Co-design for the Preservation and Visibility of the Traditions:

A Case Study of the Quelqanqa Community in the Sacred Valley of Cusco

by

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Abstract

In the diverse heritage of Peru's cultural landscape lies the Sacred Urubamba Valley, a stronghold of ancient traditions and practices dating back to the time of the Incas. Amid modernization and globalization, the Quelqanqa community stands out as a symbol of Indigenous resilience, fiercely preserving their ancestral knowledge and way of life. However, the community faces various challenges, including tensions with government authorities, the influence of external NGOs, and the commercialization of their culture by the tourism industry. This research explores the power dynamics, cultural preservation efforts, and aspirations of the Quelqanqa community. Through a collaborative design approach, it aims to empower the community to reclaim control over their traditions and knowledge. Three main objectives guided this study: 1) understanding how priorities are negotiated with NGOs and local governments, 2) unraveling power dynamics within the community and its interactions with external stakeholders, and 3) exploring the potential of collaborative design approaches in fostering community-led decision-making processes. The methodology involved a series of workshops and interviews conducted within the Quelqanqa community, supplemented by insights from relevant NGOs and local government officials. Through group activities and open discussions, participants engaged in dialogue about internal power dynamics, external influences, and strategies for cultural preservation. This research revealed a surprisingly empowered Quelqanqa community, with a remarkably well-organized power structure that often goes unrecognized by outsiders. While some perceive the community as underdeveloped in terms of governance, this study reveals that the Quelqanqa community excels in democratic decision-making within the community and with external actors. They demonstrate skills in priority setting, negotiation dynamics, and collaboration, effectively navigating relationships with stakeholders.

Keywords: Co-design, Cultural Preservation, Indigenous Communities, Power Dynamics, Ancestral Knowledge

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1. Introduction

High in the Andes, nestled within the ancient ecosystem of Peru's Sacred Urubamba Valley in the Cusco region, lies the Quelqanqa community. This vibrant community serves as a beacon of resilience, holding steadfast to their ancestral traditions despite the winds of modernization and globalization. Situated within the Ollantaytambo district, their territory encompasses a remarkable 17,000 hectares at a staggering elevation of 3,800 meters above sea level (MASL). With a population of 250, the Quelqanqa community embodies a living connection to the Incas. Traditional practices like land cultivation, weaving, and bartering remain central to their way of life, fostering a harmonious relationship with the surrounding nature.

However, their dedication to tradition is not without its challenges. For example, struggles with the government are evident in the historical policies that have impacted land rights and resource management in the region. Cultural misunderstandings further exacerbate these struggles, as Indigenous communities often find themselves at odds with government authorities over land use and resource allocation (Huamantupa-Chuquimaco, 2023). Additionally, the presence of well-meaning but sometimes misguided foreign NGOs introduces external agendas that may not align with the community's genuine needs. For instance, a foreign NGO might prioritize infrastructure development projects without fully consulting the local community (Huamantupa-Chuquimaco, 2023). This practice leads to conflicts and tensions over the use of resources and the direction of development initiatives. Despite these challenges, the Quelqanqa community's commitment to their cultural traditions remains strong, like many other Indigenous communities from the Sacred Valley of Cusco, reflecting their deep understanding and appreciation of their heritage.

The broader context of communities in the Sacred Valley of Urubamba reflects processes of Western modernization, often fostered by various actors ranging from visitors to government institutions and foreign organizations. This exposure raises fundamental

questions for these communities regarding their identity discourses and their position within the processes of globalization.

This research aims to shed light on the power dynamics between the Quelqanqa community and external actors, the Quelqanqa community's cultural preservation efforts, and their aspirations. Through a co-design approach, this research aims to discover whether co-design approaches can foster community empowerment and empower the community to retain control over their traditions and knowledge. The term "retain" in this research, emphasizes community ongoing commitment to maintaining its cultural heritage, as indicated by their steadfast adherence to ancestral traditions. It underscores a proactive stance in upholding traditions amidst external pressures and challenges. By retaining control over their traditions and knowledge, the Quelqanqa community seeks to assert their autonomy and safeguard their cultural identity for future generations.

The main objectives of this research were centered around understanding power dynamics, culture preservation, and ancestral visibility within the Quelqanqa community. The aim is to delve into how the community articulates its identity and aspirations, especially in its interactions with NGOs and local government entities. Through this exploration, awareness was raised and meaningful dialogue was promoted about their cultural heritage and aspirations. Therefore, the research questions proposed for this research were the following:

1. Can co-design approaches raise awareness of the autonomy of the Quelqanqa community towards the revalorization of its traditions and knowledge in the context of modernization?

2. How are power relationships between communities, the government, and NGOs at Quelqanqa territory exhibited, and how do they influence decision-making processes, resource sharing, and efforts to preserve community history and culture?

3. How do co-design approaches aid in fostering community discourse, and future visioning about decision-making with local government and NGOs to preserve traditions and knowledge?

This research is relevant to its primary audience, the Quelqanqa community. The research findings should directly benefit and empower them to preserve their cultural heritage and navigate challenges effectively. This research will also be relevant to the comprehension of other communities in the Sacred Valley's context, as they are all connected. Additionally, the research findings will be valuable to researchers in related fields, providing insights into power dynamics, cultural preservation, and community empowerment in Indigenous contexts. Local government entities play a crucial role in shaping policies and programs that impact Indigenous communities. This research aims to inform their decision-making processes and advocate for policies that respect and support Indigenous rights. Non-governmental organizations (NGOs) often work closely with Indigenous communities, providing support and resources. This research can help NGOs better understand the needs and aspirations of the Quelqanqa community and guide their efforts more effectively. Lastly, the findings will also be relevant to other native communities in Peru, fostering knowledge-sharing and collaboration across communities to promote cultural preservation and empowerment.

The structure of the paper is as follows. In the first chapter, the context of the study has been introduced, and the Quelqanqa community is presented. Additionally, the research objectives and questions were identified, and the value of the research was presented.

Chapter Two reviewes the existing literature on cultural preservation, power dynamics, modernization, and decolonization concepts. Moreover, this section explores and highlightes previous cases with diverse levels of impact of external actors within Indigenous territories, different implications, benefits, and opportunities for improvement. The literature review concludes with an overview of the research gap.

Chapter Three presents the qualitative methodology used to conduct this research. Topics related to power relationships, agency, modernization, and external influence were explored. The qualitative research methods selected and the rationale for their selection are described. These qualitative methods aided in illuminating the dynamics of power relationships, agency, modernization, and external influence during the research process. By employing qualitative data collection techniques such as interviews, observations, and document analysis, this chapter delves into the nuanced interactions within the Quelqanqa community and its engagement with external actors. These methods facilitated the identification and mapping of key themes, providing rich insights into the community's experiences and perspectives, which informed subsequent sections of the study. Additionally, this chapter presents the qualitative analytical strategies defined for this research project. Content analysis and visual discourse analysis helped to examine the content gathered through the workshops and interviews.

In the fourth chapter, the research findings are presented in the form of a summary of data gathered from the framework analysis. This section presents reflections on the current scenario of the Quelqanqa community regarding tradition preservation awareness and power relationships.

Chapter Five delves into the development of the "Sacred Valley Community Traditional Revindication and Power Relationship Discovery Conceptual Model," a model crafted through collaborative efforts with the Quelqanqa community. This comprehensive model was designed to enhance decision-making processes and traditional revindication initiatives within the Indigenous communities of the Sacred Valley of Cusco, Peru.

Chapter Six delves into power dynamics within the Quelqanqa community, revealing their established power structure and approach to tradition amidst external pressures. It offered insights into tradition preservation and external influence, reflecting on cultural complexities within the Sacred Valley.

Chapter Seven concludes by summarizing the key research findings concerning the research aims and research questions, as well as the value and contribution of the study.

Finally, chapter Eight states the limitations of the study, and further work proposed opportunities for future research and design projects with the Quelqanqa and Sacred Valley communities

2. Literature Review

2.1 Co-design Approaches in Cultural Preservation

Preserving and promoting the traditions of native communities is a crucial aspect of cultural heritage, particularly in the context of modernization and globalization. Co-design has been identified as a potential approach for working collaboratively with this community to develop culturally inclusive solutions. By analyzing relevant theories and case studies, the review aims to identify best practices and potential limitations of co-design approaches within this context. This literature review explores the potential of co-design methods in supporting the preservation and visibility of the traditions of the Quelqanqa community, a native community within the Sacred Valley of Cusco.

This review serves as the foundation for the main research methodology employed in this project: a co-design approach implemented with the Quelqanqa community. By analyzing relevant theories and case studies, this review aims to identify best practices and potential limitations of co-design approaches within this context. This knowledge will then be directly applied during the co-design workshops conducted with the Quelqanqa community members.

2.1.1 Definition and benefits of co-design approaches

Co-design is a process where 'experts' work in partnership with individuals who have a stake in a project that may affect their lives. Co-design differs from more general consultation or participatory design because its emphasis is on working with domain

experts rather than extracting information from users. Participants become experts in their own experiences and bring valuable insights from a more holistic perspective.

In the Co-creation and the new landscapes of design, Sanders and Stappers wrote:

The evolution in design research from a user-centered approach to co-designing is changing the roles of the designer, the researcher and the person formerly known as the 'user'. […] creating new domains of collective creativity. It is hoped that this evolution will support a transformation toward more sustainable ways of living in the future. (Sanders & Stappers, 2008)

The underlying assumption of co-design is that it is possible to harness the tacit and distributed knowledge of a population in concrete design concepts that allow this knowledge to be brought to bear in the world. Co-design is based on the idea that at any stage in a design process, there are many different possible futures, rather than a single correct solution. (Antonini, 2021)

Figure 1.

Classical roles of users, researchers, and designers in the design process and how they are merging in the co-designing process. Adapted from Elizabeth B.-N. Sanders & Pieter Jan Stappers (2008) Co-creation and the new landscapes of design, CoDesign. p. 12.

Classical Design Process — Co-Design Process
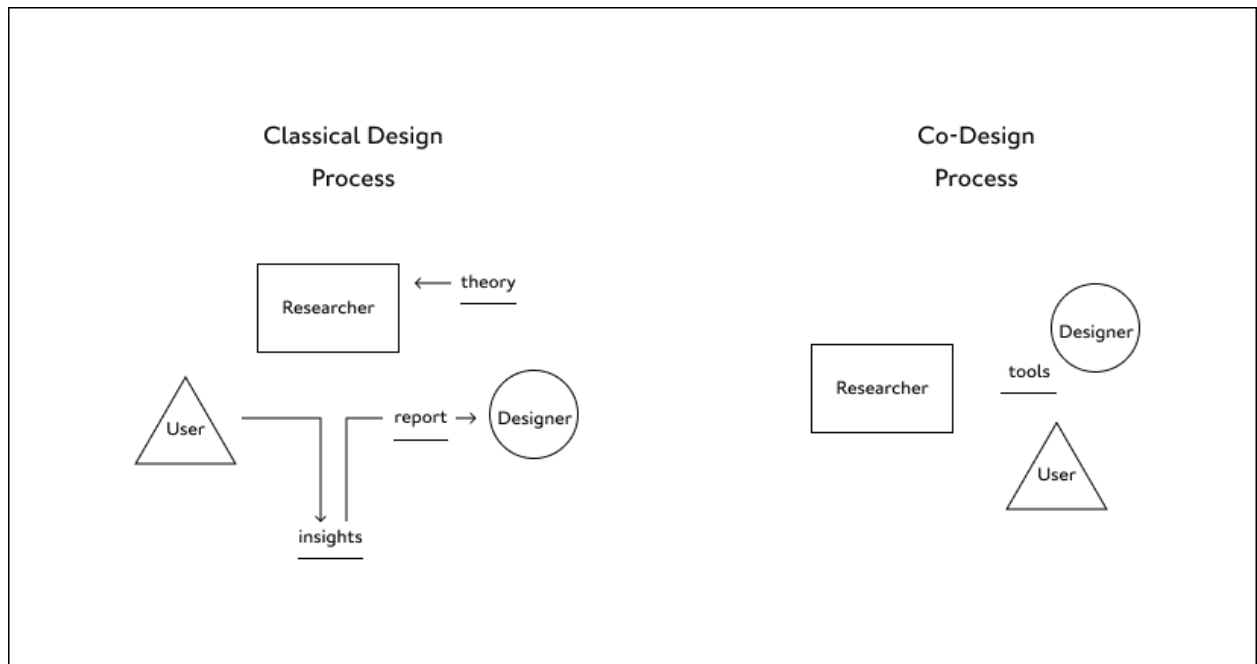
2.1.2 Examples of co-design in Indigenous contexts

To understand the role of co-design in the preservation and visibility of traditions in Indigenous contexts, it is essential to explore the definition, benefits, examples, effectiveness, and challenges of co-design approaches. Co-design involves the active participation of community members, stakeholders, and designers in the design process, aiming to create solutions that meet the specific needs and values of the community (Sanders & Stappers, 2008). This approach has been increasingly recognized for its potential in cultural preservation, as it allows for the incorporation of traditional knowledge and practices into the design process (Hermes et al., 2012).

2.1.3 Effectiveness of co-design in raising awareness and empowering communities

In Indigenous contexts, co-design has demonstrated its effectiveness in raising awareness and empowering communities by providing a platform for the expression and preservation of cultural traditions (Hermes et al., 2012). The methods employed in the Indigenous language revitalization project included a community-based design research (DBR) methodology and retrospective analysis (Hermes et al., 2012). The DBR

methodology involves an iterative process that incorporates insights back into the design of materials, enabling innovative changes and particular insights into design considerations as processes unfold. Additionally, retrospective analysis connects practical moments of understanding the problem in context back to literature and theory, aiding in gaining insights from grappling with the problem of creating materials and writing theory for the larger revitalization movement. Furthermore, co-design has proven effective in Indigenous contexts by providing a platform for the expression and preservation of cultural traditions. For example, in Indigenous language revitalization, co-design engaged the community in developing language materials through collaboration and knowledge production (Hermes et al., 2012). Additionally, co-design was instrumental in engaging the community in the development of language materials, drawing on community collaboration and knowledge production (Hermes et al., 2012). Furthermore, co-design has been applied in the development of health services in Indigenous communities, emphasizing the importance of involving participants in the design process to ensure the sustainability and diffusion of innovations (Farmer et al., 2018).

2.1.4 Challenges and limitations of co-design approaches

The literature acknowledges the challenges and limitations of co-design approaches in Indigenous contexts. While co-design has the potential to empower communities, its effectiveness for Indigenous people hinges on a culturally aligned approach (Rolleston et al., 2022). Co-design initiatives have shown promise in preserving and promoting traditions within Indigenous communities by providing platforms for community engagement, knowledge sharing, and empowerment. However, the literature emphasizes the necessity of culturally aligned approaches and calls for further research to address the specific challenges and limitations of co-design in Indigenous contexts.

Firstly, Western co-design methods may not fully resonate with Indigenous ways of knowing and decision-making. Adhering to TCPS2 Article 6: Respect for Persons, researchers must adapt methods to incorporate traditional communication styles, values,

and beliefs of communities (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council, 2018). Secondly, building trust and establishing meaningful relationships require time (TCPS2 Article 5: Withdrawal). Long-term perspectives are crucial for co-design projects, allowing for iterative processes and ensuring community ownership (TCPS2 Article 5). Moreover, addressing existing power imbalances within communities or between researchers and participants is essential to facilitate genuine participation (TCPS2 Article 5: Consent). Culturally sensitive approaches are crucial to ensure that all voices are heard and respected. These considerations underscore the importance of adapting co-design for successful and ethical collaboration with Indigenous communities (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council, 2018).

2.2 Power Dynamics in Indigenous Communities

2.2.1 Power relations between communities, governments, and NGOs

The power relations between Indigenous communities, governments, and NGOs are complex and multifaceted, influenced by historical, social, and political factors. The anthropology of social movements has highlighted the struggles and contestations within Indigenous landscapes, emphasizing the contingent nature of state power and the fractures within state power that impact Indigenous communities Sletto (2009). Additionally, the ethnography of global connections has shed light on the contradictions and limitations faced by Indigenous communities in exercising their rights to autonomy within political and bureaucratic processes (Tockman & Cameron, 2014).

Furthermore, the role of NGOs in mediating power relations has been a subject of study, particularly in the context of community divisions, gender equality, and autonomy. Ethnographic research in Indigenous Mayan settlements has revealed the complexities of power dynamics within the context of conditional cash transfer programs, highlighting the challenges faced by Indigenous communities in achieving autonomy and self-

determination (Gil-García, 2015). Moreover, the critique of environmental management in Indigenous Australia has emphasized the need to connect community-based governance with regional governance through inclusive support mechanisms, reflecting the intricate power dynamics at play (Carter & Hill, 2007).

The navigation of power relations by Indigenous and peasant organizations in contemporary Bolivia has been a focal point of analysis, with territory, land distribution, communal government, and control of common resources forming the core of their concept of autonomy (Guimaraes & Wanderley, 2022). Additionally, the recognition of successful mainstream Indigenous partnerships utilizing power-sharing techniques has been acknowledged, emphasizing the importance of respectful relations based on historical power imbalances between Indigenous and non-Indigenous communities (Stanford, 2022).

NGOs have been found to assume an interface between interacting entities, similar to the role of the federal government, in the context of community development projects, highlighting the complexities of power dynamics within these interactions (Anderson, 2022). Moreover, the examination of power alliances in the context of Indigenous protest groups, environmentalist grassroots organizations, mining companies, and provincial governments has underscored the role of compatible translations in mediating power dynamics (Horowitz, 2011). "Compatible translations" refer to the process of finding common ground or shared understanding between different entities involved in power dynamics. It involves bridging cultural, social, or ideological differences to facilitate communication and cooperation.

In the context of municipal-Indigenous relations, partnerships between municipal governments and community stakeholders have been observed, particularly in the construction of community centers, reflecting the evolving power dynamics and collaborations between different entities (Heritz, 2018). NGOs often enter into partnerships with Indigenous communities with the intention of providing support and assistance. However, the power dynamics within these partnerships can be asymmetrical, with NGOs sometimes holding more influence and resources compared to Indigenous

communities. This power asymmetry can impact decision-making processes, resource allocation, and the overall direction of projects and initiatives. Additionally, the agendas and priorities of NGOs may not always align with the genuine needs and aspirations of Indigenous communities, further complicating the power dynamics within these partnerships.

Additionally, the challenges faced by NGOs in fostering education among Indigenous communities have highlighted the government's reliance on NGOs to address issues in the education sector, further illustrating the power dynamics at play (Chowdhury et al., 2022). This can be illustrated when the government defers responsibility, NGOs struggle with factors like cultural differences, limited funding, and a lack of qualified teachers who understand Indigenous languages and traditions. These hurdles can hinder the effectiveness of educational programs. Ultimately, this reliance on NGOs, without proper support to address these challenges, might not be the most effective way to ensure Indigenous communities receive the education they deserve.

2.2.2 *Historical and ongoing dynamics of colonialism and decolonization efforts*

According to Quijano (2007), the coloniality of power has marginalized and excluded native communities, erasing their knowledge and traditions in the process. The historical and ongoing dynamics of colonialism and decolonization efforts have significantly shaped the power relations between Indigenous communities, governments, and non-governmental organizations (NGOs). The literature examining Indigenous peoples in the global community has highlighted the complexities and contradictions inherent in the political status of Indigenous peoples, emphasizing the need to address historical injustices and power differentials (Smith, 2007). Additionally, the politics of commodification have shaped conflicting claims to indigeneity, leading to complex reformulations of Indigenous landscapes in the 21st century Latin America, reflecting the ongoing impact of colonialism on Indigenous communities (Sletto, 2009).

The commodification of Indigenous cultures and territories has led to contested narratives and struggles over ownership and representation, perpetuating power imbalances and further marginalizing Indigenous voices.

Building upon Quijano's assertion about the coloniality of power, it becomes evident that the politics of commodification have further complicated the landscape for Indigenous peoples. Conflicting claims to indigeneity, shaped by the dynamics of commodification, have led to intricate reformulations of Indigenous landscapes in 21st-century Latin America. This phenomenon reflects the enduring impact of colonialism on Indigenous communities, perpetuating historical injustices and exacerbating power differentials (Sletto, 2009).

The legacy of colonialism continues to profoundly impact Indigenous communities in the 21st century. Quijano's (2007) concept of "coloniality of power" sheds light on the systemic marginalization and exclusion of Indigenous knowledge and traditions. This historical and ongoing dynamic shapes power relations between Indigenous communities, governments, and non-governmental organizations (NGOs).

The role of NGOs in supporting Indigenous communities and navigating power imbalances has been a subject of study, particularly in the context of public participation and community development. Social theory can be defined as a framework or set of perspectives used to analyze and interpret social phenomena, structures, and relationships within society. It provides theoretical tools for understanding the dynamics of power, inequality, and social change. In the context of partnerships between Australian Indigenous and mainstream health services, social theory offered insights into the underlying power relations, reflexivity, and dialogue necessary for effective collaboration (Haynes et al., 2014). Social theories such as critical theory, feminist theory, and postcolonial theory can inform discussions and interventions aimed at addressing disparities and promoting social justice within Indigenous communities.

2.2.3 How power structures influence decision-making, resource allocation, and cultural preservation

The influence of power structures on decision-making, resource allocation, and cultural preservation within Indigenous communities is a complex and multifaceted issue. The literature has highlighted the significance of power dynamics in shaping decision-making processes and resource allocation, particularly within decentralized contexts. Bulthuis et al. (2020) conducted qualitative research in Malawi, Uganda, and Ghana to unravel how power dynamics influenced decision-making within decentralized health contexts, applying the Arts and Van Tatenhove (2004) framework to understand the impact of power structures on decision-making. This study sheds light on the intricate relationship between power dynamics and decision-making processes within decentralized settings.

Furthermore, the implications of power structures on conflict management and resource allocation have been a subject of study, particularly in the context of co-management involving Indigenous peoples. Castro & Nielsen (2001) highlighted that in practice, co-management may not result in power-sharing but rather strengthen the state's control over resource policy, management, and allocation, emphasizing the complexities of power dynamics within co-management arrangements. One example from the literature that illustrates how co-management arrangements may strengthen the state's control over resource policy, management, and allocation is the case of forestry management in Indigenous territories. Research by Agrawal and Ribot (1999) examined co-management initiatives in Nepal and Zimbabwe and found that despite the intention of sharing power between local communities and the state, co-management often resulted in the reinforcement of state authority and control. In these cases, the state retained ultimate decision-making power over resource allocation and management, using co-management as a means to extend its influence rather than truly sharing authority with local communities. This underscores the need to critically examine the influence of power structures on resource allocation and management within co-management frameworks.

In a different study of influence of power structures on community-based conservation and forest preservation, in the context of Indigenous communities, Becker & Ghimire (2003) highlighted the synergy between traditional ecological knowledge and conservation science in supporting forest preservation in Ecuador, underscoring the role of power structures in influencing conservation efforts and the preservation of Indigenous knowledge. This underscores the importance of recognizing the influence of power dynamics on cultural preservation and environmental conservation within Indigenous communities.

2.2.4 Strategies for Indigenous communities to navigate power imbalances

Indigenous communities face significant power imbalances in various aspects of their lives, including governance, cultural preservation, and resource management. The literature provides insights into strategies that Indigenous communities have employed to navigate these power imbalances and assert their rights and autonomy. Co-production and the politics of knowledge have been identified as crucial strategies for Indigenous communities to navigate power imbalances. Cornelissen and Tonkiss (2015) emphasize the importance of learning from Indigenous research methodologies, highlighting the value of co-production and Indigenous knowledge in challenging existing power structures Grey & Kuokkanen (2019). This aligns with the powerful slogan "nothing about us, without us," which emphasizes the importance of including Indigenous voices and knowledge systems in research and decision-making.

Furthermore, co-design and social innovation have been recognized as effective strategies for Indigenous communities to assert their agency and navigate power imbalances. Villagómez and Palacio (2019) discuss the role of co-design and social innovation in promoting Indigenous handicrafts in Colombia, underscoring the potential of these approaches to empower Indigenous communities and challenge existing power dynamics (Nicholas, 2021).

In addition, the governance of cultural heritage has been a focal point of Indigenous strategies to navigate power imbalances. Grey & Kuokkanen (2019) explored alternatives to co-management in Indigenous governance of cultural heritage, highlighting the agency of Indigenous communities in safeguarding their cultural heritage and challenging dominant power structures (Grey & Kuokkanen, 2019). Similarly, Nicholas (2021) discussed the challenges, responses, and responsibilities in protecting Indigenous heritage objects, places, and values, shedding light on the strategies employed by Indigenous communities to preserve their cultural heritage and assert their autonomy (Nicholas, 2021).

Moreover, the role of international conventions and frameworks, such as the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, has been instrumental in empowering Indigenous communities to protect their traditional knowledge and cultural practices. Yap (2021) examined the role of the UNESCO Convention in safeguarding the traditional forest-related knowledge of Amazonian Indigenous peoples, highlighting the potential of international mechanisms to support Indigenous communities in navigating power imbalances and preserving their cultural heritage.

2.3   Modernization and its Impact on Indigenous Communities

2.3.1 Processes of modernization and their impact on traditional knowledge

Latour (1993) argues that modernity has failed to deliver on its promises of progress and enlightenment and that the dichotomy between nature and society that characterizes modernity is a false one. According to Latour, the modernist project of "modernizing" the world is based on the flawed assumption that humans can control and dominate nature, which has led to environmental degradation and other crises. In the context of traditional knowledge and modernization, this false dichotomy can lead to the marginalization and erasure of traditional knowledge and practices.

Dussel's work on "La Filosofía de la Liberación" sheds light on the impact of modernization on traditional knowledge and the dynamics of interculturality, emphasizing the need to understand and respect Indigenous knowledge systems within the context of modernization. Dussel argues that cultures that do not conform to metropolitan norms or fit into primitive categories are at risk of destruction due to the dissemination of propaganda, commercial activities, and the commodification of culture. However, society often attempts to preserve such cultures by promoting folklore elements or secondary cultural aspects, inadvertently contributing to their erosion (Dussel, 1996).

The preservation of traditional cultural expressions and intangible cultural heritage has been a significant concern in the face of modernization. Santyaningtyas & Noor (2016) discuss the preservation of traditional cultural expressions in Indonesia, highlighting the need for protection against the commercial use of traditional cultural assets without sharing benefits with Indigenous communities. Similarly, Isa et al. (2018) emphasize the challenges of digital preservation of intangible cultural heritage, highlighting the dependence on individual practitioners due to the lack of documentation, reflecting the impact of modernization on the preservation of intangible cultural heritage.

In addition, the preservation of language and traditional knowledge has been a focal point of Indigenous strategies to navigate modernization. Widana (2017) discusses the strategy for art and cultural preservation among Balinese Hindus, emphasizing the role of informal, non-formal, and formal education in preserving religious values and traditional knowledge within the context of modernization. Furthermore, the efforts to obstruct the preservation of cultural heritage buildings in Indonesia have been a subject of study, shedding light on the impact of modernization on cultural heritage preservation and the legal implications of unregistered cultural heritages.

Overall, the preservation and visibility of the traditions of native communities in the Sacred Valley of Cusco require a collaborative approach that recognizes the value of ancestral knowledge and practices, and that works to challenge power imbalances and promote greater autonomy and self-determination for these communities. Co-design has

the potential to be a valuable approach in this context, allowing community members to play an active role in the preservation and promotion of their traditions. However, this approach must be rooted in a deep engagement with the social and ecological contexts in which it takes place, and must be informed by a pluriversal approach to design that recognizes the diversity of ways of designing existing in different cultures and communities.

2.3.2 Cultural homogenization vs. cultural resilience

Cultural homogenization and cultural resilience are two contrasting processes that have significant implications for Indigenous communities. Arizpe (1991) discusses the impact of modernization on Indigenous communities, shedding light on the potential violence of modernity and its effects on traditional cultures. On the other hand, Cani (2005) explores the concept of cultural resilience in Indigenous governance and the revitalization of cultural citizenship, emphasizing the importance of preserving and strengthening Indigenous cultures in the face of external pressures.

Moreover, the literature on cultural resilience extends to the fields of cultural heritage, arts, and urban planning (Holtorf, 2018). emphasizes the role of cultural heritage in enhancing cultural resilience, suggesting that embracing change and accepting transformation can contribute to cultural resilience.

2.3.3 Negotiating identity and aspirations in a globalized context

Negotiating identity and aspirations in a globalized world involves a complex interplay of cultural, social, and psychological factors. Arnett (2002) argues that most people worldwide now develop a bicultural identity that combines their local identity with an identity linked to the global culture. This may lead to identity confusion, particularly among young people in non-Western cultures.

Interestingly, this concept of bicultural identity sheds light on the power imbalances prevalent in global society. Wealthier nations, benefiting from cultural hegemony, may not perceive themselves as bicultural, as their dominant culture holds sway over global narratives and norms. In contrast, individuals from marginalized or non-Western cultures often face pressure to assimilate to dominant cultural standards, reflecting the unequal distribution of cultural power.

Indigenous perspectives on landscapes and land management, as discussed by Garcia (2006), provide insights into the intricate relationship between cultural identity and the environment. Natcher (2005) emphasizes the cultural context of collaboration in community-based resource management, highlighting the significance of cultural values and traditions in shaping aspirations and identity within Indigenous communities. Additionally, the dynamic, multi-level model of culture proposed by Erez & Gati (2004) offers a framework for understanding the negotiation of identity within a global cultural context, emphasizing the importance of cultural homogeneity.

Furthermore, the impact of cultural intelligence on cross-cultural adaptation, as explored by Chu & Zhu (2023), sheds light on the role of psychological resilience in negotiating identity in diverse cultural settings. These perspectives underscore the intricate nature of negotiating identity and aspirations in a globalized world, emphasizing the need to consider cultural, social, and psychological dimensions in this complex process.

2.3.4 Strategies for cultural preservation in the face of modernization

Battiste (2008) emphasizes the importance of Indigenous knowledge in the context of globalization, highlighting the need to recognize and integrate traditional knowledge systems into modern preservation strategies. Similarly, Cruikshank (2005) explores the role of traditional ecological knowledge as a strategy for cultural preservation, emphasizing the significance of local knowledge in maintaining cultural heritage in the face of modernization. Furthermore, the preservation of cultural heritage embodied in traditional

crafts, as discussed by Yang et al. (2018), provides insights into practical approaches for safeguarding cultural traditions in developing countries.

Additionally, the impact of cultural landscape preservation on social-ecological sustainability, as highlighted by Schmitz and Herrero-Jáuregui (2021), underscores the importance of considering cultural landscapes in conservation policymaking to facilitate their preservation. These diverse perspectives underscore the need for comprehensive strategies that integrate traditional knowledge, craft preservation, and cultural landscape conservation to effectively preserve cultural heritage in the context of modernization.

By drawing on insights from these concepts and perspectives, this literature review lays the groundwork for further understanding the complexities and challenges inherent in preserving and promoting the traditions of native communities in the Sacred Valley of Cusco. It sets the stage for further exploration and analysis in subsequent sections of the research, providing a robust theoretical framework for understanding and addressing these issues.

2.3.5 An alternative approach to design: On Amodernity and Socionatural Design

The theoretical and methodological proposal by Peruvian designer and design theorist Juan Montalván Lume, coined as 'Socionatural Design', offers a radically disruptive approach to design, which dissolves its canonically 'modern' philosophical groundings that create independent entities and imaginaries conceptualized as belonging to "society" or "nature".

Socionatural Design employs instead an 'amodern' lens and worldview, drawing from the work of philosopher and anthropologist Bruno Latour. Rather than insisting on a narrative that searches for an equilibrium between "society" and "nature", Socionatural Design proposes to reimagine "society" as being also in part natural, and "nature" as being in part social, thus enabling the possibility to think of the perceived phenomenon of reality

as a fluid continuum of socionaturalities, that is, a blending of socionatural hibrydations of various degrees, not being possible to categorize them into a "social" or "natural" binary, or to create "purified" versions that would fit into either of those imagined categories.

Furthermore, by deconstructing design's modern paradigm, Socionatural Design allows for a rethinking of forms of knowledge which belong to non-western cultures, freeing them from their "pre-modern" condition, having been relegated for long to a quality of primitiveness and obsolescence, characteristic of a modern view of that which does not belong to the west. Instead, Socionatural Design reivindicates the value and relevance of "non-modern" frameworks of knowledge and world-building, searching for transcultural dialogues to take place, creating bridges from which transcultural exchanges of knowledge can occur, enriching all views involved in the process.

Is in these ways that Montalván proposes a vision for design that acknowledges the relational entanglements between humans and the territory, while promoting cultural and biological diversity as values for a reframed ideal of "development". (Montalván Lume, 2021)

2.4   Research Gap

Finally, this review identifies gaps in existing literature, including limited attention to Indigenous agency in decision-making, power dynamics within community-government-NGO interactions, and co-design approaches for cultural preservation. By addressing these gaps, this study aims to contribute to academic scholarship and practical interventions in Indigenous contexts, ensuring the respect and valorization of cultural heritage.

3. Methodology and Analytical Strategies

3.1 Methodology

The methodology section of this study outlines the research design and approaches used to address key aspects of cultural heritage preservation, power dynamics, and community empowerment within the Quelqanqa community. Given the complexity of the research objectives, a combination of co-design approaches and open interviews was selected as the methodological framework for this study. These methods were chosen for their ability to provide rich qualitative data and foster collaborative engagement with the Quelqanqa community members, stakeholders, and external actors.

3.1.1 Methods

Co-design sessions were chosen as they offered a collaborative dynamic for community members, stakeholders, and external actors to engage in the design process (Sanders & Stappers, 2008). Through co-design approaches, the Quelqanqa community actively contributed to the exploration and development of awareness for the preservation and promotion of their cultural traditions, allowing them to shape these initiatives autonomously.

Additionally, open interviews were utilized to capture individual perspectives and experiences related to power dynamics, decision-making processes, and cultural preservation efforts. Through open-ended discussions, this method provided valuable insights into the nuances of community governance and interactions with governmental entities and NGOs, shedding light on the underlying mechanisms shaping community dynamics (Bulthuis et al., 2020).

Figure 2.

Workshop participants participating in the creative activity.

Together, these methods created a participatory research environment that honored the voices and agency of the Quelqanqa community. By engaging directly with community members and stakeholders, this study aimed to contribute to the development of culturally sensitive and sustainable strategies for the preservation of Indigenous heritage in the Sacred Valley of Cusco.

3.1.2 Participants

The primary participants in this study were 8 members of the Quelqanqa community, representing a diverse range of roles within the community. This included elders, community leaders such as the president, mayor, and councilors, as well as artisans and other individuals deeply entrenched in community life. Additionally, representatives from local governmental agencies and non-governmental organizations (NGOs) operating in the region were involved to provide varied perspectives on the topics under investigation. Specifically, two municipal project managers from Ollantaytambo and the mayor participated in the open interviews. Furthermore, two individuals from NGOs with ongoing projects in the Sacred Valley were included in the open interview sessions. These

external actors are stakeholders who work closely with the community and have a direct relationship with them.

3.1.3 Ethical Considerations

The ethical considerations for this study were carefully addressed to ensure integrity and respect for all involved parties. Before commencing the research, the study underwent a thorough review by the OCADU Research Ethics Board, and the proposed topics were approved by both the Quelqanqa community and relevant stakeholders. Additionally, previous community outreach sessions were conducted to familiarize community members with the research objectives and to garner their interest and participation. These sessions were conducted in Spanish and Quechua, respecting the traditional dynamics of communication within the community. The research was approved by OCADU Research Ethics Board #2024-12.

Recognizing the significance of community engagement and ethical standards, explicit permission was sought from the community leaders. Written permission was obtained from the President of the Quelqanqa community, and verbal consent was secured from the two mayors of the Quelqanqa community. This process involved a comprehensive presentation of the project's topic, objectives, and overall scope to ensure transparency and mutual understanding. By seeking permission from the community leaders and stakeholders, the study upheld ethical research practices, demonstrating a commitment to collaboration and respect for the communities involved.

3.2 Analytical Strategies

This research employed qualitative data analysis techniques to uncover key themes and patterns within the data collected from the co-design workshops conducted with the Quelqanqa community, and the stakeholders. After analyzing and coding the data collected through the co-design session with the Quelqanqa community, and the interviews with the NGO members, and government workers, several key findings emerged. These findings

shed light on how the Quelqanqa community navigates power dynamics, both internally and with external actors.

3.2.1 Content Analysis

Content analysis was employed to examine the relationships between words, and the specific vocabulary utilized by participants as they shared their experiences and thoughts during the co-design session, covering various topics. Furthermore, this method was applied to review the responses during presentations and explanations of their artistic output. The objective of this analysis was to uncover valuable insights into the perspectives of the Quelqanqa community regarding co-design, cultural preservation, day-to-day traditional activities, and perspectives on power relationships.

The content analysis approach included the following breakdown:

1. Thematic Density: The density of the main themes derived from the data was evaluated to highlight the most prominent concerns and aspirations of the Quelqanqa community in relation to their culture, traditions, and development.
2. Frequency Analysis: The frequency of words and concepts used by participants was analyzed to identify prevalent themes within the dataset. These themes might have related to the community's experiences with cultural preservation, the challenges faced, and their hopes for the future.

The data from the co-design sessions, including verbal discussions and artistic presentations, were transcribed from audio recordings and coded using data coding software MAXQDA24 version 24.2.0 Through iterative analysis, patterns and themes within the dataset were identified and coded accordingly. This process involved examining the relationships between words, sentence structures, and specific vocabulary used by participants. Thematic density and frequency analysis techniques were applied to evaluate the prominence of themes and the frequency of words and concepts within the dataset. Following the analysis, key themes were synthesized, and final insights were derived.

Additionally, translations from Spanish to English were conducted to ensure accessibility and understanding of the findings.

3.2.2 Visual Discourse Analysis

Visual discourse analysis was employed to examine the artistic output produced during the co-design workshop by the participants from the Quelqanqa community. This analysis focused on how the Quelqanqa community utilized visual elements to communicate their ideas, values, and perspectives on power relationship experiences within their territory, specifically with the community members and external actors.

The potential areas of exploration within visual discourse analysis included the following breakdown:

1. Symbolic Meanings: Analyzing the symbolism and meaning embedded within the visual elements created by the participants. This might include traditional motifs, patterns, or design choices employed in their drawings.
2. Representations of Culture: Examining how the visuals depict the Quelqanqa community's cultural heritage and traditions. This could involve analyzing the portrayal of traditional clothing, tools, or activities within the artwork.
3. Communication of Ideas: Investigating how the participants used visual elements to represent their ideas and aspirations in relation to power relationships in the context of cultural preservation.

By combining content analysis and visual discourse analysis, this research provided a comprehensive understanding of the Quelqanqa community's perspectives on power relationship dynamics, cultural preservation, and the potential of co-design approaches.

4. Research Findings

4.1 Power Relations with the Quelqanqa Community and the Rondas Campesinas at Ollantaytambo

The participants described a clear example of power relations within the community: the Rondas Campesinas, which is a space where various communities discuss various topics that involve larger territories. As a grassroots organization, the Ronda Campesina embodies the community's collective voice and agency in advocating for their interests and rights and serves as a great example of the complex power dynamics at play within the Quelqanqa community, particularly in its interactions with external actors. Firstly, the organization's emphasis on "respected voices" suggests an internal power structure that values participation and consensus building. However, it's essential to recognize that consensus building and asymmetrical power dynamics can coexist within the community. Despite potential hierarchies, the Ronda Campesina upholds democratic practices where everyone has rights and follows established legislation. Nevertheless, the Ronda Campesina remains a significant platform for navigating power relations and promoting community cohesion within the Quelqanqa community.

> "Nos juntamos toda la junta. Siempre cuando la convocación sale de cualquier presidente, todos siempre vamos. Por respeto y por costumbre también. Porque no habría un desorden dentro de la comunidad. Siempre es organizado de cualquier cosa. De algún familiar hay mal, o si pasa algún incendio. Cualquier cosa, siempre todos vamos. Por ejemplo, para un incendio que se está ocasionando, ese rato no puedes convocar ni el presidente, nadie. Pero si sabes y ya has visto que está prendiendo algo, vas y agarras el pututo que es el del marsullo. Lo soplas varias veces o de algún sitio estratégico y la gente ya sale. ¿Y qué pasa? Entonces ya corremos." (Quelqanqa community member, 2024)

English translation:

> "The whole board got together. Whenever the call comes from any president, we all always go. Out of respect and custom too. Because there would be no disorder

within the community. He is always organized about anything. There is something wrong with a family member, or if a fire happens. Whatever, we all always go. For example, for a fire that is breaking out, neither the president nor anyone can call that time. But if you know and you've already seen that he's turning something on, you go and grab the pututu, which is the one from the marsullo. You blow it several times or from some strategic place and people leave. And what happens? "Then we run." (Quelqanqa community member, 2024)

The Ronda Campesina transcends individual communities, bringing them together to address issues affecting larger territories. This highlights a power dynamic where explicit decision-making authorities and any member from the communities shift to a broader collective for the common good, suggesting a network of power structures existing across the Ollantaytambo territory. Community authorities rely upon all the community members to maintain harmony and stability in their territory.

Secondly, the participation and interest of government members from Ollantaytambo in the Rondas Campesinas showcase the Quelqanqa and other Indigenous communities from Ollantaytambo's willingness to engage with external actors for security purposes. However, this introduces a more intricate power dynamic. While collaboration fosters dialogue and potentially enhances effectiveness, it also brings in the influence of external authorities. In this scenario, the engagement of external actors, such as local authorities from Ollantaytambo, proves beneficial for communication and conflict resolution. However, being mindful of their influence and power perception is an ongoing concern, addressed during board meetings and Rondas Campesinas, through conversations between authorities from Ollantaytambo and the community of Quelqanqa.

Finally, the democratic principles within the Ronda Campesina provide to all the communities, such as the Quelqanqa community to retain some control through elected representatives, but also acknowledge the need for accountability to external actors. This likely involves ongoing negotiation and potential power struggles as the community balances its autonomy with collaboration.

4.2 Well-Organized Power Structure and Stakeholder Proximity

The Quelqanqa community demonstrates a well-organized power structure that facilitates democratic decision-making and cultural preservation. This structure is built upon a long-standing and respected statute, ensuring internal cohesion and adherence to established norms. This framework empowers the community to make final decisions regarding their territory. The power structure itself is quite intriguing. It features a single president who oversees the entire community. Two majors support the president, each responsible for a designated side of the territory (left and right). A unique aspect of this structure is the inclusion of counselors. Unlike many traditional power structures, the Quelqanqa community allows even children to take on counselor roles. This inclusion fosters a sense of community engagement from a young age and provides a valuable training ground for future leaders. By participating as counselors, children develop essential skills in decision-making, community engagement, and critical reflection. This ensures a continuous pipeline of informed and capable individuals prepared to take on leadership roles within the community.

> "Es una tradición de la comunidad, que los jóvenes activos no? Pero hay varias actividades, varias costumbres acá en la comunidad, pero más que todo es costumbre de Barayoc, cada año hacemos. Sí, Cantamuyuy, Sinkuy Watak'allary Ollantaytambo, después hacemos este costumbre. Ese día lo comparten los niños, el pan a todas las casas, a cada uno su derecho y esa es una tradición que comparten, no? Toda la comunidad y es obligatorio llevar ellos a cada casa, toda la gente que siempre hacen, dependiendo de que tenga la posibilidad, pero siempre hacen. Ellos, pequeños tienen que estar participando, como obligación del cargo que han encargado." (Quelqanqa community member, 2024)

> "It's a community tradition, that active young people don't? But there are several activities, several customs here in the community, but most of all it is a Barayoc custom, we do it every year. Yes, Cantamuyuy, Sinkuy Watak'allary Ollantaytambo,

then we do this custom. That day the children share the bread to all the houses, to each their right and that is a tradition that they share, right? The entire community and it is obligatory to take them to each house, all the people who always do, depending on whether they have the possibility, but they always do. "They, the little ones, have to be participating, as an obligation of the position they have taken on." (Quelqanqa community member, 2024)

Furthermore, the structure fosters proximity with stakeholders who hold external power. While external actors may hold certain advantages, the Quelqanqa community's well-organized power structure, with its inclusive approach, appears to be a key factor in retaining control over day-to-day decision-making and safeguarding their cultural traditions. This suggests a strategic approach to navigating external influences and maintaining their cultural autonomy.

4.3 Socioeconomic Considerations: Balancing Tradition with Economic Opportunities

Regarding tradition preservation awareness, the Quelqanqa community demonstrates a thoughtful approach to navigating the intersection of tradition, cultural preservation, and economic opportunities. A prime example of this is their ongoing dialogue surrounding traditional clothing.

"Nosotros siempre tenemos que mantener nuestro poncho, no dejamos para nada. En algún momento podemos dejar otras cosas, pero no su poncho para nada Mira su sombrero. O sea, anteriormente, en las comunidades, algunas comunidades, acá en Quelqanqa me he dado cuenta de que el sombrero siempre se diferenciaban de otras comunidades, Willoq, Patacancha." (Quelqanqa community member, 2024)

English translation:

"We always have to keep our poncho, we don't leave anything behind. At some point we can leave other things, but not his poncho at all. Look at his hat. I mean,

previously, in the communities, some communities, here in Quelqanqa I have realized that the hat always differed from other communities, Willoq, Patacancha." (Quelqanqa community member, 2024)

The community actively discusses, both internally and with the local government, the appropriate use of their traditional attire in relation to tourism and economic activities.

"De las otras comunidades. Siempre hay diferentes vestimientos, ¿no? Hay veces, ¿cómo se llama?, por figura o si no, por color. Siempre diferentamos en cada comunidad. Hay diferencia. Cuando conversamos, siempre dicen que el poncho, pantalón y gorro es importante para mantener costumbre. Es nuestra diferencia de las comunidades, los vestimentos son diferentes, eso queremos mantener, volver a tener, y ellos también nos dicen siempre que es importante, es lo que nos diferencia y es atractivo, no?" (Quelqanqa community member, 2024)

English translation:

"From the other communities. There are always different outfits, right? There are times, what is it called? by shape or if not, by color. We always differ in each community. There is a difference. When we talk, they always say that the poncho, pants, and hat are important to maintain custom. It is our difference from the communities, the clothing is different, we want to maintain that, have it again, and they also always tell us that it is important, it is what differentiates us and is attractive, right?" (Quelqanqa community member, 2024)

This highlights their awareness of the potential impact of external influences on their cultural heritage, and the uniqueness of the fabric and design of their traditional poncho, pants, and hat. They shared that this collaborative approach, involving them as a community and the government, demonstrates a commitment to identifying important cultural elements for economic activities in a way that respects their unique cultural elements.

In the following sections, two actor-network maps are presented to illustrate the power relations discussed in the preceding text:

Figure 3.

Actor-Network Map: Power Relations on Economic Development Projects with the Local Government of Ollantaytambo and the Quelqanqa Community.
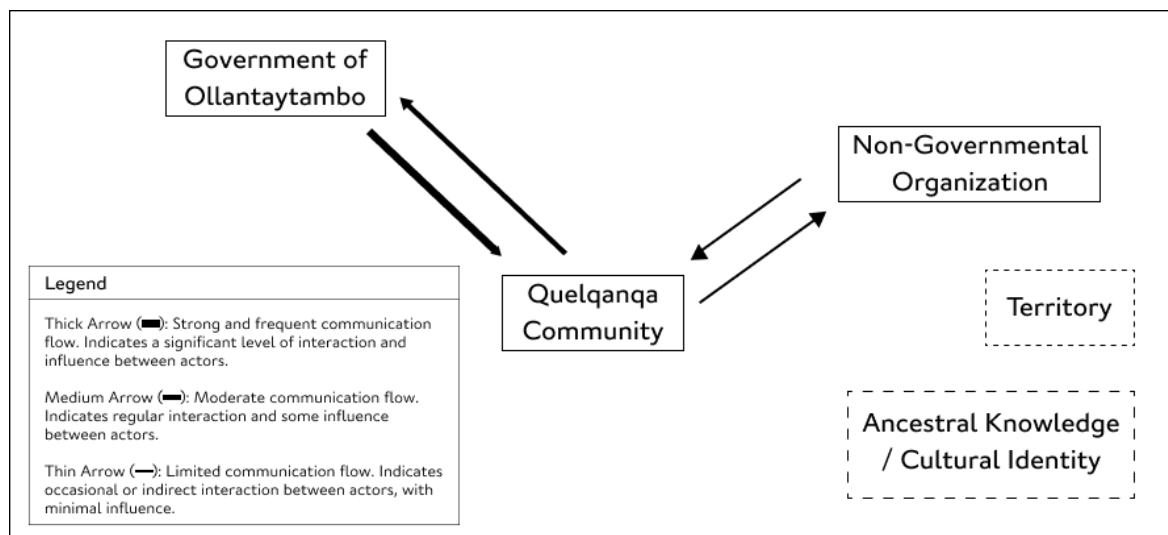
This Actor-Network Map presented above represents how power is balanced between the Quelqanqa community and external actors such as the Government of Ollantaytambo and NGOs. This map has been developed as a result of interviews with diverse stakeholders from the Ollantaytambo Government, active NGO members, and through the workshop session with the community of Quelqanqa. During these sessions, it became evident that between the government and the Quelqanqa community, there is consistent communication and a balanced power dynamic. However, due to the closest proximity to the regional and national government, and their expertise in completing paperwork for projects in this territory, it might be the local government that holds more power over the Quelqanqa community. Additionally, this map represents the power

relationship between the NGOs and the Quelqanqa community. As discussed, both parties shared an understanding of dependency and mutual respect. The Quelqanqa community described their relationship as free, open, and positive, where projects were developed only if the community fully agreed with the terms and conditions, and they retained autonomy over decisions, participation, and project duration.

"Si está conveniente para la comunidad aceptamos y hacemos no si no hay una no hay una progreso para la comunidad no hay una logro para toda la gente rechazamos no lo hacemos también que si es que hay algo productivo para la comunidad para nuestra sociedad seguimos trabajando con ellos con cualquier grupo que quiera trabajar con nosotros nosotros les sirvemos con puertas abiertas y así. [...] La decisión es la comunidad entonces si decide la comunidad recibimos pero nosotros siempre ya nos hemos visto para recibir cualquier apoyo para la comunidad bienvenido cualquier proyecto cualquiera no?" (Quelqanqa community member, 2024)

English translation:

"If it is convenient for the community we accept and we do not. If there is no progress for the community, there is no achievement for all the people, we reject it, and we don't do it. Also, if there is something productive for the community, for our society, we continue working with them with any group that wants to work with us, we serve them with open doors, and so on. [...] The decision is the community's, so if the community decides, we receive, but we have always seen each other to receive any support for the community, welcome any project, right?" (Quelqanqa community member, 2024)

Transitioning from economic development projects to cultural preservation initiatives, the Actor-Network Map: Power Relations on Decision-Making Process for the Preservation/Revitalization of the Cultural Identity of the Quelqanqa Community provides a complementary perspective on power dynamics, specifically focusing on the decision-

making process for the preservation and revitalization of the Quelqanqa community's cultural identity.

Figure 4.

Actor-Network Map: Power Relations on Decision-Making Process for the Preservation/Revitalization of the Cultural Identity of the Quelqanqa Community.
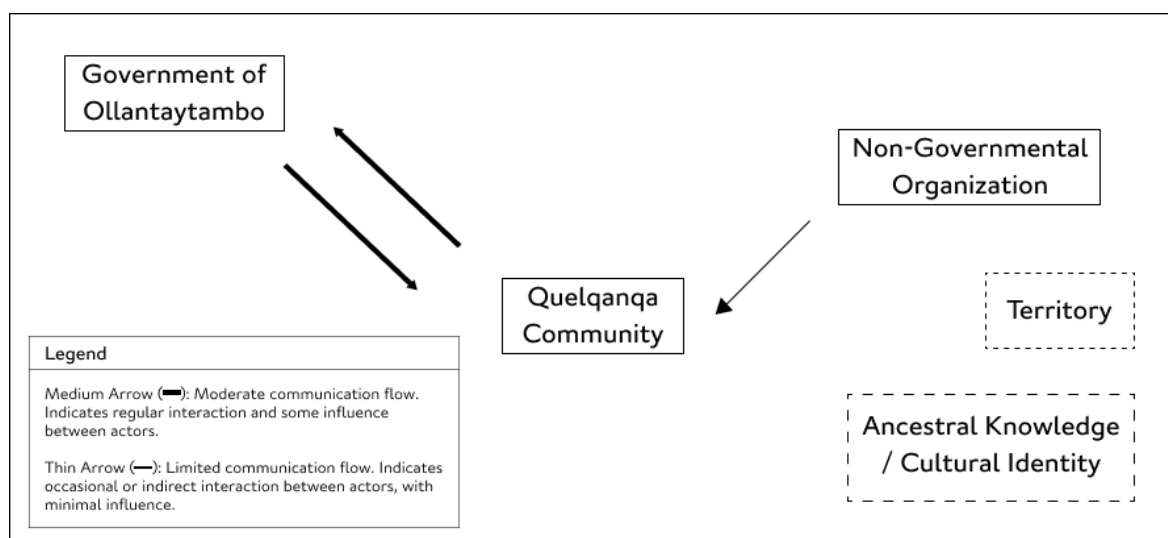
It is important to highlight in this Actor-Network Map the presence of actors in the territory or land, as well as the ancestral knowledge and cultural identity, as they are major and essential parts of the decision-making processes in the Quelqanqa community.

In this Actor-Network Map: Power Relations on Decision-Making Process for the Preservation/Revitalization of the Cultural Identity of the Quelqanqa Community, it is essential to emphasize the significant role played by actors and the preservation of ancestral knowledge and cultural identity. This map showcases the delicate balance between these actors, including community members, government project managers from Ollantaytambo, and active members of NGOs. Through collaborative efforts and dialogue, the map highlights the close relationship and considerations involved in safeguarding cultural

heritage within the Quelqanqa community. By fostering open dialogue and collaboration, the government of Ollantaytambo shared that they are actively working to develop diverse channels to improve communication and reinforce understanding of cultural preservation and how to manage identity challenges.

4.4   Socio-natural Perspective: Intertwined Well-being and Community

The Quelqanqa community's vision of well-being and community is deeply rooted in a Socionatural perspective, aligning with the concept of "Socionatural Design" proposed by Montalván (2021). Animals, chacras (agricultural plots), climate, nature, and ancestral dynamics like bartering, Mita, and Minka are integral to their daily lives.

Mita and Minka, communal labor systems traditionally practiced in Andean communities like Quelqanqa, play a central role in fostering a sense of collective responsibility and interdependence. Mita involves community members coming together to perform communal work for the collective benefit, such as maintaining irrigation channels or constructing infrastructure. This system emphasizes the shared effort towards common goals, reinforcing the idea that community well-being depends on everyone contributing their skills and labor. Similarly, Minka functions as a reciprocal labor exchange system where community members assist each other with tasks like harvesting crops or building houses. Through Minka, individuals offer their labor to others in the community, knowing that they will receive assistance when needed in return. These practices strengthen social bonds and promote solidarity among community members, highlighting the importance of mutual support and cooperation.

During conversations with the community, the recurring mention of the river, animals, and their land, and the indication of their proximity to their homes was particularly evident. These natural elements were not merely mentioned but were highlighted when sharing their best experiences within their territory and the cultural traditions passed down through generations. This emphasis suggests that the Socionatural

aspect plays a significant role in decision-making, both at the individual and community levels.

Figure 5.

Co-design Participant Drawing

"*Nosotros tenemos una costumbre. Cosechamos nuestras papas y nos prestamos nuestras llamas para que podamos cargar de mi chacra a mi casa. Hay un depósito, como cancha, es como el patio de la casa. Ahí juntamos papa y tapamos para que no se malogre, ponemos paja cortada encima, y encima ponemos una cruz y hacemos un festejo adorando a la cruz, es a la papa. Esto se llama mijuy, esto se guarda como alimento principal. Los que festejamos, festejamos con aguardiente, con chichita, pero en grupo porque cumple la actividad Minka porque nos prestamos llamas, de diferentes pies, entonces el trabajo no es solo de la llama, sino de todos los que están colaborando.*" (Quelqanqa community member, 2024)

English translation:

"We have a custom. We harvest our potatoes and lend each other our llamas so we can carry them from my farm to my house. There is a warehouse, like a court, it is like the patio of the house. There we gather potatoes and cover them so they don't spoil, we put cut straw on top, and on top, we put a cross and we have a celebration worshiping the cross, it's the potato. This is called mijuy, this is kept as the main food. Those of us who celebrate, celebrate with liquor, with chichita, but in a group, because Minka fulfills the activity because we lend each other llamas, of different feet, so the work is not only the llamas but of all those who are collaborating." (Quelqanqa community member, 2024)

As it is shown in this drawing made by a Quelqanqa community member, and complimented by this narration about the unique traditions in Quelqanqa, the Socionatural perspective shapes their decision-making processes in various ways. For instance, the presence of animals influences their agricultural practices, as they consider the needs of both livestock and wildlife when managing their chacras, honoring each element of their lifes, and celebrating their cultural traditions. Similarly, the climate plays a crucial role in determining planting and harvesting schedules, ensuring harmony with the natural cycles. Moreover, ancestral practices like the Mita and Minka foster a sense of collective responsibility and interdependence within the community, guiding decision-making processes that prioritize the well-being of both individuals and the community as a whole.

Figure 6.

Co-design Participant Drawing

The prominence of the river in their narratives further underscores the Socionatural dimension of their decision-making. The river is not just a geographical feature; it is a source of life, sustenance, and cultural identity. Decisions related to water usage, recreation, and spiritual practices are deeply intertwined with their connection to the river. In essence, the Quelqanqa community's Socionatural perspective extends beyond mere environmental considerations. It encompasses a holistic worldview that recognizes the interconnectedness of human well-being, community harmony, and the natural world. This perspective shapes their decision-making processes, ensuring that both individual and collective actions are aligned with the long-term sustainability of their territory and their cultural heritage.
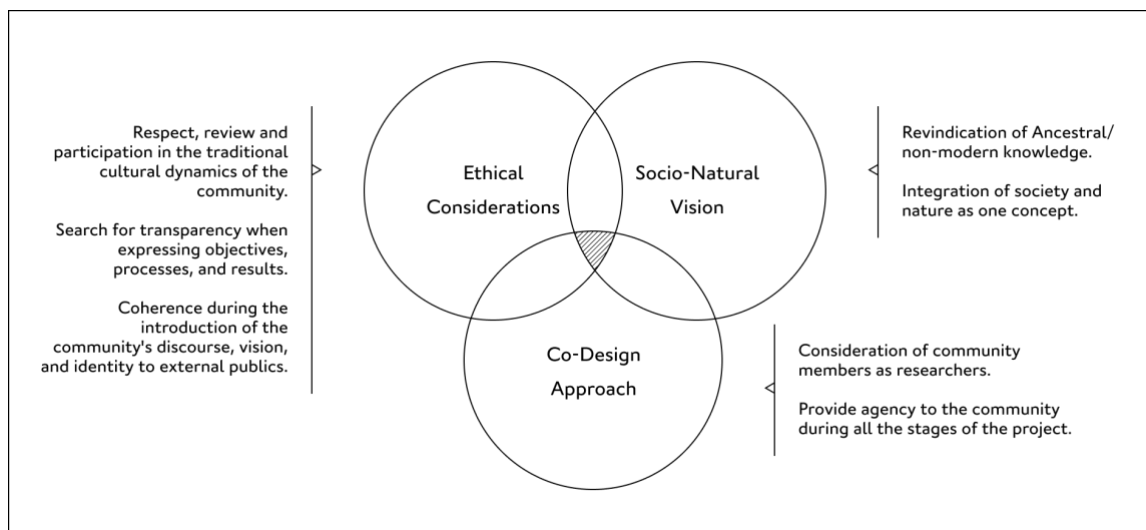
5. Sacred Valley Community Traditional Revindication and Power Relationship Discovery Concept Model

One of the significant outcomes of this research is the exploration of how the implementation of co-design methodology transformed discussions about culture, traditions, and decision-making processes within Indigenous communities in Peru.

Building upon these insights, a new model has been proposed to guide future research endeavors, aiming to foster a more informed and compassionate approach to working with Indigenous communities from the Sacred Valley in Cusco. What sets this model apart is its emphasis on fostering Indigenous agency and empowerment, and the consideration of the natural and social aspects of the community's territory. Unlike traditional research models, this innovative approach integrates co-design methodology, ethical considerations, and a Aocionatural perspective to transform discussions about culture, traditions, and decision-making processes. By embracing these principles, researchers can contribute to more respectful and mutually beneficial engagements with Indigenous communities, ultimately fostering greater understanding and empowerment.

Figure 7.

Sacred Valley Community Traditional Revindication and Power Relationship Discovery Concept Model

The "Sacred Valley Community Traditional Revindication and Power Relationship Discovery Concept Model", developed based on the experience of co-conducting this research project alongside the Quelqanqa community, is a comprehensive model designed to facilitate decision-making processes and traditional revindication initiatives within the Indigenous communities of the Sacred Valley of Cusco, Peru. This model provides a structured approach for coordinating and harmonizing efforts involving governmental institutions, non-governmental organizations, and local Indigenous communities. This theory model compromises three main aspects:

First, Ethical Considerations are fundamental when engaging in projects with Indigenous Communities, particularly those in the Sacred Valley. This involves a multifaceted approach that encompasses several key principles. Firstly, respect for traditional cultural dynamics is imperative. Project managers, researchers, and policymakers need to honor and uphold the traditional cultural practices and values of the Sacred Valley communities, engaging in meaningful dialogue to understand their cultural heritage, rituals, and customs. Secondly, transparency in objectives, processes, and results is crucial. Transparency should be maintained at every stage of the project, from its inception to its conclusion. Project managers, researchers, and policymakers must clearly communicate the project's objectives, methodologies, and expected outcomes to the Sacred Valley communities, and share the results in a clear and accessible manner, empowering the community throughout the process. Lastly, coherence in introducing the community's discourse, vision, and identity to external publics is essential. When presenting the perspectives, aspirations, and identity of the Sacred Valley communities to external audiences, maintaining coherence and authenticity is crucial. This involves accurately representing the community's voices and narratives without distortion or misinterpretation, amplifying their voices, and ensuring they are accurately reflected in all external communications. For this study, the researchers adhered to the Tri-Council Policy Statement (TCPS) from Canada while working with the Quelqanqa community in the Cusco province of Peru. This decision was made to ensure that ethical guidelines were

followed and respected, particularly in research involving Indigenous communities in Peru.

Secondly, a Co-Design Approach has been highlighted during this research project as a transformative methodology for fostering collaborative engagement and empowering the Sacred Valley communities in decision-making processes. Co-design, as defined by Sanders and Stappers (2008), allows participants to become experts in their own experiences and contribute valuable insights from a holistic perspective. This approach differs from traditional consultation methods by emphasizing collaboration rather than extracting information from users. In the context of the Sacred Valley Communities, where traditional knowledge and cultural heritage play a central role in community identity and well-being, co-design offers a platform for integrating Indigenous perspectives into project development and decision-making. As Antonini (2021) suggests, co-design recognizes the diversity of possible futures and harnesses the tacit and distributed knowledge of the community to create concrete design concepts that reflect their values and aspirations.

Finally, the Socio-Natural Vision: Based on the Socionatural Design concept proposed by Montalván (2021), the Revindication of Ancestral/non-modern knowledge, and the Integration of society and nature as one concept are essential for conducting a holistic approach to addressing contemporary challenges. This perspective becomes particularly relevant in the context of the Sacred Valley community, situated in the highlands where communities maintain close proximity to the land, animals, and ancestral culture. By embracing the principles of Socio-Natural Design and 'Amodernity,' we can move beyond traditional Human-Centered approaches and recognize the interconnectedness between human societies and the natural world. This approach encourages us to view societies not in isolation but as integrated with nature, acknowledging the profound impact of human activities on ecological systems. Furthermore, this integrated perspective emphasizes the need for collaborative and interdisciplinary efforts that draw from ancestral and non-modern knowledge systems,

fostering a deeper appreciation for the symbiotic relationship between humans and the environment.

By integrating ethical considerations, a Socio-Natural vision, and employing a Co-Design approach, this model strives to offer project managers, researchers, and policymakers a more inclusive and sustainable framework for community development. The unique proposal of this model is that intersects Ethic concepts, and Co-Design approaches, currently used for inclusive projects, with a Socio-Natural approach.

6. Discussion

This study sheds light on the crucial role of power dynamics in safeguarding traditions within the Quelqanqa community. Firstly, it reveals the community's well-established power structure, a legacy passed down through generations. This structure empowers them to navigate external influences while making collective decisions. Furthermore, the study highlights the significance of Socionatural aspects in their daily lives, demonstrating their adeptness at balancing tradition with external pressures.

Interestingly, the findings challenge the existing understanding of the Quelqanqa community's agency. The research revealed a well-structured power dynamic within the community and a strong relationship with the local government. This necessitates further investigation into the positive impact of strong relationships between NGOs, communities, and local governments.

However, the discussion does not conclude here. The research lays the groundwork for understanding the community's decision-making processes, characterized by a democratic ethos valuing inclusivity and respect for diverse voices.

7. Conclusions

In conclusion, this Major Research Project embarked on a multifaceted exploration of the Quelqanqa community's cultural revalorization efforts in the face of modernization. Through the investigation of three key research questions, significant insights were gained into the community's dynamics, power structures, and collaborative approaches to decision-making.

The potential of co-design approaches to raise awareness of the Quelqanqa community's autonomy regarding its traditions and knowledge revalorization was investigated. The findings reveal that co-design methodologies indeed serve as effective tools for fostering autonomy awareness. By engaging community members in the design process, co-design facilitated a deeper understanding of cultural traditions and promoted a sense of ownership over the preservation efforts, raising awareness among the participants.

> *"Se mantiene como antes las costumbres de las asambleas y los acuerdos se respetan. Antes se usaban los barayocs, los alcaldes que usaban, con sus ponchos y visitaban sus casas, pero alguito se está perdiendose. En un momento dado, estamos tomando en cuenta aahora, y vamos a retomar estas conversación con los barayocs y los pututos, para seguir con la conversación de estos temas, que bastante son importantes no? Así conversando y decidiendo como en las asambleas, como en aquí, como dijeron los compañeros, para juntos estar, reflexionar."* (Quelqanqa community member, 2024)

English translation:

> *"The customs of the assemblies are maintained as before and the agreements are respected. Before, the barayocs were used, the mayors who wore their ponchos and visited their homes, but something is being lost. At a given moment, we are taking into account now, and we are going to resume these conversations with the barayocs and the pututos, to continue with the conversation on these issues, which are quite*

important, right? Thus talking and deciding as in the assemblies, and as here, as the companions said, to be together, to reflect." (Quelqanqa community member, 2024)

Furthermore, the dynamics of power relationships between the Quelqanqa community, the government, and NGOs within their territory were examined. This analysis illuminated how these power structures influence decision-making processes and resource allocation, highlighting the complexities inherent in cultural preservation efforts. Despite challenges, the Quelqanqa community demonstrated resilience in navigating these power dynamics while preserving their unique heritage from the Inca's time.

Finally, an exploration of how co-design approaches can foster community discourse and future vision regarding decision-making with local government and NGOs. The research demonstrated that co-design methodologies promote collaboration and dialogue, enabling communities to actively shape their future while preserving traditions and knowledge. This collaborative approach promises to be the way for more inclusive and sustainable development initiatives.

The findings presented in this thesis underscore the importance of recognizing and respecting Indigenous autonomy and agency in cultural preservation efforts. Through the example of the Ronda Campesina and other community structures, it becomes evident that traditional governance systems play a vital role in maintaining cohesion and resilience within Indigenous communities. Additionally, the Quelqanqa community's Socionatural perspective highlights the interconnectedness of human societies and the natural world, emphasizing the need for holistic approaches to community development.

One of the significant outcomes of this research is the development of the "Sacred Valley Community Traditional Revindication and Power Relationship Discovery Concept Model." This comprehensive model integrates ethical considerations, co-design methodologies, and a Socionatural vision to guide future research and community development initiatives. By embracing Indigenous perspectives and fostering collaboration, this model strives to empower Indigenous communities while promoting cultural

preservation and sustainable development and considering the complexities of their unique territory.

In summary, this research contributed to our understanding of Indigenous cultural revalorization efforts in Ollantaytambo, Cusco, and offers a pathway towards more inclusive and respectful engagement with Indigenous communities in the Sacred Valley, Cusco. Moving forward, it is essential to continue building upon these findings and using the lens of the concept model to support Indigenous agency and self-determination in cultural preservation endeavors.

8. Limitations and Further Work

Limitations of the study include language communication barriers, particularly concerning the need to explain certain terminologies in Spanish, which might have hindered a full comprehension of concepts. While Spanish served as the primary language, with Quechua as a secondary option, relying solely on Quechua could have enhanced comprehension, particularly concerning culturally nuanced concepts. This choice may have facilitated a deeper understanding rooted in the community's cultural context use of Quechua. Additionally, time constraints limited the depth of exploration in some topics, potentially restricting the thoroughness of analysis and understanding.

Looking ahead, potential avenues for addressing these limitations and exploring new possibilities for community engagement and reflection could be considered. One proposed initiative is the development of a Reflecting Tool designed for internal community use. Through this study, insights were gained into the high value placed by the Quelqanqa community on communal spaces and the sharing of experiences and discussions concerning topics involving each other. Nonetheless, challenges were observed in fostering deep reflection and dialogue, especially across different age groups within the community. The Reflecting Tool could serve as a valuable resource to overcome these challenges by

providing a structured platform for individuals of all ages to engage in self-reflection on practical and everyday topics such as identity, future aspirations, and challenges. By facilitating meaningful dialogue and introspection, the Reflecting Tool would contribute to a deeper understanding of cultural heritage and a collective vision for the future within the community.

Acknowledging that while co-design was a potent method for community engagement, it might not have been suitable for addressing all aspects of cultural preservation. In recognition of this, the development of the Reflecting Tool would have filled a crucial gap by providing an alternative approach that complemented co-design and addressed the need for individual and collective reflection within the community. This alignment resonated with the principles outlined in TCPS2 Article 3: Usefulness, which underscored the importance of selecting methodologies that were appropriate and effective for their research objectives and context (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council, 2018).

Moreover, one key question remains: How does the Quelqanqa community define "development" and "progress"? Do these definitions align with Western notions emphasizing economic growth, or do they prioritize a Socionatural dimension in their concept of advancement? Future research can delve deeper into this intriguing aspect. Building upon the theme of preservation, another intriguing question arises: Is it always necessary to uphold every tradition? Who holds the agency to determine which traditions evolve or fade? Does government intervention influence cultural preservation? The case of traditional clothing offers a compelling illustration. While the Quelqanqa community values traditional fabrics for their utility and cultural significance, they also demonstrate openness to adopting alternative clothing for everyday use, showcasing their adaptability while maintaining meaningful traditions.

9. Relevance in Inclusive Design

This research project held significant relevance within the field of Inclusive Design, particularly when considering the researcher's commitment to decolonization, respect for Indigenous perspectives, and meaningful collaboration with the Quelqanqa community.

1. Empowering Marginalized Voices: Inclusive Design emphasizes the importance of including traditionally marginalized communities in the design process. This research delved into the Quelqanqa community's perspectives on co-design approaches, giving them a platform to express their needs and aspirations regarding cultural preservation. This aligned with the researcher's commitment to decolonization efforts and empowered the Quelqanqa people to have agency over their cultural heritage.

2. Respectful Representation: Inclusive Design advocates for respectful and culturally sensitive design practices. The researcher's focus on understanding the Quelqanqa community through their own lens, evident in their desire for respectful representation, ensured their cultural heritage was presented authentically.

3. Collaborative Design Solutions: A core principle of Inclusive Design is collaboration with diverse stakeholders. The research explored co-design as a potential tool for the Quelqanqa community to collaborate with external actors. This aligned with the researcher's stated commitment to meaningful engagement with the Quelqanqa community members, fostering a collaborative environment where both parties contributed and benefited.

In conclusion, this research aimed to directly contribute to the Inclusive Design principles by promoting decolonization, respectful representation, collaborative design approaches, and long-term positive impact within the Quelqanqa community.

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