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Artículos científicos

El juego del niño indígena aymara y los saberes previos como fundamento para la educación intercultural

***The Game of the Indigenous Aymara Child and the Previous Knowledge as a
Foundation for Intercultural Education***

***O jogo da criança indígena aymara e o conhecimento previo como base
para a educação intercultural***

Duverly Joao Incacutipa Limachi

Universidad Nacional del Altiplano, Perú

djincacutipa@unap.edu.pe

<https://orcid.org/0000-0002-0067-3147>

Resumen

El objetivo de esta investigación fue analizar el juego del niño indígena aymara. El método utilizado fue el cualitativo, ejecutado a través de las técnicas de entrevista en profundidad y observación participativa. Se trabajó con una muestra ajustada de cuatro maestros, siete padres de familia y 18 estudiantes del nivel primario de educación básica. Los hallazgos de la investigación denotan que en las actividades del juego de los niños se expresa una compleja red de conocimientos que evidencia los saberes previos. Estos conocimientos sirven para resolver problemas cotidianos de su entorno social y cultural que implican operaciones matemáticas, uso del lenguaje, desarrollo de la ciencia, práctica de valores, manifestación de creencias y cultura propia. Los conocimientos de los niños son muy desarrollados y útiles en la cotidianidad de la vida adulta, punto de partida en la educación intercultural. Se considera a la cultura indígena como una reliquia que se usa para observarla, cuidarla y exhibirla en “museos”, sin ninguna importancia en la vida escolar de los niños, inservible al momento de impartir la enseñanza programada. El currículo escolar afianza las relaciones de poder entre culturas, puesto que no toca a la población de “élite”, quienes son los que discriminan y



quienes no están dispuestos ni interesados en reconocer y valorar en la misma dimensión que la suya a la cultura indígena. Al momento de diseñar modelos y programas educativos se propone revertir la educación actual, aquella que considera que los niños indígenas tienen conocimientos inferiores; adecuar el currículo de enseñanza intercultural a la multiplicidad de conocimientos que dispone y utiliza el niño indígena e implementar en todo el sistema educativo nacional privado y público.

Palabras clave: actividad lúdica, actividad productiva, conocimiento previo, interculturalidad, infancia indígena.

Abstract

The objective of this research was to analyze the play of the indigenous Aymara child. The method used was the qualitative one, executed through the techniques of in-depth interview and participatory observation. We worked with an adjusted sample of four teachers, seven parents and 18 students from the primary level of basic education. The findings of the investigation denote that, in the activities of the children's game, a complex network of knowledge is expressed, which evidences previous knowledge. This knowledge serves to solve daily problems of their social and cultural environment that involve mathematical operations, use of language, development of science, practice of values, manifestation of beliefs and own culture. Children's knowledge is highly developed and useful in the daily life of adults, which should be the starting point in intercultural education. The indigenous culture is considered a relic that is used to observe it, care for it and exhibit it in "museums", without any importance in the school life of the children, useless at the time of the programmed teaching. The school curriculum reinforces power relations between cultures, since it does not touch the "elite" population who are the ones who discriminate and who are not willing or interested in recognizing and valuing indigenous culture in the same dimension as their own. When designing educational models and programs, the proposal is to reverse current education, which considers that indigenous children have inferior knowledge. To adapt the intercultural education curriculum to the multiplicity of knowledge that indigenous children have and use, and to implement it in the entire national private and public education system.

Keywords: playful activity, productive activity, previous knowledge, interculturality, indigenous childhood.

Resumo

O objetivo da pesquisa foi analisar a brincadeira da criança indígena aymara. O método utilizado foi o qualitativo, executado através das técnicas de entrevista aprofundada e observação participativa. Trabalhamos com uma amostra ajustada de 4 professores, 7 pais e 18 crianças, alunos do nível primário do ensino básico. Os resultados da pesquisa mostram que uma complexa rede de conhecimentos se expressa nas atividades lúdicas das crianças, evidenciando conhecimentos anteriores. Este conhecimento serve para resolver problemas cotidianos em seu ambiente social e cultural, envolvendo operações matemáticas, uso da linguagem, desenvolvimento da ciência, prática de valores, manifestação de crenças e cultura própria. O conhecimento das crianças é altamente desenvolvido e útil na vida cotidiana dos adultos, e deve ser o ponto de partida na educação intercultural. A cultura indígena é considerada como uma relíquia que costuma ser observada, cuidada e exibida em "museus", sem qualquer importância na vida escolar das crianças, inutilizável na época do ensino programado. O currículo escolar reforça as relações de poder entre as culturas, já que não toca a população "de elite" que são os que discriminam e que não estão dispostos ou interessados em reconhecer e valorizar a cultura indígena na mesma dimensão que a sua. Ao elaborar modelos e programas educacionais, a proposta é reverter a educação atual, que considera que as crianças indígenas têm um conhecimento inferior. Adaptar o currículo de educação intercultural à multiplicidade de conhecimentos disponíveis e utilizados pelas crianças indígenas e implementá-lo em todo o sistema nacional de educação privada e pública.

Palavras-chave: atividade lúdica, atividade produtiva, conhecimento prévio, interculturalidade, infância indígena.

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Introduction

Children's play, in its various manifestations and moments in the history of humanity, has adopted multiple modalities: as a purely recreational activity, a religious activity or an activity of symbolic insertion into adult work, among others. In any of its manifestations, it contributes to the consolidation of the cultural identity of a people. Particularly in indigenous communities, the members include playful manifestations as forms of expression (Ruiz and Hernández, 2016). These expressions are endowed with cultural meaning, take place in everyday life and, in some cases, are part of production processes, which contradicts the thought that the space of childhood is play and that of the adult, work (Chacón, 2015): an incoherent dichotomy for certain indigenous logics.

In rural education designed by the state, childhood is considered as lacking in capacities, where the level of demand must be reduced, educational content made easier, adapted according to the children's "level of intelligence" (Ruiz and Hernández, 2006). This reflects asymmetric relations not yet overcome between cultures (Santos, Piovenzana and Narsizo, 2018) and makes visible deep stereotypes still present and explicit discrimination practices (Campos and Medina, 2017). The playful activity of the indigenous child reflects a vast knowledge developed from their social and cultural environment, which, as a cultural fact, is transcendental as preparation for future life, and is not a purely recreational activity. Thus, from this perspective, at this stage the achievement of social skills and psychomotor skills is reflected, since the indigenous child lives in a free environment.

The research was carried out from the inductive method. Two qualitative techniques were used: the in-depth interview and participatory observation; and as instruments the interview guide, the observation guide and the field notebook were used, always taking care of a rigorous data record. For the analysis, the hermeneutical process proposed by Gadamer (1998) was followed. For sampling, the saturation criterion proposed by Straus and Corbin (2002) was used. It should be noted that the sample was adjusted to four teachers, seven parents and 18 students at the primary level of the Inchupalla Educational Institution, Chucuito district, Puno province, Peru.

The purpose of the article was to reflect the importance of the Aymara indigenous children's game as a depository of previous knowledge, inadequately channeled from formal education, and that, when posed as a coherent proposal, lays the main basis for intercultural education, which, in general, has been directed indigenous populations, seeking to recognize

rights and different ways of thinking, including learning from diverse cultures, however, it has not been oriented to that group that discriminates (Urdapilleta, 2015), that holds power and has no interest in changing their position .

The findings show that the child's body of knowledge includes previous knowledge, values and beliefs; In short, it is a space that reproduces his culture (Valenzuela, 2016), a space that has been furnished throughout his short life, and is valid for solving the problems he encounters in his environment. All this knowledge, at the beginning of formal school life, becomes mere ancestral knowledge treated and guided by the teachers like a relic on a showcase and, from there, from the showcase, it is appreciated, cared for if you want, and gives the possibility to exhibit it in some cultural event; But it is not considered as a tool to enhance both new knowledge as the indigenous child already has, and that from that base can be oriented to solve problems of the society in which he lives. Therefore, it is proposed to fix our gaze for a moment at an activity that often goes unnoticed, such as children's games, which offer us a window of opportunity for the analysis of intercultural proposals.

Materials and method

The research, as already mentioned, was worked from an inductive approach. The in-depth interview was applied to the parents and teachers and the participatory observation was directed to the children. The interview guide, the observation guide and the field notebook were used as instruments. For the information recording, an Olympus WS-210S brand reporter and a Nikon Coolpix P100 camera were used. Both devices allowed a rigorous recording of the playful activity of children, which is immersed in the daily activities of adults, at recess time and in homes, where it is carried out spontaneously. For the sampling, the saturation criterion proposed by Straus and Corbin (2002) was used, adjusted to four teachers, seven parents and 18 students at the primary level of the Inchupalla Educational Institution (children from 6 to 11 years of age). For the data analysis, we proceeded with the conceptualization, contrasting, categorization and theorization. The findings allowed us to delve into the ways of playing of each generation and into a well-elaborated web of prior knowledge that children have before arriving at school.

Results

The research was carried out in the Aymara community of Inchupalla, district of Chucuito, province of Puno, in Peru. The approach to children's play in indigenous communities from an anthropological perspective means approaching the understanding from the indigenous logic of the previous knowledge of Aymara children. Usually we are left with the definition of the child from an adult perspective, and this construction of the concept is from the adult approach. As Bothert (2016) refers: "Each social group defines the child according to norms that are useful to the group, comfortable for parents and other adults". This does not necessarily reflect the child's perspective, which is intended to be understood from the present research.

The game of the indigenous child as a process of symbolic integration to productive activities

Integration is synthesized in a process by which children are symbolically integrated into the productive activities of an indigenous community through a set of playful practices in early and second childhood, using the Aymara mother tongue, which shows their own thinking, teaching and learning processes, cultural, traditional and cosmogonic knowledge (Rivera, Osuna and Rodríguez, 2017).

The socialization process occurs mainly through play, a functional symbolic activity that provides basic mechanisms for integration into the community. In the case of the Inchupalla community, integration occurs as symbolic recreations of daily activities, so that all productive activities, whether communal or family, are recreated through games, which in turn provide the necessary knowledge, skills and abilities. for integration into future family productive life.

In all recreational events, construction is a recurring theme. Both within the family and at school, the child recreates spaces for the reproduction of adult activities. The game does not appear as a moment without expression, but as a situation located in space and time that makes up the scene of social relations (Domingues, Oliveira and Beltrão, 2015). In addition, it is a form of integration in the initial period of life associated with creativity, imagination and the possibilities of future projection of the child. In one of the observations, the above is particularly reflected:

During recess time at the Inchupalla Educational Institution, some children gather, among them Tino, Mary, Adela and Claudio, who were running around boisterously in the schoolyard. At the initiative of one of them, the construction of a small house began. Tino, who was the oldest of all, took over the direction of the construction process; He was also the one who brought the larger stones, which he did with great effort. They gathered the necessary stones, determined the construction site under certain criteria discussed among themselves. While they were building the little room, they needed lumber to put on the ceiling and the windows. So Tino directed Adela to bring this material. They got the little pieces of wood, also little tin cans for the roof. So they finished their work, the little house looked very good and everyone celebrated with a laugh and little jumps around the house.

On this occasion, you do not play “house”, but rather play to build houses. You could play house if they were already made, that is, with one that already exists; On the other hand, when you play at building, the game consists precisely in building: the stones become toys. It should be noted that the toy concept here is understood as any object that comes into contact with the child and carries a playful meaning and, therefore, satisfies their needs for curiosity, exploration and research (Requeiro, 2020). In the case of the present investigation, the child's previous experience, attentive observation of their parents, their own imagination converge in playful activity, they execute what they already have in their minds, the expression of previous knowledge is fully used.

The game of pottery

Regarding the construction of toys, pottery is an important activity in the town, which transcends the games of children, who, recreating what was done by parents, make their toys. From childhood, they learn the modes of behavior and activities that characterize the societies in which they are born and develop, and make them their own (Palacios, 2016). Girls make small kitchen utensils:

The girl Lelis made her toys with the delicacy and finish with which a ceramic object for sale in the market is made, consisting of kitchen utensils. Her clay was extracted from the river near her house. She took this portion of clay to the house, prepared it with water, extracted the tiny stones existing in

the clay, prepared it so that she could mold it with her hands; once the first stage of production is finished, she lets it rest for a moment. After a few minutes have passed, she takes a small portion of the dough, begins to mold. Her first preparation was a pot, which she made without difficulty, then she made another pot, then a stove, then a toaster, with all of which she completed a kitchen set.

Finished the task, she by then she had already completed the set of utensils necessary for her game, she accommodates it under a sheet, which covered the sun but allows better drying. She said about it: "When you face the sun, they crack and no longer serve."

The girl had evidently learned the techniques from her mother, who is a pottery maker. In this game, the girl not only reveals the degree of knowledge of the clay treatment and the elaboration of objects, but also demonstrates the degree of cultural knowledge, because she does not make toys because it occurred to her to make them, but makes those that are necessary in the daily life of the family.

Children, in a similar way, carry out clay work, however, their specialty is making small bulls, sheep or horses. These miniature objects are made with the greatest care, as they represent something desired. In the course of day-to-day life, they assimilate, in a constructive process, the symbols that guide the ways and possibilities of living, including the concepts of gender; that is, it is there where it is perceived, felt, reasoned, judged and done (Martínez, 2008).

If the child wants a team with specific physical characteristics, he will shape it in his toys, as Mr. Antonio tells us: “

We made clay cows, sheep, so everything was complete. Since my father made sañu (pottery), then, with the leftovers, he made my toys. Sometimes he would steal my clay, that's what he did. When my mother baked the pots, she also put my toys there, she cooked well and knows how to be very strong like pots, that toy is durable, you make the toys you want.

The elaborated objects are a representation, pre-existence of what is desired, a projection towards the future of the child, it represents wishes and obligations that must be carried out in order for it to come true. In other words, a toy can represent a life project; During its elaboration and manipulation, basic motor skills are developed that are learned

from an early age and specialized motor skills are gradually incorporated highly intertwined with the achievement of learning (Rivera, 2000)

In the observation, elements of judgment difficult to obtain through an interview are noticed, such as the desires, moods, aspirations, desires, repressed attitudes. The free child learns with other children and with the community various essential knowledge for his life, things that are not learned in school (Tassinari and Guedes, 2015). Elements that, quite subtly, are noticed during their games: in the way of building their toys and in the symbolic content itself, for example, in the production of heifers, the yoke is present and with physical characteristics suitable for agriculture, the Dairy cows are also made with certain characteristics.

During the games, antipathies to certain people are also noticed, surely causing some damage, which would not be achieved through an interview. For example, very crudely elaborated characters are represented, they personify the unwanted person, who is often "punished", which they cannot do in real life.

The game to agriculture

In this type of game we generally observe 6-year-old children, who, with the desire to imitate the activities of their parents, recreate the tasks of agriculture, with great fidelity, which has a considerable influence on adult life. , in the formation of the new citizen useful to his family and the community.

As if it were a serious activity, they make small tools: plows, chaquitacllas (standing plow), raucanas (small pick for digging), picks, shovels, etc., that is, the tools that adults use in agriculture. To start making these tools, they generally go to the hills, where bushes with thick branches grow, from which they obtain small forks, then polish and trim them to make them decorous. These forks are used to symbolically make agricultural tools.

Building their little tools, in addition to providing fun, develops necessary skills in children. The activity is not done out of obligation, for this reason we consider it to be fun; It trains them and provides them with expertise and experience to build real tools in their future productive life. Finally, what is built by the children is carefully saved so that on another occasion it can be used to play again.

Another case is the game to plant potatoes, generally, it takes place in places where the cattle rest. Here, according to them, it is easier to prepare the ground, because the compost

is mixed with the earth, which allows the child to open the furrows easily and not make too much effort. The game is collective in nature, but some children also play individually, as is the case of 7-year-old Nélica, who during her long stay at home plays different games. One of those games is planting potatoes. In this case, despite not having many tools, using her imagination, she plays without much difficulty. She, during our observation, played around her dwelling, a place where there was turned earth.

Her game was spontaneous, she leaves her room and reaches the indicated terrain. Intuitively, she squats down and fixes the ground by hitting the rough parts with a stone; then, with her little hands, she carefully opens the supposed groove. She undoes the ones that don't go well and she again makes the groove, until an imaginary plot is completed.

Later, she remembers the seed and runs to the sheep pen, from where she extracts the manure. She carries it hastily, in both hands; Arriving at her plot, she squats again and places the sheep manure symbolizing the seed of potatoes. After having finished sowing, she covers the furrow, opening a new one above the previous one, just as she does in the real planting. Her work finished and exhausted, she retires to her room. She hangs on this symbolic representation that will come to the girl the day she grows the plant and perhaps she returns to harvest it.

The game to harvest

Luz, 7 years old, during her game developed the potato harvesting process. It was a morning when her parents went to take the flock; she was with her older brother and her little sister Mery, 5 years old. At that time she found, outside the courtyard of her house, an aphaaru (wild potato). This plant generally grows very flush with the ground.

When he started his game he said: "Today we are going to dig potato." He pulled out of his room a real raucana (small picking beak) for use by his parents, he began awkwardly to dig into this wild potato. He took out the first bush, from which he extracted a small potato, as if he were actually digging a plot; while he said to his older brother Roy, 11 years old: "Help me, we are going to take out for the soup", a fact that, for his brother, was something shameful and inconsequential, who continued with other activities of his own.

Due to the seriousness with which she was carrying out the activity, she decidedly rebuked: "If you are not going to help, then go away, there you are just standing," while she continued to take out more chips, as there were quite a few plants.

The fruits that she gathered in a hurry she gathered in one place. She had already collected an amount that for her was quite a lot; so she, in an effort not to lose any fruit, she ran to her room and took out a lliclla (woven blanket) from her mother, spread it out, picked up all the chips and continued digging until she got tired. She then she said: "Now it's your turn, you dig and I'll pick the potatoes." While she was picking, she talked about what she was going to prepare with today's harvest: "Let's make broth, now we have to go wash the potato, what is my brother doing? It doesn't help anything," she said, among other things. . She picked up all the chips from the lliclla, she took them to her younger sister, whom she asked: "You're going to take care of the chips, right?". Then she, shaking the empty bottle, she takes him back to her room. Later she returned to her sister and said: "We are going to peel the potato." For this purpose, she had no utensil, the kitchen knife was too big for the potatoes she had scratched, so she had to do it with her nails, just like a new potato is peeled. In this way she finished peeling them, the chips were or seemed to be nibbled, but at last the work was finished.

They immediately finished washing the potatoes. The girl she looked for her little pots where she would prepare her food; she alone found a pot and when she was about to build the stove her mother arrived. The girl, seeing her, ran to her and explained that she was cooking a broth. Her mother approved of her game saying that she was fine with what she had done.

We can point out that the girl not only transferred to the game everything observed during her short life, but that she exercised physically and mentally in these activities, which, at some point in her future life, she will have to perform. So, in the game to harvest, the girl or boy learns by playing, develops knowledge and skills for agriculture. Faithful imitation of adult activities is observed in her games.

The game to livestock

The community is part of a livestock area, and this is also reflected in the playful activities of the children. Livestock work is very important for both children and adults. The construction of livestock pens is an effective imitation or representation of what are the real fences that exist in the community. For which effect they use shrubs; Another material used for construction is small pebbles. The construction of the stone pens requires time and patience, so the children make them carefully, so that they do not fall off. In addition, these fences are not made with large stones, as it would spoil the decoration of your home, that is, the fences are not built with the stones with which the houses are built, but with smaller pebbles, with stones suitable for make figures proportional to the houses.

The representation of cattle is made by small stones of a special color, reddish, black or white, which differ from the common stone. When the child makes his rounds, either moving the herd or carrying his cattle, if he bumps into one of these stones, he picks it up, and in his house he collects them. So, to play with the supposed cattle, he will take from the collection, be it representing teams or dairy cows; they also graze these "cattle". After the game is over, these pebbles are put back. The team is a fundamental tool in the practice of agriculture in the high Andean area, which is transferred to the game. In most cases it is practiced by men, who, imitating the tasks carried out by their parents, recreate it in games, in the image and likeness of true livestock work.

It should be noted that, in addition, the yunta as a game in previous decades was practiced by children of all ages, and these were made of clay or simply looked for stones that, due to their shape, have a similarity to cattle. This is how Mr. Antonio (45 years old) refers:

The stones serve as a cow, those are the waka qalas (stones to represent cows). In Qalasya (a sector of the community) there is a lot, from there we brought to play. We made clay cows, sheep, so everything was complete. As my father made sañu (pottery), then with the leftovers he made my toys.

We observe that, in places close to his house, Raúl, 8 years old, for example, has 10 bulls and 6 stone cows in his collection; the reddish stones are the bulls and the white stones are the cows. He uses them at certain times when he is encouraged to play or when he receives a visit from a friend or in the free hours that he has at his house.

The cattle are not only represented by stones, they are also made of clay. These little cattle are made to the taste and idea of the child, who molds according to what he really wants; After making them, they take them to the sun to dry them and they are stored in the windows of the rooms, where they dry completely.

The game of medicine

Traditional medicine is one of the selective activities, that is, it is not practiced by all adult settlers; however, all possess essential knowledge of basic treatment and this wisdom and knowledge is passed down from generation to generation. The children socialize proportionally and gradually; They cannot participate yet, for this they prepare, directly or indirectly, until they achieve the trust and verdict of the parents. A simple task delegated to the child is the gathering of herbs; then he learns to classify them between "hot" and "cold", a basic knowledge that every healer should know; he immediately classifies herbs for certain diseases. It is up to the parents, for demanding this task, deep knowledge about the healing virtues of plants. The family is a very important link in the process of transmitting social values and concepts, whose meanings are key elements that unify all members (Zarur, 2017).

For example, dolls are deliberately built with some "wound", bad disease, which allows them, between games, to recreate some experience of healing; at first the cure of common illnesses, such as colds, flu, etc., then they improve them over time. The religious symbolic aspect is also observed, for example, the "call of encouragement" is very common, and the child possesses all this knowledge and without much difficulty they execute certain healing rites, which is also recreated by the participants during the game.

The call of encouragement, which is a basic healing ritual, is performed when people are frightened in sacred, telluric places. This can happen to people of all ages, be they children or adults. Mothers often delegate this ritual to the child, because the child, according to tradition, has the purest and most noble soul.

Discussion

Addressing a little-discussed topic can channel the debate to educational policy issues, and clarify the need for a shift towards the education of indigenous populations from a rights perspective, combining pedagogical activities and play in its various modalities (Bloj , 2015). That it goes beyond the curriculum or curricular diversification, to assume, from a perspective of considering the child's prior knowledge as an axis of training.

The games of the children in spaces of indigenous communities have a character of preparation to assume future activities. They are configured in a symbolic integration to the real activities. It starts from the earliest years of age through play, a functional playful activity aimed at preparing for future life: cultural patterns, values, knowledge and skills are acquired, all of which, in the end, allow children to join the community. During his growth he assumes responsibilities.

Reynaga (1989) explica lo siguiente:

Growth was fluid, children and adults were not artificially separated. There were no special clothes, food, or music for children; They helped the community with little strength and coordination. Playing at four years old, they already helped to choose the seeds by color and size. Then they tended a small garden and fed rabbits, birds, and other small animals; they played learning and helping, developing muscles and senses. Then they combined grazing with spinning and weaving (p. 147).

Andean upbringing transcends the conceptual relationship between play and leisure as work / labor antonyms that occurs in western societies, a situation that arose in modern times (Domingues et al., 2015). Life is understood as a single process and not segmented into separable stages. It is the meaning of community life itself, not limited to the psychological definition of development in stages. It is constructed as a single fluid and interrelated process in which the integration process begins from the moment the child is born.

It is necessary to clarify that we do not discuss forms of violence against children, so abominable that they occur in the world, "multiple violations of the rights of children who are victims of the worst forms of child labor" (Pinheiro, 2010), which is substantially different of the topic addressed and the logic of "work" in an indigenous community, as is the case in this article.

The proposed formal education curriculum assumes indigenous children as a population with weaknesses and deficiencies compared to students in urban spaces:

For many teachers, diversification implies a decrease in the level of demand according to the limited capacities of the local students, that is, including less content and making it easier because the children in the area "are not capable", "They do not capture well", "they do not have time" or, as the aforementioned teacher says, "translating to their level of intelligence" (Ruiz y Hernández, 2006).

This situation reflects the weak preparation of the teacher, who, far from understanding the complexity of the knowledge vastly developed by children, invalidates it and reduces it to simple "customs". As stated by Peiró and Merma (2012), the teacher must be able to function properly when he is in front of students from different cultures. Consequently, an initial training relevant to intercultural education is necessary, which is included in the curricula of the faculties of education.

It is not about presenting a romantic image of a new child subject (Vergara, Peña, Chávez & Vergara, 2015). The faculties of education have the responsibility to consider in the process of training and updating of teachers and counselors the respect and understanding of the worldview of indigenous communities (Guevara, Lemus and Sánchez, 2013)

A horizontal relationship of the various cultures implies a structural reform of the educational system, from which the discriminating sectors receive a dialogue training and respect for cultural differences. The intercultural educational policy expressed in the public discourses of valuation of the differences does not translate into educational curricula, does not translate into teaching performance, does not translate into the approach from the state, however, it supports the proposal of neoliberal policies in educational matters, which violate collective practices of interpersonal cooperation (Núñez and Baronnet, 2017).

Recognizing diversity means validating all the knowledge that children have, the values and the ways of solving their problems, because in many cases all the educational training they receive is reduced to a certificate of studies without any use in the daily life of graduates of basic education, who return to the reality of the community to carry out activities that their parents and the parents of their parents did.

Children, before arriving at school, possess knowledge, skills, abilities and complex experiences of solving everyday problems in their social and cultural environment.

Therefore, the challenge for an adequate intercultural education is to transcend the formal educational curriculum, transcend adult-centered thinking distanced from childhood (Calderón, 2014). In Del Río's words: "When following adult models, the child today encounters serious problems: adult activity models are not suitable for the activity proposed and allowed by the child" (del Río, 1992, p. 64)

Transcending, likewise, means proposing meaningful learning. "Contrary to a traditional teaching scenario where a validation and legitimacy of an official knowledge prevails, coming from a curriculum that imposes and determines the possibilities of validation and emancipation of the experiences of the student's world" (Silva, 2014, p. 5) . And Ibáñez (2015) complements: "That they recognize and socially reveal the capacities and abilities of those who belong to indigenous peoples, to contribute to modifying the mistaken perception that the larger society has about that and that, to a large extent, is also a historical responsibility of said policy" (p. 366).

In the teacher's daily life, talking about inclusive education is not only proposing a conceptual framework, but also proposing a change in educational practices and methodologies (Arroyo, 2013), as well as the generation of socio-educational initiatives that incorporate the community dimension into action. educational, where the school is a generator of changes and initiatives in the cultural dimension of the closest social environments (Leiva, 2011). Thus, make learning meaningful, capable of contributing to daily tasks related to agriculture and livestock. The territory as an essential element for indigenous peoples, a space in which the culture and cultural identity of children is reproduced (Valenzuela, 2016).

In an intercultural relationship where there is an interaction of different cultures, expressed in different behaviors, beliefs and values, as long as the power relationship is not horizontalized, there will be no inclusive and inclusive education.

In an intercultural context, two questions must be added: what is taught and learned from what cultural context does it come? And in what language is it taught and learned? If the educator belongs to a hegemonic culture that defines the content of what he teaches and the vehicle in which it is transmitted (the language) and the student belongs to a subaltern culture, silenced and that, on occasions, does not even fluently handle the language of the teacher, we are facing a more serious situation of oppression than that described by Freire

with the adjective "bank." Power relations become more asymmetric and it is not enough to transform them into a rethinking of the educator-learner relations: the relations between the cultures that come into contact must be re-dimensioned. (Santos *et al.*, 2018, p. 199).

In many cases, the remedy was worse than the cure, since one of the serious shortcomings of intercultural education is that it targets the "minority" population that suffers the effects of structural discrimination, deepening or affirming the position of people who believe that their way of life, their language and their customs are the most valuable (Urdapilleta, 2015), since the educational system of the "elite" is not touched, which does not see and will not see this reality, since the educational system is designed, if the current structure is continued, to reinforce inequality gaps. This new look will mean that the educational modality should be designed not only to educate the minority groups of a society, but with greater force to that aggressor society, insofar as they are those who exercise attitudes of discrimination (Poblete, 2006). Power relations in the educational system have not changed much. "After five centuries of the initial presence of a society from the European continent, during which time, without a doubt, education from colonial times had imposed on the native communities of America" (Huertas, Esmeral and Sánchez, 2014, p. 237)

The qualitative change must come from the institutional framework of the State. The education service with teacher preparation in bilingual education implies that the teacher has mastery of the language, thought, feeling and values, that is, of indigenous culture, and eradicate the current educational modality that seeks that only indigenous people know and value their culture and master their language (Schmelkes, 2004). That the educational process recognize, value and take back as the axis of pedagogical development the stable, well-defined cognitive structure, concepts, ideas, propositions, which the indigenous girl and boy have with whom they interact on a daily basis (Seibane, Ferrero and Gramundo, 2015). And that the ways of thinking of indigenous children are not forced to coincide with those used and validated in school, which represents a major obstacle to their learning processes (del Villar, 2016). A proposal for a culturally relevant curriculum (del Villar, 2016) to overcome homogenizing, open and flexible approaches, rooted in and from the culture itself (Juárez and Comboni, 2007).

Go from building ladders of culture that affirms power relations to actually building bridges of culture with the capacity to question their own system and the system of the other,

without generating fuss, which will favor cooperative practices of human development (Ortiz, 2015).

Conclusions

Children's play is the main means of socialization, and it is the same in an indigenous community. The findings of this research suggest that the child turns the daily activities of the community into a source of inspiration for the game, and the non-recreational resources to which she has access turns them into recreational elements.

Indigenous children possess a complex set of knowledge regarding situations that they experience in their daily lives. It is about meaningful learning for solving problems, mathematical operations, use of language, research or curiosity to explain something; they have values and beliefs according to each age. These well-developed capacities are not appropriately retaken from formal education; Indigenous prior knowledge is considered as ancestral relics and not functional in modern logic, which creates gaps of misunderstanding and inequality, in addition to strengthening vertical relations between cultures.

Intercultural education should start from the university training of the future teacher, a training that implies capacities to understand different logics, ways of thinking and doing as valuable and important as those of "modern" knowledge. That the State, through the teachers, adapt its methodology and design of the curriculum to the capacities already developed in indigenous children, avoiding the dislocation that many times generates rejection and shame of the indigenous child for their own culture.

The game of indigenous children, perhaps taken as a matter of little relevance, allows us access to the profound capacities and subjectivities of a society, and proposes very difficult challenges in addressing the issue of interculturality, and thus influencing social groups to those who should be addressed as a priority, in order to build more inclusive and supportive societies.

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