

The practices of popular religiosity of Afro-Cuban origin are deeply rooted in our municipality where La Regla Ocha is widely practiced in various parts of the Arab territory: Aguedita, Macagua, Zorrilla and in the town of Los Arabos. In San Pedro de Mayabón, La Regla is practiced from Palo Monte or Conga.

There are spiritual masses, wakes and spiritual sessions, in addition there are several houses that have foundations and some practice ophthaliatry (they work with Maja de Santa María).

Also dedicated to these traditions are those dedicated to Orichas June 24 and December 4: San Juan Bautista and Santa Bárbara respectively in the Temple House of Macagua.

The Temple House of Aguedita celebrates two annual festivals: On September 24 it is dedicated to the Virgin of Las Mercedes and on September 25 it is dedicated to the Ibeyes, that is, to the San Cosme and San Damián jimaguas.

Safeguarding and promoting heritage values ??is a system priority. On the part of the expressions and manifestations of the Traditional Popular culture, the folk group Eggué Beigi Oro was attended, which was disintegrated, as was the case with the group Raíces Nuevas at the Consejo Popular Los Arabos.

Religious activities have been gaining strength, as we have several denominations within the territory: Hedonist, Soldiers of the Cross, Pentecostal, Methodists, Evangelicals, Catholics, Christians, New Pines, Jehovah's Witnesses.

There was a society in Macagua located in the place that is now the Combined Macagua (Store), this was a society for people of color where white people could not attend. Its president was Enrique Rodríguez, this was built with the fund that was collected among the black race, they were frequented by associated people, associated women who were called society ladies, could not attend activities in other places as they lost the status of Associates also had to comply with other requirements related to correct conduct and form of behavior in order to maintain their status as associates.

In this institution festivities were held, example: December 25 and glory Saturdays at Easter. This society was visited by orchestras such as: La Aragón, La Ideal, Chapotín, La Sublime, Ritmo Oriental, Florida Wonders, among others. Many of these orchestras came to the town under the management of Gregorio Delgado Delgado (Coso) Member of the society. Other dances that took place in the town were the folk dances, which were performed in the temple hunt where people who practiced that religion attended (these activities were for people of color).

Celebrations are held on December 4 (changó) and June 24 (San Juan) and homage is paid to Oggún, with the permission of the Orichas and fulfilling their wishes before celebrating them. One day before on the eve of the festivities in honor of all the saints and being the day of one of them, animal killings are carried out.

The popular council San Pedro de Mayabón since the arrival of the Hispanics and Africans to this territory, brought us different customs and traditions that took root in the settlers, among which were more repressive, crafts with weaving with yuraguano as an economic source and employment, Agricultural Fairs with Mexican music and the theater, the end of the year parties, the popular dances and the guajiro point.

Actually, these traditions and habits have had an impact on the current way of life of the inhabitants of the territory, since since the emergence of the town of San Pedro de Mayabón in 1894, the activity of weaving the yuraguano was carried out, which with the evolution of the For years, it was also a source of economic sustenance, it constitutes a reliable tradition expressed in popular art, the first craft workshop was created in 1982, to which a large part of the local artisans were linked with a planned production of excellent quality, a situation that was it was deteriorating to the point that at present it does not work due to the lack of raw materials for the preparation of its articles although the tradition is kept alive from their homes.

As for the tradition of popular festivities, December 24 was a significant date and popular festivities, which remained in force until 2013, which was changed to December 16, which is the day the town was founded and which the day of culture is framed.

As for the tradition of these popular fairs, since their foundation they have remained in force and have had an impact on the current way of life, as they continue to develop frequently in the territory and also have the participation of children, adolescents, youth and adults in Your activities.

In the Popular Council of Cuatro Esquina in 1925 we know the beginning of 2 dance halls of Tico and the other of Checo in these rooms were visited by renowned orchestras such as La América by Ninón Mondejar and others, we can highlight that the conductor in At that time it was natural for Cuatro Esquina to have these halls animated by Rubén Padrón and amplified by Domingo Cárdenas. A tradition that is maintained every December 25 that traditional dance is performed with the participation of orchestras from the province.

The town of Israel Ruiz with its cultural traditions and ingrained customs of these families were dances, rodeos, wakes and gatherings with the themes of ghosts, dead and lights that came out at night. By joining these families these customs have influenced substantial changes that They are preferences of the whole society and where there is a greater participation of children and young people with the support of institutions such as Culture, Schools, Art Instructors ... An example: in collaboration with the FMC Danzón dance competitions have been held with couples who have mastery of this manifestation.

In the Palmilla-Jacán community, every February 2 the procession is celebrated, that is, the (carnivals) where the Santa Barbara walked through all the streets, this caused many people from all over the country to gather. After the triumph of the Revolution When they inaugurated the workers' social circle, the (Orquesta Aragón) and the Orquesta de (Ninón Mondéjar) were present. In this place was the court where everything from weddings to the simplest was attended.

This has made this community still maintain a good taste for both folk and popular dance and a

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good taste for both folk, peasant and popular music, making this a very happy and fun community that loves everything that is culture, but for The negative part was the taste for prohibited games, since they have been passed from generation to generation, that is, from father to son, from son to grandson.