



RURAL COMMUNITY-BASED TOURISM AND THE HAPPINESS OF TOURISTS VISITING AMANTANI ISLAND

Katia Natalia Barrientos Paredes¹, María del Rosario Vera del Carpio¹, Yudi Janeh Yucra Mamani¹

¹ National University of the Altiplano; Peru

KEYWORDS

*Subjective well-being
Customs
Culture
Happiness
Resident
Tourist
Rural community-based tourism*

ABSTRACT

Community rural tourism is developed on Amantani Island, Puno. Among its benefits for its residents is the generation of jobs and the dissemination of ancestral culture. Regarding tourists, an experience related to the state of happiness is identified. The objective of this study is to determine to what extent the practice of rural community tourism influences the happiness of tourists who visit Amantani Island, Puno. The methodology is qualitative, with a descriptive design. The opinions of tourists who visited Amantani Island were collected through interviews and consultation of the Tripadvisor portal, which measures the level of satisfaction of tourists in tourist destinations. The results concluded that rural community tourism positively influences tourists who visit the island; in aspects of positive emotions, commitment, positive relationships, meaning in life and achievement.

Received: 24 / 10 / 2024

Accepted: 02 / 02 / 2025

1. Introduction

Rural tourism represents a global trend characterised by the pursuit of tranquillity and an escape from the stresses of modern city life, as well as the forging of new experiences through interaction with local inhabitants in rural environments. The significance of this phenomenon for practitioners is evident, as it offers rest and recreation services at a relatively low cost, while the opportunity to reside in a healthy rural environment is a notable benefit (Paresishvili et al., 2017, p. 344). Moreover, the practice of this form of tourism has been demonstrated to engender employment opportunities and enhance the quality of life for rural populations with subsistence-based economic structures. Consequently, governments worldwide allocate resources to rural areas, recognising the profitable utilisation of these resources. This is further substantiated by the "latest global forecasts made by the UNWTO [which] estimated that this typology grows annually at 6 per 100, two points above the growth rate of tourism worldwide" (Juárez & Ramírez, 2012, p. 7).

The present state of affairs can be attributed to the correlation between rural tourism and the contentment of tourists, who, through interaction with indigenous communities, experience a sense of identification with unique cultural practices, and contribute to the establishment of employment opportunities. Consequently, tourists derive feelings of peace, fulfilment and tranquillity, and acquire knowledge and understanding of indigenous ways of life and customs. It is noteworthy that Alarcón (2006) identifies four criteria to measure the degree of happiness of a tourist: (1) positive sense of life, (2) satisfaction with life, (3) personal fulfilment and (4) *joie de vivre*. However, Watanabe (2005) contends that happiness is associated with a person's enjoyment in their various perceptions of the concept of subjective well-being. By virtue of these contributions, it can be argued that the measurement of the degree of happiness responds to the link between personal satisfaction and the idea of well-being that an individual considers.

As in the preceding cases, the majority of research on happiness focuses on the individual dimension; however, a smaller number of studies value features that escape the intrinsic component. According to Carrillo et al. (2017), happiness is a multidimensional construct comprising individual and collective aspects. Consequently, rural community-based tourism, due to its distinctive characteristics stemming from its development in conjunction with entrepreneurs or heads of families in the communities, promotes a heightened prevalence of external factors, necessitating an examination of the collective dimension of happiness. Consequently, Demirovic et al. (2019) conclude that the rural environment is a primary motivator for holidays and activities in rural areas. These results provide a comprehensive perspective on the motivations that drive foreign tourists to visit rural areas, as evidenced by the case study of the island of Amantani in Puno and also facilitate the identification of the activities they find most enjoyable. Consequently, Mwesiumo et al. (2022) delineate the drivers, facilitators, key success factors and challenges associated with the successful navigation of the initial stages of a substantial rural tourism project focused on sustainability. In this analysis, the authors examine the communities and social actors capable of exercising leadership to foster sustainable rural tourism, based on the strengths of community members.

Nevertheless, the concept of rural community-based tourism is interpreted differently across the globe. In the case of Latin America, for instance, the conceptualisation of rural community-based tourism is distinct due to the prevailing cultural traditions in many countries, including Mexico. According to Kieffe (2018), CRT can serve as a means to alleviate poverty among local communities and to protect the environment. In the Peruvian context, the Ministry of Foreign Trade and Tourism has initiated a programme to promote rural community-based tourism, particularly in regions such as Cusco, Arequipa and Puno, where diverse ethnic groups, including the Aymara and Quechua communities, have been concentrated for millennia and have maintained their ancestral customs. In the Puno region, for instance, the primary rural destinations are located on the islands and peninsulas of Lake Titicaca. One such attraction is the island of Amantani, Puno, which receives tourists (mostly Europeans) between the months of May and August. These tourists seek to feel at peace, accompanied by the family that welcomes them into their home. This locale offers visitors the opportunity to experience the traditional way of life of its inhabitants, encompassing activities such as agriculture, religion, fishing, textiles, gastronomy, and the natural landscape, which comprises rural constructions based on their worldview and ancestral culture. The region's cultural traditions, which differ from those of the visitors' own cultures and which, due to their novelty, attract and please visitors, also play a significant role in the

tourism experience. It is therefore asserted that the experience of rural community-based tourism is associated with the happiness of tourists.

The objective of this research is to ascertain the extent to which rural community-based tourism influences the happiness of tourists visiting Amantani Island. The study makes a significant contribution to the field of tourism, particularly in the area of psychology, as well as to the profile of the international tourist. It promotes reflection on the concept of happiness and the various types of tourism.

2. Theoretical Framework

2.1. Happiness Theory and Rural Community-Based Tourism

In the history of reflection on happiness, it is important to highlight that this construct has been studied by different disciplines, especially philosophical and psychological. In the former, the philosophies of Socrates, Aristotle, Plato and Seneca represent a school of thought that characterises happiness as a supreme good, a state in which no deficiencies are present and the individual is self-sufficient (Alarcón, 2006).

Figure 1: Philosophical-Psychological Construct



Source: Own elaboration, 2023.

From this Western tradition, one of the most important theories is that of the Stoic thinker Seneca (2012), who understands happiness as a condition inherent to human beings that can be experienced and defines it in the following terms:

A happy life, therefore, is one that is in accordance with its nature, which can only happen if, first, the soul is healthy and constantly maintains its health; second, if it is energetic and passionate, magnanimous and patient, adaptable to circumstances, careful without anxiety regarding its body and possessions, attentive to other things that serve life, and astonished by none; if it uses the gifts of fortune without becoming a slave to them. (p. 10)

The influence of happiness on rural community-based tourism is evident. As an activity that fosters innovation by offering novel products and services to tourists, it aims to facilitate interaction with the host family, whose cultural patterns differ significantly from those of the tourist. The experience of encountering the uniqueness of the customs and way of life of the host families is said to fulfil the sense of happiness attributed by Seneca, as this experience guarantees the tranquillity of the soul by presenting itself as an alternative to rest and contemplation of what is different.

From a psychological perspective, happiness and subjective well-being are often used interchangeably due to the facilitation of their scientific analysis; however, this also demonstrates an intention to incorporate this concept within the domain of affective states. Consequently, a happiness scale may possess dimensions that facilitate the reporting of levels of life satisfaction, thereby defining it as a subjective experience of satisfaction that is unique to the individual and can be both protracted and predictable. This concept can be defined as an affective state of full satisfaction, experienced subjectively by the individual in possession of a desired good. The nature of these goods is varied, encompassing material, ethical, aesthetic, psychological, religious, social and spiritual domains (Alarcón, 2006).

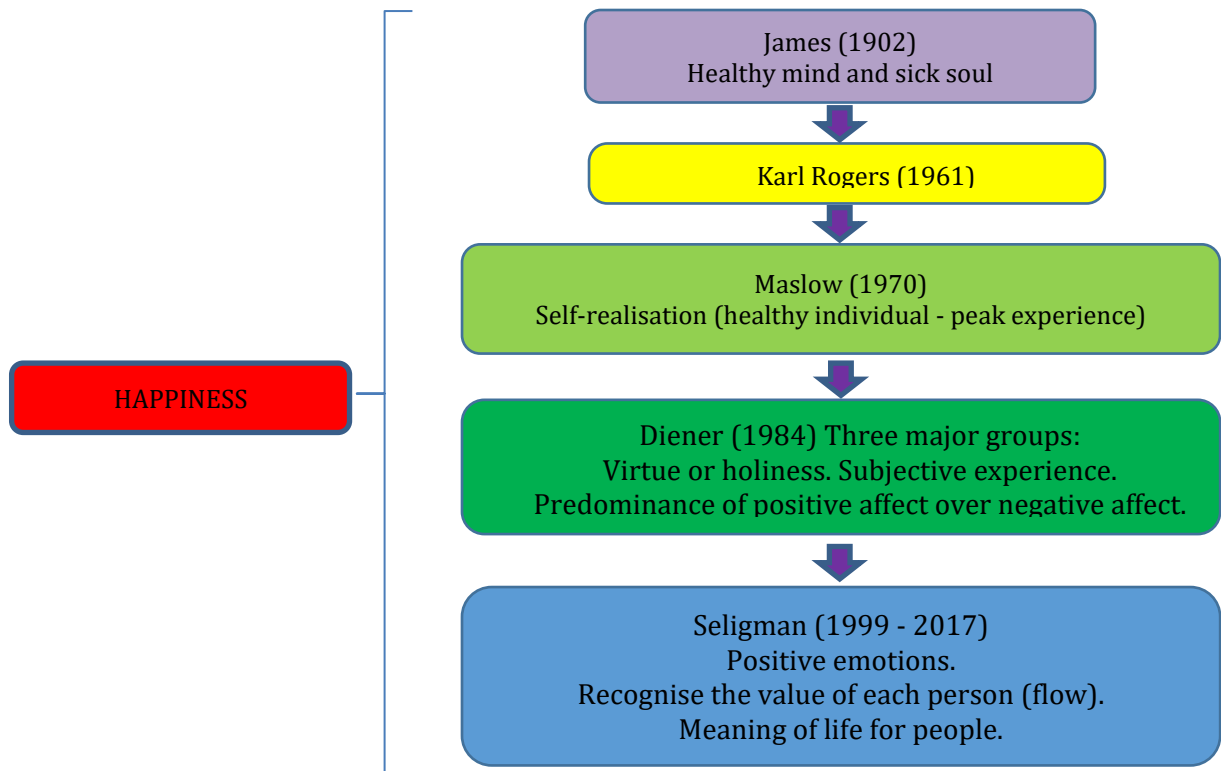
In the field of 20th-century studies on happiness, James's (1902) work is of particularly noteworthy. He poses the question of why some individuals appear to experience consistent happiness, even in the face of adversity, while others are afflicted with profound sadness, thereby detracting from their overall quality of life. The researcher proposes that there are two ways of looking at life, what he calls the "healthy mind" and the "sick soul". The former is distinguished by its propensity for joy and minimal negative sentiments; the latter is characterised by a prevalence of negativism. In addition to the above, the humanistic theory of Carl Rogers is taken into consideration. According to Rogers, one of the central

pillars is that of the fully functional person, an idea that was supported in his book *On Becoming a Person: A therapist's view of psychotherapy*. Rogers (1961) proposed the concept of self-realisation as an inherent aspect of human nature, defined as "the impulse that is appreciable in all forms of organic and human life: to expand, to extend, to acquire autonomy, to develop, to mature; it is the tendency to express and activate all the capacities of the organism as it enriches the organism or self" (p.250).

Subsequently, Maslow (1968) proposed that the field of contemporary psychology should focus on the concept of "lack rather than possession, striving rather than fulfilment, frustration rather than pleasure, the pursuit of happiness rather than happiness achieved, the attempt at achievement rather than achievement itself" (p.38). From this standpoint, a reinterpretation of positive concepts such as self-realisation, the healthy individual and the peak experience emerged. In 1970, the American psychologist further argued that self-realised people are those who are self-satisfied and do the best of what they are capable of doing. The argument was thus made that self-realisation could only be achieved when priority needs (physiological, security, belonging and love, and self-esteem) were satisfied. It is therefore unsurprising that self-fulfilment is placed at the pinnacle of Maslow's hierarchy of needs.

According to Diener (1984), the statements of well-being or happiness proposed by philosophers and social scientists can be categorised into three primary groups. Firstly, there are those authors who specify well-being by external criteria, such as virtue or sanctity. In other words, a normative definition of happiness is understood not as a subjective state, but as the possession of some desirable qualities. Diener, for instance, interprets Aristotle's conception of happiness as a normative definition, as it delineates the desirable qualities for human beings. Secondly, the group would comprise thinkers who conceive of well-being as a person's subjective experience of what makes their life a good life; that is, happiness as the subjective perception of levels of satisfaction with one's own life. Thirdly, Diener et al. posit that well-being is defined by the predominance of positive affects over negative effects, thereby conceptualising well-being as a pleasant emotional experience. Consequently, Diener et al. (1984) advanced a concept of subjective well-being as the manner in which an individual appraises their life through cognitions (e.g., when an individual consciously evaluates or judges their own satisfaction with life) or through affects (i.e., according to the pleasant or unpleasant emotional experiences in their life).

Figure 2: Authors' approaches to happiness



Source: Own elaboration, 2023.

In order to comprehend happiness within its theoretical framework, it is necessary to consider the genesis of positive psychology as a movement that emerged in the United States during the 1990s. The principles of positive psychology (PsP) can be traced back to the principles of humanistic psychology as pioneered by Seligman. This contemporary movement has coined itself the 'science of well-being' or 'science of happiness', as it seeks to establish itself within the scientific method of research. In doing so, it serves to reaffirm the foundations of psychological well-being and happiness, as well as the principles and human dignity (Pérez, 2012, p.184).

The fundamental premise of PsP is predicated on the promotion of positive aspects through scientific means, operating under the assumption that traditional psychology has historically prioritised the examination of negative phenomena, such as pathology and suffering. The scientific study of happiness and well-being is a significant innovation. However, PsP does not constitute a novel concept, and instead resembles a religious movement, an epiphany.

In response to the aforementioned qualification, Dr Ben Shahar puts forward a defence of the discipline, positing that positive psychology is the science of happiness, and that happiness can be cultivated through instruction, technique and practice. He also employs the term "resilience" to denote the capacity to recover from adversity and asserts that this can be imparted through instruction. My purpose in life is to bring happiness into the lives of individuals, groups and organisations (...) With a focus on improving well-being, my approach is interdisciplinary, drawing on psychology, organisational behaviour, education and philosophy. (Shahar, 2014, p. 60).

The possession of good humour and optimism is a prerequisite for happiness. At certain points in the human condition, the pursuit of happiness is often associated with the pursuit of wealth, as is frequently observed in European societies that prioritise subjective wellbeing. These societies tend to emphasise the satisfaction of material comforts, as well as the pursuit of health, education, adequate housing and sustenance. This Western conception of happiness is at odds with the Latin American concept, which prioritises contentment with life and optimism in achieving relationships with family, friends, or partners (Ibarra, 2017). Happiness, therefore, can be defined as a state of mind that can overcome any unfortunate event. It can be defined as the sum of more positive than negative moments, or simply as the ability to remember the positive aspects of life and learn from the negative, which is related to forgiveness and the seeking of peace of mind and spirit.

Table 1: Welfare Theory Researchers

AUTHOR	CONTRIBUTION
Mihaly Csikszentmihalyi (1996)	He has researched optimal experiences or flow, creativity, talent development and well-being at work.
Christopher Peterson (2003)	He has researched strengths and virtues, positive interpersonal relationships and optimism.
Edward Diener (1982)	He is regarded as the father of the study of happiness and subjective well-being and life satisfaction.
George Vaillant (1995)	He conducted a study on people recovering from addictions and mental disorders, as well as the longest longitudinal research ever done on adult development.
Barbara Fredrickson (1998)	He has studied the psychophysiology of positive emotions and their role in human flourishing.
Martin Seligman (2017)	He has primarily studied character strengths and virtues.

Source: (Universidad Tecmilenio, 2014).

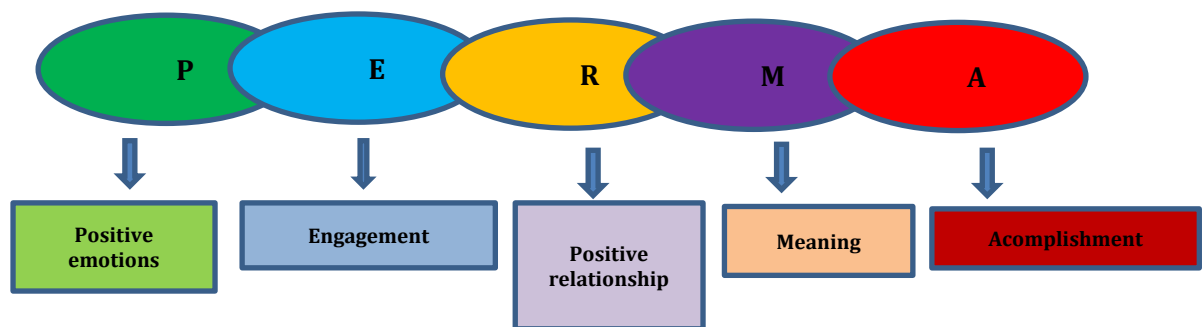
Another aspect of happiness is subjective well-being, which is defined as an individual's cognitive and affective appreciation of their life as a whole, as people experience emotions that give them satisfaction in their lives.

A seminal work on this topic is that of Alarcón (2000), who conceptualises happiness as "that affective state of full satisfaction, subjectively experienced by the individual in possession of a desired good" (p. 148). This intangible possession is of significant importance in various aspects of daily life, including professional, romantic, familial, and other domains.

The well-being that is derived from the utilisation of one's strengths is founded upon authenticity. However, it is important to note that well-being must be anchored in one's strengths and virtues, which, in turn, must be rooted in something higher. In the same way that the good life is understood to be more than the pleasurable life, the meaningful life is understood to be more than the good life (Seligman, 2017, p. 17).

In order to achieve this objective, Seligman proposes a model to generate well-being, which he has termed PERMA, an acronym representing the following: P (positive emotion), E (engagement), R (relationships), M (meaning), and A (accomplishment). The following section will present this model in more detail:

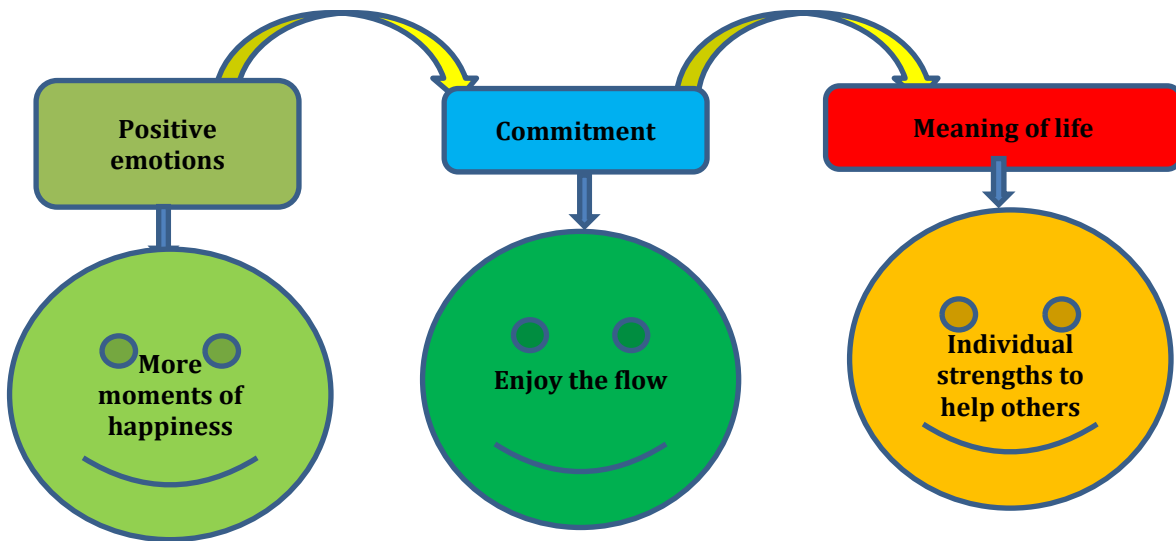
Figure 3: Seligman's Model of Well-being



Source: University of Pennsylvania, 2014

In this space of analysis, questions arise within the study of happiness and subjective well-being, namely: what constitutes a fulfilling life, and how can this be achieved? Seligman (2017) propounds the notion that the pursuit of fulfilment is contingent upon the convergence of three interwoven elements. The first of these elements pertains to positive emotions, characterised by the experience of a pleasurable life. This entails the maximisation of happiness in one's life, with a focus on the present moment and the cultivation of joy and enjoyment in that context. The second facet, related to commitment, involves the enjoyment of one's activities and the recognition of personal strengths, leading to what is termed in positive psychology as "flow". The third facet pertains to the sense or meaning individuals ascribe to their lives, involving the application of personal strengths to assist others. Finally, the author has recently proposed a fourth element, relating to positive attachments, social life, and the relationships and interactions that are established with people.

Figure 4: Elements of a fulfilled life according to Seligman (2017)



Source: Own elaboration, 2023.

A significant element associated with subjective well-being is the capacity to question the sources of confidence that enable individuals to overcome life's challenges. This perspective conceptualises subjective well-being as a perpetual state of contentment with life (Diener, 1984), suggesting the necessity of achieving a state of harmony through the fulfilment of personal aspirations. In addition to the aforementioned points, the prevalence of positive affect and the absence of negative affect in the individual must be considered, as well as the experience grounded in reason, the stage of wholeness and union of the soul, and full consciousness. The preceding arguments substantiate the notion that the attainment of subjective well-being is realised through the state of happiness (Aristotle, 2008). This suggests that the pursuit of the good is a longed-for desire yet achieving it on a social scale is considered more sublime and divine.

In contemporary society, subjective well-being is associated with the environment in which individuals reside, encompassing both positive and negative dimensions. In contemporary societies, subjective well-being or happiness is regarded as a goal in its own right, as well as a means to achieve progress (Rojas, 2011). From this perspective, subjective well-being can be regarded as a collective aspiration for societies, as it is perceived as a component that fosters the development and emotional stability of its constituents.

2.1.1. Rural Community-Based Tourism

The Ministry of Foreign Trade and Tourism (2009) offers a definition of rural community-based tourism in Peru as "tourism activity that takes place in rural areas, in a planned and sustainable manner, based on the participation of local populations organised to provide tourism services" (p. 7). In this sense, the primary purpose of rural community-based tourism is to contribute to the progress of rural areas through tourism activities as an alternative for socio-economic development that allows tourists to interact with the environment of rural areas and to integrate into the ancestral customs of the communities.

The European Rural Tourism Association (Euroter) offers the following definition of rural tourism:

It is defined as a strategy of tourism valorisation of agricultural areas, natural resources, cultural heritage, rural housing, popular traditions and local products, through tourism brands that reflect local identity and meet the needs of the community in terms of accommodation, catering (food), leisure activities, entertainment and other services; with the aim of sustainable local development and as an appropriate response to the demand for leisure of modern society (Juárez & Ramírez, 2012, p. 47).

In accordance with the aforementioned concept, the focus of rural community-based tourism is on the living culture of the host communities, the preservation of which is imperative for the development of a tourism product that can satisfy visitor expectations and enhance community quality of life. According to the Manual of the Rural Community-Based Tourism Entrepreneur (Manual del Emprendedor en Turismo Rural Comunitario), the conditions for developing rural community-based tourism in the communities are as follows: the presence of a service vocation; the existence of cultural and/or natural resources; respect, appreciation and conservation of the heritage; the presence of communication routes and basic services; the existence of associations; the provision of quality services; and the presence of traditional activities in the community (MINCETUR, 2009). According to Mincetur (2019), any tourism activity that is developed in a planned and sustainable manner in a rural area through a management model that involves active participation and leadership is considered an example of community-based tourism by the villagers represented by community and communal organisations.

It is important to note that community-based tourism is integrated in a manner that is conducive to the growth of the community, thereby strengthening its natural heritage and cultural traditions. These aspects constitute fundamental elements of its tourism offer, where diversity exists. The dimensions of rural community-based tourism are based on economic, social, cultural and environmental aspects. Finally, from the perspective of anthropology, Gascón (2011) defines rural community-based tourism as the type of tourism developed in rural areas in which the local population, through different collective organisational structures, plays a leading role in its development, management and control, offering tourists environmentally, culturally and socially sustainable activities, in accordance with the values of a community, which guarantees the exchange of experiences between residents and visitors, where the relationship between the tourist and the community is fair, and the benefits of the activity are shared equitably.

2.2. Methodology

The present research adopts a qualitative approach, seeking to explore, describe and understand people's experiences of a phenomenon and to discover the common elements of such experiences (Hernández et al. 2018). The instrument that was applied consisted of an interview guide, taking as a reference the dimensions of subjective well-being (Seligman, 2017) which are summarised in the following categories: Factor 1: Positive emotions; Factor 2: Commitment; Factor 3: Positive relationships; and Factor 4: Meaning in life. To this end, ten tourists were interviewed, including both nationals and foreigners. The responses of tourists on the internet portal Tripadvisor were also considered, given the degree of sincerity of the visitors' opinions via the Internet. The following criteria were considered in the selection of the sample: Tourists visiting Amantani Island from both national and foreign backgrounds, aged 18 years and over, and with a minimum stay of 24 hours. The data collection techniques employed included interviews, observation, and the utilisation of the internet portal Tripadvisor.

3. Results and Discussion

The following set of testimonies from tourists regarding their relationship with the dimensions of subjective well-being was obtained from the Tripadvisor portal, as per Seligman's research. In relation to the treatment received by an entrepreneur in Amantani, the following is presented:

A great person who, together with his family, took care of us in every way from the very first moment. The food they served was exquisite, the room was clean and beautiful, and the bathroom was immaculate with water available for personal hygiene. They will also accompany you on tours and pick you up at the time you specify, telling you, among other things, the legends of the different places. Enjoy every moment. As well as taking photographs, take time to sit and enjoy the views and chat with your guides (something you won't be able to do on a guided tour due to the limited time available). Make sure you dress warmly for the temples in the afternoon - bring a scarf, wool hat (chullo), gloves and a double jacket. For the beach and the plaza in the morning, wear light clothes, no more than a single jacket, and bring shoes with good grip, as you'll be walking on steep and rocky paths (...).

It has been reported by tourists that they experienced a positive time during their visit, particularly in their interactions with the local inhabitants, who they perceive favourably. This positive perception can be attributed to the satisfaction with life that the inhabitants express.

Another testimonial from the travel platform states the following:

I spent a month in Peru and ended my trip in Amantani. I stayed 3 nights with Richar, his wife Lucrecia and their little daughter (a very welcoming and loving family). It is from here that I take the best memories of Peru. I leave with no desire to migrate, but with a heart full of peace.

This testimony is related to positive relationships according to Seligman (2017) and the meaning of life, which is linked to people's happiness. With regard to the interviews on rural community-based tourism activities, E1 points out:

The activities are going up to the viewpoints where their temples are (the temples are only open in January) from where you can see beautiful sunsets over the lake and stargazing at night, as a city dweller I really enjoyed both, you can also socialise with people from other countries at the viewpoint or in your accommodation, there are people from all over the world.

One can see an aspect of positive relationships and the joy of relating to the people of Amantani Island and people from all over the world. It should be made clear that rural community-based tourism aims to develop positive emotions that contribute to the subjective well-being of the people. Another testimony refers to this:

Another testimony from E2: "We spent two days and one night in Amantani, with the family of Ana Julia and Silvestre. Many thanks to both of them for teaching us that in the simplicity of the soul lies the greatness of the human being. In the afternoon you must go to the viewpoint to watch the sunset, a unique and unforgettable experience. The visitor's experience is incomparable and unique due to the peculiarities of the island and its inhabitants as indigenous people with ancestral customs that please the visitor, as described below: A spiritual experience of adventure tourism, very comforting and magical. Very good attention from the family of Erika Mamani Mamani, we felt bad for a moment, but very quickly we were attended to by the family who gave us an infusion of Andean mint and eucalyptus. They were always very attentive to us. They accompanied us to Pacha Tata and Pacha Mama and were very patient in explaining and answering questions about daily life on the island (E4). In this testimony we can see the commitment and positive relationships to which Seligman refers.

In addition, another of the tourist experiences points out:

We stayed with Carmen's family, the food is simple and delicious, the rooms are clean, the typical night was great. I've seen three negative comments about the terrible walk, the rustic bathroom, the food this and that. You have to find your place, they offer you the best they have, you are in a place away from the world, sharing with very good people who live a simple life. If you want a hotel with hot water and a la carte food, you better not go out or look for another destination (E7).

For example, in the comment above, you can see the responsibility and sensitivity of the tourist in disagreeing with a negative comment about rural tourism on the island and promoting sustainability issues in the culture of the inhabitants.

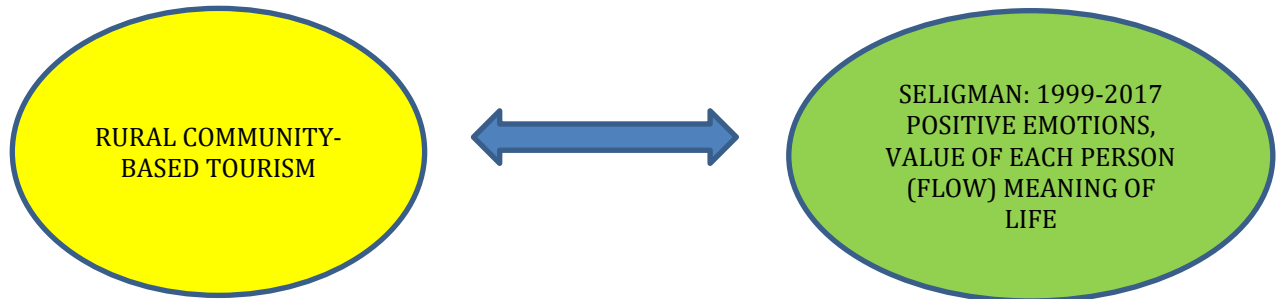
This is also claimed:

About 4000 people live on this beautiful and hospitable island. You should complete the experience by spending at least one night in the homes of the locals, with these hospitable, simple and friendly families. It will be an unforgettable experience. In the evening, when it gets dark, there is a hill in the village that is worth climbing to watch the sun set in the clear sky. The nights are a spectacle of stars that cannot be seen in built-up areas. The panoramic views of the lake and surrounding area are breathtaking. The village itself is very secluded, very small and

charming. You will see how quiet it is on these country roads, what a wonderful peace, the sound of silence (E9).

This statement is consistent with Seligman's statement about having the greatest number of moments of happiness, enjoying what you do (letting it flow), and having the individual strengths to help others.

Figure 5: Relationship of variables Happiness – Rural Community-based Tourism



Source: Own elaboration, 2023.

According to the opinions of Tripadvisor and interviews with tourists who have visited Amantani Island, it is clear that rural community-based tourism contributes to the happiness of tourists in cultural and social aspects, because the main attraction of the island is the cordial treatment of the inhabitants towards tourists, especially the quality of the attention, which is not fake but part of their own Andean cosmovision, as well as the scenic environment that integrates it.

3.1. Conclusions

The theoretical framework relating to happiness has its origins in ancient Greece with philosophers such as Socrates, Aristotle, Plato and Seneca, who considered it to be a supreme good, a state in which nothing is lacking and man is self-sufficient. In later years, however, happiness was scientifically studied by psychology, whose exponents, such as James, Rogers, Maslow, Diener and Seligman, understood its importance for the construction of a more harmonious society, thus founding positive psychology. In this sense, the present study evaluated Seligman's theory in order to understand the happiness of tourists visiting the island of Amantani.

Regarding the rural Community-based tourism variable, it can be concluded that the countries where this phenomenon is most studied are Peru, Colombia and Mexico, as their ethnic diversity has led to the development of this type of tourism, characterised by the interrelationship between the community member and the tourist. As a result of this particular experience, the tourist's evaluation of the aspects related to happiness is subjective.

The concept of happiness, as a variable, is predicated on the principles of positive psychology, which, in turn, are associated with the pillars of rural community-based tourism. These pillars include organisation, territorial management, cultural revitalisation, transmission and community solidarity economy. The elements for a fulfilled life, as advocated by Seligman, are positive emotions (more moments of happiness), commitment (enjoying what one does) and meaning in life (individual strengths to help others). It can thus be concluded that the theory of happiness is compatible with rural community-based tourism, and that new approaches to it are possible.

The phenomenon of rural community-based tourism on Amantani Island has been demonstrated to engender a sense of happiness among tourists. This is attributable to the fact that it encompasses the dimensions of happiness identified by Seligman. This assertion is substantiated by the testimonies of tourists on the Tripadvisor portal and the findings from in-depth interviews, which indicate a positive impact on the local management of rural community-based tourism.

Referencias

- Alarcón, Reynaldo (2006). Desarrollo de una Escala Factorial para medir la Felicidad. *Revista Interamericana de Psicología/Interamerican Journal of Psychology*, 40(1),99-106. <https://www.redalyc.org/articulo.oa?id=28440110>
- Arita Watanabe, B. Y. (2005). La capacidad y el bienestar subjetivo como dimensiones de estudio de la calidad de vida. *Revista Colombiana de Psicología*, 14, 73-79. <https://revistas.unal.edu.co/index.php/psicologia/article/view/1221>
- Aristóteles. (1985). *Ética a Nicómaco*. Madrid: Editorial GREDOS.
- Carrillo, S., Feijóo, M. L., Gutiérrez, A., Jara, P., & Schellekens, M. (2017). El papel de la dimensión colectiva en el estudio de la felicidad. *Revista Colombiana de Psicología*, 26(1), 115-129. <https://doi.org/10.15446/rcp.v26n1.54624>
- Charles Leija, H. A., Toledo, M., Ballesteros Valdés, R., & Guerreo, I. (2022). Comparación del bienestar socioemocional de los estudiantes de nivel preparatoria en Universidad Tecmilenio antes y durante la contingencia del Covid-19. *Revista Internacional De Educación Emocional Y Bienestar*, 2(1), 33-51. <https://doi.org/10.48102/riieb.2022.2.1.31>
- Demirovic, D., Berjan, S., Milentijevic, N., Bilali, H., & Syromiatnikova, Y. (2019). Exploration of tourist motivation and preferred activities in rural areas. *Journal of the Geographical Institute Jovan Cvijic, SASA*, 69(1), 29-37. <https://doi.org/10.2298/IJGI1901029D>
- Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, 95(3), 542-575. <https://doi.org/10.1037/0033-2909.95.3.542>
- Gascón, J. (2011). Turismo rural comunitario y diferenciación campesina. Consideraciones a partir de un caso andino. *Mundo Agrario*, 11(22).
- Hernández, R, Fernández, C. & Baptista, L. (2018). *Metodología de la investigación*. Edit.Mc. Graw Hill. Sexta Edición.
- Ibarra Cruz, Erick & Domínguez Bolaños, Rosa Elba (2017). La psicología positiva: Un nuevo enfoque para el estudio de la felicidad. *Razón y Palabra*, 21(96) 660-679. <https://www.redalyc.org/articulo.oa?id=199551160035>
- James, W. (1902) *The varieties of religious experience*. Cambridge-Harvard University.
- Juaréz, J. & Ramírez, B. (2012) *Turismo Rural: Experiencias y desafíos en Iberoamérica*. México. Editorial bba.
- Kieffe, Maxime. (2018). Conceptos claves para el estudio del Turismo Rural Comunitario. *El periplo sustentable*, (34), 8-43. http://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S1870-90362018000100008&lng=es&tlng=es
- Maslow, A. (1968) *El hombre autorrealizado*. Editorial Kairós.
- Ministerio de Comercio Exterior y Turismo (2008) *Manual del Emprendedor en Turismo rural Comunitario*. Segunda edición.
- Ministerio de Comercio Exterior y Turismo (2019). *Lineamientos para el desarrollo del turismo comunitario en el Perú*. Lima, Lima, Perú: Ministerio de Comercio Exterior y Turismo - MINCETUR.
- Mwesiumo, D.et al., (2022) Navigating the early stages of a large sustainability-oriented rural tourism development project: Lessons from Træna, Norway, *Tourism Management*. 89, 104456. <https://doi.org/10.1016/j.tourman.2021.104456>
- Nontol, L. (2022). La restauración moral y el bienestar psicológico en Alasdair Macintyre y Martin Seligman. *Cuarenta años de after virtue de Alasdair Macintyre: relecturas iberoamericanas.-(Filosofía y Teología pública)*, 269-287.
- Paresishvili, O. Kvaratskhelia, L. & Mirzaeva, V. (2017) Rural tourism as a promising trend of small business in Georgia: Topicality, capabilities, peculiarities. *Annals of Agrarian Science*, 15(3), 344-348. <https://doi.org/10.1016/j.aasci.2017.07.008>
- Pérez, M. (2012) La psicología positiva: Magia simpática. *Papeles del Psicólogo*, 33, 183-201.
- Rogers, K. (1961) *On becoming a person: A therapist's view of psychotherapy*. Library of Congress Cataloging-in-Publication Data is available. New York.
- Rojas, M. (2011). Más allá del ingreso: progreso y bienestar subjetivo. La medición del progreso y del bienestar. researchgate.net
- Seligman, M. (2017) *La autentica felicidad*. Barcelona-España. Ediciones B.S.A.

- Seligman, M. & Csikszentmihalyi, M. (2000). Positive Psychology: An introduction. *American Psychologist*, 55(1), 5-14. <https://doi.org/10.1037/0003-066X.55.1.5>
- Seligman, M. (2017). *Flourish. A visionary new understanding of happiness and well-being*. New York: Free Press.
- Sèneca, L. A. (2012). *Los cinco libros de Séneca*.
- Shahar, T.B. (2014). *La búsqueda de la felicidad*. Editorial Booket. España.