

Slow Tourism and Local Development as Agents of Revaluation of Cultural and Natural Heritage in Lacandonas Communities, Community Case: Lacanjá Chansayab

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Abstract: *The purpose of this research was to analyze the importance of conservation and revaluation of cultural elements and activities in Lacanjá, Chiapas. From the implementation of slow tourism, it is evident that well-implemented tourism projects can rescue, protect and disseminate the wealth that Lacanjá houses with positive consequences. It is highlighted that the Lacandon community has managed to learn that the conservation of their culture is essential to continue perceiving and receiving tourist activity and that there is no better way to transmit it than themselves.*

Keywords: Slow Tourism, Lacanjá Chansayab, Development, Heritage, Lacandonas

1. Approach to Indigenous Communities in Mexico

Mexico is a country that has a great variety of indigenous communities throughout its territory, among which we can name the Ku'ahles, Chochimies and the Cucapás in Baja California, the Kikapúes in Coahuila, the Tarahumaras in Chihuahua, the Purépechas in the state of Michoacán, the Tepehuas and Totonacos in Veracruz, Chontales, Triquis and Chinantecos in Oaxaca, the Tzotziles, Chóles, Mames, Zoques, Tzeltales and of course the Lacandonas in the state of Chiapas, just to mention a few of the seventy indigenous peoples according to the INPI, (2020) who inhabit the national territory, all this watercolor of ethnic diversity has become the main factor in consolidating the wide range of resources and elements that make up the country's cultural heritage, mainly made up of the different indigenous peoples that have lived over the years in the Mexican territory, understood as an indigenous community. The peoples descended from the original population or occupants of the territory before it was occupied, stolen or conquered by others.

In this sense, several indigenous peoples have preserved their traditional cultures and identities (for example, the way they dress, the language and the cultivation of the land); On the other hand, they have a strong and deep connection with their territories, cultures and ancestral identities (UNICEF, 2013: 5), however not all indigenous communities have managed to maintain or safeguard their traditions, ways of life, customs and customs, since These have been modified over time by external factors such as the lack of employment and the need for its inhabitants to migrate to other cities or countries in

search of economic sustenance, dispossession of their lands, social disadvantage, lack of educational opportunities since The educational level of these communities does not exceed primary education, that is, for the preschool level there is a record of almost 59.9 percent indigenous communities, in the case of primary education it is 52.1 percent and in secondary school there is no specific service that serves indigenous adolescents" (INEE, 2019); This has greatly harmed the preservation of traditions due to transculturation and attempts to adapt to the new context that surrounds them. In the specific case of the Lacandon communities in Chiapas, the migration rate is not as high as other indigenous peoples, however, the migratory flow of these communities is mainly directed to nearby cities such as Palenque and San Cristóbal de las Casas that are located Just 118 and 110 kilometers away respectively from the municipality of Ocosingo, these two neighboring communities have become a visual focus due to their large tourist influx that in some way implies work and a better quality of life, which has caused a small but notable population decrease within the settlements, thus leaving a total of 884 Lacandon inhabitants distributed in the three main Lacandon communities Nahá, Metzaboc and Lacanjá Chansayab when just five years after the Lacandon population was 998 inhabitants divided into 504 men and 494 women, this according to the INEGI census in 2015.

In addition to the above, it is important to highlight that not all indigenous communities have managed to maintain their internal forms of organization; However, some of them, such as the Lacandon communities located in the municipality of Ocosingo in the state of Chiapas, still safeguard their own elements that constitute the cultural heritage that today allow

them to continue maintaining their way of life, practices and customs. as well as identity, same elements that have been transmitted generation after generation.

2. Cultural Heritage, A Legacy for the Survival of Indigenous Communities in Chiapas

The state of Chiapas is a territory with a very important ethnic variety that dates back thousands of years. All these manifestations have become part of the Cultural Heritage of Mexico. To understand a little about this topic, we must consider that the Heritage is all those elements that are inherited after generations, that we live now and that will be transmitted to new generations, however, “cultural heritage is not limited to monuments and collections of objects. It also includes living expressions inherited from our ancestors, such as oral traditions, performing arts, social customs, rituals, festive events, knowledge and practices related to nature and the universe, and knowledge and techniques linked to traditional crafts” (UNESCO, 1972).) all these elements are part of the wealth of Mexico regardless of their composition, whether tangible (monuments, crafts, archaeological remains, everything that can be touched) and intangible (rituals, dances, gastronomy, everything that cannot be touched but that is manifested) each of them has been part of the customs, beliefs and way of life of their creators and practitioners, even of the life that is led today.

All these cultural manifestations have a historical relevance that transcends millennia, which is why the INAH (National Institute of Anthropology and History) and UNESCO (United Nations Educational, Scientific and Cultural Organization) have been in charge of the safeguarding of these components for their durability, contemplation and enjoyment of future generations and above all as an expression of originality of the ancient peoples who populated the lands before us and whose legacy has been part of the path for contemporary societies. For these tasks to be possible, UNESCO in the 1972 convention saw the need to implement eight general principles for the protection and safeguarding of all these elements that make up the Cultural Heritage, these principles are: 1) The cultural and natural heritage It represents a wealth whose protection, conservation and presentation impose responsibilities on the States in whose territory it is located, both towards their own nationals and towards the international community as a whole; Member States must take the measures that are necessary to fulfill these responsibilities, 2) The cultural or natural heritage must be considered in its entirety as a homogeneous whole, made up not only of works of great intrinsic value, but also of more modest elements that, with the passage of time, have acquired cultural or natural value, 3) None of these works and none of these elements should, as a general rule, be dissociated from their environment, 4) Given that the ultimate objective of protecting, conserving and presenting the cultural and natural heritage is the development of man, Member States should, to the extent possible, orient their work in this field, in such a way that the cultural and natural heritage can no longer be considered as a brake on

development national, but as a determining factor of said development, 5) The protection, conservation and effective presentation of cultural and natural heritage must be considered as one of the essential aspects of regional development plans, and planning in general, at the national level, regional or local, 6) An active policy must be developed for the conservation of cultural and natural heritage and to give it a place in community life. Member States should provide for concerted action by all public and private services concerned, in order to develop and implement such a policy. Preventive and corrective measures related to cultural and natural heritage must be complemented by others, aimed at granting each of the components of this heritage a function that makes it part of the social, economic, scientific and cultural life of the nation at the present time. and future, compatible with the cultural or natural character of the article in question. Action for the protection of cultural and natural heritage must take advantage of scientific and technical advances in all branches of study involved in protection, 7) Public authorities should make increasingly more financial resources available, to the extent possible. important for the safeguarding and presentation of the cultural and natural heritage, 8) The general public of the area must be associated with the measures to be taken for the protection and conservation and must be called upon for suggestions and help, with special reference to respect and surveillance of cultural and natural heritage. The possibility of financial support from the private sector could also be considered.

Each of these principles together commit the integrated countries to take all possible actions, whether technological, administrative, legal and scientific, to ensure the protection of each of these elements integrated into the UNESCO list as Cultural Heritage and of this way to guarantee its conservation through periodic reviews that reduce the risk of further deterioration and therefore reduce maintenance costs, so the countries that signed the document issued at the assembly are aware that no cultural element belonging to it can be damaged. to their country or another belonging to this list, including those that are in their territory and in the same way they must contribute to the rescue, maintenance and preservation of those belonging to other countries attached to the list.

In the specific case of the state of Chiapas, the cultural heritage is immense, however, there are few that are protected by UNESCO, such as the pre-Hispanic city and national park of Palenque, declared in 1987, the parachicos in the traditional festival of Chiapa de Corzo declared in 2010 and San Cristóbal de las Casas as a creative city of crafts and popular art with declaration in 2015, which are just a small example of all the cultural manifestos found in the state, however, outside of In these declarations there are many more elements of great importance that have been part of the current indigenous communities, in which they conceive their traditions, ideology, religion and way of life, some of these elements perhaps cannot be perceived at first instance, since which are immersed among the vegetation and all the nature that makes up the Lacandona Jungle, but which are undoubtedly of great

historical value and above all are part of the inhabitants of the area, within them we can find:

Archaeological zones that refers to the “concentration of archaeological remains (materials, structures and environmental remains). In it we can find a concentration of remains of human activity and is made up of the presence of artifacts, structural elements, occupation soils and another series of anomalies. These remains can be found through mere surface survey, or if the settlement has been buried with subsoil survey.” (INAH, 2009) such as those of Bonampak, Yaxchilán and Lacanjá, which are just an example of the greatness that the Mayan culture had in the region that date back to the history and importance that the first settlers of the area gave to nature and life. of each being belonging to its environment, a belief that is preserved today. The beliefs of the Lacandon people are based on contemplating their context as a whole, including themselves in this whole, each tree, animal and ruin are part of each member of the communities, within the Lacandon ideology there are no objects, there is no word that refers to to this since they conceive that everything has a heart and therefore everything has life and thought.

¹Another resource that the Lacandona Jungle has, without a doubt, is its natural heritage, which is vast, among which the waterfalls of “the swallows” stand out, which receive their name because the Mayan settlers watched birds with this name arrive to their homes. nests on the periphery of the waterfalls, “the clouds” are a small group of waterfalls which take on a turquoise color during the months from January to June and which receive their name due to the breeze emanating from the fall of the water, lagoon “Miramar” which is colored by different shades ranging from turquoise to emerald green. Something that is undoubtedly fundamental for the life of the jungle is the flora and fauna and without a doubt within this jungle resides one of the most important ecosystems in Mexico since in the depth of the forest that makes up the jungle there are different species of animals. in danger of extinction such as the jaguar, spider monkey, tapir, river otter, scarlet macaw, howler monkey, harpy eagle, river crocodile, white turtle, in addition to being home to most of the bat species in the world, this being one of the main factors in the pollination and spread of seeds that will become new trees and help the growth and survival of the jungle. The permanence of the Lacandon communities has helped to protect each species

¹According to UNESCO (1972), “natural heritage” is considered: “Natural monuments consisting of physical and biological formations or groups of such formations that have exceptional universal value from an aesthetic or scientific point of view, geological and physiographic formations and strictly delimited areas that constitute the habitat of endangered animal and plant species, which have exceptional universal value from an aesthetic or scientific point of view, Natural places or strictly delimited natural areas, which have exceptional universal value from an aesthetic or scientific point of view. from the point of view of science, conservation or natural beauty”.

that inhabits them since, due to this, hunting is prohibited for people outside these communities, which has allowed and facilitated their preservation due to the importance that the Lacandons give to it. to their environment has led them to a worldview and intersubjectivity between man, nature and their gods that has allowed them a structure of organization and functioning around the interpretation that they have given to the universe and on which they created a society.

These societies constituted by the Lacandones are distributed in communities or clans composed of family nuclei made up of around 6 to 15 members which include the wife, children, grandchildren and whose authority falls on the oldest man belonging to the clan, this person He has the obligation to be the spiritual guide within his family since he must transmit his beliefs, rituals and customs to venerate Mother Nature and her deities. These clans are distributed between one and six huts, each family has a specific area for their daily activities such as washing clothes, daily bathing and drinking water, all these aspects have guided them to maintain a cordial relationship between clans.

3. Tourism as a Local Development Strategy for the Revaluation of Cultural Heritage in Mexico

Currently, in Mexico there are different aspects for the development of tourism activity, and perhaps one of those that has taken on the most importance is alternative tourism, which SECTUR (2007) defines as “Travel that aims to carry out recreational activities in contact with direct with nature and the cultural expressions that surround it with an attitude and commitment to know, respect, enjoy and participate in the conservation of natural and cultural resources” in which three variants stand out: ecotourism, adventure tourism and rural tourism. Slow Tourism is a new form of alternative tourism where attention is not only paid to the natural environment, but also to all those cultural aspects that a destination encompasses and that the visitor can practice to the point of feeling belonging to the environment that It surrounds it where the natural, social and of course the cultural aspects come together and this new trend of tourism has as its central points the development in small communities close to cities, minimum stays of one week in order to know the development of the life on the site, simple tourist services where there are no large hotels, rather with inns and hostels that generally belong to the inhabitants of the place, the relationships between tourists and local inhabitants go beyond selling or offering products and services, focuses on coexistence and understanding where verbal communication is a crucial point for the development of activities, and finally respect for the environment is one of the main focuses that Slow Tourism has since it seeks to create awareness not only of part of the visitor, also of the local inhabitant in terms of the care and protection of their natural resources.

Tourism activity in Mexico is part of the main economic activities, around this and in relation to data from the

Comprehensive Analysis of Tourism issued by the National Statistical Information System of the Tourism Sector of Mexico also known as DATATUR in conjunction with data provided by the INEGI reported that the average expenditure of international tourists grew 11.5 percent, reaching an average of 98.6 dollars, while international tourists increased 5.5 percent, registering an average expenditure of 525.8 dollars from January to August 2019. 29 million 800 thousand tourists from abroad arrived in Mexico, this figure increased by 7.6 compared to 2018 (DATATUR, 2019). On the other hand, the SECTUR then headed by Miguel Torruco Marqués mentions that, during the first eight months of 2019, the Tourism Balance presented a positive balance of 11.95 million dollars, an amount 28.8 percent greater than in the same period of the year. 2019 (SECTUR, 2019).

Tourism has become a tool that has helped increase local development, however, the process that has taken place to conceive it in this way has been significant and over many years and the subject of local development dates back to the seventies. with the crisis of the industrialized countries that forced them to look for other forms of development, turning their gaze towards “the small dimension” that mainly sought to turn their gaze away from technology, industrial centers and large development projects and focused on what small and local. At this point, we began to talk about the development of local initiatives as an alternative to minimize the impact of the crisis and this was aimed at mobilizing human potential in such a way that new areas of opportunity were created, showing interest in new sources of energy, resume traditional activities, innovation and marketing of products and services, promotion of small businesses, and added to this and a crucial point of local development was the training and professional development of human capital. Likewise, with everything mentioned above, the revaluation of all cultural aspects in their different manifestations began to be taken into account as an alternative to achieving social and economic stability in these countries. Likewise, it is important to mention that local development It is developed under different perspectives that range from ideologizations, theoretical approaches, and strategies, where different basic principles are taken for optimal and effective development such as: expansion of real opportunities for society, the actors of the territory are the basis of development. local, the local becomes the axis of action in a context of globalization, the state organization must respond to the needs of the territory, the diversity and complexity of the territory is the basis for its empowerment, defense of human rights and strengthening of citizenship, creation of bonds of trust between public, private, economic and social agents, represents a local response to global challenges, all actions must be executed and developed in order of public interest, and finally, local development does not exclusively aim to find answers to a crisis situation, but to anticipate change and advance processes of social, economic and institutional restructuring (Cárdenas Nersa, 2002).

Slow tourism is a relatively new trend that has its origins in the 80's in Italy as a result of something called slow food, which is an organization seeking to prevent the disappearance

of local cultures and gastronomic traditions and in this way counteract today's accelerated pace of life. One of the greatest influences that this way of perceiving cultures has caused the emergence of other projects, such is the case of slow cities which are characterized by having a slow pace of life, where traditional and cultural value is the factor. Mainly, and that compared to other large cities around the world there is less traffic, less noise and, above all, less people. These cities belonging to the Cittaslow movement are strictly created and managed under 55 commitments divided into six categories, in which they are evaluated: environmental policy, infrastructure, quality of the urban fabric, promotion of local products and services and hospitality. Within these cities, it is important to mention some that are included in the list of Slow Cities around the world, of which we can highlight the city of Golwa and Katoomba in Australia, Cowichan Bay and Wolfville in Canada, Changjia and Fuli in China, Pijao in Colombia, Créon and Mirande in France, Hersbruck and Penzlin in Germany, Amelia and Penne in Italy, Kesennua in Japan, Balmasea in Spain, Sebastopol and Seonoma in the USA, just to mention some of the 272 cities incorporated into the movement, which are under a badge of a snail that symbolizes belonging to the Slow Cities and which are constantly monitored to ensure that each of the aforementioned commitments are fulfilled efficiently.

On the other hand, but not far from the Cittaslow movement, Slow Tourism is focused on the action of traveling slowly, respecting and knowing the cultures, traditions and care of the environment, the objective of this type of trips is not only Traveling is discovering the place, entering it and experiencing it in all its splendor. In this way, the visitor will come into contact not only with the environment, but will develop a role of belonging to it. This is something that will ensure that the memories and experiences are still more significant for the visitor while changing their perspective according to the newly acquired knowledge. According to Andrea de Luis Blanco, the Slow philosophy “involves responsible consumption, the perception of leisure and tourism as satisfaction and physical, mental, cultural and social recovery and the conviction that quality must take precedence over quantity. That is, Slow tourism will involve the use of eco-friendly technology.-efficient, the rejection of the plane in favor of other less polluting means of transport by a responsible consumer” (Luis Blanco, 2011) Within this ideology it is necessary to mention some of the activities that are involved with slow Tourism among which we can refer to the following: contemplation of flora and fauna, participation in daily activities of the community, hiking, aquatic activities such as diving and kayaking, gastronomic, religious and spiritual activities, use of environmentally friendly transportation just to mention the most common and which encompasses the concept of harmony with the environment. This tourism trend is aimed at those people who seek to get to know the environment they visit more closely and who want to escape from everyday life, such as sun and beach tourism and “traditional” cultural tourism. This is why it generally takes place in places with a rural environment, with few inhabitants and with a high natural and cultural value that allows the

integration of the visitor into each of the elements of the daily life of these communities. Currently there are few destinations that implement this new way of tourism, however, the few cases that exist and are documented relate the viability that this trend has in the globalized and hurried world that surrounds us, such is the case of Granxa do Suoto in Galicia, Spain, where slow tourism combines with the equestrian activity that characterizes said community. In this place, activities such as horse riding routes, courses, equestrian camps (related to horses) for children are developed. All these activities are focused on the Granxa and seek to bring the visitor closer to the territory and integrate into the community and thus perceive it as a new alternative to enter unknown places, connect with the environment and with the cultural heritage. of the place.

In this sense, slow tourism has gained strength as a global trend mainly in Europe and some parts of Asia, however, in the case of Mexico it has not been considered a new way of tourism, ignoring the fact that the The national territory has a very large collection of places that meet the characteristics to be part of slow destinations. Mexico is a culturally and naturally rich country, surrounded by small communities, cities and resources that tell from the oldest Mexican civilizations to exemplifications of current life, so it is important to consider looking towards those communities that have each of the basic elements and that could adapt to this lifestyle.

In the case of Mexico, Slow Tourism has developed gradually and without a doubt it is not due to a lack of prospective destinations to develop this new way of traveling since the national territory has a very large collection of communities where people meet. necessary conditions for the visitor to enter these destinations. Regarding this, we could frame a wide variety of locations in which Slow Tourism could be carried out and that could undoubtedly be of great interest to tourists, based on some articles from some magazines focused on the activity. tourism as a tourist environment, which mentions some destinations that have the main characteristics for the implementation of Slow Tourism, such is the case of the tourist destination of Bacalar on the Yucatan peninsula where the beauty of its seven-color lagoon and the style of life of small fishing communities in addition to carrying out aquatic activities with snorkeling and diving. On the other hand, cultural destinations are a perfect setting for this way of traveling, such is the case of Real del Monte in the state of Hidalgo which belongs to the so-called "Magical Towns" due to its mining legacy, its mansions, activities cultural events such as the silver festival as well as its gastronomic wealth. Another destination that frames the ideal characteristics for Slow Tourism is Cuetzalan in the State of Puebla, which is surrounded by mountains which provides a peaceful tranquility for those looking to relax, its streets surrounded by houses with white facades and cobblestone streets are the setting. perfect to have a small life in this place.

4. Slow Tourism, A Heritage Revaluation Strategy in Lacanjá Chansayab.

Cultural heritage is undoubtedly one of the most important elements for the country's tourism development, due to its uniqueness and history, thousands of national and foreign visitors are interested in knowing in depth the details that surround its past; Likewise, in natural matters, the country's tourist resources have been classified as the most in demand, thus allowing the creation of a solid tourist offer; In this sense, the State of Chiapas, located in the Mexican southeast, is without a doubt one of the most important tourist destinations in Mexico since its territory houses natural and cultural tourist resources that allow tourism to be positioned as one of the main economic activities. of the area.

It is important to highlight that within the framework of this territory is one of the main protected natural areas of the country, the Lacandona Jungle covers just over 1.8 million hectares located in the east of the state of Chiapas divided into the municipalities of Las Margaritas. Altamirano, Ocosingo, Palenque, Maravilla Tenejapa, Marqués de Comillas-Zamora Pico de Oro and Benito Juárez. The Lacandon jungle is a megadiverse ecosystem and is part of the most important carbon sinks in Mesoamerica in addition to being the passage of the Usumacinta River, this being one of the most impressive in the country which originates in the Republic of Guatemala and runs through the interior of In this jungle, it is also relevant to mention the lakes and lagoons that exist in the Chiapas territory such as: Najá, Metzabok, Montebello, Lacanjá and Miramar, in addition to the important Catazajá wetland (Secretariat of Environment and Natural Resources, 2018). All these resources and the wealth that the area has, have led to it being looted and exploited since the arrival of the Spanish in 1520 until the present day in such a way that it has been on the verge of collapse, losing almost 90% of its territory, it is at this point where the Lacandon communities have interceded to stop the wear and tear due to overexploitation and have developed strategies that are not only a source of income for their villages, their main objective is to protect their food provider, the home of their ancestors and a part of their existence in general.

There are three Lacandon communities immersed in the jungle, Nahá and Metzabok to the north and Lacanjá Chansayab to the south. Metzabok located at the foot of the Metzabok lagoon which is surrounded by mountains, this is the smallest Lacandona community which receives its sustenance mostly from fishing activity and houses sacred caves and rock paintings that date back thousands of years. Najá, the second community located to the north on the shores of the lake of the same name, this is the most traditional of the three communities, so the attempt to evangelize the inhabitants of the place can be considered a great failure since practices such as polygamy, religious ceremonies, the making of balché beer (a pre-Hispanic drink made with Melipona bee honey and floral formula) considered the beer of the gods, are just some of the traditions that still survive in Najá.

Unfortunately for this community, deforestation has taken away the possibility of surviving with agricultural and hunting activities. In relation to this, in 1998 it was declared a flora and fauna protection area, which has led to the development of different tourist projects, among which small establishments stand out. lodging, food and ecotourism activities directed by the natives of the community.

In general terms, the natural wealth that the Lacandona Jungle encompasses has favored the use of these resources. A clear example of this and in relation to the two aforementioned communities is LacanjáChansayab, which is located in the Montes Azules reserve at a distance of Approximately 120 kilometers from Palenque with a tropical climate and a temperature that varies from 20.6° Celsius in the month of January to 23.7° Celsius the rest of the year and its abundance of natural resources has favored tourism development in said community. LacanjáChansayab has small, but well-established tourist services from camps, cabins for lodging and excursions in the jungle to contemplate the magnitude of the beauty it houses, where the Welib - ha waterfalls and the Golondrinas waterfall stand out, the latter being one of the spiritual sites most frequented by the inhabitants of the community, and without a doubt the vast biodiversity that exists in the jungle, among which it is worth highlighting endangered animals such as the harpy eagle, jaguar, quetzal and the scarlet macaw, just to mention the best known. , are part of the tourist attraction that the place offers. Without a doubt, the natural heritage of the area is the strongest attraction, of course and even more so in communities that have existed since pre-Hispanic times, culture is something that is always present within which the archaeological zone of Palenque, Bonampak, can be named. and Yaxchilán, which are located at a distance of 19.5 and 33.3 kilometers from Lacanjá respectively, with Lacanjá being the most accessible point to reach these archaeological remains. It is important to mention that these are the main forms of manifestation of the ancient Mayan culture that resided in the area.

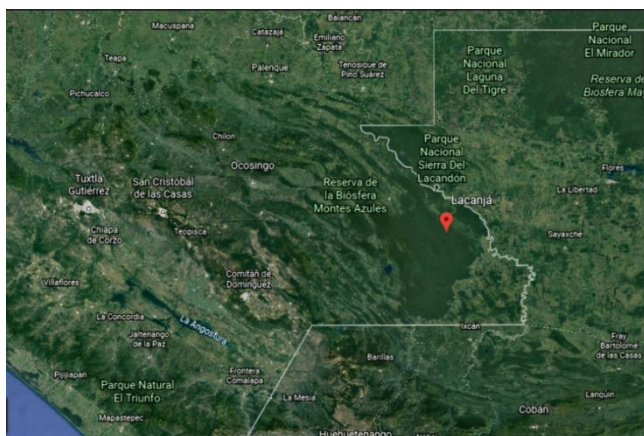


Image 1: Geographical location of LacanjáChansayab, Chiapas, Mexico

Source: Google Earth, 2021

Within the community of LacanjáChansayab, the inhabitants maintain their uses and customs as close as possible to what

their ancestors practiced, within which it is worth highlighting the spiritual connection with their environment, a point that has become the central focus of the development small tourist projects focused on environmental education, transmission of customs, traditions, rituals and above all respect for each being belonging to their land. All of these previously mentioned aspects have turned this community into a prospect for the development of Slow Tourism due to the acceptance that the local community has towards people outside its environment. The territory of the Lacandon Jungle is rich not only in natural elements, it also has a cultural history since ancient times that is told by the archaeological ruins that the thickness of its forest protects. Within the Lacanjá community there are three ways to take advantage of the environment in general, among which, in addition to natural aspects, different cultural practices are carried out: 1. The jungle forms the environment in which the tourist, together with the Lacandon guide, It can interact to accompany prayers to the gods or create natural remedies that cure diseases. One of the activities that most intrigues the visitor is the collection of plants or seeds that were used to create ancestral beads, the clay with which censers (incense containers) are modeled or the musical instruments that accompany certain ceremonies, collecting leaves and vines to weave baskets and large trees that after a certain period of time will navigate the currents of the rivers that run through the jungle. 2. Perhaps the most obvious focal point, the archaeological zones, which are evidence of the ancient Mayan civilization, which manage to encapsulate the visitor in its history and the imposing architectural beauty and above all for its sacred nature that represents sovereignty. 3. Their culture, a knowledge regenerated specifically for the tourist which is based on elements of their traditional material culture that they maintain, such is the case of crafts which unfortunately and due to the growing urbanization of the surrounding areas began to lose their original function within Lacandon homes.

Lacanjá Chansayab has a cultural past that not long ago was a cause of marginalization towards its inhabitants, which led them to detach themselves from their ancient practices and begin to adapt to the current world, however, today these elements have once again become part of the pride and lifestyle of the community, which has opened new ways for them to obtain income and even support from the authorities. Tourist activity has been close to this Lacandon community since 1946, when the mural paintings of the archaeological zone of Bonampak were unveiled, which continues to be the most requested place by visitors in the Lacandon territory, which captures attention mainly for the paintings. murals found here, the crafts, clothing and traditions of the Lacandons that are told throughout these vestiges which have undoubtedly attracted the attention of national and international visitors (Pastor Alfonso, 2012).

Despite this, joining this practice was perceived as an impossibility even for its inhabitants, currently the reality is different since within Lacanjá different tourist projects have been launched led by members of its population which have led to almost One hundred percent of the families living in the

community are directly or indirectly dedicated to tourism, creating new possibilities of professional training for young Lacandons, which goes hand in hand with the role being played by the artisans of Lacanjá Chansayab who obtain some income from the selling handicrafts, an activity they carry out in their homes and even in different stands at the entrance to the archaeological zone, which has become a support for the family economy, mainly benefiting the children and, above all, allowing the production of elaborate pieces with techniques that have been passed down from generation to generation since the beginnings of the Mayan culture, such as pieces as simple but significant as necklaces or bracelets made from seeds collected in the jungle.

5. Conclusions

Tourist activity has left positive effects not only economic, but has encouraged the inhabitants to resume and preserve different cultural practices such as rituals, cosmology, songs, clothing and, above all, it has encouraged them to transmit these elements to the visitors of their communities. In addition to this, it is important to mention that this community has learned to manage both scenarios and ways of life since within the village they have access to cable television, mobile technology and even though it is not very common, some residents can be seen from the area driving cars or motorcycles. However, the reality is that the aforementioned is not part of a tourist offer with demand, which is why within the tourist projects carried out in the community they have decided to maintain the ethnic aspect that characterizes them, being this the main driving force of your visits.

This has undoubtedly favored the conservation and revaluation of the cultural elements that have constituted the Lacandones for thousands of years since, thanks to the tourism impulse, strategies have been developed by the inhabitants in which they relate the way of life, perception, customs and activities that their ancestors carried out, this has been achieved by incorporating tours in the jungle where they see the archaeological vestiges that emanate stories of their deities and ancestors, bringing the visitor closer to giving thanks to the mother jungle for everything it provides them and Even an appearance as simple as long hair and a white blanket tell of the detachment towards material things and the spirituality that this ethnic group preserves. Without a doubt, the globalized world that surrounds them has been a threatening factor towards the cultural aspects that characterize the community, however, it is to be recognized that this community managed to learn in the most accurate way possible that the conservation of its culture is essential for continue to perceive tourist activity and that there is no better way to transmit it than themselves.

Without a doubt, tourism has been an important factor for the conservation of cultural activities in Lacanjá and it is evident that tourism projects, well implemented and with the aim of rescuing, protecting and disseminating the wealth that the site houses, have had positive consequences. Slow tourism is perceived as a possibility that this community can make the

most of to spread the lifestyle that their ancestors inherited in such a way that the visitor is able to contemplate the importance of all that environment full of life and stories hidden in ruins. They relate and come to understand how important it is to keep them current, since these practices are in some way the starting point of the cultural manifestations that we perceive today.

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