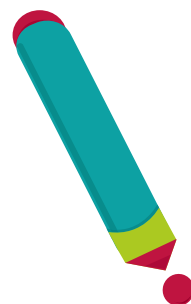


# ***THE TRADITIONAL GAMES OF THE INDIGENOUS RESERVATION OF MALES AS A DIDACTIC MEDIATOR FOR THE CONSERVATION OF ANCESTRAL SOCIAL STRUCTURES***

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**Reception date:** February 27, 2023  
**Acceptance date:** November 22, 2023

## Resumen

El artículo devela el papel crucial de los juegos tradicionales como mediadores didácticos para conservar las prácticas sociales y culturales ancestrales en el resguardo Indígena de Males, ubicado en Córdoba-Nariño. Se destaca su importancia en la transmisión cultural y el fortalecimiento de la identidad étnica. En este contexto, se hace referencia a conceptos de educación y cultura; además, se aborda la problemática del uso excesivo de la tecnología y su afectación a la identidad cultural. Asimismo, se expone cómo los juegos tradicionales fueron integrados a las aulas de clase, siendo esta una alternativa pedagógica efectiva para conservar estructuras ancestrales. En este proceso se toma como referencia la tradición oral que existe en el territorio y se opta por utilizar el enfoque cualitativo que ayuda a resaltar la importancia de métodos educativos arraigados. Cabe destacar que el proyecto comunitario devela resultados importantes como la recopilación de aproximadamente 52 juegos tradicionales los cuales fueron expuestos y practicados con alrededor de 270 estudiantes y nueve docentes quienes fueron capacitados y ahora son la semilla fundamental para recuperar la identidad a través del juego tradicional. Estos hallazgos resaltan la importancia de integrar enfoques educativos culturalmente relevantes y respetuosos con las tradiciones locales para garantizar una educación inclusiva y significativa para las comunidades indígenas.

**Palabras Clave:** juegos tradicionales, resguardo indígena, mediador didáctico, identidad cultural, estructuras sociales ancestrales.

## Abstract

The article develops the crucial role of traditional games as didactic mediators to preserve ancestral social and cultural practices on the Males Indigenous reservation, located in Córdoba-Nariño. Its importance in cultural transmission and strengthening ethnic identity is highlighted. In this context, reference is made to concepts of education and culture. In addition, the problem of excessive use of technology and its impact on cultural identity is addressed. Likewise, it shows how traditional games were integrated into classrooms, which is an effective pedagogical alternative to preserve ancestral structures. In this process, the oral tradition that exists in the territory is taken as a reference, and the qualitative approach is chosen to help highlight the importance of deep-rooted educational methods. It should be noted that the community project developed important results, such as the compilation of approximately 52 traditional games that were exposed and practiced with around 270 students and nine teachers who were trained and are now the fundamental seed to recovering identity

through traditional games. These findings highlight the importance of integrating educational approaches that are culturally relevant and respectful of local traditions to ensure inclusive and meaningful education for indigenous communities.

**Keywords:** traditional games, indigenous reservation, didactic mediator, cultural identity, ancestral social structures.

## Introducción

This research emerges from the loss of cultural identity in the Indigenous Reservation of Males in Cordoba-Nariño which has been caused by visual pollution due to media technology. According to, Hernández, R. (2021), who states that "It is about the chaotic expansion of gadgets and digital visual resources which have an impact on the aesthetic perception of environment and the quality of people's lives by causing distraction and sensorial saturation." Cited in Galindo, I. & Mamani, E. (2022 p.35). This has generated abandonment and lack of knowledge of traditional and native games within the territory, in such a way, the concept of cultural identity must be taken into account first, which, in the words of González, V. (2000) refers to:

" the construction of a town throughout its history through multiple aspects, which with the passage of time becomes rooted; The main aspects are communication between the members of a particular community and their social relationships by building their own customs that lead to collective behaviors and that are represented in an indigenous way." (Cited in Molano, O.L. p.73).

Taking into account the previous information about the indigenous reservation, the cultural identity is built, but lately it has been seen in decline due to technology. Hence, a community project is presented to the Governor of the Males Reservation, in which the problem is exposed and the importance of maintaining these customs. Furthermore, it is made known, why?, to work with fifth grades; thus, in the (Basic Competence Standards, 2006), to be more specific in the area of 4th and 5th Social Sciences the following is mentioned: "Recognize some physical and cultural characteristics of the environment, its interaction and the social consequences, political and economic that result from them", it is also stated that certain commitments are acquired such as: recognizing "the importance of the contributions of some cultural, scientific, technological, artistic, religious legacies... in various times and environments." (EBC, 2006. p. 125).

As stated above, the following objective is proposed: training the fifth graders of San Bartolomé School belonging to the Males Indigenous Reservation in order to let them know the native and traditional games to

strengthen our culture and healthy recreation, that will be achieved with the help of pedagogical activities that are intended to be executed through a schedule with established times, being this project endorsed by the greater council and carried out within the reservation.

Image 1: Remembering is to live again activity



Note: research source

To carry out the project, one of the essential requirements is to have a high sense of belonging to the community and the way in which it will benefit the inhabitants of the indigenous territory. In this sense, the qualitative research methodology is taken into account, proposed by (Hernández Sampieri, R., et al., 2010), where he mentions that one of the characteristics of qualitative research is: "the foundation in an interpretive perspective focused on the understanding of the actions of human beings and its institutions, that is, it seeks to interpret what it actively captures." (p.9), in such a way, it begins with interviews with the fifth graders' grandparents. Thus, taking into account the data collection, it was possible to find around 52 traditional games with their respective regulations, being one of the first significant stages of the project. Likewise, observation and questioning are made to the children in order to know what games they usually play and what traditional games they know, being one of the great difficulties, since the majority did not differentiate which ones were truly traditional games and having no idea about them, some even limited themselves to answering and explaining cybernetic games.

Once the problem was identified, the ethnographic method is proposed, which "is characterized by being a qualitative research technique that focuses on the detailed and in-depth study of a community or social group in its natural environment" (Hernández Sampieri, R., et al. al., 2010, p. 9) basically it was used to develop research with a specific community, that is, information begins to be collected through interviews with participants.

Based on the data obtained so far, it is started to socialize the problem with teachers and children, playing a memory game to remember some traditional games, as well as, using oral tradition through anecdotes, to motivate the children.

As stated above, traditional games are taken as a didactic mediator, since they are an alternative for teaching and learning within the classroom. Based on Espinosa, R. E. (2016), a mediator is:

"An educational process must be characterized by promoting learning in a creative way, opening spaces for expression in all areas. "It must promote learning, the construction of knowledge, the experiences lived inside and outside the classroom, in such a way that, it facilitates the internalization of knowledge." (p. 100)

It is important to highlight that a didactic mediator is a support tool managed or worked on when teaching in the classroom, since it can be coupled with the EBC curricular guidelines (Basic Competence Standards), in addition, it is a concept that can be taken as a reference to carry out teaching processes within the indigenous territory. In this regard, traditional games can be approached as a transversal axis and thus be able to maintain customs, identity, so the term "education intercultural" is related to the cultural dimension of teaching and to a type of learning that has a deep meaning. To understand this concept, it is essential to take into account Ausubel's theory (2002). "This theory focuses on the creation of knowledge through the discovery of new information based on previous knowledge, and this process is not limited to the school environment, but it also occurs in daily life" Cited in Rivera Ríos, A., et , at 2020. (p. 393)

Now, it is worth highlighting that an indigenous reservation according to the Colombian Political Constitution is of Legal Nature, that is, that: "indigenous reservations are the collective property of the indigenous communities in favor of which they are constituted, and they have the character of inalienable, imprescriptible and non-sizeable" (C.P. Colombia. Articles 63 and 329)

Consequently, it is possible to work with traditional games, as the reservation has a certain autonomy; there is a greater right in the territory that allows decisions to be made in order to strengthen the identity and culture of the territory. Nevertheless, beyond the legal order it is sought that students do not lose their roots and what is better than instilling foundations from school, especially in the fifth grade ,where there are students who are between 10 and 11 years old, this being a transcendental age in school life. Vygotsky proposes a theory of development in which stages from childhood



to adolescence are established. as follows: "infancy (from two months to one year); early childhood (one to three years old); preschool age (from three to seven years); school age (seven to thirteen years old), and adolescence (thirteen to seventeen years old). Cited in Álvarez, A. & Del Río, P. (1990). p. 105

On the other hand, it can be said that this project has made satisfactory progress. During this period of time, the indigenous authorities have given importance to strengthening the culture and also, they have been linked by holding events and traditional game contests, in festivities, and important dates such as: the farmer's day, the Inti Raymi (festival of worship to the sun) as one of the most important days of the indigenous reservation that has been strengthening. Thus, it can be deduced that: the project has had significance, drawing the attention of the educators and leaders of the reservation.

On the other hand, this project points to resistance to conventional life and technological visual pollution, that is, that: in some way it brings advantages, but it also brings some consequences, since innovation tries to make things easier for anyone. On one hand, they are also distractors that cause a lot of curiosity in children and they easily get carried away by technological elements such as: cellphones, the internet, video games, television and many elements of which it is essential not to use but the dilemma is that as a consequence of common problems such as the deliberate waste of time, or the poor use of free time, as well as leaving aside customs in different family, social and educational settings.

## Methodology

In the context of addressing the problem of the loss of customs in the Males Indigenous Reservation, it is crucial to begin the construction of activities after the application and approval of the project in order to support it and achieve the established objectives. In this case, it was chosen to work with a qualitative research approach, which according to Hernández Sampieri et al., (2010), involves "exploring and describing, and then generating theoretical perspectives" (p. 9). This approach allows carrying out an investigation that starts from the particular to reach the general, thus providing a broad vision regarding the population and the appropriate tools for the study. Hernández Sampieri et al., (2010), suggests: "Methods [techniques and instruments] of data collection that are not standardized or completely predetermined (...), data collection consists of obtaining the perspectives and points of view of the participants (their emotions, priorities, experiences, meanings and other subjective aspects)" In summary, "The inquiry process is more flexible" (p. 9).

Certainly, this method was fully implemented to be able to collect data, through interviews, audios, videos, testimonies and anecdotes that were also collected through field diaries, as well as evidence through photos. This method was of vital importance, since we were able to collect very relevant data.

Taking into account the previous information, a proposal is designed depending on the schedule in which exhibitions are proposed with students and teachers

Figura 2: carreras de cuyes



Nota: fuente de la investigación

jointly and per classroom where traditional games are implemented as didactic mediators, depending on the subject they were watching, for example: in mathematics, traditional games were played that involved counting, adding, subtracting, multiplying and dividing. Likewise, a similar exercise was also done with other subjects; in order not to interrupt the themes that were being studied at that time, anecdotes and participation were also made known, to finally leave a reflection, seeking to fulfill what was proposed in the activities, such as: in stage number four, an activity was carried out, titled "to remember is to live and to forget is to die"

Then, semiannual progress is organized which is duly documented in order to indicate reports of the activities that have been worked on and to provide evidence to the teachers, the principal of the I.E. San Bartolomé and the governor who leads the reservation community, so that he can validate the information.

## Results

Strengthening the cultural identity and customs of the Males Indigenous Reservation, through oral tradition with its anecdotes act as a bridge between the past and the present, transmitting knowledge, values and the very essence of indigenous identity. Hence,

through this, collective memory is preserved and the sense of belonging is nourished, strengthening the emotional bond with cultural roots. At the same time, the practice of traditional games in healthy recreation places allows intergenerational exchange and the affirmation of cultural identity. These games, loaded with symbolism and cultural meaning, not only offer fun and recreation, but also promote social cohesion and respect for traditions, school, family and cultural environments, in this sense, this amplifies their impact, by integrating them into the social and educational fabric of the community. In schools, pride in cultural heritage is fostered, while in homes family ties are strengthened through the transmission of ancestral knowledge and practices. Likewise, in cultural events and community spaces, the richness of indigenous culture is celebrated and promoted, generating a sense of community and shared belonging.

Traditional native games are listed below:

1. Burnt habas beans
2. The pintadillo
3. Balineras race
4. The cuspe
5. The greased pole
6. The greased pig
7. Stick arrows
8. Slingshot or simbra
9. Blowpipe or bodoquera
10. Enchanted pots
11. The Sambo
12. The water carrier-cart
13. Guinea pig races
14. Chaza board
15. Creole volleyball
16. Sack race
17. Carts or wheelbarrows
18. Chaza hand
19. The arracacha

Traditional games promote different skills, attitudes and especially teamwork. In this way, it is expected that their use in educational and community contexts will contribute to the strengthening of interpersonal relationships and social cohesion in the reservation. In addition, it provides a space to learn leadership, as well as instilled ethical values such as obedience, especially with group and competitive games.

Common traditional games are listed below:

20. Hide and seek
21. Blind man's bluff
22. Ring around the rosie
23. Hopscotch
24. Marbles

25. The frozen statue
26. The spinning top
27. Jump rope
28. Dodge ball
29. Cooking game
30. The little cooking pots
31. Cycle tire game
32. Singing hands
33. The cuarta game
34. Potato or corn peeling contest
35. The liber
36. The spoon
37. Kites
38. hoops
39. Fish without salt
40. The tope
41. Cup up
42. The honda
43. Rag dolls
44. The chairs
45. The little toads
46. Broken Bridge
47. Yo-yo
48. Spoon and egg
49. The tied ones
50. Little horses
51. Pirinolas
52. The balero

It is important to highlight that the research includes traditional games and their regulations duly explained in advance number three of the community project called: Training for the Guaguas of the fifth grades of the San Bartolomé High School, about the Traditional Games of the Males Indigenous Reservation. Let us remember that these games can be didactic mediators for teachers and can be applied taking into account the EBC for fifth grades in a transversal way.

Moreover, it was worked on the construction of some important objects to be able to play, such as: balls, rackets, kites, cuspes, among others. Besides, it is possible to independently obtain games with which they can practice such as: tops, pirinolas, marbles, yo-yos, coals, hoops in order that children can experiment and have knowledge of them. Creativity was encouraged through drawings in the classrooms, where learning can be evidenced.

Finally, it ends with talks, with the teachers, where they also feel like children again playing with their students and telling them their anecdotes, and explaining to them what games they can use in their classes. Likewise, the objective to be met is emphasized with respect to the recovery of traditional games and not losing customs, healthy recreation and finally the proper use of free time.

Figura 3: Juego encostalados



Nota: fuente de la investigación

## Discussion

Los The traditional games within the reservation have been undervalued by the indigenous community to such an extent that they were being lost due to the visual contamination of technological means, and one of the consequences may be the total loss of identity, since the reservation was also losing the ancestral culture, the music, the traditions and the reason for being of the territory. Fortunately, today this area has been strengthened thanks to this type of community projects that have helped the people who inhabit the reservation to become aware and manage conventionality and not lose their sense of belonging. Thus, the direct impact of this project has shown the increase in the participation and interest of people, especially children, and the relationship with traditional games. This has led to greater knowledge and appreciation of ancestral customs and traditions within the reservation. In addition, the intergenerational connection has been strengthened, since knowledge and experiences are shared between grandparents, adults, young people and new generations.

It is important to know how to make people aware about culture and tradition from the educational field, since it can be maintained for generations. Teachers can also make use of these tools by linking them in some way to the areas they perform. This should not be a daily obligation, but it can be determined when it is necessary to guide the importance of ancestral social structures through practice and orality.

We know that nowadays it is inevitable not to be in contact with technological means, but there are different ways to take advantage of your free time productively, becoming part of the ancestral territory and strengthening the culture, in this sense it is important to have a look around and let be involved by the culture and ancestry of the indigenous territory and not by conventionality, in this sense Hernández, M. & Velazco, L. (2015) mentions that:

“The concept of ancestrality denotes a relational

process with the origin that condenses: the physical and social place as the territory of the ancestors; community life, particularly the cargo system and tequio; and the indigenous language. At the same time, these three dimensions constitute axes of cultural identity in a dialectic of affiliation and difference for these young people.” (p. 138)

Therefore, we must seek the identity of the territory not only from its geographical location, but also from a social construction around the deep-rooted customs that are born from the ancestors, leading a community life with cultural identity and resistance thereof, mainly strengthening customs in children and educational environments.

## Conclusions

Therefore, we must seek the identity of the territory not only from its geographical location, but also from a social construction around the deep-rooted customs that are born from the ancestors, leading a community life with cultural identity and resistance thereof, mainly strengthening customs in children and educational environments.

## Acknowledgements

Thanks to all the people who are part of the project, both the governors who participated, as well as the university council for providing the space to execute the project, for the management of the Álvaro Ulcué Chocué Scholarship Fund (ICETEX). Moreover, special thanks to the teachers of the San Bartolomé High School (Fifth Grade) to all the children who have been willing to meet and learn in all the trainings. Of course, thanks to the older adults, who shared their knowledge with us (regulations) and anecdotes to recover traditional games and finally to people who have been supporting and closely following this beautiful project.

Image 4: Zambo game



Note: research source



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