

CULTURE, RITUALS AND NATURE: EXPERIENCES OF MYSTICAL TOURISM IN NORTHERN PERU

Miguel Angel RUIZ-PALACIOS 

Universidad Cesar Vallejo, Department of Business Science, Lima, Peru, e-mail: mruizp@ucv.edu.pe

Cristiana PEREIRA-TEIXEIRA-DE-OLIVEIRA 

Universidad Europea de Canarias, Rector and head, Santa Cruz de Tenerife, Spain, e-mail: cristiana.oliveira@universidadeuropea.es

Miguel Angel TEJADA-GARCÍA 

Universidad Cesar Vallejo, Technology Development and Transfer Department, Lima, Peru, e-mail: mtejadag@ucv.edu.pe

Claribel Rosario SALVADOR-GARCÍA 

Universidad Cesar Vallejo, Vice-rectorate of Research, Lima, Peru, e-mail: csalvadorg@ucv.edu.pe

Leli VELASQUEZ-VILOCHE 

Universidad Cesar Vallejo, Department of Business Science, Lima, Peru, e-mail: lvelasquezv@ucv.edu.pe

Franklin CORDOVA-BUIZA * 

Universidad Privada del Norte, Research, Innovation and Social Responsibility Department, Lima, Peru, e-mail: franklin.cordova@upn.edu.pe

Citation: Ruiz-Palacios, M.A., Pereira-Teixeira-De-Oliveira, C., Tejada-García, M.A., Salvador-García, C.R., Velasquez-Viloché, L., & Cordova-Buiza, F. (2024). CULTURE, RITUALS AND NATURE: EXPERIENCES OF MYSTICAL TOURISM IN NORTHERN PERU. *Geojournal of Tourism and Geosites*, 56(4), 1845–1855. <https://doi.org/10.30892/gtg.56438-1352>

Abstract: This study explored cultural tourist experiences of Andean rituals on Peru's northern coast using ethnographic methods. Data were collected through semi-structured interviews with 65 participants, field notes, and observations of interactions among shamans, patients, and lagoons. Findings show tourists seek authentic cultural experiences, spiritual healing, and personal fulfilment. Shamans act as intermediaries, fostering faith in deities and lagoons. Locals recognize both the benefits (e.g., increased tourism) and challenges (e.g., scammers, lack of municipal organization) of mystical tourism. The study concludes that traditional shamanic rituals enhance perceptions of authenticity and emotional impact, with the natural landscape enriching the sensory experience.

Keywords: cultural tourism, sacred sites, lagoons, shamanism, cultural heritage

* * * * *

INTRODUCTION

Cultural and natural heritage significantly impacts tourist experiences, particularly in mystical and spiritual destinations. Natural diversity and cultural expressions attract visitors seeking authenticity and a sacred connection, shaping their perception of value (Dmitriyev et al., 2024; Ezenagu et al., 2022). The natural environment, rich in flora and fauna and tied to local rituals, enhances the authenticity and emotional impact of mystical tourism (Mohammad, 2024; Mu et al., 2019).

Academic studies have explored Andean shamanism, including the use of ritual objects, hallucinogens, and the influence of Christian syncretism on these practices (Joralemon, 1984, 1993; Norman, 2011; Oseguera, 2008; Polia, 1995; Prayag et al., 2016). However, research on tourist experiences during shamanic rituals is lacking.

This study aims to analyze cultural experiences in shamanic rituals in Huancabamba, focusing on meanings of rituals, mystical tourism perceptions, the role of the shamans, and the role of natural resources in mystical tourism.

Meaning of Rituals

Meaning involves attributing interpretation or value to words, phrases, or events (Lederack, 1995; Real Academia Española, 2022). The meaning emerges from the interaction between objects/events and individuals within specific contexts, not solely from either element (Bachler, 2018; Collins, 2004; Millan-Anaya et al., 2024).

Hobson et al. (2018) note that in rituals there is a high symbolic value in objects and acts, allowing participants to represent abstract concepts and create personal meaning. Studies show that social meaning in shamanic rituals is shaped by shared beliefs, values, and the emotional and physical challenges faced by tourists (Aulet and Vidal, 2018; Moufahim and Lichrou, 2019; Scheyvens et al., 2021; Singh, 2009; Wu, 2018). Travelling to mystical and distant destinations can mean something sacred and transform tourists' beliefs (Sharma and Timothy, 2023; Shih et al., 2009). Meaning also arises from cultural expressions that connect with history and identity (Legare and Nielsen, 2020; Shan, 2021). But, there is a risk of

* Corresponding author

folklorization, where increased tourism leads to rituals becoming staged rather than authentic (Davidov, 2010). All this broad perspective allows us to examine how tourists attribute meaning to mystical rituals in Huancabamba.

The role of the shaman in participant's experience

In Peru, shamans play an important role in mystical tourism, serving as cosmic mediators and healers for both physical and spiritual ailments (Chiappe, 1989; Flor-Henry et al., 2017; Rock and Baynes, 2005). They possess extensive knowledge of Andean traditions and psychoactive plants like "Ayahuasca" or "San Pedro", which facilitate trance and spirit communication (Caballero, 2022; Daldoss, 2019). This deep connection with medicinal plants, nature and spirits inhabiting it, is passed to the shaman from generation to generation (Ivanescu and Berentzen, 2020; Politi et al., 2021) and attracts tourists seeking genuine experiences (Kowalewski, 2016; Olsen, 2002; Soulard et al., 2021). Some studies suggest tourists may adapt their beliefs after participating in shamanic rituals and also help interpret rituals, enhancing tourists' emotional and spiritual experiences (Kim et al., 2013; Luna, 1984; Yu and Na, 2022).

It is important to understand the perception that tourists have about the shaman's role in Huancabamba shamanic rituals, especially in a context where there is evidence that these rituals work in curing diseases (Greene, 1998; Wood et al., 2016), but at the same time there are concerns about authenticity and the presence of false shamans who deceive tourists (Comercio y Justicia, 2023; El Mundo, 2018; Homan, 2011; Simon and Casserly, 2020).

The legitimacy of shamans significantly impacts the perceived authenticity and effectiveness of rituals (Chhabra et al., 2003). Therefore, examining the shaman's role is key to grasping the complexity and impact of these practices.

Perception of the local population about mystical tourism

Tourists seek culturally rich experiences, and local communities play a key role in preserving and presenting these traditions (Brabec, 2014; Harvey, 2002; Yang, 2012). Shamans, viewed as spiritual leaders with unique healing abilities, are influenced by local beliefs and customs (Polyakova, 2021).

The perception of a shamanic ritual is also influenced by the way the shaman presents it. Goffman (1956) analyzes how people are constantly managing the impression they generate toward others through social roles. In relation to shamanism, a shaman is assuming his role carefully, wearing different clothes, and applying specific rituals and behaviors that "embody the shaman." This "performance" aims to create an astonishing and credible experience for the local community, and is what attracts tourists (King, 2017). Understanding interactions between shamans and locals helps gauge the authenticity of these rituals. Studying the resident and tourist perceptions can reveal how shamanic practices contribute to social cohesion and cultural identity (Nunkoo and Gursoy, 2012; Cordova-Buiza and Serruto-Perea, 2024).

The local attitudes towards shamanism like touristic attraction, might also reflect concerns about commercialization and authenticity (Chen, 2024; Ochoa, 2002; Sotomayor et al., 2019). These perceptions impact the promotion and integration of mystical tourism into local offers (DeSoucey et al., 2019; Marcher et al., 2022).

Role of natural resources in mystical tourism

Natural sites from Peru, including mountains, waterfalls, and forests, are considered sacred by local communities and are scenarios to shamanic rituals and gratitude ceremonies to "Mother Nature" for community physical-spiritual healing (Sarrazin, 2022). For instance, Cuzco's Inti Raimi festival is celebrated at Sacsayhuaman (3.700 meters above sea level), an Inca fortress rich in flora and fauna, where sacred rituals honor the Sun God and Pachamama, attracting visitors from all over the world. The shamans use the natural environment as part of their ritual language, making "space speak" (Hill, 2007). In addition, natural elements like lakes and hills hold sacred significance, shaping tourists' experiences, even more so when the rituals are executed in natural spaces with impressive geomorphological and hydrographic characteristics (Breidenbach, 1975). Thus, understanding the role of natural resources in these practices allow us to know its spiritual and cultural significance of both residents and tourist.

MATERIALS AND METHODS

This study, was conducted in the high Andean region of Piura (in the highlands of northern Peru) in Huancabamba's "Las Huingas" lagoons, focused on the Laguna Negra and Shimbe because both are more frequently visited by tourists. Using qualitative methods and ethnographic design (Dodgson, 2017) it explored the deep cultural and social meanings attributed to these mystical tourism practices. In December 2023, 65 semi-structured interviews were conducted, each lasting 60 to 80 minutes, with an average of 70 minutes. Atlas.ti software systematized the codes and categories. Thematic analysis was used to identify and interpret patterns in the data, revealing detailed and emerging insights (Braun and Clarke, 2006).

Participant observation is a central technique in ethnography that involves the researcher's immersion in the daily life of the community. This study, it was carried out as follows: a) Participation in Rituals: The researcher participated in four rituals, which began at 9:30 pm and concluded at 4:30 am the following day, including flowering baths and healing ceremonies, to firsthand understand the practices and the meaning attributed to these experiences b) Observation of Interactions: The interaction between shamans and participants was observed, documenting the ritual procedures and the responses of the participants. The field notes from Laguna Negra and Shimbe are the result of the general observation of groups of shamans and their patients participating in mystical rituals around the lagoons. We observed four rituals performed by shamans from 10 a.m. to 5 p.m., which included: flowering rituals (2), love rituals (1), and healing rituals (2). Participant observation, conducted during a healing and flowering ritual, allowed us immerse in the shaman-patient interaction. To protect the identity of the participants, all quotes had a code: R (residents), S (shaman), LG (government),

PTD (public transport drivers), or T (tourist). Data collection ended upon reaching saturation, with information being consistent and comprehensive. After transcribing and axial coding, responses were analyzed, and triangulation of field observations and interviews ensured the findings' credibility (Table 1).

Table 1. Key agents interviewed

Group of interviewees	Number of interviews
Laguna Negra (black lagoon)	
Tourist before the ritual	10
Tourist from Trujillo city	4
Shaman from Trujillo	1
Shamans from Iquitos, Dominican Republic, Colombia, and Spain	4
Shamans from Huancabamba	7
Residents	10
Health ritual participants	2
Laguna Shimbe (Shimbe lagoon)	
Tourists	6
Tourist in flowering rituals	5
Shaman from Huancabamba	1
Key informants	
Local governments	4
Public transport drivers	4
Restaurant owners	2
Hotels owners	2
Jaladores	3
Total	65

Table 1 presents a summary of the interviews conducted in three settings: Laguna Negra, Laguna Shimbe and Huancabamba city. Different groups were interviewed, including tourists, shamans from various regions, local residents, participants in health rituals and key informants. Figure 1 represents the qualitative analysis process of the interviews, field observation and literature review, through triangulation of information. Figure 2 shows us a panoramic photo from Huancabamba, the city has a rural landscape surrounded by hills. This city is located at 1970 meters above sea level, is a valley whit economic activities such as livestock farming, agro-industry, and mystical tourism. 'Las Huingas' is a Cultural Landscape with 14 lagoons known for their magical and healing powers (Cristobal, 1991). Located in Huancabamba and Ayabaca, it spans 15,859.9677 hectares (Ministerio de Cultura, 2019). Laguna Negra, situated 25 km from Huancabamba in Selva Andina village, has a depth of 3.50 meters, a temperature of 5 to 7 °C, and a humid and cloudy weather (Ministerio de Comercio Exterior y Turismo, 2023). Laguna Shimbe situated 38.5 km from Huancabamba, in Huar Huar village, the lagoon is at 3.818 meters above sea level and it is considered one of the largest among all 14 lagoons (Ministerio de Cultura, 2017).

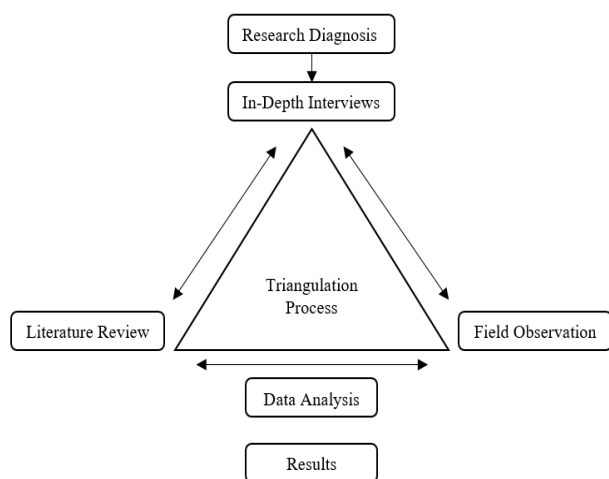


Figure 1. Qualitative analysis process

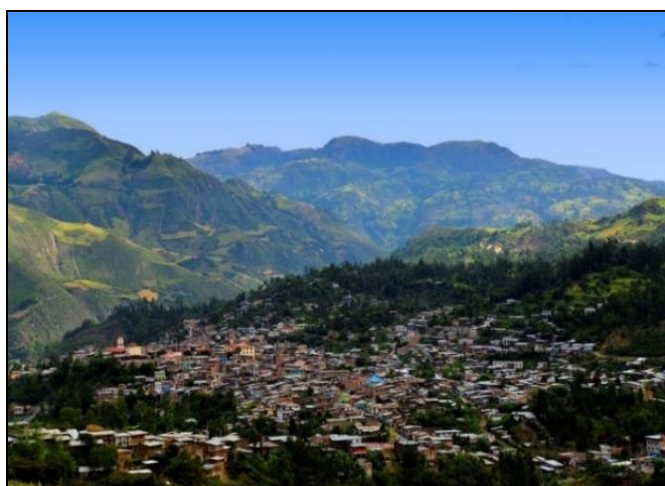


Figure 2. Huancabamba city (Source: Enriquez, 2018)

RESULTS

1. Meaning of Rituals

Four meanings of rituals were identified among participants: Experiencing cultural authenticity, hoping for healing, fulfilling personal needs, and believing in the shaman. Participants engaged in rituals to experience cultural authenticity, which, for the locals, meant a tradition passed through generations: "Healing in Huancabamba has always occurred. This place is known by people and they come from everywhere for the lagoons healing power and for the shamans, who are known for curing diseases, curing harm, or warding off envy" (R-8).

For tourists, the epitome of cultural authenticity was their conversion into believers after participating in health rituals, in which they drink potions, such as Huachuma (made with the hallucinogenic cactus San Pedro) and are “levantados” (raised) by the healer while evoking spiritual deities from surrounding hills, lagoons, and Catholic saints. Figure 3 shows us a group of tourists are participating in a flowering rituals drinking San Pedro and asking to the god and nature for their personal needs. In most cases, tourists’ change to believers was attributed to shaman’s ability to diagnose or cure an ailment, as these participants stated: Yet, it seems that the infusion of customs (e.g., immersion in the lagoon) with the combined use of local ingredients (e.g., herbs) and cultural instruments (e.g., rattle, swords) also played a significant role in changing tourists to believers: “I went to the lagoon with the shaman and with faith in God, I have bathed in the very freezing water. They used swords, shells, the Huachuma, and some tobacco is mixed and inhaled through the nose out of respect for the lagoon (...)” (T-21).

Participating tourists also stated that the presence of various shamans attending patients and groups of tourists around Laguna Negra made the experience more authentic, and therefore, with greater value toward mystical cultural expressions in each ritual: “Here, you feel something different, magical (...) you can breathe another atmosphere, the entire lagoon is full of shamans practicing their rituals. Shamans invoke the lagoon, the hills, and God” (T-18).

Hoping for healing emerged from participants and locals alike, those people who seek these rituals to recover from physical (“We come from Ayabaca for health reasons” – T-4) or spiritual suffering (“May God give us life and happiness for all my family. We did a cleanse, for a terrible thing that I had” T-2).

Such healing hope was even found among those who had not found a cure in a specialist doctor, as the next participant stated: “We went to a doctor for treatment of some red spots on my body, but so far, I have not been cured. I came here to meet with a shaman who was recommended to me” (T-14). Other people assigned more holistic healing meaning to these rituals, just seeking to enhance their spirit due to the current decay or intrinsic lethargy.



(a) Ritual: Chants and invocations in Shimbe lagoon



(b) Altar (*mesa*) offerings: swords - concoctions in Shimbe lagoon

Figure 3. The Flowering Ritual. (a) Chants and Invocations by the shaman (b) Swords and concoctions can be seen as inputs for ritual in the lagoon

Fulfilling personal needs was another meaning that participants assigned to rituals, which meant the achievement of a diversity of goals and desires. They are usually requested through "flowering baths" in Laguna Negra, in the morning, and in the healer's house, performed from 9 p.m. to 4 a.m. next day. Some participants explained how they go through that experience for economic and prosperous reasons: “I own several pharmacies. I have come for a flourishing bath because I want to expand as a nationwide pharmacy” (T-7). “The shaman began to cleanse us; at night we drink San Pedro (Huachuma) so that good things come out of you” (T-8).

Altogether, the three identified meanings (experiencing cultural authenticity, hoping for healing, fulfilling personal needs) gravitated around the faith participants hold in the rituals, which was in line with their own beliefs. That is, their meanings were intertwined with the value they assigned to the rituals, the scenarios, and the symbolic elements combined. Yet, such faith did not emerge from sacred attribution of ritual or magical-religious deities, but rather from believing in shaman who was a catalyst for fulfilling the participants’ desires or needs. Some participants commented: “The shaman uses images of saints, swords, sacred stones, flowers, Saint Peter (...) I have faith in God and I trust the shaman too” (T-28).

2. Perceptions of Mystical Tourism

Interviewees were deeply knowledgeable of shamanism practices in Huancabamba. They explained diverse types of rituals (e.g., “People come to have flowering baths, they come because they have an illness, for a healing altar (*mesa*). There are many who come because they have money problems...”-R-8). They mention in detail all the ingredients (e.g., “they use tobacco, shells, Florida water, white flowers, they also mix herbs to make their remedies...” R-10) and the utensils shamans use (e.g., “They put the altar [*mesa*] with swords, saint images, the Huachuma is given to you in a recipient, in some cases you have to breathe through your nose”-R-3). Three themes emerged, starting how the locals perceived, regardless they believe or not in shamanism, on mystical tourism in Huancabamba: Recognizing mystical powers, the fear for scammers, and the regret of lenient administration.

Figure 4 shows us that Recognizing mystical powers alludes to the fact that although there are a mix of cultural and natural attractions in Huancabamba (e.g., Citan waterfall, Temple of the Jaguars) with the capacity to attract tourists and

stimulate local economy, tourists are strongly driven by local mysticism of lagoons. Locals expressed concern about scammers posing as shamans to exploit tourists' physical or spiritual needs, undermining the authenticity of ancestral practices. They also lamented the lenient administration of tourism and informal transportation systems, which has grown to meet the rising demand from mystical and recreational tourists, impacting the area's traditional use. This participant said: "There are scammers because tourists come to Huancabamba from all over and we always see them in hotels (...)" (R-13).



Figure 4. Visitors to Laguna Negra (a) Tourists in a flowering bath (b) Ascending to Laguna Negra: Mystical tourists going for a health ritual

3. The Role of Natural Resources for Mystical Tourism

Laguna Negra: The nearest village to Laguna Negra is Selva Andina, residents are primarily engaged in agriculture and livestock farming. Upon prior arrangement, locals offer accommodation in their homes, although these are not adapted to tourism. You can rent a horse or go hiking, the tour will be 3 hours. Additionally, locals sell 'seguros' (small bottles with water and flowers) that they present as charms for luck in work, love, etc. Figure 5 shows us the surrounding natural landscape of Laguna Negra, characterized by its volcanic soil, circled by mountains, often rainy and foggy conditions, is an additional attraction factor that adds to local mystic environment, likewise, access is uphill, only by hiking or horseback riding, and upon reaching the lagoon, it creates a great visual impression of the landscape.



Figure 5. (a) Tourists practicing rituals in Laguna Negra. (b) The flowering bath in Laguna Negra



Figure 6. a) Visitors in flowering ritual in Shimbe Lagoon. b) Visitors in bath ritual in Shimbe lagoon

Figure 6 shows us the Laguna Shimbe: This place it's downhill location offers a view of its vast size and natural surroundings, though it has limited visitor services and is mainly used for short stays and shamanic rituals. The lagoon is notable for rituals such as flowering and cleansing, addressing ailments believed to result from witchcraft or envy (a group of 6 tourists and 5 individuals with a shaman was identified). Visitors often witness shamans performing these rituals, utilizing the lagoon's power, surrounding mountains, and natural energies. Participants also believe in the shaman's ability to invoke and harness spiritual forces. The ritual concluded with all participants submerged seven times in the lagoon at 3.818 meters above sea level, for a few minutes. Thus, visitors participated in chants and offerings to nature, fostering a sort of community bond between participants, nature, and the shaman.

The Table 2 classifies the lagoons according to the type of ritual carried out in each one, detailing their specific purposes and objectives for the participants, according the shamans said.

Huancabamba's lagoons are central to shamanic rituals due to their natural beauty and isolation, offering a sense of an untouched destination despite high visitor traffic. Their biodiversity and medicinal plants enhance their role as sacred sites. Shamans use the lagoons for "flowering," and purification. The local Andean worldview, including beliefs in protective spirits and guardian mountains, underscores the lagoons' significance in mystical tourism. Additionally, the lagoons have a strong attraction power, primarily in the northern region of Peru, and are renowned among shamans at a national and international level. A shaman commented: "I'm a shaman from Spain... the lagoons are very powerful. (S-11)

Table 2. Specific use of each lagoon

Name of the lagoon	Type of ritual
Laguna Negra	Rituals to cure illnesses, ward off envy, keep away evil, and flowering.
Laguna Shimbe	Rituals for luck or love.
Laguna El Rey	Rituals to improve in business, to win over a person, and other motives.
Laguna Millionaria	Rituals for someone who wants to have more money.

4. The Role of the Shaman

Our research reveals that shamanic rituals are deeply embedded in Huancabamba, with residents believing in shamans' powers to heal, change destinies, and attract prosperity and love. The shamans are seen as physical-spiritual healers, herbalists, and diviners. The shaman role as a physical-spiritual healer is a belief reinforced by the use of medicinal plants, which are believed to offer more than physical healing.

Figure 7 shows us the rituals often begin with visits to specific lagoons chosen by the shaman, reinforcing tourists' perceptions of their spiritual connection with nature. Local stories, such as one about a shaman curing an unconscious man, highlight the profound trust in these practices: "My uncle was unconscious, strapped and lost for a week in Huancabamba. When he was found, he was brought to the expert [shaman] and he cured him" (R-1).



Figure 7. Ingestion of potions prepared by the shaman in Shimbe lagoon

Shamans in Huancabamba, as physical-spiritual healers, employ four main procedures: 1) Invocation of Christian figures, including St. Cyprian, the Virgin Mary, and Jesus Christ, we note the integration of Christianity culture with local Indigenous beliefs. 2) Invocation of natural forces, such as lagoons and hills, this reflects the Andean world view of nature as a source of spiritual energy. 3) Evocation of pre-Christian ancestors, here we find the connection with the pre-Hispanic past. 4) Use of symbolic utensils on the "mesa" (shaman's altar), including palmwood staffs, swords, pre-Columbian artifacts, Catholic saints' images, and cactus San Pedro.

Rituals were performed from 9 p.m. to 4 or 5 a.m. to enhance the connection to the spirit world, it was created a mystical atmosphere with objects like dissected animals, pre-Hispanic ceramics, and Catholic saints' images. Participants believe in the shaman's ability to protect against spiritual attacks, improve luck, and provide well-being. Rituals are seen as mystical, divinatory, and therapeutic experiences, leaving lasting impressions on tourists and encouraging repeat visits. The fragment of a ritual ceremony "By the sign of the cross and of the Father, the Son and the Holy Spirit, I ask permission from my Father God... to awaken my plain hills, healers, and livestock with my my strengths, my powers... (...)" (S-1).

Shamans, use local medicinal plants to treat ailments, provide post-ritual health advice, and offer “good-luck charms” for ongoing spiritual protection. One key ritual, flowering, involves giving participants herbs and detailed instructions, encouraging them to return to Huancabamba for continued spiritual work. In the role of herbalist, it is also worth mentioning San Pedro, a cactus considered sacred for shamans, and is the main ingredient to induce into a state of trance in the shaman and enhance its mystical power. The shamans mentioned the importance of using this plant in their rituals to reach a deep spiritual level and connect with the spirit world, and to be able to “see” in the ritual how to help their patients: “I take San Pedro because without it, I wouldn’t perform the ritual and help my patients” (S-1).

Both, shamans, and patients confirmed the importance of San Pedro, indicating that it is fundamental to the shamanic experience. The shaman uses other specific herbs according to the disease to be treated, combining them with San Pedro and other ingredients to create medicinal concoctions. One shaman explained: “Every disease has its specific medicinal herb. We cook [boil] San Pedro, aguardiente, lime, sugar cane, white rose...” (S-7).

Regarding the role of diviner, interviewees stated that shamans are able to access temporal dimensions-past, present, and future-of their patients. Through the ritualistic consumption of San Pedro (*Echinopsis pachanoi*), shamans are able to enter into an altered state of consciousness that allows them to obtain revealing visions about the lives of his patients. The ability to “see” beyond the conventional limits of perception is during rituals, in which the shaman interprets images or symbols that appear in his trance to predict or prevent remarkable events in the life of participants. Here we have a testimony:

“The shaman described her house, he told her that in the backyard she had a capulin tree [*Prunus serotina*]. Under that tree there was 'a burial', with things buried like her hair, other things...a relative of her was causing her 'harm' [the shaman told her] (...) (R-10)”.

The accuracy of these visions and the resolution of the conflict, which resulted in the return of the patient with three cows as an offering of gratitude, underline the shaman’s role not only as a spiritual intermediary but as an effective protector in the community.

DISCUSSION

Regarding the meanings participants assign to the mystical rituals in Huancabamba, these arise from a powerful desire that intertwines cultural reasons (authentic experience), spiritual reasons (belief in the power of the shaman), and utilitarian reasons (health or personal purposes). Participants deeply value the cultural authenticity of shamanic rituals, seeing them as both a traditional practice for locals and an authentic experience for tourists. This authenticity is expressed through active participation in rituals involving elements like Huachuma potions, swords, and images of saints, which help represent cultural concepts (Lederack, 1995). These findings align with theories that meaning emerges from the interaction between individuals and their contexts, highlighting the role of symbolic elements (Bachler, 2018; Collins, 2004; Hobson et al., 2018).

Participating in rituals for beneficial purposes, that is, with the hope of a physical or spiritual cure, or obtaining personal or business improvement, reinforces the magical-religious belief of overcoming lost causes (e.g., curing the incurable) or improbable outcomes (e.g., becoming rich). Testimonials indicate that shamanic rituals are perceived as effective in curing ailments, whether physical or spiritual, which aligns with prior studies highlighting the emotional and spiritual impact of rituals (Aulet and Vidal, 2018; Moufahim and Lichrou, 2019; Scheyvens et al., 2021; Sharma and Timothy, 2023; Shih et al., 2009; Singh, 2009; Wu, 2018). The shaman's ability to diagnose and treat illnesses is considered a key factor in changing tourists into believers, reinforcing the symbolic and therapeutic significance of the rituals (Legare and Nielsen, 2020). The diversity of rituals adapted to the participants' needs highlights the adaptability of these practices. However, this also leads to an analysis of the authenticity and possible instrumentalization of rituals to meet commercial expectations, which can erode their cultural and symbolic value, turning them into tourist attractions with high demonstrative value. This process, known as “folklorization,” strips rituals of their original context and reduces them to superficial spectacles (Davidov, 2010), potentially distorting the meaning of rituals and traditional beliefs and practices.

Belief in the shaman's power as a spiritual mediator contributes to the participants' elaboration of meaning. Unlike faith in deities or spiritual entities, trust in the shaman is based on their knowledge and perceived ability to channel energy and heal physical and spiritual ailments. This dynamic reflects a shift in the elaboration of meaning, where the shaman becomes a central figure mediating the spiritual and cultural experience. This finding could be seen as a deviation from sacred meaning towards a relationship of interpersonal trust, aligning with the theory that ritual meaning is elaborated through the interaction between the individual and their context (Bachler, 2018).

About the perception of the local population and tourists about shamanism in Huancabamba. The interviewee showed a deep knowledge of shamanic practices, recognizing various types of rituals, and the ingredients and utensils used. This detailed understanding underscores the deep cultural roots and significance of shamanism in Huancabamba. However, concerns prevail about how to keep the integrity of shamanic traditions amidst significant challenges such as: the increasing commercialization of rituals, beliefs, and attitudes towards shamanism, and the lack of local tourism management.

Concerning commercialization, the perception is both acceptance and rejection. On one hand, there is a general acknowledgment that shamanism has considerably boosted the local economy, providing economic income to various sectors such as transportation and hospitality. As one respondent noted, “Shamanism generates income for the district. I know that shamanism helps the economy of many families” (R-4). On the other hand, this commercialization could encourage the perception that shamanism is more of a business than an authentic spiritual practice (DeSoucey et al., 2019; Goffman, 1956; Ochoa, 2002; Sotomayor et al., 2019). Additionally, the progressive influx of tourists may have incentivized some shamans to commercialize the rituals, taking advantage of the fascination and attraction that tourists feel

for authentic cultural expressions (Brabec, 2014; Harvey, 2002; King, 2017; Yang, 2012). This shift from a sacred practice to a commercial one increases the risk of eroding the cultural and spiritual essence of shamanism, making it crucial to address this issue to preserve the authenticity and value of the traditions while still benefiting the community economically.

Regarding the beliefs and attitudes of the local population and tourists towards shamanism, some recognize and value the mystical powers and the inherited gift of the [true] shamans to help them “recharge their energies” and be mediators of their physical or spiritual desires and needs (Polyakova, 2021; Rock and Baynes, 2005), others are skeptical and see many shamans as scammers (Comercio y Justicia, 2023; El Mundo, 2018; Homan, 2011; Simon and Casserly, 2020). One resident commented, “I don't believe in shamans, they are frauds, they tell you what you want to hear, nothing more. I believe in the medicinal plants they use, and also the lagoons because they are healing” (R-4). Some studies reveal that improper shamanism practices (e.g., wrong use of herbs) can exacerbate the health conditions of patients, and produce a bad experience affecting the reputation of the mystical tourist destination (Kowalewski, 2016; Olsen, 2002; Soulard et al., 2021). This shows us an increasingly discordant local reality about the credibility of the shamanic practices, which could affect social cohesion and the sense of belonging to these ancestral practices (Chen, 2024; Nunkoo and Gursoy, 2012).

On the other hand, the lack of management and regulation of tourism in Huancabamba emerged as a significant concern among the respondents. The lenient municipal administration has allowed the proliferation of informal transportation services contributing to the disorder affecting both residents and tourists, as a resident indicated: “The local administration doesn't pay much attention, very little, you don't see tourism management” (R-2). The risk of scams and bad practices around shamanism may increase due to the growing demand for mystical tourism in the district, further increasing the gap between those who accept and reject these practices and making local tourism management more difficult (DeSoucey et al., 2019; Marcher et al., 2022). About the role of the lagoons in shamanic rituals, the results obtained from the research reveal a series of fundamental aspects that highlight the importance of these natural resources in mystical and ritualistic tourism in Huancabamba. These places are not only appreciated for their natural beauty and their ability to attract tourists but also for their profound spiritual and cultural significance reflected in the shamanic rituals.

Laguna Negra is the most visited and serves as an example of how the natural environment and the local community can influence visitors' perceptions and experiences. The inhabitants of Selva Andina offer horse rental or trekking services to the lagoon and the sale of “seguros” (amulets made with natural herbs), adding an element of authenticity and mysticism to the tourist experience. Visitor testimonies highlight the emotional and spiritual connection they feel when interacting with the landscape, which is essential for the appeal of mystical tourism (DeSoucey et al., 2019).

The analysis of the environment of Laguna Negra shows that, despite the increase in tourist activity, the area has maintained its rural character, which reinforces its appeal as a mystical destination. The combination of volcanic soil, native vegetation, and climatic conditions such as rain and fog create the right environment for rituals and spiritual tourism. Participants in the rituals describe transformative experiences, attributing personal and spiritual changes to their interaction with the lagoon and the natural environment (Breidenbach, 1975). These effects on the participant's life are known by the shaman, who includes the natural environment in his ritual language, making it a powerful source of motivation to trigger the desired change in the participant's current situation (Sarrazin, 2022). Laguna Shimbe, offers a different experience due to its downhill access and larger size. Observing from an elevated position allows visitors to appreciate its magnitude and the surrounding landscape. Laguna Shimbe is farther from the populated center of Huar, making it a location for short stays. Additionally, the lower influx of visitors (due to its remoteness) makes it an ideal and more “mystical” setting for the practice of shamanic rituals, such as flower baths and spiritual cleansing.

Rituals at Laguna Shimbe and Laguna Negra involve water immersion, potions, and chants, with shamans invoking both supernatural entities and Catholic saints. This blend of rituals, lagoons, and natural settings attracts visitors for both tourism and mystical-religious reasons. The rituals highlight belief in natural energies, enhancing the lagoons' sacred perception (Ôkawa, 2020; Singh, 2009). Participants often report relief and purification, indicating a positive impact on their emotional well-being. Regarding to the role of the shaman, the results show us widespread belief in his supernatural power and led us identify three primary roles that they fulfill: physical-spiritual healer, herbalist, and diviner.

The shaman is primarily seen as a physical and spiritual healer. The practice of using medicinal plants according to the specific type of ritual is a fundamental part of his role. The perception that plants have healing properties that go beyond the physical and that only the shaman is able to understand thanks to the gift passed down from his ancestors (Ivanescu and Berentzen, 2020; Politi et al., 2021) reinforces his position in the community. A significant testimony from a local resident illustrates this dynamic: “They give us recommendations to cure our ailments along with remedies [medicinal drinks] and if for some reason the results are not as expected, it is because something is not being done correctly” (T-17).

This aspect of the shaman's role helps to understand the high demand for his rituals not only from residents but also from tourists seeking authentic experiences of spiritual healing (Chiappe, 1989; Kowalewski, 2016; Olsen, 2002; Rock and Baynes, 2005; Soulard et al., 2021). The shaman's connection to sacred lagoons and other natural elements is seen as a manifestation of his power and spiritual knowledge.

The shaman also plays the role of an herbalist, demonstrating a deep knowledge of local medicinal plants and their applications. This knowledge is essential for healing rituals and is highly valued by participants. A prominent example is the use of the San Pedro cactus, considered sacred and fundamental for inducing trance states in the shaman and his patients, enhancing his healing and divination abilities (Caballero, 2022; Daldoss, 2019). A shaman commented: “I drank San Pedro because without it I could not perform the ritual and help my patients” (S-1).

This use of plants not only strengthens the perceived effectiveness of the rituals but also enhances the authenticity of the experience for tourists, who see in these practices a genuine connection with ancestral wisdom, adapting ancient traditions to their own belief system (Kim et al., 2013; Luna, 1984; Yu and Na, 2022). The shaman's role as a diviner is another vital dimension of his practice. Shamans are considered capable of accessing temporal and spiritual dimensions that are beyond normal reach, providing visions and predictions about their patients' past, present, and future. This aspect is essential for identifying and fix adverse situations, such as bad influences or spiritual attacks.

The shaman's ability to "see" beyond the perceptible is highly valued by both residents and tourists, who seek guidance and solutions to their problems through these practices (Greene, 1998; Wood et al., 2016). However, this role as a diviner is unfavorable for the shaman when his predictions do not come true, which would lead to a loss of trust from his patients, significantly affecting the entire travel experience (Simon and Casserly, 2020), especially with the presence of fake shamans (Comercio y Justicia, 2023; El Mundo, 2018; Homan, 2011; Simon and Casserly, 2020).

We highlight that within the roles played by the shaman, elements of Christianity were integrated transversally with local indigenous beliefs. The invocation of Christian saints, along with natural forces and pre-Christian ancestors, displays a syncretism that enriches shamanic practice and makes it more accessible and meaningful to participants (Joralemon, 1993; Oseguera, 2008; Polia, 1995; Prayag et al., 2016). This cultural mix not only preserves local traditions, but also adapts and revitalizes them to the current context. The ritual environment's symbolism likely boosts the perceived effectiveness of shamanic rituals. Objects like chontas, swords, huacos, Catholic saint images, and plants such as San Pedro create a mystical atmosphere that enrich the participant's experience and reinforce the shaman's authority (Hobson et al., 2018).

CONCLUSION

Shamanic rituals in Huancabamba hold a profound significance for both tourists and residents. Tourists seek an authentic and transformative experience that allows them to connect with their cultural and spiritual roots, trusting the shaman as the mediator of their desires. The rituals represent a path to physical and spiritual healing and an opportunity to meet personal and emotional needs (e.g., curing an illness, revitalizing energies, improving business). Additionally, participants attribute great value to the symbolic and traditional elements present in Huancabamba's rituals, which reinforce their perception of authenticity and faith in mystical power.

Regarding perceptions of mystical tourism in Huancabamba, on one hand, locals recognize the economic and social benefits brought by the influx of tourists interested in shamanic rituals, promoting local development and providing a significant source of in-come. However, challenges are also perceived, such as the lack of municipal organization, the informal transportation system, and the presence of scammers who exploit tourists by commercializing this ancestral practice. The sustainability of mystical tourism depends on addressing these challenges and ensuring that the practices remain authentic and respectful of local traditions.

The Laguna Negra and Shimbe, played a fundamental role in the mystical tourism experience in Huancabamba. These lagoons are considered sacred and has spiritual and healing meaning. The impressive natural landscape, and the presence of medicinal plants contributed to the sensory and the spiritual experience of the visitors. The connection with nature was an essential component of Huancabamba's rituals, and the natural resources act as catalysts for personal transformation and healing, attracting hundreds of tourists and visitors. Regarding the role of the shaman, he is a central figure in the mystical tourism of Huancabamba. His knowledge and skills in performing physical-spiritual healing rituals, using medicinal plants, and interpreting spiritual signs are highly valued by the participants and is fundamental to the success of the rituals. The shaman is as a mediator between the physical and spiritual worlds (shamans emphasize the importance of San Pedro cactus in this function), guiding tourists through transformative experiences.

Author Contributions: Conceptualization, M.R.P. and C.P.T.O.; methodology, F.C.B. and L.V.V.; software, M.R.P.; validation, F.C.B.; formal analysis, C.P.T.O. and M.T.G.; investigation, M.R.P. and C.S.G.; data curation, M.R.P and C.S.G.; writing - original draft preparation, C.P.T.O. and F.C.; writing - review and editing, F.C.B.; visualization, L.V.V. and M.T.G.; supervision, F.C. and C.S.G.; project administration, F.C.B. All authors have read and agreed to the published version of the manuscript.

Funding: Not applicable.

Institutional Review Board Statement: Not applicable.

Informed Consent Statement: Not applicable.

Data Availability Statement: The data presented in this study may be obtained on request from the corresponding author.

Acknowledgements: We thank to the tourist, local community and shamans of Huancabamba, north cost of Peru, for all the support provided for their oral testimonies during the research.

Conflicts of Interest: The authors declare no conflict of interest.

REFERENCES

Aulet, S., & Vidal, D. (2018). Tourism and religion: Sacred spaces as transmitters of heritage values. *Church, Communication and Culture*, 3(3), 237–259. <https://doi.org/10.1080/23753234.2018.1542280>

- Bachler, R. (2018). Desagregando los qualia: Un análisis de su función en los procesos cognitivos. *Universitas Philosophica*, 35(70), 15–41. <https://doi.org/10.11144/Javeriana.uph35-70.dqpc>
- Brabec, B. (2014). From the Native's Point of View: How Shipibo-Konibo Experience and Interpret Ayahuasca Drinking with "Gringos". In *Ayahuasca Shamanism in the Amazon and Beyond* (1 ed., pp. 206–230). Oxford University Press.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Breidenbach, P. (1975). Spatial Juxtapositions and Belief Orientations in a Ritual of a Ghanaian Healing Movement. *Journal of Religion in Africa*, 7(2), 92–110. <https://doi.org/10.2307/1594753>
- Caballero, S. (2022). *El libro negro de la brujería en el Perú [The Black Book of Witchcraft in Peru]*, (1st ed.), Planeta.
- Chen, Z. (2024). Syncretism in Miao Healing: Bridging Shamanic Practices and Scientific Treatments with Religion, Ritual, and Local Knowledge. *Religions*, 15(3), Article 3. <https://doi.org/10.3390/rel15030320>
- Chhabra, D., Healy, R., & Sills, E. (2003). Staged authenticity and heritage tourism. *Annals of Tourism Research*, 30(3), 702–719. [https://doi.org/10.1016/S0160-7383\(03\)00044-6](https://doi.org/10.1016/S0160-7383(03)00044-6)
- Chiappe, M. (1989). *Psiquiatría folklórica peruana. El curanderismo en la costa norte del Perú [Peruvian Folk Psychiatry. Healing on the Northern Coast of Peru]*, *Anales de salud mental*, 9(1), 190-225. http://repebis.upch.edu.pe/articulos/ansm/v9n1_2/a15.pdf
- Collins, R. (2004). *Interaction Ritual Chains* (1st ed.). Princeton University Press.
- Comercio y Justicia. (2023). *Los curanderos, los falsos curanderos y los estafadores [The healers, the false healers and the scammers]*. Comercio y Justicia. <https://comercioyjusticia.info/opinion/los-curanderos-los-falsos-curanderos-y-los-estafadores/>
- Cordova-Buiza, F., & Serruto-Perea, Y. A. (2024). The Competitiveness of Tourist Destinations: A Review of the Scientific Literature. In *International Conference on Tourism Research* (Vol. 7, No. 1, pp. 47-56). <https://doi.org/10.34190/ictr.7.1.2146>
- Cristobal, C. (1991). El rol y significado de las lagunas Huaringas cerca de Huacabamba y el curanderismo en el norte del Perú [*The role and significance of the Huaringas lagoons near Huacabamba and curanderismo in northern Peru*]. *Bulletin de l'Institut Français d'Études Andines*, 20(2), 565–587.
- Daldoss, M. (2019). *Spirituality, the connection to nature, and the role of shamanic rituals* [Wageningen University]. <https://edepot.wur.nl/472319>
- Davidov, V. M. (2010). Shamans and Shams: The Discursive Effects of Ethnotourism in Ecuador. *Journal of Latin American Anthropology*, 15(2), 387–410.
- DeSoucey, M., Elliott, M. A., & Schmutz, V. (2019). Rationalized authenticity and the transnational spread of intangible cultural heritage. *Poetics*, 75, 101332. <https://doi.org/10.1016/j.poetic.2018.11.001>
- Dmitriyev, P., Fomin, I., Sabieva, Y., Kakimova, M., & Sannikova, M. (2024). Assessment of the possibilities of using sacred sites and the natural and recreational potential of the north Kazakhstan region for the formation of tourist routes. *Geojournal of Tourism and Geosites*, 54(2), 821–830. <https://doi.org/10.30892/gtg.542spl06-1257>
- Dodgson, J. (2017). About Research: Qualitative Methodologies. *Journal of Human Lactation*, 33(2), 355–358. <https://doi.org/10.1177/0890334417698693>
- El Mundo. (2018). *Detienen en Barcelona a un curandero por estafar medio millón de euros a una discapacitada [A healer is arrested in Barcelona for defrauding a disabled woman of half a million euros]*. El Mundo. <https://www.elmundo.es/cataluna/2018/11/04/5bda0c4e22601d30378b4587.html>
- Enriquez, M. (2018). *Huancabamba Piura* [Photo]. <https://www.flickr.com/photos/melhkyenriquez/26879068428/>
- Ezenagu, N., Layefa, G., Okpoko, P. U., & Okpoko, C. C. (2022). Exploring faith-based tourism products in selected sacred spaces of south-western Nigeria. *Pharos Journal of Theology*, 103, 1–23. <https://doi.org/10.46222/pharosjot.10338>
- Flor-Henry, P., Shapiro, Y., & Sombrun, C. (2017). Brain changes during a shamanic trance: Altered modes of consciousness, hemispheric laterality, and systemic psychobiology. *Cogent Psychology*, 4(1), 1313522. <https://doi.org/10.1080/23311908.2017.1313522>
- Goffman, E. (1956). *The presentation of self in every day life*. University of Edinburgh, Anchor, Scotland.
- Greene, S. (1998). The shaman's needle: Development, shamanic agency, and intermediality in Aguaruna Lands, Peru. *American Ethnologist*, 25(4), 634–658. <https://doi.org/10.1525/ae.1998.25.4.634>
- Harvey, G. (2002). *Shamanism: A Reader* (1st ed.). Routledge.
- Hill, M. (2007). Contesting Patrimony: Cusco's Mystical Tourist Industry and the Politics of Incanismo. *Ethnos: Journal of Anthropology*, 72(4), 433–460. <https://doi.org/10.1080/00141840701768276>
- Hobson, N. M., Schroeder, J., Risen, J. L., Xygalatas, D., & Inzlicht, M. (2018). The Psychology of Rituals: An Integrative Review and Process-Based Framework. *Personality and Social Psychology Review*, 22(3), 260–284. <https://doi.org/10.1177/1088868317734944>
- Homan, J. (2011). *Charlatans, seekers, and shamans: The ayahuasca boom in western Peruvian Amazonia*, Master dissertation, University of Kansas, USA.
- Ivanescu, C., & Berentzen, S. (2020). Becoming a Shaman: Narratives of Apprenticeship and Initiation in Contemporary Shamanism. *Religions*, 11(7), <https://doi.org/10.3390/rel11070362>
- Joralemon, D. (1984). The role of hallucinogenic drugs and sensory stimuli in Peruvian ritual healing. *Culture, Medicine and Psychiatry*, 8(4), 399–430. <https://doi.org/10.1007/BF00114665>
- Joralemon, D. (1993). *Sorcery and Shamanism: Curanderos and Clients in Northern Peru*. University of Utah Press.
- Kim, J., Kim, B., & Park, S. (2013). The Effects of Tourism Ritualization, Ritual Performance on Tourist Satisfaction. *Journal of Quality Assurance in Hospitality & Tourism*, 14(3), 245–263. <https://doi.org/10.1080/1528008X.2013.802555>
- Kowalewski, D. (2016). The Shamanic Renaissance: What Is Going On? *Journal of Humanistic Psychology*, 59(1), 1–15. <https://doi.org/10.1177/00221678166634522>
- Lederack, J. (1995). *Preparing for Peace: Conflict Transformation Across Cultures*. <https://www.beyondintractability.org/artsum/lederach-preparing>
- Legare, C. H., & Nielsen, M. (2020). Ritual explained: Interdisciplinary answers to Tinbergen's four questions. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 375(1805). <https://doi.org/10.1098/rstb.2019.0419>
- Luna, L. (1984). The healing practices of a peruvian shaman. *Journal of Ethnopharmacology*, 11(2), 123–133. [https://doi.org/10.1016/0378-8741\(84\)90035-7](https://doi.org/10.1016/0378-8741(84)90035-7)
- Marcher, A., Kofler, I., Innerhofer, E., & Pechlaner, H. (2022). Perceptions and interactions between locals, migrants, and tourists in South Tyrol. *Tourism Geographies*, 24(1), 56–72. <https://doi.org/10.1080/14616688.2020.1795709>

- Ministerio de Comercio Exterior y Turismo. (2023). *Laguna Negra De Pulun*. Recursos Turísticos [Black Lagoon of Pulun. Tourist Resources], Ministerio de Comercio Exterior y Turismo, Peru, <https://shorturl.at/W7O61>
- Ministerio de Cultura. (2017). *Paisaje Cultural “Complejo de lagunas Las Huaringas”*. [Cultural Landscape “Las Huaringas lagoon complex”], Ministerio de Cultura. <https://shorturl.at/i1C6D>
- Ministerio de Cultura. (2019). *Laguna de Las Huaringas*, [Las Huaringas lagoon], Ministerio de Cultura, <https://shorturl.at/SJDFT>
- Millan-Anaya, M. R., Cordova-Buiza, F., & Olavarria-Benavides, H. L. (2024). Beaches and medicinal lagoons tourism destination in Peru: Satisfaction and loyalty research. *GeoJournal of Tourism and Geosites*, 52(1), 286-293. <https://doi.org/10.30892/gtg.52128-1205>
- Mohammad, B. (2024). Revealing the ultimate travel destinations: An in-depth exploration of culture, natural beauty, and service excellence. *Geojournal of Tourism and Geosites*, 54(2), 977–987. <https://doi.org/10.30892/gtg.542spl21-1272>
- Moufahim, M., & Lichrou, M. (2019). Pilgrimage, consumption and rituals: Spiritual authenticity in a Shia Muslim pilgrimage. *Tourism Management*, 70, 322–332. <https://doi.org/10.1016/j.tourman.2018.08.023>
- Mu, Y., Nepal, S. K., & Lai, P. H. (2019). Tourism and sacred landscape in Sagarmatha (Mt. Everest) National Park, Nepal. *Tourism Geographies*, 21(3), 442–459. <https://doi.org/10.1080/14616688.2018.1558454>
- Norman, A. (2011). *Spiritual Tourism* (1st ed.). Bloomsbury Publishing. <https://www.perlego.com/book/805584/spiritual-tourism-travel-and-religious-practice-in-western-society-pdf>
- Nunkoo, R., & Gursoy, D. (2012). Residents’ support for tourism: An Identity Perspective. *Annals of Tourism Research*, 39(1), Article 1. <https://doi.org/10.1016/j.annals.2011.05.006>
- Ochoa, J. C. (2002). *Mito y chamanismo: El mito de la tierra sin mal en los Tupí-Cocama de la Amazonía Peruana, [Myth and shamanism: The myth of the land without evil in the Tupí-Cocama of the Peruvian Amazon]*, University of Barcelona, <https://www.tdx.cat/bitstream/handle/10803/2033/TEISISOCHOA.pdf?sequence=3&isAllowed=y>
- Ôkawa, E. (2020). Land and Soil in the Religious Culture of Kôyasan in Medieval and Early Modern Japan. En *Religion and Theology: Breakthroughs in Research and Practice* (1 ed.). IGI Global.
- Olsen, K. (2002). Authenticity as a concept in tourism research - The social organization of the experience of authenticity. *Tourist Studies*, 2(2), 159–182.
- Oseguera, A. (2008). De ritos y antropólogos: Perspectivas teóricas sobre el ritual indígena en la antropología realizada en México. *Cuicuilco*, 15(42), 97–118.
- Polia, M. (1995). La mesa curanderil y la cosmología andina, [The healing table and Andean cosmology]. *Anthropologica*, 13(13)
- Politi, M., Tresca, G., Menghini, L., & Ferrante, C. (2021). Beyond the Psychoactive Effects of Ayahuasca: Cultural and Pharmacological Relevance of Its Emetic and Purging Properties. *Planta Medica*. <https://doi.org/10.1055/a-1675-3840>
- Polyakova, O. (2021). Shamanism in a modern globalizing world. *KANT*, 40(3), 164–169. <https://doi.org/10.24923/2222-243X.2021-40.30>
- Prayag, G., Mura, P., Hall, M., & Fontaine, J. (2016). Spirituality, drugs, and tourism: Tourists’ and shamans’ experiences of ayahuasca in Iquitos, Peru. *Tourism Recreation Research*, 41(3), 314–325. <https://doi.org/10.1080/02508281.2016.1192237>
- Real Academia Española, R. (2022). *Significado*. «Diccionario de la lengua española» - Edición del Tricentenario. <https://dle.rae.es/significado>
- Rock, A., & Baynes, P. (2005). Shamanic Journeying Imagery, Constructivism and the Affect Bridge Technique. *Anthropology of Consciousness*, 16(2), 50–71. <https://doi.org/10.1525/ac.2005.16.2.50>
- Sarrazin, J. P. (2022). Espiritualidad y chamanismo: Rituales de ayahuasca bajo el giro subjetivo en Colombia [Spirituality and shamanism: Ayahuasca rituals under the subjective turn in Colombia]. *Latin American Research Review*, 57(3), 646–661. <https://doi.org/10.1017/lar.2022.47>
- Scheyvens, R., Carr, A., Movono, A., Hughes, E., Higgins-Desbiolles, F., & Mika, J. P. (2021). Indigenous tourism and the sustainable development goals. *Annals of Tourism Research*, 90. <https://doi.org/10.1016/j.annals.2021.103260>
- Shan, Y. (2021). Identification and influence of tourism rituals: Analysis of eye movement recognition of tourism images. *Journal of Hospitality & Tourism Research*, 46. <https://doi.org/10.1177/1096348021996783>
- Sharma, N., & Timothy, D. J. (2023). Endurance rituals, performativity and religious tourism. *Annals of Tourism Research*, 100, 35–52. <https://doi.org/10.1016/j.annals.2023.103552>
- Shih, Y., Ryan, C., & Liu, G. (2009). Taoism, temples and tourists: The case of Mazu pilgrimage tourism. *Tourism Management*, 30(4), 581–588. <https://doi.org/10.1016/j.tourman.2008.08.008>
- Simon, M., & Casserly, J. (2020). Fui abusada sexualmente por un chamán en un retiro de ayahuasca en Perú [I was sexually abused by a shaman at an ayahuasca retreat in Peru]. *BBC News Mundo*. <https://www.bbc.com/mundo/noticias-51135244>
- Singh, S. (2009). Spirituality and Tourism An Anthropologist’s View. *Tourism Recreation Research*, 34(2), 143–155. <https://doi.org/10.1080/02508281.2009.11081586>
- Sotomayor, S., Gil, C., & Barbieri, C. (2019). Tradition and modernity side-by-side: Experiential tourism among Quechua communities. *Journal of Tourism and Cultural Change*, 17(4), 377–393. <https://doi.org/10.1080/14766825.2019.1591683>
- Soulard, J., McGehee, N. G., Stern, M. J., & Lamoureux, K. M. (2021). Transformative tourism: Tourists’ drawings, symbols, and narratives of change. *Annals of Tourism Research*, 87, 31–41. <https://doi.org/10.1016/j.annals.2021.103141>
- King, T. V. (2017). Identity, material culture and tourism: Of ritual cloths and totem poles. *South East Asia Research*, 25(2), 192–207. <https://doi.org/10.1177/0967828X16654259>
- Wood, A., Schroeder, J., Resucitado, J. L., Gino, F., Galinsky, A., Norton, M. I., & Schweitzer, M. E. (2016). Don’t stop believing: Rituals improve performance by decreasing anxiety. *Organizational Behavior and Human Decision Processes*, 137, 71–85. <https://doi.org/10.1016/j.obhdp.2016.07.004>
- Wu, Q. (2018). The structure of ritual and the epistemological approach to ritual study. *The Journal of Chinese Sociology*, 5(1), 11. <https://doi.org/10.1186/s40711-018-0081-x>
- Yang, L. (2012). Tourists’ perceptions of ethnic tourism in Lugu Lake, Yunnan, China. *Journal of Heritage Tourism*, 7(1), 59–81. <http://dx.doi.org/10.1080/1743873X.2011.632481>
- Yu, Z., & Na, M. (2022). Experiential value of volunteer tourism: The perspective of interaction ritual chains. *Tourist Studies*, 22(4), 348–372. <https://doi.org/10.1177/14687976221115230>