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Intangible Cultural Heritage as a Dynamic Element of Tourism in the Community of Quindihua, Province of Bolivar, Ecuador

Germán Sánchez Chávez, Verónica Arcos Bósquez*, Juan Pablo Torres Cadena and Yadira García García
Carrera de Turismo, Universidad Estatal de Bolívar, CP: 020150; Guaranda-Ecuador

ABSTRACT

Intangible cultural heritage is a key element of the territory that has not yet been sufficiently addressed. It is not only a tourist resource, but also a fundamental factor of identity. Its great vulnerability makes urgent protection measures necessary to preserve cultural diversity in a globalized world. For this purpose, UNESCO has proclaimed several intangible assets as World Heritage. In relation to this heritage, new tourists have emerged, in addition to traditional cultural tourism, such as ethnic, community, indigenous, etc. The present work aims to expose the interrelationship between intangible heritage and tourism in the Quindihua community in Ecuador, from an interpretative perspective. We resorted to qualitative ethnographic research and used an interview technique that allowed us to understand the way in which social actors perceive and produce their heritage. The main result is evidence of the richness and diversity of Andean culture with high heritage and commercial value as a tourist resource.

Keywords: Intangible cultural heritage; tourism; tourist resource; Quindihua.

INTRODUCTION

In recent years, tourism has evolved in the search for new ways and new elements to diversify its offer and attract new audiences. Among them, intangible heritage has become one of its most important and valuable elements. Tourists are no longer attracted only by recreational and cultural experiences, but also seek added value through the experience of intangible heritage, which also includes traditions or living expressions inherited from our ancestors and transmitted to our descendants, such as: Traditions, oral, performing arts, social uses, rituals, festive events, knowledge related to nature and the universe, knowledge related to traditional crafts (Williams & Lew, 2015; Richards, 2017). These are facts that have always existed, but only recently have they been recognized as heritage assets (Torres, 2015), consolidating themselves as a social practice that has caused a culturalization of Western society, producing an overlap between tourism and culture. (Prat Forga, 2020).

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To support the aforementioned, different studies state that between 5 and 10% of visitors can be considered "specific cultural tourists" while between 40 and 50% find the percentage of tourists who participate in cultural activities (World Tourism Organization (UNWTO), 2018, p. 21). This same research indicates a faster growth of cultural tourism than that of the rest of tourism (4.5% per year compared to 3.9% of the general growth). Taking into account surveys and interviews carried out by the World Tourism Organization (UNWTO) (2018) on the synergies between the cultural sector and the tourism industry, it shows us that physical heritage continues to be the main product of tourist attraction, however, there are a strong tendency to value intangible heritage and creative contemporary culture, presenting interesting development possibilities (World Tourism Organization (UNWTO), 2018b).

In Latin America, indigenous peoples and communities participate in tourism through their music, their dances, the sale of their artisan products (Flores Mercado & Nava, 2016), their ceremonies (Zúniga Bravo, 2016), or kitchen regional products. Also, they offer their textiles and clothing that enter the market as "contemporary ethnic fashion." (Oehmichen Bazan & de la Maza Cabrera, 2019). The tourism industry has the ability to reinvent and produce "places" (López & Marín, 2010), in these places the indigenous presence transfers their identity to the territories. As in the case of Mexico, they speak of the Mayan world, as in South America they speak of the Andean world. The meanings of the indigenous are associated with the notion of “the authentic”, understanding of this the deeply rooted, the linked with the origin or the autochthony (Frigolé, 2012).

Likewise, in the European area, Roigé, del Mármol, & Guil (2019) in their analysis of the intangible heritage resources of the Catalan Pyrenees, identify three representative trends of their study: (i) festive revitalization with processes of symbolic reassignment of celebrations traditional, reactivation of semi-forgotten events and creation of new ones; (ii) revaluation of local agricultural production through artisanal food production; (iii) idealization of rural society through the construction of stereotyped images of rusticity.

In this context, the main objective of this research is to identify how intangible heritage can become a tourist resource for the socioeconomic development of the Quindihua community, located in the Ecuadorian Andes. Considering that cultural heritage constitutes a development strategy that seeks to promote sustainable tourism, which is based on interpreting the cultural manifestations of a community as part of the tourist offer.

METHODS

For this research, an observational design was used, through the application of field research to obtain the results, based on a descriptive research level, which consists of detailing phenomena, situations, contexts and events, seeks to specify the properties , the characteristics and profiles of people, groups, communities, processes, objects or any other phenomenon that is subjected to an

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analysis (Hernández, 2014); To identify the characteristics and needs of the community members, semi-structured interviews were applied to a group of the population obtained through a non-probabilistic sampling according to the need of the research. Next, the situational diagnosis of the cultural elements was carried out, for which the Torres Víctor Hugo methodology was used in the Community Cultural Revitalization Manual. (Torres, 1994). Whereby, the review of bibliographic sources was developed: Physical - spatial; productive: social-cultural. Proceeding to carry out 6 participatory workshops with key informants, in addition to 3 tours of the sites of interest that made it possible to collect information on the different cultural manifestations.

In reference to the information obtained, the findings were systematized using the methodology of the National Institute of Cultural Heritage (INPC, 2016), this task led to identifying the elements of the Andean Culture that can generate attraction to promote the tourism in the community.

RESULTS

The Quindihua Community

The closest populated center to the route is the Quindihua community, where all the cultural and spiritual manifestations of the place are found and developed. The Quindihua community is located in the Bolívar province, Guaranda canton, Guanujo parish, approximately 30 minutes from the city of Guaranda; it has an altitude of 3,427 meters above sea level. The annual average temperature is 10 °C, while the precipitation ranges from 1000 to 2000 mm, the relative humidity is proportional and fluctuates from 70 to 80%. (PDOT Guaranda, 2017).

Economic-Productive Scope

The economic income of the community families is based on agricultural and livestock activities, their most important productive items are potatoes (varieties: uvilla- egg yolk- black leona- black rabbit- puña- santa rosa- calvache and carrizo) , beans, geese, melloco, mashuas. Regarding livestock, 35% are dedicated mostly to raising minor species such as rabbits and guinea pigs, as well as 30% to raising bovine species in which the main activity is the extraction of milk for their consumption, 28% to poultry production, since these are found in most homes, for their own consumption, sheep production has a percentage of 4%, pigs have 3% which is used in its highest percentage for consumption and very few for sale, the lowest percentage is determined in equine production and Andean camelids themselves that are used only as means of transport. (García, Sánchez, Arcos, & Torres, 2020).

The population in the Quindihua community, which in its entirety is Indigenous, its own language is Kichwa, it is worth mentioning that there were people such as teachers belonging to

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the Ministry of Education, who consider their ethnicity: mestizo; but since they do not belong to the community, they have not been qualified within the community information gathering.

The total population of the Quindihua community is made up of approximately 220 families, detailing the male population at 390 and the female population being mostly 410.

Intangible Cultural Heritage

For the characterization of the intangible heritage of the community and in relation to what is expressed in the Guide of Scope and Sub-Scope of Intangible Heritage of the National Institute of Cultural Heritage, the specific categories have been taken into account through an analysis of the manifestations found in the cultural reality of Ecuador.

In this sense, and taking into account the methods of this research, the following were identified:

1. Oral Traditions And Expressions

The community, with regard to the set of knowledge and knowledge expressed in myths, legends, stories, narratives of local memory, manages to show some of them with symbolic value and that are transmitted orally from generation to generation.

Table 1. Legends of the Quindiahua Community

Legend name	Description of the demonstration
Three lagoons	In the middle of the community there were three lagoons, in which people who drank alcohol saw a large bull coming out at midnight, in another lagoon they saw a village band coming out that was going to play along the roads of the place accompanied by pyrotechnics, and in the last lagoon when the effect of the alcohol passed, they woke up around the third lagoon.
El hielero (iceman)	The first iceman in the community, on one of the early mornings that he went to work, on the way he was drinking pure liquor, in the Sunisacha sector, he met a completely white person, mounted on a horse, the iceman after seeing him passed out and other co-workers found him.
Waterfall of the devil	Legend has it that once the shepherds lost their sheep and everyone went to look for them then at the waterfall they saw a man walking at the foot of the waterfall and then he vanished, they assimilated that it was the devil, that's where he came from. the name of Devil's Waterfall

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Table 2. Clothing of the Quindiahua Community

Clothing	Description of the event
Women's Clothing	**Anaco:** They use black anaco that are made with sheep wool, woven on looms with their own hands. The black color represents the beauty of the woman, the joy and the products that they grow in their lands. Blouse: They are white with embroideries of various colors that represent the field, the harvest and the birds of the indigenous peoples. **Bayeta** (Cloth): They are embroidered in different colors such as: red, pink, yellow, purple. **Faja (Sash)**: It is used to hold the anaco, fabric of different colors which signify the wealth, the culture of the indigenous peoples and the strength of the energy that women have. **Cinta (**Tape): This is used to hold the hair and they are of different colors, which represent the beauty of the woman, it means that women by holding the hair with that tape is to have the family together. **Gargantilla** (Choker): They are pearl necklaces, it represents the beauty of women, its colors symbolize the wealth of the sky and the person, it shines on the body, sun, nature and the world. **Hat:** They use a white embroidered woolen hat that they buy in the city of Guaranda. The white color signified the mist that represents mother nature. **Shoes:** They use black rubber shoes or boots.
Men's Clothing	**Pants:** They make pants with undyed black sheep wool, the color black represents the products that they sow in the earth. **Shirt:** Known as teteron acquired in the city of Pelileo, they are white, which represents the color of the snowy Chimborazo. **Poncho**: They use a red poncho, which represents the blood spilled to defend their territories against the Spanish. **Hat**: They use a black hat, made with sheep wool that are made in the city of Pelileo, Ambato. Its color represents the land of the Andean products that they grow to support their families. **Shoes**: They use black shoes.

2. Performing Arts

The representations of the dance, music of Quindihua, although they have a process of transculturation, are present in the different moments of the community, in addition to others

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such as traditional games that are expressions linked to daily spaces with a symbolic value for the community and that are transmitted from generation to generation.

The music is played by three music groups called Curipakcha, Rasoñan, and groups of young people who are members of the community which used instruments such as: guitar, charango, bass drum, pan flute, quinas, panpipes, rondador, pingullo, cornet with Those instruments were made at community festivals. Songs like: Pacha Mama, *Bordaditas de Colores*.

Table 3. Traditional community games

Show	Description of the demonstration
Rabbit game	It is a game that is practiced at funerals, they are placed in a circle and inside it they put on ponchos and cloths, a scarf is passed underneath and a person posing as a dog follows her.
Enchanted pot game	In a clay pot they put candies, cookies, sweets, the participant's eyes are covered and it is turned over and must hit the pot (vasija).
Stick game	A stick is covered with grease and prizes are placed on top, they plant in the middle of the community and the participants try to climb, once they have reached the top take their prize.

3. Social Uses, Rituals And Festive Acts

Regarding a series of customs, expressions and cultural representations developed in space and time, such as religious and secular celebrations, rituals related to the life cycle of groups and individuals of the Quindihua community, and transmitted from generation to generation. We can mention the following:

Table 4. Rituals and festivities of the community

Rituals and holidays	Description of the demonstration
Birth	There were midwives who cared for women who were pregnant, the midwife knew by means of the pulse when the child was going to be born, she used a blanket making movements on the belly to accommodate the baby that is ready to be born, once the woman gives At birth, the first thing they do is take care of the mother, then they take care of the child, cut the umbilical cord, bathe it and then dress the newborn, wrapping it in blankets as in a kind of crowbar and for the mother's labor pain they recommended drink medicinal waters prepared with the carrot leaf.
Christening	It is a religious celebration that is celebrated in the community in the 5 days before in the afternoon they go to look for the child's godfather afterwards they prepare food such as: potatoes with guinea pig, chicken

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	broth, baked pig with mote and chicha, the baptisms are carried out on the On Sunday they are going to baptize him in the Guanujo Sanctuary, as usual they drink a drink, beer, blue bird, it takes 2 hours, then they go to the house the godparents give clothes to the godson and a cow, in the afternoon they go to the house of the compadres to the party, feed, dance and drink.
Marriage	It is a religious celebration where the young man who wants a girl must fulfill three phases for marriage: First, the suitor must woo the girl and start proposing to her once the girl accepts; in a second moment the groom has to make the request for his bride's hand, for this he has to bring to the future in-laws a hat or a cloth from the young man as a request to be able to speak and he wears; A baked pig, a drink, sodas, breads, cigarettes, the family accompanies him and he prepares coffee, they invite people to announce the date and time of the marriage, they attend the civil registry, then the couple goes to speak with the godfather with guinea pigs, chickens and a drink to accept them and finally before the marriage, the groom must do the "take out of the bride" the next day they return to the groom's house where they hold large banquets and the day after they attend where the father who joins them with chokers they select with people. Called tingue and with that they marry. They arrive at the bride's house where they are preparing meals and a party. They prepare dishes like; Chicken broth, sweet wheat or chicha 7 grains, rice with guinea pig, what you can not miss is the drink. Then they go to the groom's house where they also prepare large banquets and a general dance, where they perform large celebrations.
Velorios of the dead	The people of the community watch over the deceased at home, prepare food to provide to the people who attend the wake, this activity is carried out for 2 days. The next day a mass is held in the Guanujo parish and the deceased is buried, the next day the lavatory of the mourners is done, where the whole family and companions go to the Sacred Tinku River and bathe to leave. the penalties, to all who bathe they charge $ 1 to children and $ 2 to adults, they use this money to buy candy, drink, coffee and bread to serve the companions; the four people who carry the box bathe in a private place; a month after the death, a mass of honor is held and food is provided to those who attend.

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Table 5. Ways of life of the community

Formas de vida	***Descripción de la manifestación***
Tools for cultivation	The tools they use are agricultural machinery and few people still use: Oxen pulled by two bulls and also myrtle sticks with hooks, this was used to plow the land and sow the crops with livestock fertilizer, sheep and sowing: Potatoes, geese, mashuas, beans, mellocos.
Weaving tools	To weave the loom and wooden needles, guango, sigse, piola and the peroro are used.
Cookware	The kitchen utensils they use are: pots, wooden spoon, knife, stone mill, to serve the food they use wooden pots, clay plates, spoons and cups.
living place	The houses were built with sticks, the roof covered with straw, tied with a rope, they dug the earth two meters deep, three meters wide and five meters long, leaving an opening for people to enter; This is how ancient people lived as ice makers who lived on the slopes of Chimborazo, these houses lasted from 15 to 20 years. Currently there are few homes built with these materials.

4. Knowledge And Uses Related To Nature And The Universe

The set of knowledge, techniques and practices of the community demonstrate its ecological wisdom and its environment in general are the following:

Table 6. Community folk medicine

	Description of the event
Bad air or fright	Objects: Ruda, congona, patacuyuyo, marco, manchari, pumin, mint, santa maría. Procedure: A handful of rue, congona, patacuyuyo, marco, manchari, pumin is collected, and the entire body of a person is cleaned.
Fever	Objects: Flaxseed, pussy hair, sucking horse, plantain. Procedure: A pot of water is boiled when the water is boiling, it is removed from the heat and the flaxseed, corn hair, horse suckers, plantain are added to rest and then drink.
Diagnosis	Object: Cuy Procedure: The guinea pig stands on the patient's body; the animal becomes an element that makes it possible to detect diseases in people like an X-ray.
Kidney pain	Objects: Horse sucks, plantain, taraxaco Procedure: The infusion water is boiled, the horse sucks, taraxaco, plantain are prepared and it is recommended to drink about two liters a day.

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Table 7. Community rituals

	Description of the event
Chaguakpukyo	On the slopes of Chimborazo Volcano, 12 slopes are born, the union of these the Guayas River is born, in this place ritual baths are carried out. Various products are used to perform these rituals such as: incense, medicinal herbs, fruits such as pineapple, orange, bananas, tangerines, potatoes, geese or mellocos and dried ears of different colors, all these products. These purification baths are carried out for the cleaning of the body and soul of the person, it is also practiced in people who are candidates for political positions such as: mayors, prefects which through this bath they ensure success in the candidacy.
Sacred Tinku	It is the union of two rivers: Kuripakcha River, Quindihua River; In this place, people perform the energy and good luck baths since the Kuripakcha River represents good luck and the Quindihua River represents the cleansing of all evils. The people who perform these energy baths are the relatives of the deceased, people who have problems at home, in the economy, when the prisoners leave prison, they go to this place to bathe to heal their soul and that the mother earth cleanse them from all spiritual evils. They use plants such as congona, marco, pataconyuyo, chamomile, ruda, pumin, the pure drink was to remove bad luck and bad spirits, sugar used for good luck and for people to be successful in life, the cons is a liquid for the against bad energies made of water with sweet, rose petals this used as a flowering once the bath is done people are spiritually clean and perfume is made with medicinal herbs of the area and rose petals, used for good luck of the people.

Table 8. Community gastronomy

	Description of the event
Papas con Cuy (*Potatoes with Guinea Pig)*	The guinea pigs are peeled according to the number of people, roasted in charcoal or pot. They peel the potatoes, cook them, add pork lard, oregano, white onion and when they are cooked they stir the water on the plates and place the crossed guinea pigs. Chigüiles; They prepare this with corn flour, boil water and put eggs, lard, yeast, prepare the dough and put cheese, then wrap it with bicondo leaf that exists in the area and cook in a pot and is accompanied with aromatic waters.
Seven Grain Chicha	It is a drink that consists of dry grains like; barley, wheat, castile rice, corn, beans, lentils, quinoa, it is roasted in the pot until it turns yellow, then it is ground and cooked, then it is sifted and

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	fermented for 8 days, this drink is enjoyed in the festivities of Christmas, marriage, christening and carnival.
Broad beans cooked with melloco, potato, mashua, ocas and cheese	The ingredients are washed then placed to boil in a pot with water and salt is added, once cooked it is served in a wooden pan accompanied with cheese.
Colada morada o de mortiño (*Purple laundry or of mortiño)*	First it is cooked together with water then it is ground until it is in the form of jam. It is prepared in time of death
Arroz de morocho de sal (*Salt brown rice)*	The morocho is soaked and then ground in a stone mill, they sift and cook using ingredients such as: milk, potato, coriander, onion, meat, cabbage, carrot and cook until ready to serve.
Arroz de cebada con leche (*Barley rice pudding)*	The barley is cooked with water, once it is cooked, milk is added.
Mermelada de mortiño (*Mortiño jam)*	To prepare this jam they use very ripe mortiños, it is washed, it is cooked to a slow game using sweet seasoning such as cinnamon, then it is liquefied and passed through a strainer and sugar is added according to the quantity.
Artisan breads in a wood oven	They are made with wheat flour, to prepare they use ingredients such as; Pork butter, bread anise, eggs, yeast, salt or sweet mix everything to prepare the table, then knead well once the dough is made, put cheese and use molds to make the bread guaguas. This is done at the time of deceased, marriages, baptisms, carnival.

5. Traditional Craft Techniques

Regarding the traditional crafts that show the heritage with deep knowledge transmitted from generation to generation, the most representative is the Shigra that are attractive handmade bags are made by women artisans from the community. The realization of this article may be appreciated by the visitor. These "shigras" are woven from cabuya fiber, they are for daily use and to carry the well-known "tongas", they have a dyeing process with local plant species. In addition, fabrics such as: Ponchos, scarves, sweaters, hats, gloves are made, and with the straw baskets are made and secrets are kept.

DISCUSSION

Considering that cultural heritage constitutes a development strategy that seeks to promote sustainable tourism, at the end of the research work it is known of the presence of important cultural manifestations in the community that, apart from giving them identity, may be of interest

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for a tourist demand. While it is true that the Covid 19 context has paused tourism activities, this same effect will establish that the rediscovery of rural peripheries will be a fundamental aspect in the reactivation of tourism, but for this it is necessary to develop a critical approach that indicates a radical transformation tourism and guarantee the safety of all those involved in this activity. Taking as reference the sources of consultation for this research, it is clear that (Ayui, 2016) cultural tourism is not only an alternative source to generate economic resources for the inhabitants of the communities, but this allows them to revitalize culture. Hence, for the Quindihua community the opportunity that allows the generation of occupational activities in the community from tourism should be clear, at this time the activities carried out by the inhabitants are related to agriculture and their economic returns hardly allow subsistence, Therefore, involving tourism using the ancestral route of the ice makers would be an alternative to generate other income for the inhabitants. The Quindihua Sara Kapak Ñan community has cultural manifestations with which tourist activities can be carried out for the development and growth of the community. In the Quindihua community, they carry out purification ceremonies and baths in these natural places.

CONCLUSIONS

The cultural richness expressed in the 8 cultural manifestations identified in the community such as legends, clothing, ways of life, popular medicine, rituals, gastronomy, handicrafts; reveals that it is possible to consider these cultural resources for their interest and unique character as important attractions to strengthen tourism activity, which would promote employment opportunities and generation of economic income, thus promoting social development. The great challenge in this case consists of organizing the proposal since cultural resources are available, but these must be put in value articulated in a tourist product with a certain logic. While it is true the low cost involved in developing tourism in rural areas makes them viable and feasible projects that can be promoted in the community because many times they do not use too many technical, economic and material resources.

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