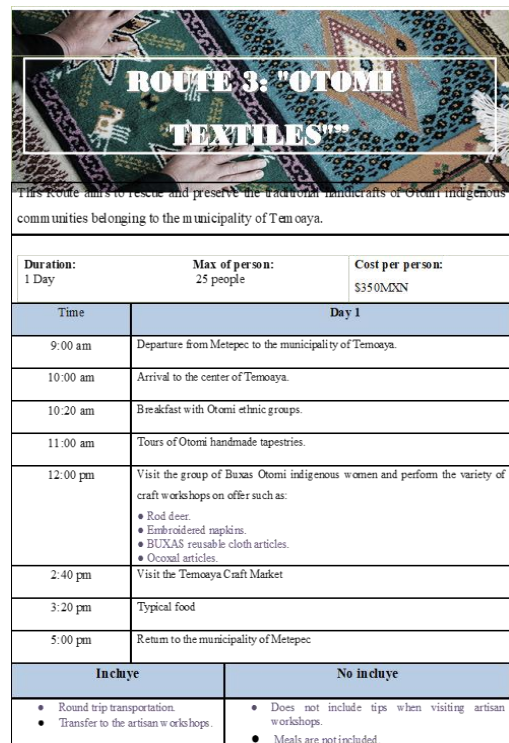


Figure 5 Route 3 Otomí textiles
Source: Own elaboration

Conclusions

The proposal for an ethno-tourist route in the municipality of Temoaya has a high level of acceptance among both national and local tourists who show great interest in developing activities with the community and actively participate in them, since the Otomi ethnic group wishes to be involved in the ethno-tourist route because, without a doubt, it has a great cultural richness and the communities belonging to it have the potential to actively participate in the route.

The design of an ethno-tourist route captures the attention of travelers, who are looking for new alternatives to a tourist product that shows the culture of the area.

This project promotes the recognition of the Otomi ethnic group by referring to the locality of indigenous groups in the municipality of Temoaya.

References

- Acuña, D. & Gañán, P. & Arango, S. (2019). Etnoturismo: una aproximación a las oportunidades y amenazas que implica para las culturas indígenas. *Cuadernos de Turismo*, (43), pp. 17-38. Recuperado desde: <https://revistas.um.es/turismo/article/view/374681/261761>.
- Cárdenas, H. (2016). Turismo étnico en las comunidades indígenas y los atractivos de sur de Colombia. *Revista Intersección: Eventos, turismo, gastronomía y moda*. Año 2, N3. ISSN 2357 -5875. Tecnología en Organización de Eventos. Facultad de Comunicación Audiovisual. Grupo de Investigación en Comunicación-GIC. Politécnico Colombiano
- Jaime Isaza Cadavid. Medellín- Colombia & Facultad de Ciencias de la Comunicación de la Universidad Autónoma de San Luis Potosí-UASLP-México. Págs. 61-71. Obtenido de <https://www.politecnicojic.edu.co/images/downloads/publicaciones/revista-interseccion/interseccion-03/pdf/turismo-etnico.pdf>.
- Delgado, J. (2018). Desarrollo del etnoturismo en las comunidades indígenas yaguas y Macagua de las amazonas (Título profesional). Facultad de ciencias Administrativas, Bogotá D.C. Recuperado de https://repository.libertadores.edu.co/bitstream/handle/11371/1991/delgado_jenny_2018.pdf
- García, J. (2013). Cálculo de tamaño de la muestra. Obtenido de http://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S2007-50572013000400007
- Guevara, J. (2012). Fundamentos del etnoturismo y su aporte en la promoción turística sostenible de costa rica. Universidad para la cooperación de <https://biblioteca.uci.ac.cr/Tesis/PFGMGTS91.pdf>
- INEGI. (2020). Población. Obtenido de <https://www.inegi.org.mx/default.html>.
- Morales, M. (2008). Etnoturismo o Turismo Indígena. Artículo Instituto Politécnico Nacional, Escuela Superior de Turismo, 4(5),125-136. Recuperado de <http://www.teoriaypraxis.uqroo.mx/doctos/Numero5/Morales.pdf> .
- Palacios, P. (2016). Redes de conocimiento y pueblos indígenas de Latinoamérica. En Cernadas, A. et al. (Ed) *El hilo de Ariadna en la sociedad del conocimiento* (pp.4-20). CEASGA. Disponible en <file:///C:/Users/x/Downloads/El%20Hilo%20de%20Ariadna%20en%20la%20Sociedad%20del%20Conocimiento.pdf>
- Pereiro, X. (2014). Reflexión antropológica sobre el turismo indígena. Universidad de Trás-os-Montes e Alto Douro, Vila Real, Portugal. 2015, pp. 18-35 Recuperado de <http://www.scielo.org.mx/pdf/desacatos/n47/n47a2.pdf>
- Pilquiman, M. (2018). Turismo, actores e imaginarios- experiencias de turismo comunitario de comunidades mapuche región de Los Ríos-Chile. En *Tendencias de investigación en Turismo de América Latina Estudio de Casos* (1.ª ed., pp. 64-76). Ecuador: Facultad de Ciencias Humanas. Disponible en http://www.pasosonline.org/Publicados/pasos_difunde/Clait2018.pdf .
- Salvador, C. (2011). Proyecto etnoturismo indígena en la selva de las cataratas. Turismo sostenible y desarrollo local. República de Argentina. Obtenido de https://issuu.com/mauricioalvez/docs/etnoturismo_indigena_en_la_selva_de_cataratas
- Zarate, P. (2016). Diseño de servicios una estrategia para el etnoturismo. Escuela de Diseño Industrial, Facultad de Artes, Universidad Nacional de Colombia. Bogotá, Colombia, 19(2), 289-301. Recuperado de <http://bdigital.unal.edu.co/65469/1/54514-339934-2-PB.pdf>.