

Digital communication as a tourism development of Puná Island, Ecuador

Comunicación digital en desarrollo turístico de la Isla Puná, Ecuador

Karen Andrade Mendoza

Universidad Central del Ecuador

kiandrade@uce.edu.ec

Orcid Code: <https://orcid.org/0000-0002-9513-1614>

Abstract

This study aims to expose the importance of digital and intercultural communication both for natural resources conservation and cultural heritage preservation, as well as communication is a priority to potentiate economic and social development activities such as; tourism, through recognition and visualization of communities by a wider audience, with the use of the various communication tools provided by the internet and media spaces.

In addition, the natural and cultural wealth existing on Puná Island is characterized as the architect through a process of information's dissemination and expansion of all the communication channels between the various productive, social and cultural sectors present in the population dynamics of its citizens, they inhabit it.

The research was carried out through a qualitative analysis of the information, with the application of interviews and the collection of ethnographic information, with continuous visits to the field in order to know first-hand the natural and cultural heritage riches existing on the island. It should be noted that the study showed weaknesses on the part of organizations in the digital communication tools, but at the same time, strong potentialities were identified with respect to its application for tourist dissemination and conservation of the island's riches.

Keywords

Digital communication, tourism, conservation, natural heritage, cultural heritage, natural resources.

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Resumen

Este estudio procura exponer la importancia de la comunicación digital e intercultural para la conservación de los recursos naturales así como para la preservación del patrimonio cultural, también priorizar la comunicación para potencializar actividades de desarrollo económico y social como el turismo, esto, a través del reconocimiento y visualización de las comunidades, por parte de un público más amplio, con el uso de las diversas herramientas comunicativas como las que proveen el internet y los espacios mediáticos.

Además, se caracterizará la riqueza natural y cultural existente en la Isla Puná, Ecuador, como artífice para un proceso de difusión de información y de ampliación de los canales de comunicación, entre los diversos sectores productivos, sociales y culturales presentes en las dinámicas poblacionales de los ciudadanos que la habitan.

La investigación se realizó a través de un análisis cualitativo de la información, con la aplicación de entrevistas y levantamiento de información etnográfica, en continuas visitas de campo, a fin de conocer de primera mano las riquezas de patrimonio natural y cultural existentes en la isla. Cabe acotar que, el estudio mostró debilidades por parte de las organizaciones en el uso las herramientas de comunicación digital, pero a la vez se identificó fuertes potencialidades en su aplicación para la difusión turística y conservación de las riquezas de la isla.

Palabras clave

Comunicación digital, turismo, conservación, patrimonio natural, patrimonio cultural, recursos naturales.

Introduction

Communication is an integral part of the life of human beings. Most of us enjoy meeting other people, other places, landscapes, other cultures. In today's world, through digital communication (with the use of the internet); geography, space and time have been shortened. Now we can be communicated at any time and from any place, where technology allows us to connect online. The exercise of communication involves forms of behavior and social interaction, both as individuals or as a society. Humans made contact with each other, as well as the spaces we inhabit, which is why human mobility led to the discovery of new territories and experiences (Labate & Arrueta, 2017).

This contact gives us the possibility to know others, share our worldview and our past, and exchange meanings and information about our history and ways of life. Travel is transformed into a process of learning and education,

while tourism generates the necessary resources to improve the economic and social conditions of populations that offer services beyond the natural and cultural heritage.

The empowerment of tourism through the recovery and exhibition of cultural heritage, is presented as a viable alternative for the promotion of the economy of the communities and their cultural and social strengthening. The conservation and protection of renewable natural resources and the transmission of cultural knowledge is important to sustain our societies and their connection with our ancestry. The inhabitants of the locality have necessity and urgency in sharing their histories and recovering their memory, with all their social group and with the rest of the society.

Sharing their culture is a relevant aspect for the peoples, this is combined with communication, human beings are motivated by the visual and the auditory. “With the emergence of new players, the accelerated expansion of social networks, the explosion of big data and cloud computing, new models of creation, production, distribution, access and participation have emerged” (Kulesz, 2017, p. 5). For this reason, many people seek to be visualized in the media (including social networks) and thus promote knowledge and curiosity about their heritage and traditions.

Many communities and populations seek to enhance their economic and social development with the incursion into the tourist world, where currently promotion through social networks and other means of the internet becomes a transcendental element, especially when it comes to publicizing their cultural and natural heritage without relying on companies or tourism agencies. This is one of the positive aspects of the internet, since it provides autonomy with respect to big capital and makes it possible to incorporate difference (Moreno, 2015).

Nowadays it is very complicated for the peoples and their societies to preserve and protect their resources, since the populations and their authorities are driven to incorporate extractive activities, which in their great majority are harmful to the environment and their different habitats, such as the shrimp industry and fishing activity. This entails an urgency regarding the conservation of heritage and the search for new economic alternatives, the boost of tourism potentializes the incorporation of a large part of the local population to capitalist dynamics, by allowing the observation and commercialization of its natural and cultural resources, through becoming a point of visit for many tourists.

The possibility of knowing other cultures and establishing communication with other people is one of the most important aspects in the exercise of a trip or tourism. In today's world a large number of people want to travel to fantastic places full of nature and cultural expressions, but it is clear that the effects of tourism have implications both in societies and in government decisions about the territories and resources existing in them.

Tourism is seen as a way out of subsistence problems, but the development of this capacity is hampered by the priority needs of a population, and the promotion of productive activities that generate adverse impacts on the conservation of the environment. This study seeks to expose the importance of digital communication for the promotion of the area, as well as to focus on communication as a priority to potentiate development activities such as tourism, under the consideration that both digital exposure and its incursion in such activity implies facing social, cultural and environmental impacts for the population, that is, technology becomes an important aspect for the promotion of the social economy (Deux & Vannini, 2016, p. 38).

In order to show the complexities implicit in the problem posed in the previous paragraph, the case of Isla Puná in the Gulf of Guayaquil will be presented. The current situational state of its inhabitants is captured and possible actions favorable to the development of the Puná parish populations are compromised, under the umbrella of mediating communication. This study is based on the gathering of first-hand information, through visits and direct contact with the leaders, plus the support of the bibliographic review regarding all the topics underlying the discussion, it should be clarified that the bibliographic information referring to the Island and its inhabitants is scarce, which led to constant visits to the site. The data presented is analyzed from the field of communication, culture and economic activities linked to the development of peoples, under an ethnographic and analytical theoretical exercise.

Communication today and its relevance for the cultural transmission and development of populations

Communication transcends all spaces and becomes a tool at the service of the people, since it not only allows us to get to know each other but also to show our singularities to the public, which allows potentializing activities such as tourism and natural and immaterial heritage conservation. Everyone

who seeks to be visualized should prepare to venture into new universes and thoughts, showing its various facets and proposal. (Martínez, 2006). Communities and social groups are immersed in this dynamic, both work and leisure are currently tied to technology, even if it is only for a consultation.

Communication mediates and disseminates culture, and the latter also feeds on culture with the production and consumption of signs, where the audiovisual sphere contributes to the dissemination of information and recreation of it, which allows the viewer to have a first experience in front of a new scenario. In this way, peoples and societies can use the different means of communication to share their landscapes and promote activities in their communities, especially those related to tourism and the conservation of ecosystems (Labate & Arrueta, 2017, Martínez, 2006). Tourism completely contributes to this dynamic, allowing us to travel within the cosmovision and environment of other peoples.

Tourism reproduces the domination of one culture over another. The tastes and preferences reflected in the offer of travel styles and tourist stays respond to a type of demand that tends to standardize the offer (Catalano & Tottino, 2016). This type of influence and model endangers the cultural expressions of the roots of the islanders, in the particular case of the Puná parish, a situation that is directly connected with the processes of globalization and capitalization of social relations.

The culture and its reproduction are linked to the power spaces, where the control of the media defines access to projects or development proposals according to the environment and the social characteristics of the population, since the products are subjected to a valuation from antagonistic sectors in the social, economic and political spectrum. Culture is a transcendental aspect of societies; it defines the way in which human groups are communicated and the information transmitted to others. All human expressions are a product of culture and are generators of cultural features and forms (Harris (2007 [1989], p.17).

For Manuel Castells (Torres, 2014, p.355), one of the most efficient forms of mobile communication is the Internet with its universalization, since it is the most extensive medium for the transmission of cultural expressions and strengthens interactivity through the digital, potentiating a financial and technological globalization, but that imposes power relations in the development of interactive communication networks.

In today's world, technological advances are a potential tool for popular economies and the development of social, cultural, economic and political

activities. The information has the quality of being structured by cultural reference codes, and its protocols are interconnected with the communication process itself (Kulesz, 2017, Labate & Arrueta, 2017, Martínez, 2006). The internet becomes an ally of tourism and heritage conservation, empowers people to disseminate information about their culture and identity, showing themselves to the world and positioning themselves in current societies. This tool offers to break with the traditional isolation of communities, allowing their openness to the world, and allowing a fluid communication with other actors and other realities, eliminating barriers of space and time, identity and socio-economic level.

Knowing our history, our peoples, our territory, is positioned as one of the most relevant aspects in the century that passes. The need to share what we are and to recognize ourselves in our own worldview and identity, flows through a multiplicity of actions that are also aimed at improving the lives of people (Quiñones, 2005). The population of Puná Island and its parish authorities promote actions to be known and recognized by other sectors of the national and international population, these actions must currently be connected to the development of digital proposals that can be disseminated through social networks, in such a way that all the information regarding the cultural and natural wealth of the territory and its inhabitants comes to the attention of a wider public through the internet (Labate & Arrueta, 2017; Sandoval, 2007).

in addition, local promotion actions must be connected with the conservation of resources. The interest in preserving and showing the heritage that the peoples possess is present in each of the communities that make up the rural parish of Isla Puná. This implies not only incorporating communication tools that enhance tourism activity, but also carrying out constant work to raise awareness among the population regarding their dealings with tourists. Situation that highlights the importance that the society of Puná should know its history with its ancestral references, as well as the natural and cultural wealth of which they are possessors.

Martín-Barbero, reminds us of Zigmunt Bauman and his idea about the tourist, “the tourist inhabits a un-spaced world, without territory, hence his mobility is instantaneous almost as much as the time in which he lives, that world in which to stay still it is to die, and to live is to travel incessantly accumulating “new” experiences, sensations and emotions, the world of the tourist is ultimately that of the consumer” (2015, p.25). The tourist

encourages economic activity, while putting on the map the populations with reference to the opinion that is issued about the site and its people. Tourism is defined as “the set of activities carried out by people along a trip that includes a journey from their usual place of residence to a place of destination” and supports a hegemonic discourse regarding the benefits of tourism and the way on how it should be done (Catalano & Tottino, 2016).

The success of a strategy to increase visits to Puná Island is to potentiate its image as an area of great diversity, its culture and history and boost its resources. Currently, tourism and travelers are a phenomenon of globalization and advancement in the media. Especially, the internet and social networks increased the diffusion of places and expanded the understanding of space-time, this potentialized human mobility and the tourist flow (Cioce & Silva, 2015, Díaz & López, 2012).

It should be borne in mind that tourism reproduces relations of power and inequality. Although it promises to improve the lives of the populations that provide services, it can be a double-edged instrument, since it has effects on the populations that can lead to processes of acculturation and transculturation, as well as affecting the environment. “The so-called tourism industry, which is easily correlated with the industrial-technological civilization project, prioritizes economic concern with those of a socio-environmental nature” (Cioce & Silva, 2015, p.7). To recognize these aspects, provide communities with options on how to confront and take advantage of the tourist activity, but this does not constitute an insurance that protects the ancestry of the peoples and their historical identity construct. In the case of the Puná, up to now there are no large capital investments in tourism development, although the authorities have negotiations with several travel agencies, they have not made progress in this regard.

One of the aspects affected by the visualization of cultures is communication and the use of the necessary means to achieve the dissemination of information. “Communication with other peoples, with other geographies, with other cultures becomes a commodity, opening the way for tourism as one of the most prosperous industries, given that it mobilizes millions of people” (Catalano & Tottino, 2016). This activity is presented as a mobilizer and generator of capital, while the tourist fulfills the role of collector and diffuser of the cultural diversity found in the sites (Requena & Muñoz, 2006). This experience can be encapsulated in typical traditional tourism, it is important to provide options and activities that show the societies that host them. In the case of Puná Island,

the offers of tourist activities are wide, ranging from ecotourism activities, such as community tourism, as well as archaeological and cultural.

The following section will characterize the natural and cultural wealth existing in Puná Island, as the architect of a process of dissemination of information and expansion of communication channels between the various productive, social and cultural sectors present in the population dynamics of the citizens that inhabit it.

Characterization of the situation of the populations of Puná Island and its tourist potential

The Puná Island belongs to the La Puná parish and the Guayaquil canton of the province of Guayas, Ecuador. The island has a great biological diversity, from the presence of plains, dry forests, mangroves and beaches. A wide range of shrimp farms in the north and southeast of the island, together with agricultural areas, represent about 25% of the intervened territory. In this territory we find two important elevations: the Yanzún hill, to the north, and the Zambapala hill, to the south. The mangroves that comprise 12.4% of the surface. In total, the areas intervened by the population occupy a quarter of the island (Zabala, Nato & Rosero, 2014). Almost half of the island is covered by two types of forest: Monte Espinoso Tropical extends from sea level to 300 meters above sea level and the other corresponds to Very Dry Tropical Forest that is also located between 0 and 300 meters above sea level and located mainly in the center of the island (Chancay, 2017).

The surface of the island is 920 km², and has 22 communities among which stand out: Campo Alegre, Cauchiche, Puná Vieja, Puná Nueva, Agua Piedra, Estero de Boca, Bellavista, Río Hondo, etc. (Chancay, 2017, pp. 45-46).

The parish has 7455 inhabitants by 2015 and the territory is in the territorial synthesis unit Bahía-Manta-Salinas Puná tropical dry forest corridor. The terrestrial road structure is basic. There are second and third order roads that run through some sectors of the island, these are summer roads because in winter they become impassable. The most used routes are the beaches of the island. The island society is highly organized, there 50 representatives of associations that include: communes, fishing cooperatives, enclosures,

ports, neighborhoods, crabbers, farmers, transport and por-improvements were identified (PDOT Puná, 2015).

On the island several economic and productive activities are carried out, linked to the surrounding ecosystems. For example, in the communes of Campo Alegre, Agua Piedra, Bellavista and Cauchiche, mangrove and coastal ecosystems predominate. In these areas, a significant number of tree species have been identified, such as the Puná laurel, the muyuyo, the oak, the carob tree and the ceibo (Crespo, 2014).

Among the relevant productive activities, we find agriculture. One of the most significant crops on the island is cherimoya. A little less than 200 families have an approximate area of 200 hectares in the area near the parish head. Likewise, in several of the other economic sectors, this group is organized around the Farmers' Association September 23. These crops, like others, such as corn or pitahaya, have suffered constant deterioration in their productive performance due to the scarcity of rainfall in recent years. People who have fresh water in their homes, from wells, and those who do not have them, must buy it from private suppliers, since water is necessary for human consumption, and tubed water is brackish.

The climatic situation also affects the cattle ranch of the area, the absence of rains puts in check the sustainability of the populations. This great island suffers from constant droughts that affect the economic development capacity of the population and the conservation of ecosystems. Crops depend only on rainfall and access to fresh water is scarce.

The fishing activity is very important in the area, this has a direct impact on the marine biodiversity of the area, since the frequency of use of the resource is continuous and intensive. Also, on the island, there is a large extension of shrimp farms, located mainly on the north and south coast lines, bordering the central-eastern area. These shrimp farms have become an axis of conflict within the area, as several communes maintain demands for occupation of their territories by the private company and, the deforestation of the mangrove is continuous as an effect of this economic activity.

The supply of jobs is small and the debt capacity of most of the population is reduced. Incorporate new ideas and initiatives is one of the priorities in the area, is clear the urgency of credit, both to improve their plantations and to invest in business or tourism services to attract visitors. But this is difficult, since the communication between the populations is

complicated, due to the reduced number of terrestrial roads that connect the different towns and their deplorable state.

Another of the relevant aspects is the cultural heritage of the populations, which not only includes the ethnic and identity baggage of its population, but also many explorations and archaeological investigations carried out in the Puna territory. The archaeological records of the Puná Island date back to the Integration period, between 900 and 1500 AD, which gives a record of pre-Hispanic societies with a long history linked to the Huancavilca Culture (Guancavilca) (Delgado, 2014). This heritage constitutes a bulwark for the population, as it could potentiate site museums that call for tourists to visit the area.

Since that pre-Hispanic era, the islanders exploit the coastal resources and the mangrove area in activities such as fishing, the collection of crustaceans and molluscs, forest resources and agriculture. Several studies point to a high population density in the island, even in early times, which would imply transformations in the habitats and in the quality of life of the populations.

These settlements occurred gradually from the mangroves on the banks to the internal wooded areas, especially in the area of the Yanzún and Zambapala Hills, located in the center and south of the island. During the contact, the Spaniards reported the presence of a cacical society that combined the production of local goods, the extraction of natural resources and the elaboration of fine goldsmiths (Volland, 1995, in Chancay, 2017, p. 26).

Given this partial panorama on human occupations, there is a solid archaeological record of “77 sites, of which, in relation to their cultural affiliation, 2 are from a single occupation Valdivia, 2 are multicomponent Valdivia-Jambelí, 1 occupation Chorrera, 2 multicomponent Chorrera-Jambelí, 37 Jambelí and 33 Guancavilca” (Chancay, 2017, p.27). Descriptions about the flow and permanence of settlements through various centuries and pre-Hispanic times are described during the Regional Development Period (Aleto & Elwell, 1990, Sánchez, 2013) and in the period of Integration in the Yanzún and Cerro Zambapala sites (Álvarez, 2014). In these sites the constant register is the ceramics, ceremonial areas and evidence of housing.

The National Institute of Cultural Heritage- INPC Regional 5 has developed several studies and investigations in Puná Island. Among them stands out in 2010, the Archaeological Research Project in Campo Alegre, Puná Island, Guayas, Ecuador.

The objective of this work was to contextualize the zoomorphic carved stone that is currently in the Municipal Museum of the City of Guayaquil. This sculpture was taken from its original context at the beginning of the 20th century, located 1.5 km from the Campo Alegre Commune (Chancay, 2017, p. 65).

At different times, leaders and local authorities have asked the Municipality of Guayaquil to return the stone to the Puná Island, and in this way create a museum site, but this is part of a social struggle that has not yet ended.

Puná Island is the third largest in Ecuador after Isabela and Santa Cruz, which are in the Galapagos. This is one of the attractions of the island. For this reason, its inhabitants for many years try to potentiate the tourist activities, with average results. Thus, in 2010, the Cacique Tumbalá Development Committee promoted the acquisition of three speedboats to serve the population, as part of the Tourist Transport Project between Guayaquil. Its objective is to encourage tourism in the area and provide rapid transportation to the inhabitants of the Island. Until now, the frequencies and number of boats for transport to the island have increased. In addition, there is a large fishing fleet of low draft, which usually provide their services for the transport of tourists when required, and a daily frequency of boats from the town of Posorja to the commune of Cauchiche.

Currently, in the parish head, there is a hostel and several restaurants that provide service to tourists, the facilities are simple but comfortable. It is also possible to find proposals for walks through the interior of the island, its mangroves and beaches. This initiative to develop tourism infrastructure is replicated in other communes, such is the case of the Cauchiche commune, where in 2013 a small inn was built with the aim of promoting agrotourism. In 2017, the Ministry of Tourism, through its zonal Coordination 5, delivered the registration certificate as a Community Tourism Center (CTC).

Another attraction is the sector of La Concordia on Puná Island, a very popular place. There arrives one of the fluvial routes established by the Municipal Direction of Tourism. This frequency in transport contributed to highlighting several of the sites of this parish capital, Puná Nueva. In Nueva Puná, parish seat in 2014, the pier was inaugurated, with kiosks around and sanitary batteries, this widens the extension of the pier, which highlights the landscape and the integration of nature with the population.

In this way, arrangements have also been made in the decoration of the highest part of the town, where a bust of Cacique Tumbalá was placed

in October of 2017. This is a heroic character of the people of Puná. This cacique was characterized by rejecting Spanish colonization in the mid-sixteenth century, and not bow to the Spanish. In itself, the community has a lot of cultural baggage to offer. Their identity identification as Punáe and ethnic Huancavilca, keeps alive traditions and customs of their culture, with historical and idyllic references.

From this brief description of existing resources in Puná Island, it is feasible that projects arise that encourage tourism activities and travel routes through its different natural and cultural areas. Walks and temporary stays could be made between one and another archaeological site, interspersed with the naturalist experience, highlighting the beauty and characteristics of each of the surrounding habitats. And establishment of ecological trails, in order to connect the different natural and archaeological attractions of the island.

As previously stated, the island has a considerable variety of ecosystems that shape its natural heritage. The mangrove area comprises approximately 14 343 96 hectares, the salt flats cover approximately 871.42 hectares and the plains occupy approximately an approximate area of 11 382 69 hectares (Chancay, 2017, pp. 75-80). With the support of several agencies, the Ministry of the Environment, through the Undersecretary of Natural Heritage and the Socio Bosque Program, has created the area of protective forest, for the capture of carbon, which is constituted by 4533 h. It is in the communes: Campo Alegre, Ancestral Commune Aguas Piedras del Pueblo Punáe, Rio Hondo Indigenous Community, Bellavista de Puná Indigenous Community and Cauchiche Commune (PDOT, 2015). This indicates that there is a recognition from public institutions about ecosystem diversity and the need to protect the natural heritage present in Puná Island.

But not everything is positive, since on the island there are many social problems, among which we highlight the following: absence of a sewage treatment service (a large part of the population has septic tanks installed and a small percentage directly discharges to the sea); citizen insecurity and fluvial insecurity; increase in the consumption of drugs, among others. Villagers argue that the use of narcotics in youth is becoming more frequent, which causes concern to the island population. The authorities of the area denounce that the area is used as a transit route for drug trafficking, which increases a perception of insecurity in the citizens who live in the area and for those who visit it. And there is the presence of constant robberies to the fishermen of the Puná Island, especially of their engines and fishing implements by pirates that operate in the Gulf of Guayaquil.

On the other hand, illegal logging of mangrove forests by unscrupulous owners of shrimp farms constitutes one of the main causes of the degradation of ecosystems (one of the recently affected areas is located in the Campo Alegre Commune). Mangrove ecosystems are the most fragile and threatened areas, so an agreement is maintained between the Ministry of the Environment and the association of artisanal fishermen of the Campo Alegre Commune.

Given these situations, the authorities of the parish propose an effective management, which enhances the improvement of resources, in order to be efficient and effective in managing the demands of the population (PDOT Puná, 2015, p.34). But one of the difficulties encountered by these initiatives is the lack of support from the rest of the government apparatus and private enterprise. Therefore, the amount of resources required to boost the island as a tourist destination are few. The connectivity of cellular telephony and the internet is insufficient, it should be extended and strengthened, adding the inclusion of training processes in the management of networks and proposals to promote the resources of Puná Island, not only by the authorities but also by the inhabitants of this territory. This aspect is important, since up to now there are no promotion channels for the list, neither formal nor informal.

The parish president has created a page of the parish on Facebook, but it is not managed constantly because the government of the parish does not have a communication team, therefore it requires processes of training of the population in the use social networks and tourism issues, in addition to establishing partnerships with external actors to strengthen tourism management and the promotion of the island's resources, actions that attract the attention of travelers and adventure tourists and naturalists.

Thus, the promotion of tourism activity is one of the current discussion items in the community, although the authorities have not yet contemplated the type of impact that the development of these activities has, impacts that range from cultural transformation and the erosion of natural resources, and the amount of resources required to boost tourism dissemination and the heritage conservation actions that this entails for the population.

Conclusions

The life of the communities and social groups in the world has been transformed under the umbrella of technology. This new tool accelerated

the dissemination of information and communication processes in society. New opportunities are glimpsed for the inhabitants of the Puná Island and its authorities, around the use of their natural and human resources in their economic strengthening through an activity such as tourism, but at the same time this would imply the generation of social conflicts and impacts, as the frequency and percentage of people in the territory increase, especially in reference to cultural transformations and changes in the interests of the population.

The internet, and specifically social networks, are crucial to make known in the world the existence of a tourist offer, this is one of the opportunities offered by the cultural and environmental wealth of the island to its inhabitants. A tourist offer is an option of hopeful economic growth for its inhabitants and authorities. This activity could generate jobs, but it is necessary to open up funds and loans for the development of this activity in Puná Island. Thus, technology reduces the distance between time and space, where digital communication has ended up expanding our worlds. The communication and its uses become an active potential that can be used to promote the beauties and tourist potentialities of the Island, through cultural dissemination projects on the Internet and on-site visits.

Actions to protect the natural and cultural heritage are relevant in the sense that they are an essential part of people's survival. The internet and its media use help to visualize communities, while promoting activities such as tourism. The development of these activities would provide resources not only to the population but would also become a catalyst for actions for the conservation of the archaeological record, the presentation of cultural expressions from the communities and for the conservation of the island's ecosystems. More must be taken into account that there is a contradiction between promoting the development and growth of industrial productive activities, as opposed to the requirement of conservation of natural and cultural resources intrinsic to the worldview present in tourism.

In this way, digital communication allows us to disseminate and publicize the wealth of a people, both culturally and naturally, while at the same time potentiating an economic activity such as tourism, but the necessary precautions must be taken to reduce the negative impact that an increase of the tourist visits can generate in the island, this would imply a work of prevention on the part of the authorities and of the society in general, work that still is in development on the part of the inhabitants of the Puná parish.

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