**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ**

**ЗАПОРІЗЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ**

**ІСТОРИЧНИЙ ФАКУЛЬТЕТ**

КАФЕДРА ВСЕСВІТНЬОЇ ІСТОРІЇ ТА МІЖНАРОДНИХ ВІДНОСИН

**Кваліфікаційна робота**

**магістра**

на тему: **《****Transformation of Traditional Ecuadorian Culture Under the Influence of Contemporary International Cultural Trends》**

Виконала: магістрантка ІI курсу, групи 8.2911

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освітньої програми: країнознавство

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Запоріжжя

2022 рік

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ**

**ЗАПОРІЗЬКИЙ НАЦІОНАЛЬНИЙ УН****ІВЕРСИТЕТ**

Факультет історичний

Кафедра всесвітньої історії та міжнародних відносин

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**ЗАТВЕРДЖУЮ**

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**та міжнародних відносин**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Маклюк О.М.**

7 грудня 2022 року

**ЗАВДАННЯ**

**НА КВАЛІФІКАЦІЙНУ РОБОТУ СТУДЕНТЦІ**

**Геварі Вільї Марії Аугусті**

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4. Зміст розрахунково-пояснювальної записки (перелік питань, які потрібно розробити): проаналізувати етапи трансформації традиційної культури Еквадору; проаналізувати соціальні, політичні та економічні умови інтеграції культури Еквадору до глобального контексту; пояснити внутрішню структуру інтеграційних процесів; провести прогностичний аналіз ключових шляхів інтеграції культури Еквадору до глобальних трендів.

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**ТРАНСФОРМАЦІЯ ТРАДИЦІЙНОЇ КУЛЬТУРИ ЕКВАДОРУ ПІД ВПЛИВОМ СУЧАСНИХ МІЖНАРОДНО-КУЛЬТУРНИХ ТРЕНДІВ**

***Ключові слова:*** *глобалізація, міжнародно-культурні тренди, традиційна культура, етнічна культура Еквадору*

Кваліфікаційна робота складається з сімдесяти трьох сторінок, базується на матеріалах сорока двох позицій першоджерел, тридцяти позицій монографічних досліджень і наукових статей.

Актуальність роботи полягає у тому, що у сучасному суспільстві актуалізується питання процесу глобалізації, яка означає посилення взаємозалежності, послаблення кордонів, які склалися історично, стискання як часу, так і простору. Ця взаємозалежність, взаємозумовленість притаманна усім соціальним рівням та усім сферам – економічній, культурній, політичній, науковій, екологічній тощо. Процес глобалізації здійснюється через створення глобальної мережі культурних кодів, символів та значень. Інтернет, мода, реклама, кінематограф, природні катаклізми, політичні події, наукові відкриття, курси валют – усі ці різноякісні явища, повідомлення й знаки існують одночасно, для усіх, сприймаються усіма однаково та справляють відповідний вплив. Завдячуючи глобальним засобам масової інформації й мережевій спільності всі живуть в одній системі подій та одній системі сенсів. Отже, глобалізація постає як сукупність взаємопов’язаних процесів: економічних, культурних, технологічних, політичних, інвайроментальних. Наслідком таких процесів є необмеженний плин інформації, образів, ідей, товарів, капіталів, людей, стилів життя, загроз та ризиків через кордони. У поєднанні із виникненням соціальних мереж і політичних інституцій, що обмежують вплив національних держав на життєдіяльність суспільств це сприяє створенню глобальної культури сучасного світу.

**Об’єктом дослідження** міжнародні взаємовідносини Еквадору з іншими державами світу у сфері культури, культурної політики та міжкультурного обміну.

**Предметом дослідження** є вивчення трансформації традиційної культури Еквадору під впливом сучасних міжнародно-культурних трендів.

**Хронологічні межі дослідження**. Хронологічно дослідження охоплює період від кінця XX ст. до сучасності, що зумовлено інтенсифікацією процесу глобалізації та становленням сучасного типу світової культури.

**Територіальні межі** **дослідження** поширюються на сучасну територію Еквадору та держав, з якими Еквадор перебуває у тісних взаємовідносинах у сфері культури, культурної політики та міжкультурного обміну.

**Наукова новизна одержаних результатів** полягає в тому, що вперше трансформація традиційної культури Еквадору під впливом сучасних глобалізаційних процесів стала предметом комплексного дослідження. Практичне значення тексту роботи полягає в тому, що її матеріали можуть бути використані при викладанні навчальних курсів, які лежать у площині аналізу взаємодії глобалізованої міжнародної та етнічної культури, так і в більш вузьких – українському та еквадорському – дискурсивних контекстах.

**Перший розділ** знайомить із методологічними аспектами проблеми та станом джерельної бази. Методи дослідження, використані при написанні роботи, зумовлені поставленими метою та завданнями: робота базується на загальнонаукових та політологічних, міждисциплінарних методах дослідження.

**Другий розділ** присвячено розгляду особливостей традиційної культури Еквадору. Глобалізація культурних зв'язків виводить їх за межі певного культурного ареалу, залучає їх до еталонів інших культур. Особливо велику роль у цьому процесі відіграє значна інтенсивність системи глобальної комунікації та інформації. Сфери споживання та масова культура набувають гомогенного характеру, посилюючи вестернізацію культури, її поліфункціональність, поліструктурність, полікультурність. Національні меншини, що втягуються в процес культурної глобалізації, як елітарні, так і масові (наприклад, мігранти) стають носіями не однієї, а двох, а то й більше культур. В той же час, деякі антропологи вважають можливим говорити про формування нової глобальної культури, чи навіть глобальної свідомості, маючи на увазі ті еталони культури, що інтенсивно розповсюджуються в усьому світі, а часткове змішування культур робить можливим формування культурних сімей, що свідчить про перехід до більш широких культурних ареалів.

**Третій розділ** присвячений аналізу трансформації традиційної культури Еквадору під впливом сучасних міжнародно-культурних трендів. Процес глобалізації здійснюється через створення глобальної мережі культурних кодів, символів та значень. Інтернет, мода, реклама, кінематограф, природні катаклізми, політичні події, наукові відкриття, курси валют – усі ці різноякісні явища, повідомлення й знаки існують одночасно, для усіх, сприймаються усіма однаково та справляють відповідний вплив. Завдячуючи глобальним засобам масової інформації й мережевій спільності всі живуть в одній системі подій та одній системі сенсів. Отже, глобалізація постає як сукупність взаємопов’язаних процесів: економічних, культурних, технологічних, політичних, інвайроментальних. Наслідком таких процесів є необмеженний плин інформації, образів, ідей, товарів, капіталів, людей, стилів життя, загроз та ризиків через кордони. У поєднанні із виникненням соціальних мереж і політичних інституцій, що обмежують вплив національних держав на життєдіяльність суспільств це сприяє створенню глобальної культури сучасного світу.

**Висновки** до роботи в цілому є наступними.

Традиційна культура Еквадору зазнала значних змін під впливом процесу глобалізації. Процес глобалізації здійснюється через створення глобальної мережі культурних кодів, символів та значень. Інтернет, мода, реклама, кінематограф, природні катаклізми, політичні події, наукові відкриття, курси валют – усі ці різноякісні явища, повідомлення й знаки існують одночасно, для усіх, сприймаються усіма однаково та справляють відповідний вплив. Завдячуючи глобальним засобам масової інформації й мережевій спільності всі живуть в одній системі подій та одній системі сенсів. Отже, глобалізація постає як сукупність взаємопов’язаних процесів: економічних, культурних, технологічних, політичних, інвайроментальних. Наслідком таких процесів є необмеженний плин інформації, образів, ідей, товарів, капіталів, людей, стилів життя, загроз та ризиків через кордони. У поєднанні із виникненням соціальних мереж і політичних інституцій, що обмежують вплив національних держав на життєдіяльність суспільств це сприяє створенню глобальної культури сучасного світу.

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**DEDICATION**

I dedicate this degree work plan; to God for keeping me alive

and health and guide me on the path of good.

To my sister Anita Paula, for the patience she had at all times

and be my support in the distance, for having been the impulse and motor

to finish my Project.

To my parents for the love that unites us, for the patience they had at all times during my studies, for being my unconditional support,

for having been the impetus and motor to complete my project, thank you Verito for allowing me to achieve this moment, it is a special moment in my life, and for the sad and difficult periods that we shared in my academic training.

**MARIA AUGUSTA GUEVARA VILLA**

**GRATITUDE**

I thank all the people who trust me and who were

with me at all times unconditionally.

My gratitude to the University for opening the doors to a

academic training compatible with the aspirations of my professional performance,

the demands and needs that this profession demands.

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**MARIA AUGUSTA GUEVARA VILLA**

# INTRODUCTION

**The relevance of the research** Cultural identity is one that constitutes us as such and differentiates us from others, which supposes an aspect of belonging or continuity, a self-identification that in our view is of a historical and social nature. The research is guided by the appreciation, respect and knowledge of culture, in order to publicize and rescue the cultural value, and through this project to stimulate so that the loss of culture does not occur. a wealth of customs and traditions that identified their cultural identity, however, these have been becoming extinct due to various factors, among which we can mention: the massive migration of its inhabitants to other sectors of the country and abroad, the inappropriate use of technology, modernity that little by little were displacing local customs and traditions. This research identified traditions and customs and determined their importance in cultural identity. Chapter I describes the theoretical framework with the theoretical foundation of research, emphasizes the problem with respect to the knowledge of our cultural thought. Chapter II describes the theoretical framework with knowledge of culture and its importance in the transcending of time as: cultural identity, customs, traditions, among others. In chapter III, the national reality and its populations investigated in situ are described, cultures and traditions of each of the provinces are presented.

As a trending topic in recent years, global culture has attracted more and more public interest. The answer to the origin and motivation of social movements are still incomplete. Therefore, the comparative study of it can bring more important practical significance, that is, the essence of social movements in global culture.

**The object** international cultural relations and cultural policies of Ecuador.

**The subject** is transformation of traditional Ecuadorian culture under the influence of contemporary international cultural trends.

**Chronological frames.** Chronologically, the study covers the period from the end of the 20th century. to modernity, which is caused by the intensification of the globalization process and the formation of a modern type of world culture.

**Geographical scope** includes territory of Ecuador and the states with which Ecuador has close relations in the field of culture, cultural policy and intercultural exchange.

**The purpose** is to analyze the formation background, development process and conditions of transformation of traditional Ecuadorian culture under the influence of contemporary international cultural trends , compare the causes of their occurrence under different social and cultural backgrounds, and thus expose their social and political significance and influence.

**In order to achieve the goals, the following plans have been formulated:**

-Analyze the Ecuadorian traditional culture features, and give the definition of the concept;

-Analyze the social, political and economic conditions of development;

-Describe the development process of the Ecuadorian culture and its evolution in the process;

-Explain the transformation of traditional Ecuadorian culture under the influence of contemporary international cultural trends;

-Summarize the international significance of the issue and point out its limitations.

**The scientific novelty of the study**. In Ecuador, various territories, languages and cultures are shared, particular histories, whose protagonists are not always recognized and are the indigenous people, peasants, leaders, intellectuals, managers who have tried to negotiate as equals with others, although some stereotypes and prejudices. Works still needs to be done to recognize and accept the many identities that exist in our nation. This implies that all citizens recognize diversity, and that this acceptance becomes new actions and public policies that oppose the old integrationist policies that have prevented the validity of respect for the rights of indigenous peoples and their members, and that recognize and value cultural diversity. Peoples have participated, in very different ways, in communities or in sectors of the population that have protected them as part of a larger social body. These different forms of participation have affected, modified, and adapted their own cultural conceptions, their uses and customs, their forms of government, and the type of relationships they have established with society.

These arguments are sufficient reasons to demonstrate the need to generate multiple experiences tending to value our cultures, this is the case of this project, which aims to be a means to the great end of valuing the cultural identity of the people.

Due to the particularity of his life, the collection of original data is more difficult. Therefore, further exploration is needed.

**The structure is** subordinated to the purpose and objectives of the study. Qualification work consists of an introduction, three sections (eight subsections), conclusions, a list of used sources and literature (seventy-two items). The volume of the main part of the work is seventy-three pages of computer text, the total volume of the master's work is eight-sixpages.

**CHAPTER 1**

**SOURCE BASE AND RESEARCH METHODS**

**1.1. Scientific development of research**

The Master's thesis allows us to carry out an analysis and critical reflection, developing thinking skills such as: inquiring, analyzing, interpreting, evaluating and arguing with clear and precise foundations, about the importance of culture in the development of Ecuador, our origins, the cultural components according to each of the peoples that make it up, are the autochthonous roots and other transcendental aspects that define the cultural identity of our country. Civilized men show their efforts to put on a high banner, the culture of their peoples themselves, and whose civilizations knew how to maintain their culture on a large scale, the same one that helped the development of the scientific, social, economic, political areas, etc. , which served so that the towns can function efficiently in these fields. At present, it is worrying to see that interest in culture on the part of youth has been losing due to the fact that it has been influenced by other cultures. Therefore, it is important to revalue these customs and traditions that our ancestors left as an inheritance, with the purpose of valuing their roots and forming educated people within society, with the purpose of marking their own identity and contributing with knowledge within our country.

Ecuador is a country belonging to Latin America, located in the north-west of the subcontinent. Its limits are: Peru to the south, Colombia to the north and the Pacific Ocean to the west. Its area is 256,370 km2 of land, making it the third smallest country in South America, it has some archipelagos and islands such as the Colón archipelago, but better known as the Galapagos Islands. The Economic Dynamics of Ecuador and its mestizo and Quichua population, customs and traditions predominate, and that is scattered in the provinces of Tungurahua, Chimborazo, Imbabura, Cotopaxi, the East, among the traditions and customs that are practiced is the Diablada de Píllaro – Sierra, Rodeo Montubio – Costa, Amorfinos – Costa, Los Carnavales - at the national level, Pawkar Raymi – Sierra, Ash Wednesday - at the national level, Lent - at the national level, Holy Week, which reveal their cultural richness as customs and traditions, which encompass our culture and history, transcending time, leaving indelible traces.

In Ecuador, various territories, languages and cultures are shared, particular histories, whose protagonists are not always recognized and are the indigenous people, peasants, leaders, intellectuals, managers who have tried to negotiate as equals with others, although some stereotypes and prejudices. Works still needs to be done to recognize and accept the many identities that exist in our nation.

This implies that all citizens recognize diversity, and that this acceptance becomes new actions and public policies that oppose the old integrationist policies that have prevented the validity of respect for the rights of indigenous peoples and their members, and that recognize and value cultural diversity. Peoples have participated, in very different ways, in communities or in sectors of the population that have protected them as part of a larger social body. These different forms of participation have affected, modified, and adapted their own cultural conceptions, their uses and customs, their forms of government, and the type of relationships they have established with society.

These arguments are sufficient reasons to demonstrate the need to generate multiple experiences tending to value our cultures, this is the case of this project, which aims to be a means to the great end of valuing the cultural identity of the people.

The human being is born with a moral and intellectual contribution inherited from their parents, it is the beginning of culture and the fundamental basis of their existence that later become expressions with particular characteristics of each social group, which in turn are transmitted from generation to generation. in generation, marking a behavior and lifestyle that allow different ways of conceiving the world.

Ecuador is a country with great cultural richness where there are 14 nationalities and 16 indigenous peoples made up of families with the same or different occupations that appear with their own forms of culture and that later each one of them displays a cultural identity. Cultural identity is defined then by all the spiritual, mental or moral elements of a social community that have been inherited by the different generations and that become guides for the other members of the locality.

The social groups have their own cultural manifestations, however, due to the existing interrelationship, the customs of both groups have been unifying to such an extent that the traditions are the same within each province and there is a set of beliefs, legends and myths. ancestral, as well as customs that are practiced throughout Ecuador and that arouse investigative interest due to the importance of their historical narrative of ancient cultures and their identity and belonging.

It is important to highlight that in all the provinces there are sectors of many traditions, customs that marked their cultural identity, but that have been becoming extinct, where few of its inhabitants remember the traditions, customs, beliefs and legends, according to this it is due to modernity, migration and little interest in transmitting to the new generations the ancestral customs of our country Ecuador [16].

Despite this, there are still people who preserve some ancient traditions and who try to spread them as much as possible, although they do not find support to make them concrete.

It is important to highlight that this research presents traditions, customs that mark their cultural identity, but that have been becoming extinct, as shown by the results of ethnographic surveys, where few of its inhabitants remember the traditions, customs, beliefs and legends, according to it. It is due to modernity, migration and little interest in transmitting ancestral customs to new generations.

Scientific Foundation. This project is based on scientific, socio-cultural bases, and aims to increase the knowledge of Cultural Identity about the different customs and ancestral traditions, based on the use of historical bases (facts and past events), which shows us how currently finds our cultural identity.

Philosophical foundation. From very ancient times, our cultural identity manifested itself as a phenomenon that moves masses, tourism due to its characteristics that produces various effects in society, these effects are very significant because they produce national identity [36].

The interrelation of different cultures has originated a culturization of different customs and traditions, generating a devaluation of them. Through this research, we intend to awaken in the inhabitants the cultural identity that is forgotten with the passing of time. Educational foundation.

With the realization and execution of this project, a significant contribution will be made to our cultural identity, but especially to the actors of it, through this project, it is intended to provide information on the Ecuadorian culture, its history and tradition, in addition to acquiring new knowledge about our cultural heritage

. Given that tourism, today in Ecuador, has become one of the phenomena that gives us the most economic returns, we emphasize that it is the festivals and their cultural expressions that have allowed us to develop towns. The regions of our country and its provinces have given national and foreign tourists a variety of tourist offers, such as the cultural traditions and customs of Ecuador.

Influence of behavior with Cultural Identity. Richard Shweder (1990:1) affirms that cultural identity is the study of the way in which cultural traditions and social practices regulate, express and transform the human mind”. That is, how the person is constituted in a constant relationship with the cultural systems that regulate the practices of a society in a determined time and space.

This relationship, however, is not unilateral, but while the socio-cultural system influences the subject and allows him to establish himself as a person, once consolidated as such, he feeds back to the cultural system through his daily actions. Thus, the cultural system and the individual are mutually and constantly transformed [24].

It is worth noting that there is no way to study culture and, therefore, the individual without analyzing social structures, the social construction of meanings, the personal elaboration of meanings, around the appropriation of tools such as language, oral and writing, among many other forms of communication, that are valid in a region, and within a specific social, cultural and economic group. (Esteban, 2008; 2010).

Cultural identity. According to Berger and Luckman, 1988: it is the set of values, pride, traditions, symbols, beliefs and modes of behavior that function as elements within a social group and that act so that the individuals that form it can base their feeling of belonging, and that are part of the diversity within them, in response to the interests, codes, norms and rituals that these groups share within the dominant culture.

The construction of identities is “a phenomenon that arises from the dialectic between the individual and society” (“Berger and Luckman”, 1988:240). Identities are built through a process of individualization, by the actors themselves, for whom they are sources of meaning, and although they may originate in the dominant institutions, they are only so if the social actors internalize them and build their meaning on the latter [25, p.68].

Culture is an element of personal development and openness to the world; this being a strong point that favors success in the student, social and professional framework. It is the accumulation of knowledge that is acquired throughout life by study and experience that allows developing criteria, the ability to judge things and broaden the points of view.

Culture is the set of ways of life, customs, knowledge and degree of artistic development, in an era or social group, and constitutes the way of expressing man in its dimensions, with projections towards a more humanizing and permanent self-assessment society.

Cultural identity is the set of properties that characterize a person or thing, which identifies us as Ecuadorians: our way of life, customs, culture, gastronomy, that is, discover who we are as Ecuadorians and thus make ourselves known. Importance of Cultural Identity. Cultural identity is the representation of who we are and what our community or culture is. It involves environment, history, and will.

The identity of a town is manifested when a person recognizes himself or another person as a member of that town and it is nothing more than the recognition of a town as "itself". Just as people have different traits that differentiate them from each other and that make them individuals, each community has its own cultural characteristics that give it a particular way of feeling and seeing the world [75, p.68].

Concept of Cultural Identity. "Raymond Williams" in his concept of cultural identity, considers it as an unfinished conceptual construction, there is no clear consensus regarding its definition and the aspects it involves. In its most general use, there is an intense development of the sense of culture as the active cultivation of the mind. For this research, the term culture will be approached from the sociology of culture, in its recent form it must be understood as a convergence of interests and diverse methods that are located behind other already defined fields, such as the sociology of religion, education and of knowledge [11, p.47].

What do we understand by Cultural Identity? The construction of a cultural identity must be understood as a process of political struggle between social factions, which involves the defense and construction of expressive and reflective spaces that accommodate multiple aesthetic and social manifestations. In the search for identity, as “Villoro” comments, certain common traits can be recognized: It is about opposing the devaluing image with which we see ourselves when assuming another's point of view, a compensatory image that revalues us.

We can move in a few hours to the most remote and different places and cultures, and live with different lifestyles. We can see the earth from the outside and from afar thanks to the plane and the photos sent by the satellites. New technologies are creating a world where values and economies reverberate from one side to the other; culture and human values are being shaped by an electronic medium. Never before have societies been completely subservient to the commercial market to determine their values and models.

Cultural identity influences human behavior, that is, it helps us to identify ourselves through our customs that are related to education and values. The professional who knows cultural identity develops more as a human being and reinforce their skills and abilities. Because culture teaches the social worker to know more about history and compatriots, allowing them to identify the idiosyncrasies existing in some territories, with which their intellect will be strengthened and thus allow the professional to understand why people live in different ways. The customs and traditions are given by the ideologies of our ancestors. The gastronomy is rich and varied distinctive from other places. The clothing and accessories used by the various cultural groups are very varied and made with different kinds of materials.

Respect to provide consideration, courtesy and admiration to people or things, implies the recognition of dignity, innate rights, self-worth and the condition of each person to give them the treatment they deserve for it [36, p.16].

Loss of Cultural Identity. Culture is the maximum expression of identity, and our local cultures are increasingly mediated by migratory processes and by the formidable advancement of communication technology, so identity is increasingly trans-territorial and hybrid. We must be very clear that in all this process of cultural changes that humanity is facing, various forms or manifestations of transculturation and resistance were presented, just as in other moments in the history lived by humanity, and that cultural resistance is not anything other than a national demonstration and arises as a response to the danger of extinction of what are considered own values.

The identity of values or cultural and popular expressions of a nation, are based on the difference in conception that one has regarding the general cultural phenomenon and in the diversity of the confrontations of the actors with their own environment. A large part of the personality of a people rests on popular and folkloric expressions, and it is that in every cultural process tradition represents the root of the cultural activity of the people, being the tradition where the values that characterize the culture of a people are based. people, hence the resistance and autochthonous and nationalist responses. This includes "all tangible and intangible cultural goods, values and symbols that are the expression of each nation, such as: traditions, customs, habits, as well as the set of goods, including those submerged in water, material and immaterial, movable and immovable, that have a special historical, artistic, aesthetic, plastic, architectural, urban, archaeological, environmental, ecological, linguistic, sound, musical, audiovisual, film, scientific, technological, testimonial, documentary, literary, bibliographic interest, museographic, anthropological, the products and representations of popular culture.

The promotion of cultural identity is conceived as a global strategy aimed at preserving and protecting the cultural heritage of the Nation, as a cultural defense of a nation against the expansion of others, to protect itself from foreign attacks and to keep alive the authentic ways of behaviors of the peoples [36, p.25].

**1.2. Search base and research methods**

Currently, the concept of Culture is used for a wide range of behaviors, objects, actions and properties related to the human being. Many of these elements have been included or associated randomly, because the definition of the concept has undergone a significant evolution throughout history. "Culture or civility understood in its broadest ethnographic sense is that set that includes knowledge, beliefs, art, morality, law, customs and all the capabilities and habits acquired by man as a member of a society”.

According to the definition of the 1982 Declaration of Mexico of the United Nations Educational, Scientific and Cultural Organization (UNESCO), culture allows us human beings to have an extraordinary capacity, because we can reflect on ourselves. In this way, we can discern values, search for new meanings and create. That culture gives man the ability to reflect on himself. It is she who makes us specifically human, rational, critical, and ethically committed beings. Through it we discern values and make choices. Through it, man expresses himself, becomes aware of himself, recognizes himself as an unfinished Project, questions his own achievements, tirelessly searches for new meanings, and creates Works that transcend him (García, 2011).

According to these two concepts that are very similar, in their statements, they reveal the critical thinking of people and this allows man to reflect and improve his culture each time, to such an extent that both authors indicate that the form of human behavior transcends according to the degree of cultural knowledge they possess, therefore, there will not be a defined conceptualization that remains fixed over time.

The identity. As Ester Massó Guijarro indicates, “human identity is a complex phenomenon, elaborated theoretically on the one hand and reflected in the most varied cultural experiences, on the other”; however, the existence of a personal or individual identity is undeniable, by which each person would define themselves autonomously. However, individual identity entails rights to life, assembly and association, among others, which enter into the collective dimension of identity. Thus, individual identity is defined by a series of affiliations and belongings of a national, ethnic, group or community type, where it acquires a collective character (Tamayo & Laura, 2017).

Calvo, (2007), cited in Yépez & Barzola (2018), defined national identity as... the set of relatively permanent meanings and representations over time that allow members of a social group, who share a history and a common territory. as well as other sociocultural elements, such as language, a religion, customs, and social institutions, recognize themselves as related to each other biographically (Yepez & Barzola, 2018)

Based on these two concepts, it can be understood that identity in general is unique in each person with their individual characteristics, the same ones that change depending on who they relate to and the experiences that are achieved in daily life, however, when they are When it comes to a national identity, the situation takes on another nuance because it refers to a common territory with social and cultural aspects of a group with customs in most common cases.

Cultural heritage. According to the United Nations Educational, Scientific and Cultural Organization, the cultural heritage of a people includes the works of its artists, architects, musicians, writers and scholars, as well as anonymous creations, arising from the popular soul, and the set of values that give meaning to life, that is, the material and non-material works that express the creativity of that people; language, rites, beliefs, historical places and monuments, literature, works of art, archives and libraries (UNESCO, 2004) [35, p.68].

When talking about heritage is talking about material and immaterial assets, which were inherited by our ancestors and which are still preserved by many of the people of a community, town or nation. And cultural heritage is understood as all material and immaterial things that define a community or nation, including: language, music, traditions, crafts, gastronomy, and beliefs, among others (Vera & Vera, 2017). It is important to highlight the role that UNESCO has played in relation to cultural heritage, even because it has considered significant the role played by memory and the anonymous creations arising from the popular soul, in addition to identity and heritage as a fundamental part of updating of our present with a view to improving the future. The particularities that José and Fabian Vera present about the tangible and intangible goods that constitute cultural heritage coincide in a certain way because they highlight that this is the product of the inheritance of their ancestors that are still preserved today and that allow social dynamics on awareness of this cultural heritage.

Despite its fragility, intangible cultural heritage is an important factor in maintaining cultural diversity in the face of increasing globalization. The understanding of the intangible cultural heritage of different communities contributes to the dialogue between cultures and promotes respect for other ways of life (UNESCO, 2004).

Intangible cultural heritage is understood as “the uses, representations, expressions, knowledge and techniques – together with the instruments, objects, artifacts and cultural spaces that are inherent to them – that communities, groups and in some cases, individuals recognize as an integral part of their cultural heritage. This intangible cultural heritage, which is transmitted from generation to generation, is constantly recreated by communities and groups based on their environment, their interaction with nature and their history, instilling in them a sense of identity and continuity and thus contributing to promoting respect for cultural diversity and human creativity” (Molano, 2012) [25, p.48].

According to the criteria of this researcher, in relation to these two concepts, it can be argued that culture includes many aspects of human development that are manifested in the immaterial such as knowledge, traditions, ways of life, values, among others, of a community, and this can generate some sense of identity and perhaps be a starting point for the development of the sector, generating a vision that goes through the collective action of local and regional governments, private companies and the population in general based on in cultural activities

Classification of Intangible Cultural Heritage. According to the Convention for the Safeguarding of the Intangible Cultural Heritage, it has been classified according to the areas in which it is manifested: Guijarro, "human identity is a complex phenomenon, theoretically elaborated on the one hand and reflected in the most varied cultural experiences, on other"; however, the existence of a personal or individual identity is undeniable, by which each person would define themselves autonomously. However, individual identity entails rights to life, assembly and association, among others, which enter into the collective dimension of identity. Thus, individual identity is defined by a series of affiliations and belongings of a national, ethnic, group or community type, where it acquires a collective character (Tamayo & Laura, 2017).

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According to the Convention for the Safeguarding of the Intangible Cultural Heritage, it has been classified according to the areas in which it is manifested: Oral traditions and expressions, including language as a vehicle of the intangible Cultural Heritage [16].

As a signatory of the Convention for the Safeguarding of Intangible Cultural Heritage (UNESCO, 2003), Ecuador has considered the five general categories, called areas of Intangible Cultural Heritage (PCI) and these are:1. Traditions and oral expressions; 2. Performing arts; 3. Social uses, rituals and festive acts; 4. Knowledge and uses related to nature and the universe; 5. Traditional craft techniques. On these referential areas, more specific categories have been developed according to the cultural reality of Ecuador (National Institute of Cultural Heritage; El Oro, Zamora Chinchipe, Loja, 2014).

In the analysis of these two conceptualizations, it can be summarized that this classification is based on the Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003), the same one that classifies them in five areas, that is, it has considered knowledge, knowledge, techniques and cultural practices of its inhabitants and what they have produced in this matter throughout their lives and that have been transmitted from generation to generation, incorporating their own customs that promote a feeling of identity, respecting customs, beliefs and forms of life of other peoples.

Cultural identity is one that gives a distinctive to each culture, differentiating it from others. This is how their traditions and customs are always unique in their history and development, many of these are framed in rules and a certain way of using them. Cultural identity has a finely tuned ability to associate and share with other groups, but cultural identity is not only based on languages, race, heritage, in many cases also by social class or location, generating stereotypes in many groups, which are the main factors. for a loss of identity. The social and economic value of this transmission of knowledge from generation to generation is relevant for both minority and majority social groups in a state, and is just as important for developing countries as it is for developed countries (Lady, 2018).

Another conceptualization of cultural identity states that it is a feeling of belonging to a social group that has a series of unique cultural characteristics and traits, which make it stand out from the rest and for which it is also judged, valued and appreciated (Cepeda, 2018) [18].

While it is true that cultural identity is based on languages, heritage, races, social classes, and others, it is no less true that material cultural manifestations such as utensils, works of art, monuments or immaterial such as festivals, dances, music, etc. However, all these manifestations of identity must be given a patrimonial value and it is the social groups that have the great responsibility of valuing it, otherwise they would only be vestiges devoid of history and without identity.

Ethnography focuses on the description and interpretation of a social or cultural group, considering their common characteristics, based on aspects such as language, customs, residence, social relationships, behavior, and political or social beliefs. All these elements are observed and examined by the researcher who is immersed in the daily life of this group, so that he or she can gradually understand the individual and group behavior that prevails, and then gather, order, classify, select the data obtained, grouping them into models, categories or relationships, depending on the study approach (Govea, Vera, & Vargas A, 2011).

Ethnography is a term that derives from anthropology, it can also be considered as a working method of it; It is etymologically translated as the study of ethnic groups and means the analysis of the way of life of a race or group of individuals, through the observation and description of what people do, how they behave and how they interact with each other, to describe their beliefs, values, motivations, perspectives and how these may vary at different times and circumstances; we could say that it describes the multiple forms of life of human beings (Nolla, 1997). As can be seen, the term ethnography is very broad and according to its objectives there is a definition, sometimes with many ambiguities that must be tried to be resolved and In my opinion, the best way to understand it is to share with each group, understand their customs and language, make their own interpretation of the events that the group contains, going back to remote times and analyzing every detail of the groups, their historical and social conditions in that have developed.

Celebrating traditional festivals with the little ones and not so little ones, making them part of the event, will help to maintain their attachment to our customs, it will provide them with knowledge about our personal, family and cultural history, aspects that will allow the acquisition of a more consolidated personal identity in Her future. We consider it essential that the new generations know their roots and origins; through recreational and leisure activities, promoting good family relationships and participation in the cultural life of our society. Family traditions are very important for the evolution and development of children, since through our rituals we transmit rules of conduct, values and union. The customs originate in the family nucleus, the family is the most important educational agent of a child, so properly training our children, grandchildren, nephews, is to induce a solid foundation for their future as it will help them create their ways. of thinking, feeling and acting (Turu, 2015) [18].

Another particular way that the manabita montubio has used to transmit his significant contribution to the development and culture of the peoples is through the oral tradition expressed in verses, songs, amorphous, dances, different physical features, language and accent, habits and among others. others, it is possible to transmit knowledge from generation to generation. The Montubio culture is born and grows with them, this personality turns them into narrators of their own history and allows them to attract other people to share pleasant moments. Ecuadorian amorfinos are traditional popular rhymes of the towns, they belong to the tradition of the Montubio peoples, especially from the Ecuadorian coast. It helps to transmit an idea in a way that pleases the ear and that is easily connected to topics of popular taste (Joza & Dueñas, 2017) There are many ways of transmitting cultural traditions, however, two are indicated here, each one with basic support in which the family nucleus is considered on the one hand through the children, grandchildren and other family members. The other idea alludes to the Montubio customs, especially the Manabita, who narrate their traditions orally, revealing the life and history of the peoples, their memories, identity and heritage, transmitting it from generation to generation and thus shape retain their own roots [23].

CHAPTER III

National background

The author of this research proposes to revitalize customs and traditions, through a festive calendar and a cultural program on popular festivals, to strengthen the identity and appreciation of cultural heritage. Its main objective is to develop a proposal for cultural revitalization based on popular festivals, through exhaustive research to strengthen identity. The methodology used was the diagnosis of the study area with interview techniques, observation and bibliographic research, a short sample of native people from some provinces, places chosen for familiarity and friendship. The results of this investigation resulted in the knowledge of popular, religious and pagan festivals. Among the religious ones, six festivals were identified, among them the Virgen del Volcán, Virgen del Cinto, Pass of the Child, Holy Week and that of the Innocents that are in danger of extinction; and among the pagan festivals two are mentioned.

The objective of this investigative work is to rescue cultural identity as a purpose, on the causes of the loss of cultural identity and its relationship with the development of tourism in the provinces of our country.

As specific objectives were raised, determine the elements that represent the cultural identity of the indigenous population, characterize the cultural identity resources that they currently possess, and determine the causes that have influenced the loss of cultural identity and design a cultural training center in the country for the rescue and revaluation of cultural identity. The methods and techniques that were used to be in contact with the people of the populations that were investigated are detailed.

The methods used were; analytical-synthetic, field research was used, for being in contact with the inhabitants and the study sample was made up of its inhabitants. The technique designed was the survey with its instrument the form. The results showed a loss of culture, especially among young people in the sector, so it is suggested to implement a cultural training center that will provide the population of the sector with an alternative for development and revaluation of their native identity [11, p.16].

In the Palenque canton of the province of Los Ríos, the place where Rojas, 2019, carried out the research, it shows a minimum tourist promotion despite having tourist and cultural attractions that, being used in a better way, could be a great economic contribution for the inhabitants of the community, considering that this Montuvian town has its own history. The objective of this research was to analyze the montuvia customs and traditions, to design a tourism promotion strategy. The methods used were logical deductive and analytical - synthetic, and the techniques were the survey and the interviews, as a result it can be said that the inhabitants agree to participate in cultural tourism activities, as well as in the design of a promotion strategy. media (Rojas, 2019)

The research carried out by Loza (2020), aims to establish the Minga as a form of cultural identity of the Cayambi people, especially in its history, its origin, the legacy and how it has developed so far. The basic methodology of the research is a qualitative, non-experimental, retrospective and descriptive approach, the data collection technique is the interview applied to experts and community members who have experience on the subject. The results of this bibliographic and empirical research indicate that the Minga forms an active part of the cultural identity of the Cayambi people. This ancient Andean practice, although it has passed from generation to generation, is a main part of the town, although there are some variations typical of the globalization of the environment in terms of the customs that have been generated over time. However, the ritual entity of the minga still remains (Loza, 2020).

The authors of these investigations, in my opinion, try to describe through the diagnosis the social, economic and cultural situation of their localities and in many of these the protagonists are the children and teachers of educational institutions in the country in which they seek to participate in traditional games. On the other hand, great importance is given to the ethnographic and anthropological study to determine the cultural identity of their ancestors, the same that have been lost for different reasons and among them not having the survey of tourist information and their cultural heritage. However, the importance in these Andean sectors of carrying out mingas, supported by groups that refuse to lose their cultural identity, can be highlighted [15, p.328].

The methods were Inductive-Deductive, with the survey, documentary and observation technique, whose instrument was the survey form. The results of the research demonstrate the sustainability in terms of the proposal of actions and thus through this entire process to be able to meet the proposed objectives (Montesdeoca, 2014).

According to several historians, they indicate that the inhabitants of the Pedro Pablo Gómez Parish have their ramifications from the Mayas of Yucatan, due to the clay and stone objects that are found, especially when the streams grow in the rainy season, in whose channels these appear. objects. Well, not even the human specimens of recognized indigenous invoice make us presume that any AYLLU was established in the parish district; but, given the goodness of the soil and its geographical position, it was populated little by little (GAD by Pedro Pabño Gomez, 2015).

According to Dueñas (2017), the dynamics of the survival of the Manabita oral tradition through amorfino is the way of transmitting from remote times the culture, experience and customs of a society through stories, stories, legends, songs, myths, amorphous, dances, among others. This way of communicating their experiences and thoughts was born from the Montubio culture. The different cultural expressions are shared in parties, programs, dances, religious festivities and educational centers as a direct mechanism to value these customs and traditions, which are intended to be maintained over time from generation to generation. The objective of this research was to analyze the dynamics of the survival of the Manabita oral tradition through the amorfinos. The methodology focuses on the study of the themes of oral artistic forms from a documentary analysis for the theoretical bases of the literature written by experts on the subject, in the same way the technique of interviewing experts in knowledge was used. of the cultural identity and traditions of the peoples of the province of Manabí. Among the results, the little importance that has been given to oral tradition stands out, resulting in the loss of orality. The Manabita montubia culture is the art to preserve identity through the set of values, beliefs and modes of behavior that stand out through these traditions (Duenas, 2017) [15, p.18] .

The thesis carried out by Azua (2019), the traditions, and coexistence that the community of San Miguel de Chade, considers as an integral part of their customs that must be accepted by the new generations, as an essential part of the cultural legacy. This research aimed to investigate the traditions and their importance in the cultural identity of the town of San Miguel de Chade; identifying their ethnography and determining the type of traditions. Tradition, therefore, is something that is inherited and that is part of the identity.

In the methodology used, the ethnographic, descriptive and empirical method was considered, with the survey and observation techniques, each one with its instruments, the survey form and the records, the latter to determine the type of traditions. obtaining as a proposal the preservation of traditions (Azuay, 2019)

The research work of Méndez and Navia (2020) aims to carry out a diagnosis of the heritage homes of the Pedro Pablo Gómez parish through research techniques that identify, analyze and classify the parameters that allow the enhancement of heritage assets. Its historical review and features of cultural identity and value of antiquity of the goods were considered. Through the architectural survey of the houses, the identification and location of the houses that have patrimonial value was achieved. The types of research used were: non-experimental, quantitative and bibliographic, with their interview and observation techniques with their respective instruments such as interview forms and records. Among the main results obtained is that there are 9 real estate considered architectural heritage, 69% of those surveyed stated that these homes should be maintained (Mendes & Navia, 2020) [29, p.198].

For the local background there is little information related to the customs and traditions of the Pedro Pablo Gómez parish, however, there are some efforts that try to structure actions to recover the cultural traditions of the sector, despite the fact that there are government institutions that can sponsor and finance the execution of cultural projects in the Jipijapa cantón.

**CHAPTER 2**

**THE INTERACTION OF GLOBALIZATION AND ECUADORIAN CULTURAL PATTERNS**

**2.1. Special geographical location**

One of the aspects that must be highlighted is the importance of preserving the memory of the peoples through orality as a way of maintaining the customs and traditions transmitted from generation to generation and thus maintaining the cultural identity of Jipijapa and their parishes. In addition, the investigation served to know the ancestral knowledge about beliefs, traditions and legends and uses that are given to nature since all this is part of the cultural identity of the Pedro Pablo Gómez parish. On the other hand, the patrimonial assets of this parish have no declarations and are shown in considerable deterioration and this, in my opinion, is due to the lack of knowledge of how important it is to maintain its cultural identity through the architecture of its monuments.

The investigation of Montesdeoca (2014), entitled "Proposals for actions for the recovery of the cultural traditions of the city of Calceta" Bolívar canton of the province of Manabí, was raised to respond to the need to know to what extent the tourist activity , focused on the revaluation of urban cultural heritage can offer new opportunities for its recovery, reuse and conservation. The objective was: to elaborate a proposal of actions to recover the cultural traditions of the city of Calceta and to promote the tourist development of the Bolívar canton. The methods were Inductive-Deductive, with the survey, documentary and observation technique, whose instrument was the survey form.

The results of the research demonstrate the sustainability in terms of the proposal of actions and thus through this entire process to be able to meet the proposed objectives (Montesdeoca, 2014). According to several historians, they indicate that the inhabitants of the Pedro Pablo Gómez Parish have their ramifications from the Mayas of Yucatan, due to the clay and stone objects that are found, especially when the streams grow in the rainy season, in whose channels these appear. objects. Well, not even the human specimens of recognized indigenous invoice make us presume that any AYLLU was established in the parish district; but, given the goodness of the soil and its geographical position, it was populated little by little (GAD by Pedro Pablo Gómez, 2015) [25, p.38].

According to Dueñas (2017), the dynamics of the survival of the Manabita oral tradition through amorfino is the way of transmitting from remote times the culture, experience and customs of a society through stories, stories, legends, songs, myths, amorphous, dances, among others. This way of communicating their experiences and thoughts was born from the Montubio culture. The different cultural expressions are shared in parties, programs, dances, religious festivities and educational centers as a direct mechanism to value these customs and traditions, which are intended to be maintained over time from generation to generation. The objective of This research was to analyze the dynamics of the survival of the Manabita oral traditions Through the amorfinos.

The methodology focuses on the study of the themes of oral artistic forms from a documentary analysis for the theoretical bases of the literature written by experts on the subject, in the same way the technique of interviewing experts in knowledge was used. of the cultural identity and traditions of the peoples of the province of Manabí. Among the results, the little importance that has been given to oral tradition stands out, resulting in the loss of orality. The Manabita montubia culture is the art to preserve identity through the set of values, beliefs and modes of behavior that stand out through these traditions (Duenas, 2017).

The thesis carried out by Azuay (2019), the traditions, and coexistence that the community of San Miguel de Chade, considers as an integral part of their customs that must be accepted by the new generations, as an essential part of the cultural legacy. This research aimed to investigate the traditions and their importance in the cultural identity of the town of San Miguel de Chade; identifying their ethnography and determining the type of traditions. Tradition, therefore, is something that is inherited and that is part of the identity.

In the methodology used, the ethnographic, descriptive and empirical method was considered, with the survey and observation techniques, each one with its instruments, the survey form and the records, the latter to determine the type of traditions [35].

As a result, 38 identifications and 5 classes of traditions were obtained, obtaining as a proposal the preservation of traditions (Azuay, 2019). The research work of Méndez and Navia (2020) aims to carry out a diagnosis of the heritage homes of the Pedro Pablo Gómez parish through research techniques that identify, analyze and classify the parameters that allow the enhancement of heritage assets. Its historical review and features of cultural identity and value of antiquity of the goods were considered. Through the architectural survey of the houses, the identification and location of the houses that have patrimonial value was achieved. The types of research used were: non-experimental, quantitative and bibliographic, with their interview and observation techniques with their respective instruments such as interview forms and records. Among the main results obtained is that there are 9 real estate considered architectural heritage, 69% of those surveyed stated that these homes should be maintained (Mendes & Navia, 2020).

For the local background there is little information related to customs and traditions of the Pedro Pablo Gómez parish, however, there are some efforts that try to structure actions to recover the cultural traditions of the sector, despite the fact that there are government institutions that can sponsor and finance the execution of cultural projects in the Jipijapa canton. One of the aspects that must be highlighted is the importance of preserving the memory of the peoples through orality as a way of maintaining the customs and traditions transmitted from generation to generation and thus maintaining the cultural identity of Jipijapa and their parishes. In addition, the investigation served to know the ancestral knowledge about beliefs, traditions and legends and uses that are given to nature since all this is part of the cultural identity of the Pedro Pablo Gómez parish. On the other hand, the patrimonial assets of this parish have no declarations and are shown in considerable deterioration and this, in my opinion, is due to the lack of knowledge of how important it is to maintain its cultural identity through the architecture of its monuments. This opinion is based on the investigation carried out by the researcher in relation to the information obtained regarding the changes that the houses have undergone in the construction processes [36] .

Traditions are customs, rites, social uses, ideas, values, behavior norms, historically formed and that are transmitted from generation to generation; elements of the sociocultural legacy that are maintained for a long time in society or in different social groups (Vasquez & Zambrano, 2015)

It is a situational process of a social nature in which elements of cultural heritage are transmitted from one generation to another through continuity contacts, that is, what persists from a past in the present to which it has been transmitted and which remains in force. Therefore, it is accepted by those who have received it and this in turn is transmitted to their generations (Pilolumbo, 2013). When we refer to traditions, it is a process that is accepted by people before and now of our time, the Belief and habits make a difference in these groups which is transmitted to all societies.

According to the dictionary of the Royal Academy of the Spanish Language (2005) defines it as: All those actions, practices and activities that are part of the tradition of a community or society and that are deeply related to its identity, with its unique character and with his story. The customs of a society are special and are rarely exactly repeated in another community, although territorial proximity can cause some elements of them to be shared (Vásquez & Zambrano, 2015). They are social rules that define the behavior of people in a society and whose violation results in great disapproval or punishment. Customs differ from the traditions of a people (that is, the common behavior of all its members) in that they have an organizational basis and that when they are transgressed they are punished more severely.

The violation of customs entails the imposition of sanctions, such as isolation or physical punishment. At the end of the 20th century, and especially in Western societies, traditional customs have come to occupy a less prominent place as personal freedoms have acquired greater relevance (Rodriguez, 2013) [27].

Although traditions and customs are closely related, they do not manifest themselves in the same way, because as time goes by, they undergo some change for society, generating new expectations and current knowledge caused by adaptation in a new generation influenced by progress. of technology, globalization and migration, thus ensuring a new future for the social group, in such a way that it makes them unique in their own identity. These traditions and customs weaken the change and their lifestyle because they resist losing their identity, although on many occasions these new beliefs develop other traditions and customs over time.

The traditions and customs that are practiced in the daily life of this town are the result of a socio-historical process in which adaptations have been made to the new realities. With the Inca incursion there were some mergers that were not the case at the time of the Spanish conquest and colonization, which instead tried to extinguish them without success. Religious syncretism and oral tradition were survival strategies that people adopted, thus allowing culture to be maintained and revitalized over time so that today it can be shared with the world.

The customs and traditions that are practiced today are much more than rites, music or dance considered as folkloric manifestations. It transcends art in its multiple expressions, food preparation, clothing, games, agriculture and the daily work that the indigenous and mestizo people share in various spaces that allow inter-ethnic relations to be strengthened and facilitated. interculturality in favor of the development of peoples.

The most relevant and well-known customs of the canton are the following. Ecuador is a country full of traditions, they have remained throughout time, and have become a cultural heritage. These traditions manifest plurinationality and pluricultural, which extend throughout the entire national territory, which is organized into 24 provinces and 4 regions: Coast, Sierra, Oriente and Galapagos. Where the tourist can discover the magic of the Enchanted Islands full of nature and beautiful beaches such as the famous Tortuga Bay beach and Mann Beach in San Cristóbal [28].

The major festivals of the sun or Inti Raymi are celebrated in June, on the summer solstice. They begin on June 21 with the ritual bath, which is an act of purification that is part of the agricultural calendar and the corn harvest. It constitutes one of the most outstanding manifestations of indigenous culture for its color, costumes, music and dance. In this canton, the indigenous community practices this festival, symbolically taking over the city square from the four cardinal points, which is called JATUN PUNCHA.

The Inti Raymi festival is celebrated in order to adore the water, the earth and the SUN, typical of the indigenous people, later called the "San Juan" festival by the Spanish. The Inti Raymi is related to the summer solstice and coincides with the time of the ripening of the products. Inti Raymi is also known as the festival of the 'second abundance'. The first is in March, and the third in September. At the arrival of the month of June, it is known that the preparations began much earlier, the captains or crew chiefs of the different participating communities submitted to the so-called sacred baths in waterfalls and the objective was to internalize the negative powers of the devil Uma or Supay to win the fight.

He is the one who leads the dancers, he wears a mask with two faces and twelve horns, the two faces represent night and day, and the horns represent the twelve months of the year. The dancers go around in circles, representing the two solstices and two equinoxes that occur during the year. The dancers stamp their feet on the ground as a way of inviting Mother Earth to participate in the celebration, so that she can recover her vital energies and be ready to start the new agricultural cycle.

This celebration, full of color, music and traditions, goes on for several days and in some communities even for weeks. The Inti Raymi is a time of reunion with the family, the community and Mother Earth.

El Coraza is an ancient ritual festivity in the communities surrounding the San Rafael parish of the Otavalo canton. Traditionally it is carried out in Holy Week (month of the first grains of the chakra) and in the month of August (month of the rest of the Pacha-mama) [29].

El Coraza has welcomed and Andinized cultural factors imposed in its process of existence. In the ritual festival of El Coraza, the communities live the ancestral religiosity centered on the annual agricultural cycle of corn and supreme divinities: Atsill Pachakamak and PachaMama. The indigenous people of Otavalo and its surroundings differ from other communities in Ecuador in their clothing. Currently, clothing has changed with the new generation, especially the male one.

Within the traditional clothing of the indigenous women of Imbabura it is possible to distinguish the following common elements and local particularities: The nightgown: in a kind of white tunic, commonly made of canvas that fulfills two functions at the same time: the upper part, low-cut at the neck, serves as a blouse, while the lower part serves as a petticoat. The anaco: it is a quadrangular piece, generally made of baize, with which women wrap themselves from the waist to the ankles. The edges are sewn in colored seams. The girdles: (chumbi), is a strip of thick cotton thread fabric that has different width and length according to the uses that are given to it. Along each strip anthropomorphic, zoomorphic and/or geometric figures are represented; in successive boxes.

The fachalina: it is a rectangular piece of cotton used by women to cover the back or head. Its color is preferably dark blue, but black is also used; in both cases the piece is edged with white. In some places, White fachalinas or light blue tones (light blue, turquoise, verdigris) are Used. The shawl: it is a rectangular piece of cloth that is used to cover the back and shoulders. Its color varies from one sector to another: blue, black or turquoise in the communities of Otavalo and Cotacachi; fuchsia or verdigris in Natabuela; and currently, especially in the city of Otavalo, there are also white or light blue shawls.

Huallcas, bracelets, tendrils: A series of accessories complement the feminine clothing of the indigenous people of Imbabura. The huallcas are strings of beads, which women wear around their necks and on the neckline of the blouse, on their wrists the women wear strings of beads called manillas, formerly they also used gold and silver tendrils that have now been replaced for earrings made of fantasy materials.

The espadrilles: until recent times walking barefoot was common among the indigenous women of Imbabura. Espadrilles, an important part of the clothing that is observed today, are a recent acquisition that would derive from the use of them by men. Initially women's espadrilles were made, like men's, with white thread uppers, but nowadays the use of blue or black espadrilles is more common, especially in the Otavalo. The traditional clothing of men has undergone greater modifications than those of women. In general, men, and especially young men, have experienced the influence of Western "fashion" more directly, as a product of their greater ties to the dominant system [30].

The cushma: this garment, whose use seems to have been generalized in all the indigenous sectors of the province, is a rectangular piece of white linen cloth, folded in half; a V cut in the center leaves an opening that acts as a neck. It is joined on the sides with a simple seam, leaving an opening to introduce the arms, as sleeves.

The breeches: as pants, the indigenous people of Imbabura traditionally used a white breech, made of cotton, wide and wide on the legs ("half shin"); also, on certain occasions they were made of white wool.

The poncho: a fundamental component of traditional men's clothing, the poncho is thermal, another garment whose use, being quite general, tends to decrease among young people. In this case, in addition to external influences, the high price that said garment has reached in the market contributes to this. The hat: among the indigenous population of Imbabura, the hat also expresses local differences. The hat that is used in the Otavalo area is of crown and to the median and straight; preferably light colors are used: gray, brown, Havana, but black and navy blue are also used. In this case, the hat is an exclusively masculine attire, since women only wear the fachalina [35].

Hair: a distinctive feature in the Imbabureña indigenous communities is the length and way of combing the hair of men. The "huangudos", in addition to wearing long hair, are characterized by the braid in which they collect it on the back. In some communities in Otavalo, the braid is replaced, in the case of children, by a series of small braids arranged on the helmet of the head, which will come together in a braid.

Footwear: apparently the traditional footwear of the Imbabureños was the oshota, consisting of a thick-soled insole attached to the foot by means of leather halters. But in most of the province, the oshota was replaced by the espadrille, almost always with a white upper or Western-type footwear. Rainbow. They say that the rainbow is like an animal that lies down anywhere, when you are walking wearing the red poncho and the red overflow, the rainbow follows you. When the rainbow is in our sight, people can get sick and even die, and that was real, so you shouldn't go outside. The milkman. It is an existing tree in the hills of Monserrate to which, among other attributes, properties of rain maintainer are attributed. Water. According to the belief, water is a person with the female sex and with the capacity to reproduce. Water has life and is a person, so it can also be a subject of upbringing just like animals, plants, people, stones, earth and the other components of this world. The bad wind can be cured or "cleaned" by a man or woman endowed by the pacha mama (mother earth) with these qualities. For the cleansing of bad wind that is practiced among the indigenous people of our town and by some mestizos, the following are used: male nettle, female nettle, white chilka, frame, chicken egg, corn cob, tobacco, pumpkin and pumpkin seeds, human urine, female girdle, garment, juyankilla and guinea pig (for serious cases), these elements are passed through the entire body of the individual, in addition this ritual is accompanied by a series of songs and prayers by the person who performs clean it [36].

The Otavaleño indigenous is communal, with a great collective sense. The "minga", communal work without remuneration in order to help a neighbor, friend or relative to build a house or construct an acequia (irrigation canal), demonstrates this community spirit. The Otavaleñas communities meet and appoint the chief or mayor from among the men, who becomes the supreme law, the person with the highest prestige and social level, legalizes marriages and free unions: he has more authority than government representatives and is the voice of the people in front of them.

The marriage ceremony consists of an exchange of rosaries by the relatives and neighbors of the bride and groom, who, kneeling and with great solemnity, listen to the advice of the mayor, who speaks to them about children, honesty and work: after this he gives them their blessing and they can get married by the civil registry (legally) and by the church. If they have problems in the future, the mayor reprimands them and settles the disagreements.

The months of October and September coincide with the corn harvest, which is why Yamor is prepared, which is a fermented chicha with low alcoholic power that is obtained from the fermentation of the seven grains of corn. This drink is accompanied with a succulent fried dish with nickname, tortillas and empanadas. On the deceased (November 2) it is common to serve a plate of champús (cornmeal colada with mote and pineapple), accompanied by buses of bread. Also, at this time it is customary to prepare the so-called mazamorra with churros. In December it is customary to make cornmeal tamales filled with pork or chicken meat typical of this time.

In Otavalo there has always been family cooking with good flavor and patient particularities, it is enough to mention the humitas (choclotandas), quimbolitos, and morocho empanadas. Preserving customs inherited from the traditional Andean foods rich in grains, morocho, quinoa, chuchuca, corn, peas, etc. This careful food in its preparation has not been replaced by imported fast food. A traditional dish that is served at indigenous festivals is mazamorra with guinea pig.

Some curious data indicate that the big family parties in Quito and in other cities were baptisms, birthdays, celebrations for appointments to an important position. The festivities often lasted days and even weeks in the country houses and haciendas. The dances were accompanied by small orchestras: with violins, guitars, mandolins. The mansions were covered with black curtains and a temple was built. People kept strict mourning by wearing black clothes and secluding themselves in their mansions, prohibited from attending any social or entertainment activity out of conscience and respect. Another very Spanish custom adopted by the province was the social gathering that was held in the early hours of the night. They met at different friends' houses. Parents and children attended. Each formed groups. The older ones talked about politics and the younger ones played parlor games brought from Spain, such as the one with rings and garments. Finally a cup of hot chocolate was served, with fresh cheese to dilute it in it, accompanied by home-baked sponge cakes. Many of these customs are still maintained as the rites of Holy Week, which are celebrated with a massive procession headed by the image of Jesus del Gran Poder. The Christmas parties with novenas that are held in the houses that offer themselves to receive the Child Jesus and Deceased, etc. In addition, carnivals are celebrated [41, p.13].

**2.2. Unique historical background**

In past times they were played with the so-called "shells" (eggs) that were thrown between the players, now they have been changed for parades and parades. New Year's festivities, the April Fool's Day, from January 28 to 6. Formerly they celebrated it with great dances in halls, accompanied by orchestrated music.

The Quiteños and Quitos wore very creative costumes. In addition, innocent jokes or jokes full of humor and mischief were accepted. This custom has almost died out today. In the towns and small cities of the province, they currently celebrate the anniversary of their cantonization, the harvest festivals or Inti Raimi and others such as those of Paseo del Chagra in Machachi.

Folklore. - Decorative items, carved woodwork, sheep wool sacks, blankets on manual looms. In Chical and Maldonado you can get baskets, containers, handwoven in natural fiber by indigenous people of the Awa community. Food and Drinks In each Ecuadorian region and province we can find a significant corpus of cultural practices around food activity, according to their particular historical matrixes, the ecological floor to which they belong, their agricultural production and popular tradition. El Carchi is not the exception, the culinary knowledge and its gastronomic richness express in a palpable way many of its characteristics and flavors [48].

In the Province of Carchi, the guinea pig with potatoes may be the favorite. One can also mention the potato tortilla, the exquisite hornado pastuso, fried with toast, chicken broth, curd with honey, cumba lazo, curd bread, roasted potatoes, potatoes with leather, etc. Among the alcoholic beverages is the so-called "tardón" (aguardiente with naranjilla juice and some other secret ingredient). Be very careful with taking this late because if you like it and take several, you will have to go to the Tres Chorros to get the famous chuchaqui.

Kneaded Cheese. - The cheeses are made by hand using whole milk, so great care is taken in hygienic conditions in order to achieve a good result. The flavor of the cheese is salty and the texture grainy. The final product is packaged in plastic bags and marketed. There is no large production because it is an artisan good. Among the ingredients are: milk, salt, rennet. The way of preparation is as follows: collect the milk, boil it for 10 minutes and let it warm. It is then mixed with cold milk and stored in plastic tanks. In the state of rest, rennet tablets are added every four hours. Once the quesillo is obtained, it is mixed with iodized salt and ground by hand until all the whey is removed in order to achieve a grainy texture. Later, the mixture is poured into round molds and left to rest for an hour until the product solidifies. At this point it is ready for marketing.

Tardon Mireño. - The tardón is a typical local drink, made, processed and bottled in Mira. It has 8º of alcohol and the presentation is in glass bottles of 750 cm3. The taste is pleasantly sweet and strong at the same time. Among the ingredients are: Natural orange juice, brandy, sugar and the Mireño secret. The tardón is homemade, where the containers for orange juice, alcohol (tips), bottles and stamps are located. The way of preparation is as follows: The oranges are squeezed to obtain the juice of the fruit. The juice is mixed in equal parts with the brandy. Separately, sugar is dissolved in distilled water to form a sugary syrup, which is mixed with the previous composition and the typical Mira drink is obtained.

Baked Pastuso. - One of the main traditional dishes in the province is baked pork, whose appetizing preparation was detailed to us: “here they don't sell the whole pig, but by prey. We mash the meat and we put the seasoning that has onion, cumin, garlic, tomato, lemon, here it is accompanied with a broth that comes from the same pig and the ingredients, so people love it. It is served with a nickname, potato, lettuce and a good chili pepper. To accompany it can be served with the exquisite chicha. In the city of Tulcán it can be tasted in the Central and San Miguel markets and private stores on Sucre street, as well as Bolívar street. Baking is done in a wood oven, hence its special flavor [49].

The month of September is a month of celebration in the city of Loja, where a large number of cultural events take place. These festivities are in honor of the Virgen del Cisne. The Virgin of the Swan or "churona", as she is popularly nicknamed, leaves her sanctuary on August 17 and travels in 3 days the 75 kilometers that separate the town of El Cisne from the city of Loja, where she stays at the Cathedral. This pilgrimage adds between a million and a half and two million people, who make the journey next to the virgin. Once the churona has arrived in Loja, a series of festive events begin, which take place mainly in the month of September, although from August 20 the festive air is already in the air in the city.

One of the most popular acts is the burning of castles that takes place between September 3 and 8. The castles are wooden structures up to 11 meters high that have several floors, all loaded with fireworks. there are no two castles the same and every night a few are burned. I personally saw those on September 4 (where there were 2 castles) and those on September 7 (where there were 5 castles).

A large number of pilgrims gather around the castles, as well as citizens of Loja who gather in the square to see the show. Before the burning there are performances by music groups and, between the burning of the different castles, you can see traditional dances and small fireworks, such as the "mad cow", consisting of a figure of a small cow that is carried on the head by someone and that it is full of flares and fireworks and that it does not stop spinning. Apart from all this, there are also fireworks that light up the sky with a thousand colors, as you can see in the photos in this post. On the night of September 8, we saw the castles from the Déjàvu restaurant, located on the terrace of the “El colibrí” shopping center. This terrace is a good opportunity to see the show from above, getting some panoramic images and enjoying a delicious meal with a glass of wine [50].

The castles are put up and burned in front of the cathedral. The atmosphere of the square is impressive with all the pilgrims (many come from Cuenca, with their traditional costumes and many with a straw mat on their backs that is what they use to sleep), the food vendors, the inhabitants of Loja, etc.

By the way, the castles are made by the devotees of the provinces of Azuay and Cañar (mainly), and can be worth between 600 and 5,000 dollars, being financed by the donations of the devotees to thank the favors that the virgin is supposed to have given them. Normally the castles start burning between 20:00 and 21:00. Here are some more photos of these beautiful parties, where fire and dance are the stars.

During the September festivities in honor of the Virgen del Cisne, the Loja border integration fair is also held, which runs approximately from September 1 to 14. This year 2014 the fair began on August 29 and ended on September 14.

This fair was created by Simón Bolívar in 1829 with a Supreme Decree, and today it is the oldest fair in Ecuador and one of the oldest in Latin America. The fair brings together dozens of exhibitors and merchants from various areas of Ecuador and northern Peru (and also from other countries) and is located in the northern part of the city, in the fair complex, just in front of the entrance to the Jipiro park. The fair includes a lot of stalls selling clothes, crafts, sweets, food and a host of other things.

The province of the central highlands Tungurahua secretly keeps relevant customs and traditions to carry out the festivities. Get to know the most important festivals that Tungurahua has in the 9 Agrotourism routes. Customs of Tungurahua. The customs that the province of Tungurahua has are diverse, many of them are traditional. They have even merged as a result of miscegenation, giving rise to cultural manifestations, with colorful costumes, music with Andean instruments, the party is lit with fireworks, the gastronomy of Tungurahua is part of the celebrations.

The variety of customs and traditions of its cities and towns make Tungurahua a province with a wide tourist potential. The most important festival of the year in Ambato is the Festival of Flowers and Fruits that takes place every year 40 days before Easter. It is called one of the most beautiful celebrations around the country, being considered as Intangible Cultural Heritage of the nation [34, p.18].

Traditions and celebrations of Baños de Agua Santa- In October is the month of faith in Baños de Agua Santa and the Fiestas Virgen del Rosario de Agua Santa in Baños, the patron saint of the city of Baños in gratitude for all the miracles obtained. Tradiciones and celebrations de Cevallos. The main festivities of the Cevallos canton begin on April 29, when the parochialization is celebrated, and a schedule of festivities is carried out.

On May 13, the cantonization of Cevallos is celebrated, its inhabitants organize to celebrate their land. Traditions and celebrations de Mocha. Mocha cantonization festivities on May 13 and San Juan Bautista Patron Saint Festivities in June and sinks with the festivities Las Octavas de Mocha, an ancestral costume festival is celebrated every June 23.

The most important religious festival in the Patate canton is the Fiestas del Señor del Terremoto, this celebration starts the first days of February. Patate cantonization festivities that are celebrated every September 23. Traditions and celebrations of Pelileo. - In the parish, Sala Saca especially has several traditional festivals such as the Caporal festival, Inti Raymi, Los Capitanes a party that takes place in the Sala Saca parish and undoubtedly a celebration that takes place throughout the Pelileo canton are the Pelileo cantonization festivities that are celebrated on July 22.

Traditions and celebrations of Píllaro. - The most outstanding celebrations are the Fiestas de Cantonización de Píllaro that lasts from June 29 to July 29, La Diablada de Pillareña, also known as the innocent party, a celebration that lasts from January 1 to January 6. was declared Intangible Cultural Heritage of Ecuador. Traditions and Celebrations of Quero. - The Quero canton is characterized by having several religious festivals and popular festivals. But a festival that takes place throughout the canton is the Quero Cantonization Festival that is celebrated in the month of July and August [23, p.15].

Traditions and Celebrations of Tisaleo. - In the Tisaleo canton, one of the popular festivals is the Traditional Palla in October in honor of Saint Lucia. Also, in the canton the Tisaleo Cantonization Festivities are celebrated.

Fritada, baked pork (in the market), corn tortillas, yaguarlocro, morocho empanadas, llapingachos, bread and cariuchos. In alcoholic beverages we have the canelazo and the chicha with egg. In addition, the frescoes made with ice from Chimborazo are famous. Folkloric groups, dances, town bands, artistic ensembles with native instruments, clowns, stilt walkers. The carnivals of the Puruháes towns of the province of Chimborazo are known for the cultural richness full of traditions and customs, which reflect the experience of indigenous peoples, through their cultural manifestations, typical clothing, expressing the identity of towns, communities and nationalities and town bulls, as well as box office bulls are one of its main traditions.

The fine Loves. - At parties the amorfinos are sung or recited, that is, verses dedicated to pretty girls. They are accompanied by a guitar. The Serenades. - This traditional custom has almost been lost. The Rodeos. - They are a custom that is carried out in various towns on the coast. The traditions and customs of Guayaquil have historical roots. Among these traditions, the festivities for the founding of Guayaquil stand out, which is celebrated on July 25; and the city's Independence Day, commemorated on October 9. During these days there are parades, gastronomic fairs, traditional music concerts, dances and other artistic presentations. Another traditional element of the city is the gastronomy, due to the use of fish, shellfish and green and ripe plantains, which are typical of the coastal areas.

Other Guayaquil customs include serenades and rodeos. The latter are held within the framework of other major celebrations. For example, they can be held on Independence Day. Guayaquil Independence Day - October 9

On October 9, 1820, Guayaquil declared itself independent from Spanish rule. This is the revolt that paved the way for the independence of Ecuador as a whole, declared in 1822. Today's Guayaquileños mark the occasion with a grand parade. The life-size (old) puppets, made of papier-mâché, represent the old year. Some resemble famous people and political figures and are displayed on the main streets of the city, then burned at midnight in a bonfire [15, p.46].

In the days immediately preceding Ash Wednesday and Lent, the Guayaquil waterfront bursts with color and partying. In addition to the traditional festival water throwing, the Carnival includes different floats to celebrate. As in many Hispanic countries, the Day of the Dead is an opportunity for people to pay homage to their deceased relatives, this is usually accompanied by family visits to the cemetery to light candles or place flowers at the grave of their loved ones, and then they are followed by large celebrations, parades and community parties.

Guayaquil International Film Festival. At the moment, about 120 films of completely different genres are shown to the public, from short to feature film, from documentary to feature film, and from domestic to international, this means that everyone will find a movie to their taste. Film directors compete for the Golden Iguana Awards in 20 categories. Among the countries that present their films are Mexico, Chile, Costa Rica, Ukraine, Germany, Spain, France, Venezuela, Argentina and Russia.

International music festival. Called Juntos por la Música, where you can listen to whatever you want, from classical music to Latin and electronic music, and therefore all fans of quality sound are invited to the event. The idea of the festival is to create a festive atmosphere, strengthen human relations and unite people through music. At the festival you can hear both popular performers and those who have not yet achieved great fame, but here they will have every opportunity to do so.

Ecuadorian culture is as vibrant and beautiful as the tapestries hand woven by its local artisans, stemming from its long and rich history, the culture includes a fair mix of indigenous practices along with European colonial influence. Almost all of the people in Guayaquil have a mestizo background, which has resulted in tremendous cultural diversity, as well as unique customs and traditions throughout the country. Generally speaking, the vast majority are Spanish-speaking Catholics, but as the nation becomes more integrated and globalized each year, this is changing.

Tradition that endures in Cuenca. The Pase del Niño is, without a doubt, one of the most important manifestations of popular religiosity in the country.

Some of the most popular traditions and customs of Cuenca are closely related to the history of this city, since the culture of this community has been and continues to be transmitted from generation to generation. Cuenca, also called “Cuenca de los Andes” or “Athens of Ecuador”, is a city in the south-central part of Ecuador, full of popular traditions and customs that we cannot miss. Outfit. - The traditional woman of Cuenca is called Chola Cuencana and dresses in skirts and toquilla straw hats.

Festivities. - Cuenca is a city deeply rooted in the Catholic religion. Since the Corpus Christi tradition was founded, it has been maintained and worshiped through processions and ceremonies to the Blessed Sacrament or Jesus for 7 nights in the month of June. The festivity of the eighth of Corpus Christi or Eucharistic Septenary is one of the most colorful in the country [28].

El Pase del Niño Viajero - is a religious festival that takes place every December 24 and is an expression of faith that brings together hundreds of people in the city with colorful costumes, transported in floats with scenes alluding to the birth of Jesus. The procession culminates in the Cathedral of the Immaculate. The Feast of the Holy Innocents. - It takes place every January 6, and it is usual for jokes and teasing between people. There are also troupes and parades recreating characters.

The Holy Week. - is another religious festival celebrated with great devotion in Cuenca. The seven churches are visited on Holy Thursday, as well as a variety of processions. The Carnival of Cuenca. - It is one of the most anticipated festivities of the year, a symbol of enjoyment and fun, where popular music and typical food play a fundamental role. Likewise, it is customary to get wet between people.

Cuenca's main dish is the mote pata. It is a soup prepared with peeled nickname, bacon, chorizo and pork meat. As for desserts, one of the most traditional is the dulce de higo and the guaguas de pan. As for drinks, one of the most famous is the colada morada, made from black cornmeal and blackberries. It is a drink of pre-Hispanic origin that is a symbol of the nation.

Traditions and customs are the heritage and habits of our community in our ancestors and currently they live it as a gesture of cultural value to existing beliefs, traditions and customs in society. This leads a community to achieve an identity of the place where it lives and makes cultural values recognized by the people who visit each of the communities. The purpose of this text is to make known to people who like tourism what are the traditions and customs that are lived in the Province of El Oro, being an activity of vital importance because you can appreciate the nature of the community experiences of the inhabitants of the Province of El Oro, the market is the people who live in the province in some way or another are unaware of the cultural beauty that the province of El Oro has and, the visitors from the external sector who carry out their activity as tourist. In the first chapter we find an explanation of the customs, because they are important in society and what are the activities that are identified in the customs such as community festivities, typical dances and music, gastronomy, languages and dialects, crafts. In the second chapter we determine the traditions and their importance in society and each of the applied dynamics such as serenades, rodeos and legends is verified [30].

El Oro has two distinct areas: the upper part, where Zaruma and Piñas remain, whose mountains enjoy a more temperate climate, favoring crops such as coffee, and the bottom, the coast itself. From the Jubones River to the Guayaquil Bay, to become a privileged terrain for banana plantations and shrimp pools. Not surprisingly, the annual shrimp exposition is held in Santa Rosa, while Machala celebrates the World Banana Expo. These are good opportunities to try the best dishes of this cuisine based on fish, shellfish, green spices and rice.

The mangrove area is a large producer of shrimp for export, although some of these crustaceans can enrich local dishes. Bananas are also prepared: flour, jam and pulp for export. Due to its elevation and proximity, Zaruma and Piñas gain influence in the mountains of the province of Loja, with which they maintain close ties that are apparently reflected in the cuisine. For example, peanut juice is widely used, prepared from Chinese potato sango, corn sango with milk, and sliced cheese.

Customs. - Keeps intact their family traditions, customs and social practices. It was not affected by massive migrations, it was easier to preserve, as well as the urban and architectural heritage, which is its current strength. A recent dream past and, at the same time, uncertainties, affirmed its hospitality and culture. Arenillas can be considered one of the main cities and cantons in the care of identity [32].

The province has two main celebrations that show its interculturality and traditional wealth: the Bolívar Carnival and the Day of the Dead. The carnival. - Bolívar has one of the most representative carnivals in the country, that of Guaranda, however, in its seven cantons this party invades all corners. Songs, music, dances and traditional food are the many alternatives to enjoy with its happy people. The festivity can be seen from a syncretic point that is linked to the Catholic religion with the representation of Lent of Holy Week, and to the indigenous culture with the fertility of the land [44].

Agrotourism. - The work and innovation of its people is shown in the ventures in the cantons. Routes along agricultural trails, guided walks, spaces for the production of chocolate and cheese, horseback riding and bicycle rides, and many more activities are carried out in the province. The associativity between communities and inhabitants allows this province and various areas of it to be an example of community work.

Religion. - Another important axis of development in the province is religious tourism, one of the largest festivals in the province is held in San José de Chimbo. The festival to the Virgin of Guayco brings together more than 150,000 parishioners. The pilgrimage is considered one of the most important in the country. This is a great opportunity for visitors to share the various activities with the family, enjoy the local gastronomy and sustainable and rural tourism.

Handicrafts. - A world of special details is what Bolívar and its cantons exposes, where its skilled artisans dedicate hours of their time to weave garments, necklaces, clay pots, vases, pots and more. Thus, in Chimbo, the town is also identified by the manufacture of guitars and instruments in fine woods; and also, for the elaboration of "enchanted castles" based on reeds [31, p.128].

A tradition from the province of Bolívar is prepared with a dough made from corn, lard and fresh cheese with achiote. The chigüiles are a heritage of the indigenous culture, which has used corn since ancient times, and considers food as sacred. The preparation is wrapped in a tender corn leaf and steamed. It is common and traditional to consume these delicacies throughout the province of Bolívar from February to March, when fresh corn leaves are found and coincides with the Carnival festival.

**CHAPTER 3**

**SOCIAL CULTURE AND ECUADORIAN LIFE CUSTOMS UNDER THE INFLUENCE OF GLOBAL CULTURE TRENDS**

**3.1. Social structure**

Activities of the Festivals: The Inti Raymi, constitutes the festival of the sun and the harvest of the June solstice. The Taita Carnival: it is an indigenous festivity that expresses and contains a deep mythical substratum, which recalls the struggle of their ancestors. A festival to rescue the tradition and culture of the Cañari people.

Fiestas Cañaris Today the I can Cañari, once a year they celebrate two big parties, with the aim of thanking their gods for everything received throughout the year. On the one hand, there is the Inti Raymi festival or festival of the sun and on the other hand there is Corpus Christi. Inti Raymi is celebrated the last week of June, the date on which the Cañari people give thanks to their sun god and in the same way to Mother Earth for the abundance received throughout the year. Inti Raymi is an ancestral ritual that Cañari indigenous people revive through offerings and rituals focused on the purification of the land and the soul of all those present. In these rituals that offer tributes to the Sun god and to Mother Earth, the traditional music of the town is also present, the same one that is interpreted through wind instruments, this in order to set rhythm and accompany the Cañari dance, whose movements are parts of the ritual of worship to the gods. All these ceremonies are carried out in the archaeological complex of Ingapirca and in Cerro Narrio. Over the years, Inti Raymi has become a tourist attraction for national and foreign travelers, as well as an economic livelihood for the area where this festival takes place. Corpus Cristi This is another of the important festivals celebrated by the Cañari people, and it coincides with the Inti Raymi festival. Despite being a Catholic ceremony, it is also a celebration to thank the Cañari gods for the food provided. According to Zaruma, (2006, p., 433), "the Corpus Christi festival speaks fundamentally to the spirit of our people, because it gathers immense experiences from all cultural history: Cañari traditions, enriched by the Inca contribution and elevated by the great contribution Christian."

Music. - It is about highlighting their ancestral music of wind, breath and percussion, whose traces have unfortunately disappeared and have been replaced by musical instruments from Western countries. The ancient clothing. - Before the conquest of the Inca empire and the Spanish, the Cañaris were characterized by having unique and original clothing, this ancient costume did not share ties with any other culture/ In their ancient clothing on their heads they wore a gourd hoop tied to their forehead, which collected all the hair and was wound around the top of the skull. The elaborate textiles were made of llama wool and vegetable fibers such as cabuya.

The historian Gaspar Gallegos says: "they made long shirts and blankets that reached their knees" but elsewhere they affirm that before the Incas arrived, the natives only wore shirts, that is, what we know today as cuzhmas that it covered the body until it reached the knees, leaving the arms and the lower part of the legs uncovered. Handicrafts. - The expression of art is developed in excellent craftsmanship by the skilled hands of its people, which is highly appreciated internationally. The woolen clothing fabrics stand out, mainly made on rudimentary back or waist manual looms, such as ponchos and sashes, classic elements of the Cañari people common in their communities, in addition to the making of woolen hats.

Saddlery is developed in the city, mainly the elaboration of leather and sole elements such as saddles and belts. Inti Raymi Festival of the Sun and the Harvest. - One of the traditions that has as a legacy the glorious past of the Cañari-Inca nation, constitutes the festival of the sun and the harvest of the June solstice. Collecting this ancient experience allows our ethnic roots to preserve all their splendor and color through the song and joy of the winds that are born from the green fields and golden wheat fields of this soil [32].

The Inty Raymi is itself the symbol of the gratitude of the Andean peoples who offer to the Paccha Mama (mother earth), for the goodness of having allowed a good production and harvest of traditional products, gratitude is celebrated with the presence of music and dance, concentrating more than a hundred autochthonous ensembles.

This cultural event has crossed borders, since representatives of music and dance from Andean countries come to it, with similar ethnic characteristics, to participate in this Festival of the Sun. This event takes place every year from June 17 to 21, and is held in the city of Cañar, in the vicinity of the Guantug Park and in Ingapirca.

Another popular festival in Cotopaxi is El Corpus Christi. This traditional festival that takes place in the canton of Pujilí is very popular throughout the country, it is about the dancers dancing to the sound of quiet music and the streets are transformed into a spectacular setting. Handicrafts. - In Pujilí, the traditional mud fair returned to the central park two years ago and is held on November 1 and 2. There dozens of crafts made with clay, toys and other novelties are offered. And despite the fact that this is the traditional one, there are also a large number of clay products at the entrance to the La Victoria parish and, with six years in force, it has become the one that concentrates the most tourists.

A fair also with great expectations this year takes place from Friday, October 28 to Sunday, November 6 on Molle Ambato avenue, at the entrance to Salcedo, where leaving without tasting its pinol or ice cream would be a serious omission. In Latacunga, on the other hand, the popular fair will be held in the La Cocha sector and in Quinta Locoa from Wednesday the 2nd to Sunday the 6th of November.

Day of the Dead. - The Day of the Dead is commemorated on November 2 of each year, a very important date in the calendar of our popular festivals that are characterized by ancestral traditions and customs. In certain indigenous communities, its inhabitants go to the cemetery to visit their relatives and loved ones, fix, paint and decorate the graves, according to one of the oldest traditions, they bring food with which they symbolically share with their loved ones, for a ritual that it is done based on the belief that one day they will wake up hungry in a new life [36].

The most recognized cemeteries for these traditions are Calderón, which is located 15 minutes from Quito, as well as Otavalo and Cotacachi in the province of Imbabura. On these dates, as part of an ancestral rite, the traditional colada morada is also made and consumed, a drink made of black corn, spices, aromatic herbs, blackberry, mortiño, pineapple and other fruits; and, the buses of bread, molded and decorated in the shape of small children and often filled with sweets.

internationally recognized tradition for being a show where the people of Quito pay respect to the death and resurrection of Christ; great religious and cultural festival. The Black Mama. - In September Latacunga dresses up as a party to pay homage to the Virgen de la Merced, thousands of tourists gather in this beautiful city to enjoy the traditional folkloric parade, undoubtedly one of the most important traditional festivals in the province of Cotopaxi.

This festival contemplates several characters parading, beginning with the Guacos who, dressed entirely in white, scare away evil spirits from the road to make way for the Ángel de la Estrella who parades on a beautiful white horse. Behind the first paraders comes the traditional Mama Negra who, dressed in seven colored shawls, her face painted black and carrying a doll representing her daughter Baltazara in her right hand, lights up the merriment in honor of the Virgen de la Merced, and to the rhythm of the bands and the music, the joy and joy of all the participants as well as the general public is felt, who to the sound of the music enjoy the parade that continues accompanied by clowns, shamans and dancers.

Other singular characters are El Rey Moro, El Abanderador, El Capitán, El Ashanguero and the Queen of Good Humor. La Mama Negra is a man in disguise, who is elected each year by an executive committee made up of famous people from the city [18].

Its celebration begins the last week of September in honor of the Virgen de la Merced considered as the Lawyer of the Volcano; and the traditional folkloric parade is the first week of November where the city of Latacunga commemorates its independence.

It is believed that the origin of this festival is a mixture of popular religious, ancestral African and colonial traditions. Upon the arrival of the Spanish to our lands, they introduced black slaves to work in the exploitation of gold. This generated impressions in the inhabitants of Sigchos, where the mines of this precious metal were located, and the locals made mockery related to the events that occurred in the sector. Subsequently, the Cotopaxi Volcano with its eruption in the year 1742, the frightened native people began to pray to the Virgin of Mercy to protect them from this great natural disaster, with their implorations for the Virgin to take care of them, they swore that they would make a party every year to thank for the protection that it will give them.

Afro-Esmeraldeñas Festive Customs. - Esmeraldas is one of the areas that has a large majority of Afro-descendant residents, but due to strong migration, there are thousands of Esmeraldas living in Guayaquil and other cities in the country. The traditions described below occur in the seven cantons of the province, although with special emphasis on San Lorenzo and Eloy Alfaro, in the northwest where the black population has mixed little with other towns.

The birth of a child, generally accompanied and helped by a midwife (the mother and/or friends) is clearly a matter of women. While the woman is giving birth, the husband is waiting or walking with friends, having the brandy ready to celebrate the event. Once the child is born, it usually fires three shots if it is a male and one if it is a female. Women usually simply visit the mother, see the baby and discuss the birth or give her some advice. The party is held in the house of the godfather or godmother, who through this rite become 'compadres' of the child's parents, a relationship that has a religious background and is highly respected by the population of Esmeraldas [20].

The baptismal rite itself is simple: three Creeds are prayed, pouring relief water on the child's head after each Creed and saying: "N.N., God baptizes you in the name of the Father, the Son and the Holy Spirit." The child has to be dressed in white so that his feet are covered, it is said that with this dress he will make the godmother's shroud when she dies. Then, according to the regulations of the priests of the area, it is "oiled". Currently, the baptism by the priest is given again, an event that no longer has the same social repercussion, since by the holy water poured in the first act the child became a Christian, thus being more protected against the dangers of the mountain. , where the mother often has to take him, and the dangers from witches and spirits.

Chigualo. - In the event that a child dies, more or less up to 9-10 years of age, it is customary to do the 'chigualo', being the financial responsibility of the godparents. Deceased children are often called little angels. Since the little angel also has to help his godparents to achieve glory, once they die. The Little Angel is dressed in white, giving him a crown and a white paper palm, as a symbol of immediate access to glory, and he is accommodated in the room on a small altar as is customary for the Saints on their festival days. Watching over him, at night lullabies and chigualos are sung to him accompanied by marimba, bass drums, cununos, guazas and maracas. They are partly the same lullabies that are also sung to make alive babies sleep and in the joyful wakes that are usually held for Saints.

But the music is happy since it is considered a cause of joy that a little angel has reached glory. The rhythms lead the singing women to dance, sometimes the godmother dances with the little angel on her arm.

After midnight it is customary to play games that on the one hand reflect the situation of losing a child. The following day, but always keeping 24 hours, the burial takes place, taking the little angel in a white box to the church. They are buried in a position with their faces towards the rising sun or towards the town. Unlike adults, they are buried with their faces facing the opposite direction of the sun. In the days that follow, some women try to stay with the family of the deceased 'little angel'. In a show of solidarity, they accompany the mother above all, to help her forget, accompanying her day and night [28].

Marriage. Afros from Esmeraldas, for a series of historical reasons, rarely marry civilly or ecclesiastical, nor do they consider the status of a couple as definitive or unique. When two young men fall in love, which in rural areas sometimes happens without the community noticing since public displays of affection are not known, the young man agrees with the girl's parents, who generally do not They put no obstacles. "They are things of life." The day is fixed on which one of the two, usually the woman, moves into the other's house. That's when the community realizes and comes to visit the new couple who have to offer something to the visitors. Sometimes, depending on the women, the 'parranda' is carried out, a community act that is often customary at Santos festivities.

**Wake for a dead man. - An extremely important event is the death of an elderly person, not only because of the vacuum that it causes socially and economically, but also because of compliance, with the funeral rhythm "depends on the journey of the soul to its place."**

**The next day after 24 hours, since it is always said that some who died before the 24 hours were up came back to life, they are taken to the church in the coffin carried on the shoulders of acquaintances, there the relatives say goodbye. , they go to the cemetery accompanied by the majority of the community.**

**The nine nights that follow the burial, it is customary to meet at the house of the deceased to say the rosary. On the last night, the novena is held, which is the final farewell to the soul of the deceased, "until that moment it is assumed that the soul of the deceased had stayed around the house." For this last novena, an altar is built with a small staircase at the foot of it, it is made with the appearance of a coffin, it begins with singing as in the wake and it is said three times before twelve or two in the morning, the altar is destroyed forming an alley from where the altar was to the door so that the soul can leave on its final journey that has to end before the rooster crows. This moment is of great tension and attention, full of screaming, crying, giving rise to a series of beliefs. Although at the urban level praises are no longer sung and a series of elements of these rites have been lost.**

**There are mainly religious festivals like; Christmas, Holy Week, Faithful Departed, the days of some Popular Saints "San Antonio", La Virgen del Carmen, La Virgen de la Merced, La Virgen de las Lajas, and other Patron Saints of the respective chapels** [32]**.**

**Civic Festivals. - Civic festivities do not have a rite with which they are celebrated, and there are places where schools do not work, there is no impulse from the teacher to have an evening or something similar, it is simply a day of vacation.**

**It should be noted that among the most important civic festivals are the following. August 5, Independence of Esmeraldas remembering in the context of the liberation from slavery.**

The Myths. - The Afro-Esmeraldean population knows a series of myths that are based on their vision of the souls of the dead, a belief brought from Africa. What:

It tells of the presence of souls that come at night to bother or notify something; to pick up their steps where they have been in life, this belief is generally maintained at wakes.

There are characters who live in the mountains, mangroves, rivers, seas. These characters are known to be suffering for some reason. La Tunda, a woman who did not fulfill her obligations at home and who is believed to be taking the children to the mountains. El Riviel, the soul of a drowned man who rides a "polled colt", until he finds a person to drown him too. El Duende, with a big hat who likes to make young girls fall in love. La Gualgura, which appears in the form of a chicken and others for which there is respect and even fear.

Witches are also known with their secrets and herbs, they not only know how to make and cure curses but also prepare supposed concoctions for love problems, this being their main and most sought-after task. These witches are believed to know how to turn into birds and as such they kill children by sucking their blood, demonstrated by some sign that the mother notices, it is believed that these witches gather in gigantic trees together with their master and owner of their soul that is the devil. As described, these mythological characters are present in the life of rural communities, not only through stories, but also through their own experiences with them, especially at night. All these myths are not only a representation of the world beyond, of daily life, but also have a protective function to avoid performing bad acts while remaining myths.

The Galapagos Islands represent one of the most important environmental milestones in the history of the environment [35].

Galapagos traditions. - Ecuador has a group of islands or also known as an archipelago that is located in the Pacific Ocean. Its name is Galapagos Islands. With a great diversity of flora and fauna, it is made up of 13 large islands and more than 100 small islets. Its most important and largest island is Isabela Island, which contains 58% of the land surface of the entire archipelago, but the most populated is Santa Cruz Island, with more than 10,000 inhabitants. In 1979 it was declared a World Heritage Site by UNESCO. In 1985 it was declared a Biosphere Reserve by the same institution. In 2007 it was included in the list of World Heritage in danger until 2010 and it was also declared a World Heritage Site in environmental risk. Despite its small population, there is a remarkable mix of cultures that is reflected in a great way in all the traditions of the Galapagos Islands beliefs and rituals [15, p.28].

Like the rest of Ecuador and other Latin American and Spanish-speaking countries, the Galapagos Islands have in the majority of the citizens that make up its population the religious customs of the Catholic Church that the Spanish implemented during the time of colonization.Despite this, it must be taken into account that this archipelago is mostly a tourist area, so its population is not essentially considered a modern city. As it is mainly occupied by migrants, there is no presence of other important religions or cultures to highlight. Parties and celebrations

The most important celebrations and events are the Patron Saint Festivities, where honors are paid to the Virgen del Campo throughout the month of August. It is customary that, at the end of these festivities, the town gathers around a cross to narrate and recall all the activities and events of the month. On February 18 of each year, the Provincialization Festivals are celebrated in Santa Cruz and San Cristóbal, where cleaning committees are held on the islands, artistic and gastronomic festivals, and sports competitions for youth recreation. We must also mention the Fiestas de Santa Agueda, which begin on February 5 with the lighting of the bonfire in honor of Santa Agueda, consuming wine and traditional buns. The next day, on the Day of the Holy Aguedilla, there are processions and masses, where plates of food are distributed to the parishioners. The inhabitants of the Galapagos Islands subsist on fishing, but they have also developed tourism in a good way, starting at the end of the 20th century. In its population there is a mixture between people from the coast of Ecuador and inhabitants of the Sierra or the jungle. There are also cultural influences from the United States and other European countries that have helped propel the various science-related economic activities. Another important feature is the great preservation of biodiversity, which allows the archipelago to be of interest to tourists [19].

The woman wears a plain skirt in a single color with line details on the edge. She also wears a long-sleeved blouse that can have a neckline that seeks to highlight the bust. On top of it is placed an Andean cloak of many colors. It is complemented with a hat and with necklaces and earrings in the ears. The man, for his part, wears basic black pants and a colored shirt with certain details that differentiate him from the others. Lastly, they wear an Andean poncho and a distinctive male hat. We can find seafood rice, which is very similar to paella, but differs in spices and condiments. There is also the bolón de verde, which is a fried ball made of green plantain. There is the fish soup, the cassava bread, the seafood soup, the ceviche de canchalagua, which is a kind of mollusk, and the cod with potatoes. In the Galapagos Islands, the drinking customs of Ecuador are shared. Among the liqueurs are the Canelazo, which is cinnamon water, brandy and naranjilla; and the Guarapo, which is an extract of sugar cane with liquor. On the other hand, there are Chicha, Horchata, Guayusa and Jucho.Customs. - The Manabí culture has very peculiar characteristics, which can be seen in its festivities that combine the current religions with the ancient religions of the land that are considered pagan, that is, they coupled the religions brought from Europe during the conquest and mixed them with the customs of the ancient indigenous settlers who inhabited that territory. Catholic festivals such as San Pedro and San Pablo are celebrated, as are the montubio rodeo festivals that represent the ancient Manabí culture. (See article: Cultures of Ecuador)The territory of Manabí is very rich in archaeological discoveries, a large number of objects and corpses have been found that describe the ancient civilizations that occupied the Ecuadorian territory [15, p.48].

**2.1. Culture and beliefs**

The legend of the Virgin. According to the legend of Manabí, many years ago the province was in a terrible drought, mainly in the territory of Rocafuerte. In this area, there was a cow that was one of the last that were alive in the region, owned by Don Hermenegildo Alcibar who had already resigned himself to the fact that it was going to die because it had been lost. One day, in a very mysterious way, he appeared in his corral, with his hooves full of logo, revealing the presence of a nearby spring. The owner of the cow went in search of the spring, there came a time when he could no longer cope with exhaustion and thirst, making him rest under a tree that lay on the top of a hill. While resting under the tree, the Immaculate Virgin miraculously appeared, who revealed to him the existence of a fountain very close to where he was, about 12 steps to the left of that tree. Don Hermenegildo continued to the place that the Virgin had revealed to him and as they had promised him there was a fountain and the Immaculate Virgin floated on it. At that moment, the man returned to the town to tell the story and make public the image of the Virgin who had given him such a miracle and move it to the place where the apparition was seen, but an unknown force made this work impossible, making many inhabitants unaware. the place where the miracle of the Virgin was performed. Currently, festivities are held in memory of the Immaculate Virgin every December 8 of every year. Gastronomy. - The gastronomy of the province of Manabí is very famous throughout the Ecuadorian territory and also abroad for its peculiarity and good quality, having an extravagant and very delicious menu, in addition to the rich and unique dishes that are prepared in its celebrations.

### The manabita has its own gastronomic culture in which sea and land products are combined, an exclusive seasoning that gives exquisiteness to its great diversity of dishes, which seduces the palate of its inhabitants and those who visit the province, in addition they make a variety sweets, mistelas and liquors. Gastronomy is a cultural strength that places Manabí food among the favorites in the country [17, p.112] .

Typical dishes.- The typical dishes of the province of Manabí are very varied and are mostly cooked based on peanuts and bananas as the main ingredients in the diet of the inhabitants of the province, such as broken peanuts or brown salt. , It is recently prepared with peanuts and a smaller amount of ground corn, these snacks are not lacking in the table of the menabitans, these dishes are accompanied with plantain, which is enjoyed with a good old coffee that springs from a rich essence.

Morona Santiago Customs and Traditions. Chonta Festival: it is one of the most important events in the Shuar culture and represents the entire biological cycle of the plant (chonta). This event takes place in the month of May when the fruit is harvested. Among the leading communities of this ceremony we have San Luis de Iñimkis, Ángel Ruby, among other Shuar communities.

"La Randimpa": a custom typical of Macas, which was practiced at festival times. It consisted of community and solidarity work, where the owner of a farm (orchard) invited all his neighbors and friends to do a job, the same that is returned when required.

At present, the randimpa is carried out when a festivity approaches, and it is done to clean the entire city, institutions, schools, colleges and the general public participate. Crafts: the native population develops a folkloric craft activity, which contains cultural elements and reveals the immense creativity of its inhabitants.

Typical Food. - There are several delicacies that are cooked with products from the area. Among them are: the maytos of fish and hearts of palm, the stew of guanta, agoutis, deer and tapir, the uchú manga which is a broth prepared with animal meat (guanta, tapir) or fish, with salt and chili., Ayampaco that it contains carachama, bocachico or catfish steamed in bijao leaves. Carachama broth, cassava bread, cassava tamale, among others, and chicha of cassava, plantain and chonta, guayusa, cane juice, drinks that are shared with the Shuar ethnic group [42].

Feeding. Morona offers a wide variety of places to savor traditional cuisine, as well as the different dishes of international cuisine, its restaurants, soda fountains, bars, cafeterias, inns, offer visitors a range that includes fusions between Maccabean cuisine and gourmet. Shuar community. - The Shuar base their diet on cassava, plantain, papachina, wild fruits and the product of hunting and fishing. Traditionally it was a warrior town and its trophies, "the tsantsas", have been recognized all over the world. As for handicrafts, they make earrings, bracelets, necklaces, tawasap, wallets, belts, baskets, bodoqueras, spears, tuntas and others, made especially from cumbía, pambil, caimito, guaba, ajulemo, nupi, tamarind, platanillos seeds, San Pedro, adorned with bird feathers, bones, reeds, shells and lianas.

The Napo culture was an Amazonian ethnic group that not only limited its settlement to Ecuadorian territory. He had a remarkable advance in his artistic work and stood out for his physical appearance due to the use of multiple body ornaments.

In addition, they had very interesting beliefs based on the power of certain animals and they practiced funeral rites with curious procedures. This group had an origin related to the Tupi-Guarani linguistic family that comes from the middle Amazon. However, they currently speak a variety of Kichwa called Napo-runa or Napo-Quichua.

One of their foods was cassava-based chicha. In addition to this, they also ate potatoes, plantains, corn, and chonta. Among the animals that were part of their diet are eels, piranhas, tambaqui, pirarucu, monkeys, birds, lizards and armadillos. Their houses were built with palm leaves and were round in shape. They used to locate them on elevations near the river.

Outfit. Among the findings related to their clothing, it has only been possible to deduce that this population used body paint for decoration purposes. They also used to wear pierced ears, bracelets, braids, and calf pads on their arms and legs. It even highlights the presence of necklaces, masks and diadems or crowns. Handicrafts. His work with ceramics stands out for the manufacture of bowls and funerary urns. The latter are identified by their anthropomorphic representations and used to house human bones that they painted red [44].

Their vessels were usually heavy and decorated with representations of animals in black, white and red. These types of objects used to be of two types: Some were human-shaped and others were elongated. Both were covered with polychrome designs. The use of these artifacts was both domestic, as well as festive-religious and funerary. In addition, in the excavations, plates, deep pots and jars with restricted mouths were also found.

As has been said along this path, to get to know the province of Orellana a little, this province enjoys mostly indigenous inhabitants, for this reason we mean that Orellana is a province with a lot of culture and where festivals and traditions they are taken with great affection by the inhabitants in general. The province has several indigenous towns that are unique in their own way and have their own customs, but in general, the province of Orellana has local festivities that are celebrated by all its inhabitants with typical food, dance, and flower decorations for its streets.

There are two very typical Orellana celebrations, the first is on April 30 where the cantonization is celebrated and the second is on July 16 where the celebration of the traditional Virgen del Carmen festival is duly held.

It should also be noted that, like most of the provinces of Ecuador, Orellana has very famous and common international celebrations, such as All Souls' Day, Holy Week, Christmas and of course the New Year, among others that are also famous.

Tourism in Orellana is one of the greatest sources of livelihood for the inhabitants, since being a very ecological province there are several activities and places where you can attend and have a unique experience. Most of the tourist attractions in Orellana are natural, and although there are activities that can be done in the province, there is nothing like walking among the nature of the place.

Customs. The Kichwa peoples perform a large number of rituals and ceremonies to remember their deceased. In the current Ecuadorian territory, the ancient customs carried out by the aborigines have lost strength, but they refuse to be completely extinguished. These customs are based on rites, prayers and offerings placed in honor of the deceased, still celebrated in various indigenous towns.

The Kichwas population does everything possible that their customs are not discontinued, the day of the dead begins with the cleaning of the graves, all their relatives gather in their bosom and the next morning they go on their way to the graves of their loved ones. This ceremony begins by arriving with prayers, claiming for the soul of their dead, crying for them, feeling as if they were being buried at that moment. In this ceremony women have to cry louder than men, in this journey the story of the loved one who left them is told, describing everything as they were in their period of life, such as describing in detail their profession and their great virtues such as hunting or dance. Although many customs are becoming extinct, as well as bringing the cultivation of fruits that were the favorites of the dead to offer them.

The Tsáchilas, also called Colorados, are an indigenous people living in the province of Santo Domingo in Ecuador. Their language is Tsáfiqui, from the Barbacoa linguistic family, which means true word.

According to a census carried out in 1997, its population reached 2,640 inhabitants. Grouped into eight communities: Cóngoma Grande (Santo Juan), Los Naranjos, El Búho de los Colorados, El Poste, Peripa, Chigüilpe, Otongo Mapalí and Filomena Aguavil (Tahuaza) settled in the rural area of ​​the Canton of Santo Domingo de los Tsachilas.

Kasama is the only festival celebrated by members of the Tsáchila ethnic group. In the Tsafiqui language "Kasa" means new and "ma" means day, so Kasama is the beginning of a new day or new year. The Kasama festival, which marks the beginning of a new year, which always coincides with Glory Saturday (for Catholics), represents the celebration of the New Year much more than for Westerners [23].

In the past, this celebration was used to ask for a girl's hand, while the marimberos delighted those present with their music, special drinks were drunk and fights were organized. Today there are dance, theater, music and autochthonous national competitions, there are also demonstrations of hunting and fishing skills.

Men with hair painted with achiote and women dressed in colorful skirts belong to the Tsáchilas, an ethnic group located in western Ecuador, in the province of Santo Domingo. They are known as a peaceful tribe that for years lived by hunting, fishing, gathering and horticulture. Currently, about 3,000 representatives of this ethnic group live in Ecuador, distributed in eight communities. Despite the fact that the passing of the years has modified many of their customs and traditions, it is possible to discover and live the cultural richness of the Tsáchilas thanks to community tourism projects. In Chigüilpe, a commune located at kilometer 7 of the road to Quevedo, Tolón Pelé has been operating for three years. It is an initiative that seeks to rescue and spread the Tsáchila identity.

Upon reaching these communities it is possible to observe the continuity of the ancestral symbols of the community in their clothing and understand the meaning of each one of them. Above their heads, men place a circular piece of cotton called mishillick as a sign of purity, the black lines on the body of men and women ward off bad energy and represent the X snake. Women, a multicolored skirt that symbolizes the rainbow.

In buildings made of bamboo and pambil cane in the middle of a tropical humid forest, lodging and food are offered to visitors. Two learning circuits have been created: the ecological and the cultural. The tours accompanied by native guides are aimed at understanding their worldview and their relationship with nature.

In the Province of Zamora Chinchipe, the celebrations of its different popular festivals are kept alive throughout the year. The taste for typical foods is also popular. The weight that the Shuar indigenous community has within the provincial society continues to be of great importance thanks to its high presence within the population.

Zamora-Chinchipe dresses up to celebrate its pride in the local. From traditional holidays related to their indigenous roots to contemporary commemorations reflecting their tasks and provincial growth.

The Carnival parade is recognized, since the neighborhoods of the city and special guests are part of it. Representative cars and comparsas are arranged, complemented by the selection of the queen of "Birds and Waterfalls". Representatives of the cantons of the Amazon and the southern canton of Zamora cooperate there. It is one of the most relevant spaces to enjoy this celebration due to its climate, its people, and its tourist sites [26].

**The festivities for the Provincialization of Zamora Chinchipe begin on November 3. The parade of the representative cars begins through the streets García Moreno, José Luís Tamayo, Diego de Vaca, 24 de Mayo, Amazonas, Av. del Maestro, ending at the Bus Terminal. The attending cantons are Yanzatza, Nangaritza, El Pangui, Paquisha, Centinela del Cóndor, Palanda, Chinchipe and Zamora. It is traditional to take advantage of these festivities on the Day of the Ecuadorian Orient, to choose the Queen of the Zamora Canton, the same one who will attend as a candidate for the Reign of the Province in the holidays that are celebrated every year in November for the anniversary of the Provincialization of our Dear Zamora Chinchipe .**

**Typical food. - In Zamora Chinchipe the food is very different from other areas of the Ecuadorian Amazon. Among the most outstanding typical dishes are: Frog legs (Zamora): It is a very traditional dish, they come in croquettes, fried, grilled or with garlic. Added rice, patacones, French fries and salad are served. It is also prepared as cebiche, sancocho or frog noodle.**

**The sublime begonia (Yacuambi): whose flowers after boiling give the typical red color and the singular aroma. Chicha de jora: It is a fermented corn drink.**

**Ayampaco de Pescado (Zamora): Chicken, beef, pork, fish or pork or beef entrails, then it is rolled in vijao leaves and placed on the grill. It is served together with cassava, plantain, papachina and salad. Fried tilapia: It is placed with rice, tilapia, patacones and a tasty salad. Tilapia is a low-fat meat, it also has protein, B vitamins, calcium and phosphorus.**

The Shuar elders say that Etsa and Nantu, being brothers, both married a beautiful woman named Shiram. There was a time when she chose to spend more time with Etsa, which caused Nantu to challenge his brother to blows, a fight that caused an imbalance. After this affront, Etsa decided to abandon Shiram and fly to the stars through a liana that connected the earth with the sky, where it became what we now understand as the Sun. Nantu was saddened by his departure, so It moved out into the universe and became the Moon. After that, Shiram rose to the sky by the vine to follow Nantu, because she believed that she treated him unfairly, but her brother-in-law Kunámp observed her and warned Nantu, who ordered the vine to be cut, the woman rushed and became a bird. Since that event, on moonlit nights, this bird moans "aisrua, aishrua, aishrua" (husband, husband, husband). Then, the universe remained without harmony, so Father Arutam sent Etsa to offer forgiveness to his brother and after doing so, the moon lit up. This is the legend of Tzama Tigre Tzamarenda, leader of the Tawasap Shuar group, who indicates that this story comes from ancient times and has remained for generations. “This legend has moved me all my life and has instructed me not to judge but to guide," said Tzama. Shuar mythology is related to nature and is expressed in a wide spectrum of superior beings connected with the beginning of the universe, life, death and diseases [35].

**CONCLUSION**

The ethnographic diagnosis carried out allowed the identification of the current situation in which the characteristics, history, customs, the gradual loss of cultural traditions as a consequence of the introduction of modernity, population migration and globalization between other causes. It is pertinent to indicate then that in this ethnographic diagnosis the most important were identified: three beliefs; (the evil eye, the song of the valdivia and the aloe vera in the houses) three legends; (the horseman of midnight, the light of the half hill and the legend of the lagoon); a traditional game (the greasy cane) a popular dance; (Sanjuanito, corridor and parade) a custom; (cook in a wood oven), and the use of traditional medicine.

With the use of the modified files of the National Institute of Cultural Heritage (INPC), the same ones that contain the areas and Their area, it was possible to determine four areas: (traditions and oral expressions; performing arts, social uses, rituals and festive acts and knowledge and uses related to nature and the universe); five Sub scope: (legends; proverbs, sayings, superstitions and beliefs; traditional games; traditional medicine and gastronomy) in relation to the traditions and customs of this parish Pedro Pablo Gómez

This research work allowed us to know how cultural traditions have been lost over time, which constitutes a social problem that must be recovered, therefore, the result of this work constitutes the basis for the elaboration of the proposal as strategies of revaluation.

It is opportune to consider that to a large extent the loss of cultural identity could be recovered through a number of training activities and practices directed at social, educational and cultural institutions and especially directed at local children and youth.

It is essential to work on the recovery of ancestral traditions, such as the cultivation of medicinal plants that in one way or another will alleviate the different diseases that occur in the population.

It is advisable to start a dissemination and communication program, using social networks, graffiti, posters and murals alluding to customs and traditions and in the medium term to recover cultural identity.

Cultural identity is one that constitutes us as such and differentiates us from others, which supposes an aspect of belonging or continuity, a self-identification that in our view is of a historical and social nature. The research is guided by the appreciation, respect and knowledge of culture, in order to publicize and rescue the cultural value, and through this project to stimulate so that the loss of culture does not occur. a wealth of customs and traditions that identified their cultural identity, however, these have been becoming extinct due to various factors, among which we can mention: the massive migration of its inhabitants to other sectors of the country and abroad, the inappropriate use of technology, modernity that little by little were displacing local customs and traditions. This research identified traditions and customs and determined their importance in cultural identity. Chapter I describes the theoretical framework with the theoretical foundation of research, emphasizes the problem with respect to the knowledge of our cultural thought. Chapter II describes the theoretical framework with knowledge of culture and its importance in the transcending of time as: cultural identity, customs, traditions, among others. In chapter III, the national reality and its populations investigated in situ are described, cultures and traditions of each of the provinces are presented.

As a trending topic in recent years, global culture has attracted more and more public interest. The answer to the origin and motivation of social movements are still incomplete. Therefore, the comparative study of it can bring more important practical significance, that is, the essence of social movements in global culture.

In Ecuador, various territories, languages and cultures are shared, particular histories, whose protagonists are not always recognized and are the indigenous people, peasants, leaders, intellectuals, managers who have tried to negotiate as equals with others, although some stereotypes and prejudices. Works still needs to be done to recognize and accept the many identities that exist in our nation. This implies that all citizens recognize diversity, and that this acceptance becomes new actions and public policies that oppose the old integrationist policies that have prevented the validity of respect for the rights of indigenous peoples and their members, and that recognize and value cultural diversity. Peoples have participated, in very different ways, in communities or in sectors of the population that have protected them as part of a larger social body. These different forms of participation have affected, modified, and adapted their own cultural conceptions, their uses and customs, their forms of government, and the type of relationships they have established with society.

These arguments are sufficient reasons to demonstrate the need to generate multiple experiences tending to value our cultures, this is the case of this project, which aims to be a means to the great end of valuing the cultural identity of the people.

Due to the particularity of his life, the collection of original data is more difficult. Therefore, further exploration is needed.

Cultural identity is one that constitutes us as such and differentiates us from others, which supposes an aspect of belonging or continuity, a self-identification that in our view is of a historical and social nature. The research is guided by the appreciation, respect and knowledge of culture, in order to publicize and rescue the cultural value, and through this project to stimulate so that the loss of culture does not occur. a wealth of customs and traditions that identified their cultural identity, however, these have been becoming extinct due to various factors, among which we can mention: the massive migration of its inhabitants to other sectors of the country and abroad, the inappropriate use of technology, modernity that little by little were displacing local customs and traditions. This research identified traditions and customs and determined their importance in cultural identity.

The Master's thesis allows us to carry out an analysis and critical reflection, developing thinking skills such as: inquiring, analyzing, interpreting, evaluating and arguing with clear and precise foundations, about the importance of culture in the development of Ecuador, our origins, the cultural components according to each of the peoples that make it up, are the autochthonous roots and other transcendental aspects that define the cultural identity of our country. Civilized men show their efforts to put on a high banner, the culture of their peoples themselves, and whose civilizations knew how to maintain their culture on a large scale, the same one that helped the development of the scientific, social, economic, political areas, etc. , which served so that the towns can function efficiently in these fields. At present, it is worrying to see that interest in culture on the part of youth has been losing due to the fact that it has been influenced by other cultures. Therefore, it is important to revalue these customs and traditions that our ancestors left as an inheritance, with the purpose of valuing their roots and forming educated people within society, with the purpose of marking their own identity and contributing with knowledge within our country.

Ecuador is a country belonging to Latin America, located in the north-west of the subcontinent. Its limits are: Peru to the south, Colombia to the north and the Pacific Ocean to the west. Its area is 256,370 km2 of land, making it the third smallest country in South America, it has some archipelagos and islands such as the Colón archipelago, but better known as the Galapagos Islands. The Economic Dynamics of Ecuador and its mestizo and Quichua population, customs and traditions predominate, and that is scattered in the provinces of Tungurahua, Chimborazo, Imbabura, Cotopaxi, the East, among the traditions and customs that are practiced is the Diablada de Píllaro – Sierra, Rodeo Montubio – Costa, Amorfinos – Costa, Los Carnavales - at the national level, Pawkar Raymi – Sierra, Ash Wednesday - at the national level, Lent - at the national level, Holy Week, which reveal their cultural richness as customs and traditions, which encompass our culture and history, transcending time, leaving indelible traces.

In Ecuador, various territories, languages and cultures are shared, particular histories, whose protagonists are not always recognized and are the indigenous people, peasants, leaders, intellectuals, managers who have tried to negotiate as equals with others, although some stereotypes and prejudices. Works still needs to be done to recognize and accept the many identities that exist in our nation.

This implies that all citizens recognize diversity, and that this acceptance becomes new actions and public policies that oppose the old integrationist policies that have prevented the validity of respect for the rights of indigenous peoples and their members, and that recognize and value cultural diversity. Peoples have participated, in very different ways, in communities or in sectors of the population that have protected them as part of a larger social body. These different forms of participation have affected, modified, and adapted their own cultural conceptions, their uses and customs, their forms of government, and the type of relationships they have established with society.

These arguments are sufficient reasons to demonstrate the need to generate multiple experiences tending to value our cultures, this is the case of this project, which aims to be a means to the great end of valuing the cultural identity of the people.

The human being is born with a moral and intellectual contribution inherited from their parents, it is the beginning of culture and the fundamental basis of their existence that later become expressions with particular characteristics of each social group, which in turn are transmitted from generation to generation. in generation, marking a behavior and lifestyle that allow different ways of conceiving the world.

Ecuador is a country with great cultural richness where there are 14 nationalities and 16 indigenous peoples made up of families with the same or different occupations that appear with their own forms of culture and that later each one of them displays a cultural identity. Cultural identity is defined then by all the spiritual, mental or moral elements of a social community that have been inherited by the different generations and that become guides for the other members of the locality.

The social groups have their own cultural manifestations, however, due to the existing interrelationship, the customs of both groups have been unifying to such an extent that the traditions are the same within each province and there is a set of beliefs, legends and myths. ancestral, as well as customs that are practiced throughout Ecuador and that arouse investigative interest due to the importance of their historical narrative of ancient cultures and their identity and belonging.

It is important to highlight that in all the provinces there are sectors of many traditions, customs that marked their cultural identity, but that have been becoming extinct, where few of its inhabitants remember the traditions, customs, beliefs and legends, according to this it is due to modernity, migration and little interest in transmitting to the new generations the ancestral customs of our country Ecuador.

Despite this, there are still people who preserve some ancient traditions and who try to spread them as much as possible, although they do not find support to make them concrete.

It is important to highlight that this research presents traditions, customs that mark their cultural identity, but that have been becoming extinct, as shown by the results of ethnographic surveys, where few of its inhabitants remember the traditions, customs, beliefs and legends, according to it. It is due to modernity, migration and little interest in transmitting ancestral customs to new generations.

Scientific Foundation. This project is based on scientific, socio-cultural bases, and aims to increase the knowledge of Cultural Identity about the different customs and ancestral traditions, based on the use of historical bases (facts and past events), which shows us how currently finds our cultural identity.

Philosophical foundation. From very ancient times, our cultural identity manifested itself as a phenomenon that moves masses, tourism due to its characteristics that produces various effects in society, these effects are very significant because they produce national identity [36].

The interrelation of different cultures has originated a culturization of different customs and traditions, generating a devaluation of them. Through this research, we intend to awaken in the inhabitants the cultural identity that is forgotten with the passing of time. Educational foundation.

With the realization and execution of this project, a significant contribution will be made to our cultural identity, but especially to the actors of it, through this project, it is intended to provide information on the Ecuadorian culture, its history and tradition, in addition to acquiring new knowledge about our cultural heritage

. Given that tourism, today in Ecuador, has become one of the phenomena that gives us the most economic returns, we emphasize that it is the festivals and their cultural expressions that have allowed us to develop towns. The regions of our country and its provinces have given national and foreign tourists a variety of tourist offers, such as the cultural traditions and customs of Ecuador.

Influence of behavior with Cultural Identity. Richard Shweder (1990:1) affirms that cultural identity is the study of the way in which cultural traditions and social practices regulate, express and transform the human mind”. That is, how the person is constituted in a constant relationship with the cultural systems that regulate the practices of a society in a determined time and space.

This relationship, however, is not unilateral, but while the socio-cultural system influences the subject and allows him to establish himself as a person, once consolidated as such, he feeds back to the cultural system through his daily actions. Thus, the cultural system and the individual are mutually and constantly transformed.

It is worth noting that there is no way to study culture and, therefore, the individual without analyzing social structures, the social construction of meanings, the personal elaboration of meanings, around the appropriation of tools such as language, oral and writing, among many other forms of communication, that are valid in a region, and within a specific social, cultural and economic group. (Esteban, 2008; 2010).

Cultural identity. According to Berger and Luckman, 1988: it is the set of values, pride, traditions, symbols, beliefs and modes of behavior that function as elements within a social group and that act so that the individuals that form it can base their feeling of belonging, and that are part of the diversity within them, in response to the interests, codes, norms and rituals that these groups share within the dominant culture.

The construction of identities is “a phenomenon that arises from the dialectic between the individual and society” (“Berger and Luckman”, 1988:240). Identities are built through a process of individualization, by the actors themselves, for whom they are sources of meaning, and although they may originate in the dominant institutions, they are only so if the social actors internalize them and build their meaning on the latter.

Culture is an element of personal development and openness to the world; this being a strong point that favors success in the student, social and professional framework. It is the accumulation of knowledge that is acquired throughout life by study and experience that allows developing criteria, the ability to judge things and broaden the points of view.

Culture is the set of ways of life, customs, knowledge and degree of artistic development, in an era or social group, and constitutes the way of expressing man in its dimensions, with projections towards a more humanizing and permanent self-assessment society.

Cultural identity is the set of properties that characterize a person or thing, which identifies us as Ecuadorians: our way of life, customs, culture, gastronomy, that is, discover who we are as Ecuadorians and thus make ourselves known. Importance of Cultural Identity. Cultural identity is the representation of who we are and what our community or culture is. It involves environment, history, and will.

The identity of a town is manifested when a person recognizes himself or another person as a member of that town and it is nothing more than the recognition of a town as "itself". Just as people have different traits that differentiate them from each other and that make them individuals, each community has its own cultural characteristics that give it a particular way of feeling and seeing the world.

Concept of Cultural Identity. "Raymond Williams" in his concept of cultural identity, considers it as an unfinished conceptual construction, there is no clear consensus regarding its definition and the aspects it involves. In its most general use, there is an intense development of the sense of culture as the active cultivation of the mind. For this research, the term culture will be approached from the sociology of culture, in its recent form it must be understood as a convergence of interests and diverse methods that are located behind other already defined fields, such as the sociology of religion, education and of knowledge.

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**PHOTOGRAPHIC ANNEXES**

**CUSTOMS AND TRADITIONS IMBABURA**



**Otavalo Graphic Source:** Otavalo Culture

**PICHINCHA CUSTOMS AND TRADITIONS**

**Graphic. Traditions.** Source: Pichincha Culture

**CARCHI CUSTOMS AND TRADITIONS**



**Graphic. Traditions.** Source: Carchi Culture

**TUNGURAHUA CUSTOMS AND TRADITIONS**

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**Graphic. Traditions. Source:** Tungurahua Culture

**CUSTOMS AND TRADITIONS CHIMBORAZO**



**Graphic. Traditions. Source:** Chimborazo Culture

**CUSTOMS AND TRADITIONS GUAYAQUIL**



**Graphic. Traditions. Source:** Guayaquil Culture

**CUENCA CUSTOMS AND TRADITIONS**



**Graphic. Traditions. Source:** Cuenca Culture

**CUSTOMS AND TRADITIONS THE GOLD**

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**Graphic. Traditions. Source:** El Oro Culture

**BOLÍVAR CUSTOMS AND TRADITIONS**



**Graphic. Traditions. Source:** Bolívar Culture

**CAÑAR CUSTOMS AND TRADITIONS**



**Graphic. Traditions. Source:** Cañar Culture

**EMERALD CUSTOMS AND TRADITIONS**



**Graphic. Traditions. Source:** Esmeraldas Culture

**CUSTOMS AND TRADITIONS GALAPAGOS ISLANDS**



**Graphic. Traditions. Source:** Galápagos Culture

**CUSTOMS AND TRADITIONS MORONA SANTIAGO**

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**Graphic. Traditions. Source:** Morona Santiago Culture

**NAPO CUSTOMS AND TRADITIONS**



**Graphic. Traditions. Source:** Napo Culture

**ORELLANA CUSTOMS AND TRADITIONS**



**Graphic. Traditions. Source:** Orellana Culture

**CUSTOMS AND TRADITIONS SATO DOMINGO TSÁCHILAS**



**Graphic. Traditions. Source:** Santo Domingo de los Tsachilas Culture

**CUSTOMS AND TRADITIONS ZAMORA CHINCHIPE**



**Graphic. Traditions. Source:** Zamora Chinchipe Culture

**TRANSFORMATION OF TRADITIONAL ECUADORIAN CULTURE UNDER THE INFLUENCE OF CONTEMPORARY INTERNATIONAL CULTURAL TRENDS**

*Keywords: globalization, international cultural trends, traditional culture, ethnic culture of Ecuador*

**The relevance of the research** Cultural identity is one that constitutes us as such and differentiates us from others, which supposes an aspect of belonging or continuity, a self-identification that in our view is of a historical and social nature. The research is guided by the appreciation, respect and knowledge of culture, in order to publicize and rescue the cultural value, and through this project to stimulate so that the loss of culture does not occur. a wealth of customs and traditions that identified their cultural identity, however, these have been becoming extinct due to various factors, among which we can mention: the massive migration of its inhabitants to other sectors of the country and abroad, the inappropriate use of technology, modernity that little by little were displacing local customs and traditions. This research identified traditions and customs and determined their importance in cultural identity. Chapter I describes the theoretical framework with the theoretical foundation of research, emphasizes the problem with respect to the knowledge of our cultural thought. Chapter II describes the theoretical framework with knowledge of culture and its importance in the transcending of time as: cultural identity, customs, traditions, among others. In chapter III, the national reality and its populations investigated in situ are described, cultures and traditions of each of the provinces are presented.

As a trending topic in recent years, global culture has attracted more and more public interest. The answer to the origin and motivation of social movements are still incomplete. Therefore, the comparative study of it can bring more important practical significance, that is, the essence of social movements in global culture.

**The object** international cultural relations and cultural policies of Ecuador.

**The subject** is transformation of traditional Ecuadorian culture under the influence of contemporary international cultural trends.

**Chronological frames.** Chronologically, the study covers the period from the end of the 20th century. to modernity, which is caused by the intensification of the globalization process and the formation of a modern type of world culture.

**Geographical scope** includes territory of Ecuador and the states with which Ecuador has close relations in the field of culture, cultural policy and intercultural exchange.

**The purpose** is to analyze the formation background, development process and conditions of transformation of traditional Ecuadorian culture under the influence of contemporary international cultural trends , compare the causes of their occurrence under different social and cultural backgrounds, and thus expose their social and political significance and influence.

**In order to achieve the goals, the following plans have been formulated:**

-Analyze the Ecuadorian traditional culture features, and give the definition of the concept;

-Analyze the social, political and economic conditions of development;

-Describe the development process of the Ecuadorian culture and its evolution in the process;

-Explain the transformation of traditional Ecuadorian culture under the influence of contemporary international cultural trends;

-Summarize the international significance of the issue and point out its limitations.

**The scientific novelty of the study**. In Ecuador, various territories, languages and cultures are shared, particular histories, whose protagonists are not always recognized and are the indigenous people, peasants, leaders, intellectuals, managers who have tried to negotiate as equals with others, although some stereotypes and prejudices. Works still needs to be done to recognize and accept the many identities that exist in our nation. This implies that all citizens recognize diversity, and that this acceptance becomes new actions and public policies that oppose the old integrationist policies that have prevented the validity of respect for the rights of indigenous peoples and their members, and that recognize and value cultural diversity. Peoples have participated, in very different ways, in communities or in sectors of the population that have protected them as part of a larger social body. These different forms of participation have affected, modified, and adapted their own cultural conceptions, their uses and customs, their forms of government, and the type of relationships they have established with society.

These arguments are sufficient reasons to demonstrate the need to generate multiple experiences tending to value our cultures, this is the case of this project, which aims to be a means to the great end of valuing the cultural identity of the people.

Due to the particularity of his life, the collection of original data is more difficult. Therefore, further exploration is needed.

Cultural identity is one that constitutes us as such and differentiates us from others, which supposes an aspect of belonging or continuity, a self-identification that in our view is of a historical and social nature. The research is guided by the appreciation, respect and knowledge of culture, in order to publicize and rescue the cultural value, and through this project to stimulate so that the loss of culture does not occur. a wealth of customs and traditions that identified their cultural identity, however, these have been becoming extinct due to various factors, among which we can mention: the massive migration of its inhabitants to other sectors of the country and abroad, the inappropriate use of technology, modernity that little by little were displacing local customs and traditions. This research identified traditions and customs and determined their importance in cultural identity.

The Master's thesis allows us to carry out an analysis and critical reflection, developing thinking skills such as: inquiring, analyzing, interpreting, evaluating and arguing with clear and precise foundations, about the importance of culture in the development of Ecuador, our origins, the cultural components according to each of the peoples that make it up, are the autochthonous roots and other transcendental aspects that define the cultural identity of our country. Civilized men show their efforts to put on a high banner, the culture of their peoples themselves, and whose civilizations knew how to maintain their culture on a large scale, the same one that helped the development of the scientific, social, economic, political areas, etc. , which served so that the towns can function efficiently in these fields. At present, it is worrying to see that interest in culture on the part of youth has been losing due to the fact that it has been influenced by other cultures. Therefore, it is important to revalue these customs and traditions that our ancestors left as an inheritance, with the purpose of valuing their roots and forming educated people within society, with the purpose of marking their own identity and contributing with knowledge within our country.

Ecuador is a country belonging to Latin America, located in the north-west of the subcontinent. Its limits are: Peru to the south, Colombia to the north and the Pacific Ocean to the west. Its area is 256,370 km2 of land, making it the third smallest country in South America, it has some archipelagos and islands such as the Colón archipelago, but better known as the Galapagos Islands. The Economic Dynamics of Ecuador and its mestizo and Quichua population, customs and traditions predominate, and that is scattered in the provinces of Tungurahua, Chimborazo, Imbabura, Cotopaxi, the East, among the traditions and customs that are practiced is the Diablada de Píllaro – Sierra, Rodeo Montubio – Costa, Amorfinos – Costa, Los Carnavales - at the national level, Pawkar Raymi – Sierra, Ash Wednesday - at the national level, Lent - at the national level, Holy Week, which reveal their cultural richness as customs and traditions, which encompass our culture and history, transcending time, leaving indelible traces.

In Ecuador, various territories, languages and cultures are shared, particular histories, whose protagonists are not always recognized and are the indigenous people, peasants, leaders, intellectuals, managers who have tried to negotiate as equals with others, although some stereotypes and prejudices. Works still needs to be done to recognize and accept the many identities that exist in our nation.

This implies that all citizens recognize diversity, and that this acceptance becomes new actions and public policies that oppose the old integrationist policies that have prevented the validity of respect for the rights of indigenous peoples and their members, and that recognize and value cultural diversity. Peoples have participated, in very different ways, in communities or in sectors of the population that have protected them as part of a larger social body. These different forms of participation have affected, modified, and adapted their own cultural conceptions, their uses and customs, their forms of government, and the type of relationships they have established with society.

These arguments are sufficient reasons to demonstrate the need to generate multiple experiences tending to value our cultures, this is the case of this project, which aims to be a means to the great end of valuing the cultural identity of the people.

The human being is born with a moral and intellectual contribution inherited from their parents, it is the beginning of culture and the fundamental basis of their existence that later become expressions with particular characteristics of each social group, which in turn are transmitted from generation to generation. in generation, marking a behavior and lifestyle that allow different ways of conceiving the world.

Ecuador is a country with great cultural richness where there are 14 nationalities and 16 indigenous peoples made up of families with the same or different occupations that appear with their own forms of culture and that later each one of them displays a cultural identity. Cultural identity is defined then by all the spiritual, mental or moral elements of a social community that have been inherited by the different generations and that become guides for the other members of the locality.

The social groups have their own cultural manifestations, however, due to the existing interrelationship, the customs of both groups have been unifying to such an extent that the traditions are the same within each province and there is a set of beliefs, legends and myths. ancestral, as well as customs that are practiced throughout Ecuador and that arouse investigative interest due to the importance of their historical narrative of ancient cultures and their identity and belonging.

It is important to highlight that in all the provinces there are sectors of many traditions, customs that marked their cultural identity, but that have been becoming extinct, where few of its inhabitants remember the traditions, customs, beliefs and legends, according to this it is due to modernity, migration and little interest in transmitting to the new generations the ancestral customs of our country Ecuador [16].

Despite this, there are still people who preserve some ancient traditions and who try to spread them as much as possible, although they do not find support to make them concrete.

It is important to highlight that this research presents traditions, customs that mark their cultural identity, but that have been becoming extinct, as shown by the results of ethnographic surveys, where few of its inhabitants remember the traditions, customs, beliefs and legends, according to it. It is due to modernity, migration and little interest in transmitting ancestral customs to new generations.

Scientific Foundation. This project is based on scientific, socio-cultural bases, and aims to increase the knowledge of Cultural Identity about the different customs and ancestral traditions, based on the use of historical bases (facts and past events), which shows us how currently finds our cultural identity.

Philosophical foundation. From very ancient times, our cultural identity manifested itself as a phenomenon that moves masses, tourism due to its characteristics that produces various effects in society, these effects are very significant because they produce national identity [36].

The interrelation of different cultures has originated a culturization of different customs and traditions, generating a devaluation of them. Through this research, we intend to awaken in the inhabitants the cultural identity that is forgotten with the passing of time. Educational foundation.

With the realization and execution of this project, a significant contribution will be made to our cultural identity, but especially to the actors of it, through this project, it is intended to provide information on the Ecuadorian culture, its history and tradition, in addition to acquiring new knowledge about our cultural heritage

. Given that tourism, today in Ecuador, has become one of the phenomena that gives us the most economic returns, we emphasize that it is the festivals and their cultural expressions that have allowed us to develop towns. The regions of our country and its provinces have given national and foreign tourists a variety of tourist offers, such as the cultural traditions and customs of Ecuador.

Influence of behavior with Cultural Identity. Richard Shweder (1990:1) affirms that cultural identity is the study of the way in which cultural traditions and social practices regulate, express and transform the human mind”. That is, how the person is constituted in a constant relationship with the cultural systems that regulate the practices of a society in a determined time and space.

This relationship, however, is not unilateral, but while the socio-cultural system influences the subject and allows him to establish himself as a person, once consolidated as such, he feeds back to the cultural system through his daily actions. Thus, the cultural system and the individual are mutually and constantly transformed [24].

It is worth noting that there is no way to study culture and, therefore, the individual without analyzing social structures, the social construction of meanings, the personal elaboration of meanings, around the appropriation of tools such as language, oral and writing, among many other forms of communication, that are valid in a region, and within a specific social, cultural and economic group. (Esteban, 2008; 2010).

Cultural identity. According to Berger and Luckman, 1988: it is the set of values, pride, traditions, symbols, beliefs and modes of behavior that function as elements within a social group and that act so that the individuals that form it can base their feeling of belonging, and that are part of the diversity within them, in response to the interests, codes, norms and rituals that these groups share within the dominant culture.

The construction of identities is “a phenomenon that arises from the dialectic between the individual and society” (“Berger and Luckman”, 1988:240). Identities are built through a process of individualization, by the actors themselves, for whom they are sources of meaning, and although they may originate in the dominant institutions, they are only so if the social actors internalize them and build their meaning on the latter [25, p.68].

Culture is an element of personal development and openness to the world; this being a strong point that favors success in the student, social and professional framework. It is the accumulation of knowledge that is acquired throughout life by study and experience that allows developing criteria, the ability to judge things and broaden the points of view.

Culture is the set of ways of life, customs, knowledge and degree of artistic development, in an era or social group, and constitutes the way of expressing man in its dimensions, with projections towards a more humanizing and permanent self-assessment society.

Cultural identity is the set of properties that characterize a person or thing, which identifies us as Ecuadorians: our way of life, customs, culture, gastronomy, that is, discover who we are as Ecuadorians and thus make ourselves known. Importance of Cultural Identity. Cultural identity is the representation of who we are and what our community or culture is. It involves environment, history, and will.

The identity of a town is manifested when a person recognizes himself or another person as a member of that town and it is nothing more than the recognition of a town as "itself". Just as people have different traits that differentiate them from each other and that make them individuals, each community has its own cultural characteristics that give it a particular way of feeling and seeing the world [75, p.68].

Concept of Cultural Identity. "Raymond Williams" in his concept of cultural identity, considers it as an unfinished conceptual construction, there is no clear consensus regarding its definition and the aspects it involves. In its most general use, there is an intense development of the sense of culture as the active cultivation of the mind. For this research, the term culture will be approached from the sociology of culture, in its recent form it must be understood as a convergence of interests and diverse methods that are located behind other already defined fields, such as the sociology of religion, education and of knowledge.

**Декларація**

**академічної доброчесності**

**здобувача ступеня вищої освіти ЗНУ**

Я, Гевара Вілья Марія Аугуста, студентка 2 курсу магістратури історичного факультету, спеціальності 291 міжнародні відносини, суспільні комунікації та регіональні студії, підтверджую, що написана мною кваліфікаційна робота відповідає вимогам академічної доброчесності та не містить порушень, що визначені у ст. 42 Закону України «Про освіту», зі змістом яких ознайомлена.

Заявляю, що надана мною для перевірки електронна версія роботи є ідентичною її друкованій версії.

Згодна на перевірку моєї роботи на відповідність критеріям академічної доброчесності та архівування результатів проведеної перевірки.

09.12.2022

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