

Experience reports

Recovery of traditional nursery rhymes and games of my ancestors: an early childhood education experience in Chocó, Colombia

Recuperación de rondas y juegos tradicionales: una experiencia educativa de primera infancia en Chocó, Colombia

Lucelly Ramírez Perea^{1*} , Mariana Padilla Rincón² , Luz Adriana Aristizábal² ,
Adriana Inés Ávila Zárate² 

¹Institución Educativa Técnica en Computación San Joaquín, Las Ánimas, Unión Panamericana-Chocó, Colombia

²Universidad Autónoma de Bucaramanga, Bucaramanga, Colombia

HOW TO CITE: RAMÍREZ PEREA, L. et al. Recovery of traditional nursery rhymes and games of my ancestors: an early childhood education experience in Chocó, Colombia. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 20, esp. 1, e20301, 2025. e-ISSN 1982-5587. DOI: <https://doi.org/10.21723/riaee.v20iesp.1.2030102>

Abstract

Currently, there is a growing concern about preserving the cultural expressions that are part of the intangible heritage of communities, such as traditional children's games and rhymes. These practices reflect a collective identity and strengthen the comprehensive development of boys and girls. However, in educational institutions in Chocó, Colombia—recognized for its rich cultural heritage—there is widespread lack of awareness and limited presence of cultural traditions. This research aimed to recover the ancestral legacy of traditional games and rhymes from the region as a didactic resource designed to enrich the holistic development of preschool children. The project was carried out following the methodological framework of the Ondas Program, proposed by the Ministry of Science, Technology, and Innovation, whose core principle is to promote research in education. In this way, research was integrated as a pedagogical strategy through an Action Research approach, in which teachers became researchers alongside preschool children. Among the results, it is noteworthy that learning about and valuing aspects of culture helped children foster values such as respect, tolerance, and solidarity, while also facilitating their learning by demonstrating that education can be more effective when carried out in a playful and culturally meaningful way.

Keywords: early childhood education; cultural education; cultural heritage; play; cultural identity; social skills.

Resumen

En la actualidad existe una creciente preocupación por preservar las manifestaciones culturales que forman parte del patrimonio intangible de las comunidades, tales como los juegos y rondas tradicionales infantiles. Estos reflejan una identidad colectiva y fortalecen el desarrollo integral de los niños y las niñas. Sin embargo, en las instituciones educativas del Chocó - Colombia caracterizado por su patrimonio cultural enriquecido, se evidencia un desconocimiento generalizado y una escasa presencia de las tradiciones culturales. La investigación se propuso recuperar el legado ancestral de los juegos y rondas tradicionales de la región como un recurso didáctico orientado a enriquecer el desarrollo integral de los niños y las niñas de preescolar. El proyecto se desarrolló siguiendo la ruta metodológica del Programa Ondas, propuesta por el Ministerio de Ciencia, Tecnología e Innovación cuyo principio fundamental es fomentar la investigación en la educación. Fue así como se integró la investigación como estrategia pedagógica mediante un ejercicio de Investigación Acción en el que las maestras fueron investigadoras junto con los niños y las niñas de preescolar. Entre los resultados se destaca cómo conocer y valorar parte de la cultura ayudó a los niños en el fomento de valores como el respeto, la tolerancia y la solidaridad al tiempo que facilitó su aprendizaje al demostrar que la educación puede ser más efectiva cuando se lleva a cabo de una forma lúdica y culturalmente significativa.

Palabras clave: educación de la primera infancia; educación cultural; patrimonio cultural; juego; identidad cultural; habilidades sociales.

*Corresponding author:

lucelly-03@hotmail.com

Submitted: May 30, 2025

Reviewed: September 24, 2025

Approved: September 24, 2025

Financial support: The article is the result of the participation of the research teachers in the diploma course part of the Project "Strategy for the generation of new knowledge and the promotion of educational innovation in early childhood and preschool education". Early Childhood Waves. Project Code: 1241-1026-89927. Funded by: Ministry of Science, Technology and Innovation, Ministry of National Education and the United Way Colombia Foundation. Under contract 007 of 2023, the project is led by the Autonomous University of Bucaramanga, the Autonomous University of Manizales, the University of Rosario and the Colombian Observatory of Science and Technology.

Conflicts of interest: There are no conflicts of interest.

Ethics committee approval: Not applicable.

Data availability: Not applicable. Study conducted at Institución Educativa Técnica en Computación San Joaquín, Las Ánimas, Unión Panamericana-Chocó, Colombia.



This is an Open Access article distributed under the terms of the Creative Commons Attribution license (<https://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

Free play helps children prepare for life in society by allowing them to experience situations that require interaction similar to real-life scenarios in their environment (United Nations International Children's Emergency Fund, 2018). It also fosters intellectual, emotional, physical, social, aesthetic, and moral development; it stimulates the psyche, thought processes, the central nervous system, emotional relationships, physical development, social integration, and aesthetic sensitivity. Through play, perception, creative thinking, empathy, tolerance, collective creativity, physical and emotional balance, honesty, loyalty, and the pursuit of harmony in all areas of life, these qualities are encouraged (Colombia, 2014). According to Vygotsky (1978), play is not only a recreational activity but also a learning space where children explore, experiment with social roles, and develop fundamental cognitive and emotional skills. Games are recognized as a cultural expression that, according to authors such as Baena-Extremera and Ruiz-Montero (2016, p. 20), can be either indigenous or traditional. "Indigenous refers to what is typical, what is personal to a particular area and has not come from outside. However, traditional games may have arrived in a particular area from elsewhere and, from there, begun their process of generational transmission". For years, traditional games have been seen as those recognized by the people of a specific region that arise from or describe historical events characteristic of that area of origin, but this does not imply their origin in that specific locality (Bustos Muñoz et al., 1999); that is, those that become a social and cultural expression of human beings in their adaptation (Maestro, 2005). According to Saco Porras et al. (2001), these have usually been derived from work activities or from magical-religious origins; therefore, they are not usually regulated, and if rules exist, they have a contractual character, arising from the mutual agreement of the players and being variable.

These characteristics have enabled traditional games to be regarded as an integral part of the teaching and learning process for preschool children, as they offer a fun and engaging way to socialize and learn. They help develop basic, general, and specific psychomotor skills rooted in the cultures of the communities where these children live, as well as physical expression (García-Ramírez; Tarazona Meza, 2022). Likewise, among the main advantages highlighted by authors such as Morera Castro (2008) are their role as a means of transmitting values and culture; their simplicity in understanding, memorization, and adherence; their use of simple elements from the immediate environment (Bustos Muñoz et al., 1999); and their capacity to foster creativity and ingenuity (Maestro, 2005). They also provide multiple opportunities for participation, serve as a source of motivation and socialization across generations, and promote language development.

In this context, according to authors like Salazar Montenegro, Bojacá and Flórez Culman (2014), traditional games play a crucial role in preserving regional culture, passing down rules, and enabling children to follow instructions and norms handed down through generations. This fosters their development and nurtures an appreciation for their environment. Additionally, studies such as those by García-Ramírez and Tarazona Meza (2022) highlight that these games benefit families by strengthening emotional bonds between children and parents and providing physical health advantages. These benefits include improved circulation, better heart function, lower resting blood pressure, and early prevention of diseases such as hypertension, heart attacks, and varicose veins. The resurgence of traditional games aligns with Bruner's (1985) sociocultural learning theory, which emphasizes the role of culture and social context in knowledge construction. By reviving traditional games and songs that have stood the test of time, children not only develop motor and language skills but also connect with their cultural roots and deepen their sense of belonging. Achieving this requires an understanding of how these traditions have been transmitted across generations.

According to Maestro (2005) and Saco Porras et al. (2001), this transmission has occurred orally from generation to generation. They also state that there are two forms of transmission: vertical, which takes place within the family, and horizontal, which occurs through socialization.

In this way, the family plays a fundamental and initial role in learning traditional games, since, through its various members, such as grandparents, parents, siblings, and brothers, children are introduced to their environment. Play is enriched through visual stimuli, voices, and sounds. Therefore, the relationship between grandparents and grandchildren creates a bond of protection, complicity, and knowledge transmission that is of utmost importance for education. In this sense, children receive direct generational transmission through imitation, making it necessary to value and foster these family connections to preserve and transmit the richness of traditional games to new generations, promoting enriching socialization among them.

However, according to Morera Castro (2008), as children grow older, their need for action and connection leads to a distancing from the family unit. Consequently, learning continues in spaces like the street, the playground, or the neighborhood corner. At this point, traditional games play a fundamental role, as games such as spinning tops, marbles, hopscotch, yo-yos, tag, blind man's bluff, and jacks, among others, continue to reach people and remain alive across different contexts. The whole family enjoys these games and serves as a source of motivation for both children and adults, representing a valuable cultural heritage that cannot be replaced. Maestro (2005) and Lavega and Olaso (1999) argue that traditional games are a broad and diverse form of entertainment, offering multiple opportunities for participation for everyone, contributing inclusive value, as they are accessible anytime, anywhere. These games also provide the opportunity to learn about and appreciate other types of games and traditions from different cultures, promoting cultural diversity. In this way, traditional games foster communication and language development, promoting holistic growth.

Among traditional games, children's circle games are recognized as collective games passed down through tradition. These games involve singing rhymes and performing circle movements, allowing participants to internalize experiences through space and time (Colombia, 2014). By participating in these activities, children naturally express their emotions, experiences, feelings, and ideas; they learn, have fun, and develop skills that improve their verbal and physical expression, enhancing their creativity and enjoyment throughout the process (United Nations International Children's Emergency Fund, 2018). Some educators, such as Jerome Bruner (1985), considered that these cultural practices, in addition to being recreational activities, also play a crucial role in socialization and the transmission of values. Traditional circle games were fun and taught rules of coexistence, mutual respect, and collaboration—essential aspects for social cohesion and personal development. Furthermore, according to Vygotsky (1978), knowledge of these traditions is fundamental to understanding a community's history and cultural identity. Without this knowledge, there is a risk of losing part of the cultural heritage and collective learning that these games offer.

Despite the above, there is currently a lack of awareness of the usefulness and educational purpose of traditional games and songs for our ancestors. Observations of children in educational institutions reveal a widespread lack of knowledge among boys and girls about the games and songs their grandparents and parents used to play as children. According to Smith's (2006) theory of cultural heritage preservation, the active recovery of cultural traditions ensures their survival and relevance in changing contexts. For this reason, it is considered insufficient to simply acknowledge the importance of these practices without actively reviving them so that they remain a living part of contemporary culture. However, not all traditional games and songs can be fully restored today due to the demands and requirements of the modern world. Some practices may seem obsolete or less relevant in an environment dominated by technology and new forms of entertainment. Therefore, it is crucial to identify and maintain those games and songs that still offer valuable lessons.

This line of research on traditional games and their influence on children's development in early childhood has produced findings suggesting that these games have great potential to preserve and transmit essential local values and norms to future generations. So much so

that authors like Suteja et al. (2022), in a study conducted in Indonesia, considered it crucial to propose new parenting models that encourage the conscious use of these games for the social benefit of future generations. Other studies highlight these games as an alternative that promotes language development in children aged 5 to 6, as well as their psychomotor and cognitive growth (Rahnang et al., 2023), reading comprehension (Cante et al., 2019), motivation to learn second languages (Ramos Hernández; Maya-Rosell, 2022), creative thinking skills (Arga; Nurfurqon; Nurani, 2020), and even STEAM skills (Espigares-Gámez; Fernández-Oliveras; Oliveras, 2020). Similarly, a common theme is viewing these games as a tool for socialization (Salazar-Ruiz et al., 2023), which not only helps children develop social skills (Hartanto et al., 2021) but also fosters cross-cultural interaction through Multicultural Education (Ariesta; Maftuh, 2020) and strengthens character (Mashuri, 2022), especially in Early Childhood Education (Kristanto et al., 2024).

In this context, many studies advocate for recognizing and implementing traditional games and rhymes, emphasizing their benefits and contributions to children's overall development. However, considering the current state of cultural heritage in children's lives, it is also crucial to research its preservation. For example, Palazón Pedreño (2015), facing the loss of these types of games, conducted a study in Spain with 3-year-old boys and girls, introducing traditional games to enhance their social skills and those of their families. The results primarily showed improvements in individual areas, such as better socialization during free play, language development, autonomy, and stronger family bonds. Similarly, in Indonesia, Mbasa et al. (2020) conducted a study to help preserve these games with 5- and 6-year-old boys and girls, initially considering their families' knowledge and perspectives. The findings revealed which games are still played, the importance of adults in teaching these games, the strong socio-affective bonds they foster, and identified the lack of designated play spaces as a primary reason for their decline.

As reflected in this latest research, Colombia, like Indonesia, is recognized as a biodiverse, pluralistic, multiethnic, and culturally rich country, where the various cultures that comprise it blend and enrich one another. This diversity is also reflected in its cultural and playful aspects, including traditional games and songs. One of the departments that stands out most for its natural and cultural richness and biodiversity is Chocó, where this research was conducted. Chocó is located in northwestern Colombia, bordered by the Pacific and Atlantic Oceans, numerous rivers, and rainforests, and is home to Afro-Colombian, mestizo, and Indigenous communities (Emberá, Wounaan, Tule, and Kuna). The inhabitants of this region tend to have a very close relationship with nature, their ancestors, and, by extension, their cultural traditions. However, for many years, this region has been affected by complex social issues that have impacted its development. According to the Technical Bulletin published by the National Administrative Department of Statistics in 2024, Chocó remains the department with the highest incidence of monetary poverty, with 67.7% of its population living in this condition (Colombia, 2024). This affects the quality of life for its inhabitants, especially children, their education, and their protection.

It was this context that motivated the development of strategies and initiatives within the educational sector to improve access to quality education from early childhood, as well as to promote equitable and supportive social security that enables the comprehensive recognition, appreciation, and celebration of the region's richness. This was demonstrated in a study conducted by Rentería-Rentería and Herrera Jara (2023) with fifth-grade students at an educational institution in Quibdó, the capital of the Chocó department. The study was based on the department's Intercultural Ethno-educational Public Policy, which encourages enriching students' cultural heritage through traditional rhythms, songs, and sounds of the Chocó region, thereby increasing school retention and strengthening ethnic identity.

Given the contextual and investigative framework presented, this research emerged to rescue and revitalize playful and cultural traditions passed down through generations. This innovative

initiative addresses the gradual loss of knowledge and practice of traditional games and rhymes that were integral to the childhood of Chocoan ancestors. Thus, the primary purpose was for the children attending the educational institution to recognize and benefit from cultural practices deeply rooted in their community, from early childhood, within their academic and family environments. This was achieved through a participatory research exercise on traditional games and rhymes in an inclusive and participatory learning environment, where the children could be the protagonists.

To achieve this purpose, the specific objectives focused on describing the children's games and rhymes best known to parents; involving boys and girls in the development of the games and rhymes selected from the design of learning experiences; and finally, analyzing the contribution of this type of teaching resources to the fulfillment of the Basic Learning Rights (DBA) in the participating boys and girls.

METHOD

The project was developed within the qualitative paradigm, using an Action Research (AR) approach and a narrative design. According to Hernández Sampieri, Fernández Collado and Baptista Lucio (2014, p. 487), the narrative design "[...] aims to understand the succession of facts, situations, phenomena, processes and events where thoughts, feelings, emotions and interactions are involved, through the experiences recounted by those who experienced them", which is reflected specifically in the characterization phase of the information obtained from the parents through an applied survey that made it possible to know which traditional games and rhymes that the families practiced and their perspective on them.

The results of this initial narrative phase enabled the development of a second phase focused on AI design. The inclusion of traditional games and rhymes in classroom routines enhanced learning experiences. This methodology also sought to understand a problem identified in the community regarding the gradual disappearance of the cultural legacy of games and rhymes in childhood, and to develop educational actions that would help transform this reality. To this end, techniques such as participant observation, recorded in instruments like the pedagogical journal, were applied. This observation was complemented by analysis through unstructured interviews with the participating children, focusing on their prior knowledge and emotions. In this process, the children worked alongside their teachers to collect and analyze information, assuming the role of researchers, in accordance with the Ondas Program's methodology (Colciencias, 2018), which promotes scientific vocations among children and young people.

Participants

The participants in this research were 15 boys and 11 girls in the transition level of a public school in the municipality of Unión Panamericana, Chocó, Colombia, aged 5-6 years old. Parents, older siblings, and grandparents were fundamental actors in this research, as they represented past generations who practiced and passed on traditional games and songs within the home. Family members play a significant role, since most homes are characterized by a dysfunctional structure, which may mean that the parents live together in a common-law relationship, or that the children live only with their mother or grandparents.

These families live in different neighborhoods of the municipal seat of Las Ánimas and the township of Salero, areas known for gold mining and as a main route to the sea. However, most of them have low socioeconomic status, as they are currently unemployed and rely on daily work because there is no stable employment in the region. Similarly, the parents of the participating students are between 30 and 32 years old; some have completed secondary school, and only two hold university degrees.

Methodological procedure

The methodological approach for developing the project was divided into three main phases. The first phase involved a meeting with the parents, during which a questionnaire was administered using the questions shown in Table 1, developed with the children. These questions aimed to identify which traditional games and songs had been played previously and to understand the value and perception adults have of them.

Table 1. Questions from the questionnaire administered to families.

Number	Questions
Nº 1	What traditional games and rhymes do you know?
Nº 2	What do you think traditional games and rhymes are useful for?
Nº 3	What lessons did you learn from traditional games and rhymes?
Nº 4	How did you have fun playing traditional games and rhymes?
Nº 5	Which games and rhymes do you enjoy the most, and why?

The second phase involved implementing traditional games and activities with the children, integrating them into the classroom dynamics. Finally, the third phase consisted of analyzing perceptions and observations of the games’ implementation, in which the children’s voices played a fundamental role.

RESULTS

Phase 1 aimed to actively involve parents in their children’s educational and cultural development. To this end, socialization sessions were held to explain the project’s purpose, the importance of reviving traditional games and songs, and the positive impact these activities have on children’s development. A space was provided for parents to share their personal experiences with the games and songs they played as children, as well as their perspectives on the importance of preserving these traditions for future generations.

Thus, the first result of the research identified the traditional rhymes and games most popular among the parents of the participating group, as shown in Figure 1.

Figure 1 shows the frequency of traditional games, rhymes, and songs that stood out during the parents’ childhoods. Among these, games such as *Yeimi*, *Pan Quemao*, and *La Tortuguita* predominated. The main reasons given by the respondents for choosing these games as their favorites centered on the fact that they allowed them to have fun, inspired joy or enthusiasm, or in their own words, “because we felt happy.” Parents also mentioned that their popularity stemmed from the physical demands they placed on the children, involving jumping, strength, and an open mind. Furthermore, they allowed them to learn classroom content, such as numbers, letters, and their classmates’ names. This last aspect influenced the fact that these games were also seen as a valuable tool for fostering friendship, establishing healthy peer relationships, and integrating into the group.

Similarly, parents mentioned that these traditional games and activities usually took place in school spaces, such as classrooms or sports areas, with teachers guiding and supporting them. They also occurred outside of school, like at home and during family and friends’ celebrations. This helped them see these activities as unforgettable parts of their childhood, involving physical movement, humor, music, and spending time with other children with whom they formed friendships. As adults, they see these experiences as different from what their children do and as highly enriching and beneficial for their cognitive, physical, and social development. From their memories, these games helped them clear their minds, interact with

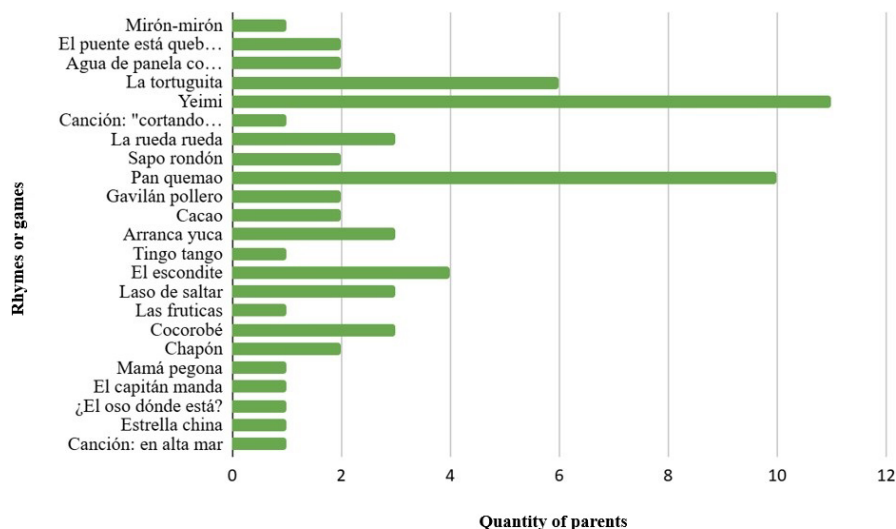


Figure 1. Frequency of rhymes and traditional games resulting from the questionnaire.

new people without excluding anyone, “with trust and respect,” and even have a conversation afterward. They say these experiences made such a substantial impact that they remain their fondest memories despite the years, and provided lasting emotional and social learning, as shown in their words like: “We were happy in those times,” “It was one of the happiest and most memorable times of my childhood. When a game or circle started, the mood changed drastically; no amount of tiredness mattered.”

Based on the characteristics of traditional games and rhymes highlighted by the interviewees and their perceptions of their value and importance, it was possible to comprehensively link them to the Basic Learning Rights (DBA-*Derechos Básicos de Aprendizaje*) for the Transition level (Colombia, 2016). The Ministry of Education established the DBA as a series of minimum expected learning indicators for all children in Colombia. Establishing the relationship between ancestral games and the DBA aimed to recognize how ancestral games could contribute to children’s current teaching and learning processes, as shown in Table 2.

The identified relationship justified and motivated the implementation of some of the most well-known games and rhymes among parents during the children’s daily routines in preschool. Many of them were familiar to the teacher-researcher, who had also spent her childhood in the region; however, she lacked clear information about some of them, so they were explained by the parents and even grandparents who attended the school. Based on these descriptions, the teacher recorded the information in her pedagogical journal, and the main guidelines for each game and rhyme for classroom or schoolyard implementation are presented in Table 3.

Once the most relevant and memorable traditional games and rhymes were identified and selected by the participants’ interviewed families, along with their instructions, the implementation phase for each began within the planned educational experiences. During the sessions, emphasis was placed not only on performing the rhymes but also on the oral transmission of the associated lyrics and rhymes, as well as the cultural and social significance of each game through practice and spontaneous conversations. In this central activity of the project, the children actively participated under the guidance and supervision of the teacher and other participating teachers.

Initially, the children expressed boredom when the teacher mentioned that they would be learning and playing some traditional games and rhymes that their parents and grandparents had played as children. Similarly, some children felt apprehensive about games like “*Gavilán Pollero*” when they were about to “eat the chicken.” However, once the activities began, some of the aspects previously mentioned by the parents became evident. These included the

Table 2. Basic Learning Rights in relation to families' perceptions of traditional games and rhymes.

DBA Number	DBA Description	Families' perceptions of traditional games and songs
DBA N° 4	They recognize that they are part of a family, a community, and a territory with customs, values, and traditions.	"To maintain the cultural traditions that define our region."
		"They taught me to value our region's culture and to have wholesome fun."
		"To learn a lot from our ancestors."
		"To know our grandparents' traditions."
DBA N° 5	They participate in the collective construction of agreements, objectives, and common projects.	"To teach and entertain children so that all children are included."
		"Enjoying time with other children and working as a team."
		"With some, we learned to obey." "... socializing with other children."
DBA N° 6	They show consideration and respect when interacting with others.	"...to live with others."
		"To share and be respectful of others."
		"To take an interest in people."
		"It teaches how to win and how to lose."
		"To be competitive in a healthy way."
		"They help strengthen friendships."
		"To live with others, to respect and to be tolerant."
DBA N° 7	They express and represent what they observe, feel, think, and imagine, through play, music, drawing, and body expression.	"To know how to listen..."
		"To enhance our learning and stimulate our bodies and skills."
		"To have fun and play sports."
		"For the playful and motor development of children."
DBA N° 8	They identify the sound relationships in spoken language.	"Fun, testing our strength, and learning to sing."
DBA N° 9	They express ideas, interests, and emotions through their spellings and forms similar to conventional letters in formats with different communicative intentions.	"You learn to read and to play."
		"It helps with motor skills."
DBA N° 16	They determine the number of objects in a collection by establishing correspondence relationships and by performing joining and separating actions.	"For the development of cognitive skills."
		"...we learned math with others."

Table 3. Selected and implemented traditional games and rhymes.

Traditional game or rhymes	Description
<i>"El pan quemao"</i>	This traditional game begins with a line of 6 or 7 participants. At one end of the line stands a girl, and at the other a boy. Once in position, the following dialogue takes place: Girl: "How many loaves of bread does a king eat?" Boy: "25 and a burnt one." Girl: "That bearded rascal, Justin." Boy: "Do you want him to catch fire?" Boy: "Turn into cracklings, grab him by one leg and throw him in the fire." Everyone sings: "Turn him, turn him into cracklings, grab him by one leg and throw him in the fire, grab him by one leg and throw him in the fire." Then, one of the children must pass under everyone and change position, ending up with their arms crossed. This is repeated until the last participant has passed. Finally, the boy and girl carefully pull the line from its end, and whoever has the most participants wins.
<i>"Yeimi"</i>	This game requires two groups of approximately seven participants each, ten plastic bottle or can lids, a bat (or board), and a ball (made from a sock and paper). Once the materials are gathered, the players form a circle and stack the lids in the center. Then, one member of the group takes the ball and throws it, trying to knock down the stack of lids from a horizontal line drawn on the ground a short distance from the circle. When the stack falls, the group with the bat runs around trying to avoid being hit by the ball. While dodging the ball, the group can try to rebuild the stack of ten lids, and if they succeed, they shout "Yeimi!"
<i>"Tortuguita"</i>	Initially, the participants form a circle and lie face down on the floor. Then, one participant takes on the role of the "little turtle," holding a broom. The other participants then start to name all the household chores, singing as follows: Everyone: "Little turtle, come sweep!" Little turtle: "I have no hands, nor do I have feet!" Everyone: "Little turtle, come wash the dishes!" Little turtle: "I have no hands, nor do I have feet!" After mentioning most of the household chores, the participants, still face down, sing: "Little turtle, come dance!" They all stand up and begin to dance, singing: "Here are my hands, here are my feet (repeat)."
<i>"Gavilán pollero"</i>	The participants form a circle and choose two of their number. One takes on the role of the hawk, standing outside the circle, and the other the hen, standing inside the circle. All the participants begin to walk around in a circle, singing: All: "Chicken hawk, what do you want to eat?" Hawk: "A white hen that's ready to lay." All: If they don't give it to you... Hawk: I'll take it! In this way, the participant representing the hawk tries to enter the circle to catch the participant representing the hen, who sings "cheep, cheep," and the others must prevent him from entering. If the hawk manages to enter the circle, it means he has eaten the hen, and the game ends.

children's active participation when they fully understood the instructions for each activity, their cooperation, and above all, their enjoyment of these experiences with their peers, which generated a desire to play them on their own.

This last aspect was evident in extracurricular contexts, as parents shared that, thanks to the project, the children began singing these songs regularly at home, teaching the games to their neighbors in the different areas where they live, and inviting all family members to play, regardless of age. This was the case with one of the students, who came to school asking her teacher how to play the game "Mirón, Mirón," as it was one of her grandmother's favorites. These characteristics in the transformation of the students' play prompted the teacher to reflect on observing the students singing these songs together, inside and outside the classroom, without needing an adult to prompt them, as part of their free play and daily routine. In this way, the project reflected the opening and enrichment of an essential space for dialogue, intergenerational sharing, and cultural transmission from diverse environments and contexts, fostered by the participating children themselves.

The reflections that emerged from the dialogues between the teacher and the children revealed that traditional games offer an opportunity to develop civic competencies and harmonious peer relationships, as they strengthen values such as cooperation and solidarity. An example of this was observed during the implementation of "*El pan quemao*", where children cooperated, particularly when one of them fell or was hurt during the game. The children helped each other up and expressed concern for their well-being. This also provided opportunities for fun, humorous moments when their bodies became entangled, thereby strengthening their gross motor skills. The games also facilitated the integration of curricular content, including numbers, laterality and spatial awareness, playful and motor development, and peer socialization.

DISCUSSION

The importance of reviving traditional games, songs, and rhymes in early childhood in Chocó, Colombia, lies not only in preserving cultural heritage but also in the positive impact these practices have on children's socio-emotional, cognitive, and cultural development. In this context, the research adopted a comprehensive and participatory methodology that facilitates the collection of meaningful data and promotes the co-construction of knowledge, actively involving families and communities in the process. This approach has highlighted the richness of traditional games and their value as pedagogical tools that foster socialization, values, and community cohesion.

In a globalized context, where new technologies and forms of communication alter the dynamics of relationships among children, traditional games and rhymes remain a vital means of emotional and cultural connection (Buckingham, 2019). Children in the Chocó region, like adults, continue to enjoy games such as "*La gallina ciega*" and "*Simón dice*," which are characterized by their dynamism, interaction, and challenges. Despite the growing influence of technology, children still demonstrate a strong connection to these games, suggesting the need to preserve and strengthen these practices as an essential part of their cultural identity (Moreno Bañol, 2008).

The responses from participating parents and children reveal a wide variety of traditional games and rhymes, some of which remain fundamental in the daily lives of young children. Games such as "*Yeimi*," "*El pan quemao*," and "*Tortuguita*" were mentioned repeatedly, not only for their playful nature and rhythm, but also for the benefits they provide to children's overall development. These games promote social interaction, motor development, cognitive learning, and the transmission of values such as respect, solidarity, and cooperation (Elkind, 2007).

It's worth noting that adult participants often confuse circle games with traditional songs because of similarities in melody and movement. However, both circle games and songs help create a space for collective and symbolic learning. Children, in turn, especially enjoy games

like *"El pan quemao"* and *"Tortuguita"*, not only because they're fun but also because they foster moments of joy and emotional growth. According to parents, these games let children "unwind" and lift their mood, bringing back memories of their own childhoods when they played until nightfall, without tiredness dulling their enthusiasm.

These games also offer an inclusive space for all children, regardless of gender or social status. Through imaginative play, children identify with the situations they encounter, such as the themes of laziness and responsibility in *"Tortuguita"* or obedience and respect in *"Simón dice,"*. This type of activity has fostered positive change in students' interpersonal relationships, allowing them to put into practice fundamental values for well-being and coexistence, such as mutual respect and solidarity (Ardila-Barragán, 2022). In fact, on several occasions, children have been observed reinforcing the importance of collective care, especially when one of them gets hurt, demonstrating supportive and caring attitudes within the school community.

These traditional games not only offer a space for fun, but also align significantly with the expected learning outcomes in the educational curriculum, facilitating the fulfillment of the Basic Learning Standards (DBA) (Colombia, 2016) in children's holistic development. For example, the game *"El Pan Quemao"* contributes to fulfilling DBA 6, which aims to have children demonstrate consideration and respect when interacting with others. By participating in this activity, children learn to negotiate, follow rules, and take turns, strengthening their social skills and their ability to interact respectfully. Children not only have fun, but they also learn to manage conflicts constructively, an essential skill for their daily lives (Alharbi; Alzahrani, 2020). Dispute resolution, negotiation, and cooperation are fostered as children are required to communicate effectively with peers, reach agreements, and respect others' points of view, thereby strengthening friendships.

On the other hand, games like *"Yeimi"* facilitate the fulfillment of DBA 7, which aims to help children determine the number of objects in a collection by establishing relationships of correspondence and performing actions of joining and separating. Through this type of game, children practice basic mathematical skills such as counting, classifying, and grouping objects according to the proposed criteria (Cano Valderrama; Quintero Arrubla, 2022). The game *"Gavilán Pollero"* is also related to DBA 7, specifically to the indicator that aims to help children express and represent what they observe, feel, think, and imagine through play, music, drawing, and physical expression. This game fosters creativity and expression through dramatization, movement, and music, allowing children to use their bodies and imaginations to represent different animal characters with the indicated dialogue. Finally, *"Tortuguita"* supports the fulfillment of DBA 16 by helping children recognize that they are part of a family, a community, and a territory with customs, values, and traditions. As Whitebread et al. (2017) note, this game reinforces identity and a sense of belonging by involving children in activities that promote cooperation and teamwork at home or at school, while connecting them to their community's customs and values.

The research also highlights the importance of recreational spaces and free play as ideal opportunities for transmitting these cultural traditions. Although the teacher's role in these spaces is usually focused on safety and supervision, it is suggested that these moments also be designed to promote traditional play, thereby fostering intergenerational interaction. In this sense, as Vygotsky (1978) argued, games and circle games can function as vehicles for cultural transmission, in which adults, in their role as guides and role models, teach children the games that shaped their own childhoods, ensuring the continuity of this tradition over time (Figure 2).

In addition to social and emotional benefits, traditional games offer significant physical activity benefits. Many of these activities include movements such as running, jumping, dancing, and other forms of exercise that are not only fun but also contribute to children's motor development. Research, such as that conducted by Dr. Ginsburg (2007), shows that physical activity improves children's coordination and gross motor skills, helping them gain



Figure 2. Implementation of traditional games and rhymes in the school playground.

confidence in their own bodies and perform better in other areas of daily life. Above all, it fosters a healthy lifestyle from an early age, preventing problems associated with sedentary behavior and promoting physical activity throughout their development.

On a cognitive level, traditional games can stimulate children's imagination and foster their creativity (Salcedo Quiroz et al., 2022). Through rhymes and games that let them explore fictional scenarios, children can imagine other worlds, adopt diverse roles, and experience situations that help them develop problem-solving and critical thinking skills. The flexibility and creativity required to participate in these games also contribute to the formation of an open and curious mind, capable of thinking beyond the conventional. In this educational institution in Chocó, traditional games are valued not only for their direct benefits to children's development but also for their ability to connect children with their community's cultural heritage. In an era when the influence of technology and globalization can lead to the loss of traditions, these playful practices constitute a vital bridge between generations, preserving and transmitting local cultural legacy in meaningful ways, especially in free-play spaces such as recess (González-Plate; Rivera; Trigueros, 2022).

However, it is essential to recognize that some children may show disinterest or even resistance toward these activities. This phenomenon may result from exposure to other forms of entertainment, such as popular music or digital media, which occupy a prominent place in their lives. Understandably, some children perceive traditional games as less exciting and fun than more modern, globalized options. This initial apathy reflects the diversity of children's interests and experiences in the contemporary context. It should not be seen as an insurmountable obstacle, but rather as an opportunity to rethink teaching strategies (Barrios-Gómez et al., 2018).

Despite this initial lack of interest, it is crucial to emphasize that participating in traditional games remains an enriching experience. As children become familiar with the rules and cultural values of these activities, they may begin to appreciate them more deeply, understanding that their value lies not only in entertainment but also in the learning and skills they foster. In this regard, educators' roles are key to facilitating this transition, creating an inclusive and engaging environment that respects children's individual preferences without losing sight of the importance of traditions (Laitón et al., 2017). To achieve this balance, it is crucial to adopt inclusive pedagogical approaches that integrate elements of contemporary culture without distorting the essence of traditional games. Incorporating modern music or technological adaptations into the games and rhymes can be an effective strategy for capturing the attention of even the most reluctant children. In this way, a space is created where children can enjoy their favorite forms of entertainment while connecting with their community's traditions in a meaningful way tailored to their interests.

The project demonstrated that with appropriate pedagogical approaches that foster respect for individual preferences, it is possible to promote a deeper appreciation for traditions. The benefits of these playful practices are crucial for children's physical, emotional, and social development and also play a fundamental role in preserving and strengthening local cultural identity. Thus, traditional games remain an indispensable educational tool in early childhood education, contributing significantly to children's holistic development and the maintenance of the community's cultural heritage (Cancino Mesa; Peña Espinosa; González Medel, 2018). In this way, the recovery and promotion of traditional rhymes, games, and songs not only represent an opportunity to strengthen children's cultural identity in Chocó but also an effective strategy for their holistic development in social, emotional, and cognitive terms. The children's active participation in this action research process, which followed the principles of the Ondas program by positioning them as researchers, allowed them to be protagonists of the experience, formulate their own questions, collect information, and analyze it alongside their teachers (Colciencias, 2018). It also allowed them to get closer to the communities and, together with them, rescue the games as a valuable legacy and ensure their transmission to other generations so that together they can contribute to building a more supportive, respectful, and cohesive society.

CONCLUSIONS

The project had a significant impact on revitalizing traditional games and songs within the educational community, addressing the challenge of promoting these practices as forms of entertainment and educational tools that foster holistic learning and strengthen intergenerational bonds. Through a combination of recognition, active recovery, and adaptation of these activities, their effective transmission and relevance within the community were ensured. This revitalization not only enriched the educational experience of preschool children but also helped preserve the region's cultural diversity. In this process, the children became active agents of cultural change, not only in their immediate surroundings but also in the communities to which they belong and will belong. A key achievement was the systematization of these games and songs, which had historically been transmitted orally, thus ensuring their preservation and easy access for future generations.

At first, the children showed little interest in traditional circle games, preferring their popular music and more modern games like "Charlie." However, over time, as the activities progressed, they began to experience significant improvements in their interpersonal relationships. Participating in the games allowed them to share more, converse, and strengthen their friendships, as reflected in an increase in their vocabulary. Furthermore, promoting values such as respect, tolerance, and solidarity was one of the project's most valuable achievements, as it allowed the children to learn about and appreciate aspects of their culture, enriching their personal growth and understanding of the world around them. These games also facilitated their learning, demonstrating that education can be more effective when delivered in a playful, culturally meaningful way.

Despite the achievements, the project faced some significant challenges, particularly regarding the lack of prior documentation of traditional games and rhymes. The lack of documentation for these practices hampered the systematization process, requiring additional effort to recover, organize, and effectively transmit this knowledge within the community. Another challenge was the initial resistance of some children to traditional games, who, due to contemporary cultural influences, showed greater interest in other forms of entertainment, such as reggaeton music. For future research, it would be beneficial to empower parents, who possess a wealth of cultural knowledge, to participate in the project and contribute their expertise actively. Family involvement can be key to enriching the educational process and ensuring the continuity of traditions. Furthermore, a more detailed and accessible formal record of traditional games

and rhymes would be vital, facilitating their transmission and preservation over time. This article aims to provide a starting point for this systematization.

To strengthen and expand future initiatives to preserve children's cultural heritage, it is recommended that kindergarten students actively participate in the school project, sharing traditional games and songs with students in other grades. This participation will not only enrich their cultural knowledge but also strengthen their sense of identity and belonging from early childhood. Furthermore, this project could serve as a valuable guide for early childhood educators in Colombia, helping them implement activities that contribute to the preservation of cultural heritage through play and identify which fundamental learning rights each activity strengthens.

Furthermore, it would be beneficial to conduct more in-depth research into the historical and cultural origins of each of these games. This would allow children not only to enjoy the games but also to understand their historical and cultural context. This approach would also strengthen their cultural identity by enabling them to connect more deeply and meaningfully with their roots. Initially, the project could be developed at the local level and then expanded to the regional, national, and even international levels, fostering recognition and appreciation of children's cultural traditions across contexts.

Finally, the Ondas Program methodology used in this project proved to be a highly effective, comprehensive strategy that guarantees a participatory, educational, and culturally enriching approach (Ávila et al., 2025). This methodology enabled the active involvement of children, parents, and the academic community, ensuring their commitment to preserving and transmitting cultural traditions through their inquiries and ability to gather valuable information. The participation of all stakeholders in the process strengthened not only the children's learning but also their connection to the community and its values, ensuring that the project had not only an educational impact but also a lasting social and cultural one.

ACKNOWLEDGMENTS

I want to thank the Ondas early childhood program for allowing me to be part of this research project, also our advisors Luz Adriana Aristizabal, Mariana Padilla Rincón and Adriana Inés Ávila Zárate, for giving us all their help and necessary support. Blessings.

REFERENCES

- ALHARBI, M. O.; ALZHRANI, M. The importance of learning through play in early childhood education: reflection on the Bold Beginnings report. **International Journal of Whole Person Care**, Montreal, v. 5, n. 2, p. 9-17, 2020.
- ARDILA-BARRAGÁN, J. N. Juegos tradicionales: aportes al desarrollo sociocultural en contextos educativos rurales. **Revista Digital: Actividad Física y Deporte**, Bogotá, v. 8, n. 1, 2022. DOI: <https://doi.org/10.31910/rdafd.v8.n1.2022.2152>.
- ARGA, H.; NURFURQON, F.; NURANI, R. Improvement of creative thinking ability of elementary teacher education students in utilizing traditional games in social studies learning. **Mimbar Sekolah Dasar**, Sumedang, v. 7, n. 2, p. 235-250, 2020. DOI: <https://doi.org/10.17509/mimbar-sd.v7i2.26347>.
- ARRESTA, F. W.; MAFTUH, B. Traditional games as a multicultural education planning for children in primary schools. **The Journal of Innovation in Elementary Education**, Indonesia, v. 5, n. 2, p. 51-58, 2020. DOI: <https://doi.org/10.22236/jipd.v5i2.114>.
- ÁVILA, A. I. et al. **Infancias que preguntan, maestras/os que acompañan sistematización de la estrategia de acompañamiento a docentes**. Bucaramanga: Universidad Autónoma de Bucaramanga, 2025. Disponible en: <http://hdl.handle.net/20.500.12749/28954>. Acceso en: 30 Mayo 2025.
- BAENA-EXTREMERA, A.; RUIZ-MONTERO, P. J. Valor educativo y cultural de los juegos-deportes populares y tradicionales en la clase de Educación Física. **Acciónmotriz**, Las Palmas, v. 16, n. 1, p. 19-26, 2016.
- BARRIOS-GÓMEZ, N. et al. Formación en valores mediante juegos tradicionales usando la investigación como estrategia pedagógica. **Cultura y Educación Social**, Barranquilla, v. 9, n. 3, p. 775-782, 2018. DOI: <https://doi.org/10.17981/cultedusoc.9.3.2018.91>.
- BRUNER, J. S. Vygotsky: a historical and conceptual perspective. **Culture and Psychology**, London, v. 1, n. 2, p. 147-177, 1985.
- BUCKINGHAM, D. **The media education manifesto**. Cambridge: Polity Press, 2019.

- BUSTOS MUÑOZ, M. A. *et al.* **Juegos populares una propuesta práctica para la escuela**. 1. ed. Madrid: Editorial Pila Teleña, 1999. Disponible en: https://pilatelena.com/wp-content/uploads/juegos_populares.pdf. Acceso en: 30 Mayo 2025.
- CANCINO MESA, P. A.; PEÑA ESPINOSA, Y. L.; GONZÁLEZ MEDEL, E. Rescate de los juegos tradicionales para el empleo del tiempo libre. **Revista de la Facultad de Cultura Física de la Universidad de Granma**, Las Tunas, v. 15, n. 47, p. 183-194, 2018. Disponible en: <https://dialnet.unirioja.es/descarga/articulo/6353150.pdf>. Acceso en: 30 Mayo 2025.
- CANO VALDERRAMA, V.; QUINTERO ARRUBLA, S. R. El juego como estrategia pedagógica para el desarrollo del pensamiento lógico matemático en la primera infancia. **Revista Latinoamericana de Estudios Educativos**, Manizales, v. 18, n. 2, p. 221-240, 2022. DOI: <https://doi.org/10.17151/rlee.2023.18.2.10>.
- CANTE, R. *et al.* Cuentos y rondas tradicionales de Arjona como estrategia pedagógica. Arjona tierra de amores, de historias y cantadores. **Revista Praxis Pedagógica**, Porto Velho, v. 19, n. 24, p. 101-123, 2019. DOI: <https://doi.org/10.26620/uniminuto.praxis.19.24.2019.101-123>.
- COLCIENCIAS. **La investigación en el Programa Ondas**. Bogota, 2018. (Colección Ondas Serie Brújula). Disponible en: https://ondas.minciencias.gov.co/uploads/book-publications/pdf/pdf_1615843537.pdf. Acceso en: 30 Mayo 2025.
- COLOMBIA. Ministerio de Educación Nacional – MEN. **El juego en la educación inicial**. Bogota, 2014. (Documento, 22). Disponible en: https://www.mineducacion.gov.co/1759/articles-341835_archivo_pdf_educacion_inicial.pdf. Acceso en: 30 Mayo 2025.
- COLOMBIA. Ministerio de Educación Nacional – MEN. **Derechos básicos de aprendizaje**. Bogota, 2016. (v. 1). Disponible en: https://www.colombiaaprende.edu.co/sites/default/files/files_public/2022-06/DBA_Transicion-min_0.pdf. Acceso en: 30 Mayo 2025.
- COLOMBIA. Departamento Administrativo Nacional de Estadística – DANE. **Pobreza monetaria por departamentos en Colombia**. Bogota: DANE, 2024. (Boletín Técnico).
- ELKIND, D. **The power of play**: learning what comes naturally. New York: Grand Central Publishing, 2007.
- ESPIGARES-GÁMEZ, M. J.; FERNÁNDEZ-OLIVERAS, A.; OLIVERAS, M. L. Juegos como potenciadores de aprendizajes STEAM: aplicación de juegos tradicionales jamaicanos en educación intercultural infantil y primaria. **Acta Scientiae**, New York, v. 22, n. 4, p. 28-50, 2020.
- GARCÍA-RAMÍREZ, V. N.; TARAZONA MEZA, A. K. Importancia de los juegos tradicionales para fortalecer el desarrollo psicomotor de los niños de 3 a 5 años. **Revista EDUCARE**, Barquisimeto, v. 26, n. 2, p. 27-51, 2022. DOI: <https://doi.org/10.46498/reduipb.v26i2.1776>.
- GINSBURG, K. R. The importance of play in promoting healthy child development and maintaining strong parent-child bonds. **Pediatrics**, Springfield, v. 119, n. 1, p. 182-191, 2007. DOI: <https://doi.org/10.1542/peds.2006-2697>. PMID:17200287.
- GONZÁLEZ-PLATE, L. I.; RIVERA, E.; TRIGUEROS, C. El recreo escolar: un espacio de juego, comunicación y transmisión cultural. **Retos**, Murcia, v. 45, p. 1188-1198, 2022. DOI: <https://doi.org/10.47197/retos.v45i0.91871>.
- HARTANTO, D. *et al.* Integrating social skills in traditional games with physical education interventions. **International Journal of Human Movement and Sports Sciences**, Alhambra, v. 9, n. 5, p. 921-928, 2021. DOI: <https://doi.org/10.13189/saj.2021.090513>.
- HERNÁNDEZ SAMPIERI, R.; FERNÁNDEZ COLLADO, C.; BAPTISTA LUCIO, M. P. **Metodología de la investigación**. 6. ed. México: McGraw-Hill, 2014. Disponible en: <https://www.esup.edu.pe/wp-content/uploads/2020/12/2.%20Hernandez,%20Fernandez%20y%20Baptista-Metodolog%C3%ADa%20Investigacion%20Cientifica%206ta%20ed.pdf>. Acceso en: 30 Mayo 2025.
- KRISTANTO, W. *et al.* Traditional games to improve the implementation of kindergarten character education. **Contemporary Educational Researcher Journal**, Lefkosa, v. 14, n. 1, p. 47-56, 2024. DOI: <https://doi.org/10.18844/cej.v14i1.9132>.
- LAITÓN, E. V. *et al.* Competencia de prácticas inclusivas: las TIC y la educación inclusiva en el desarrollo profesional docente. **Sophia**, Bogota, v. 13, n. 2, p. 82-95, 2017. DOI: <https://doi.org/10.18634/sophiaj.13v.2i.502>.
- LAVEGA, P.; OLASO, S. **1000 juegos y deportes populares y tradicionales**: tradición jugada. Barcelona: PAIDOTRIBO, 1999.
- MAESTRO, F. **Juegos tradicionales**. España: [s.n.], 2005.
- MASHURI, H. Traditional games to reinforce the character of students in terms of educational qualifications: A meta-analysis. **Jurnal SPORTIF: Jurnal Penelitian Pembelajaran**, Kediri, v. 7, n. 4, p. 15-26, 2022. DOI: https://doi.org/10.29407/js_unpgri.v7i4.14942.
- MBASA, M. E. N. *et al.* The existence of traditional games among 5-6 years old children (In RT23, Kelurahan Kota Baru, Kecamatan Alok Timur, Maumere). **Indonesian Journal of Gender, Women, Child, and Social Inclusion's Studies**, Salatiga, v. 3, n. 1, p. 11-20, 2020. DOI: <https://doi.org/10.36625/sj.v3i1.55>.
- MORENO BAÑOL, G. A. Juego tradicional colombiano: una expresión lúdica y cultural para el desarrollo humano. **Educación Física y Deporte**, Bogotá, v. 27, n. 2, p. 93-99, 2008. DOI: <https://doi.org/10.17533/udea.efyd.2250>.
- MORERA CASTRO, M. Generación tras generación, se recobran los juegos tradicionales. **MHSalud**, Costa Rica, v. 5, n. 1, p. 1-8, 2008. DOI: <https://doi.org/10.15359/mhs.5-1.1>.

PALAZÓN PEDREÑO, P. Recuperar los juegos tradicionales en los niños de 3 años: mejorar la socialización mediante el juego. **Aularia: El País de las Aulas**, Almería, v. 2, p. 65, 2015. Disponible en: https://rabida.uhu.es/dspace/bitstream/handle/10272/11025/Recuperar_los_juegos_tradicionales.pdf?sequence=2. Acceso en: 30 Mayo 2025.

RAHNANG, R. *et al.* Traditional game module development: an alternative to stimulate early childhood language development. **Nazhruna: Jurnal Pendidikan Islam**, Indonesia, v. 6, n. 1, p. 139-158, 2023. DOI: <https://doi.org/10.31538/nzh.v6i1.2977>.

RAMOS HERNÁNDEZ, D.; MAYA-ROSELL, Y. Los juegos tradicionales y la motivación por el aprendizaje del idioma inglés. **Revista Sociedad & Tecnología**, Ciudad de Pasaje, v. 5, n. 3, p. 565-576, 2022. DOI: <https://doi.org/10.51247/st.v5i3.265>.

RENTERÍA-RENTERÍA, C. I.; HERRERA JARA, L. E. Ritmos, cantos y sonoridades del chocó: identidad ancestral y resiliencia educativa de básica primaria en Quibdó – Colombia. **Ciencia Latina Revista Científica Multidisciplinar**, Ciudad de México, v. 7, n. 5, p. 9163-9187, 2023. DOI: https://doi.org/10.37811/cl_rcm.v7i5.8482.

SACO PORRAS, M.; VICENTE FELIPE, C.; ACEDO GRACIA, E. **Los juegos populares y tradicionales**: una propuesta de aplicación. Cáceres: Ministerio de Educación y Cultura, Centro de Profesores y de Recursos de Cáceres, Centro de Profesores y de Recursos de Brozas, 2001.

SALAZAR MONTENEGRO, I.; BOJACÁ, S. P.; FLÓREZ CULMAN, A. **Metodología Naves, su ser y su hacer**. Bogotá, D.C: Corporación Día de la Niñez, 2014. Disponible en: <https://juegoyninez.org/wp-content/uploads/2018/03/Metodologia-NAVES-Actualizacion.pdf>. Acceso en: 30 Mayo 2025.

SALAZAR-RUIZ, M. R. *et al.* Efectos de la actividad física en la repetición de curso de los adolescentes de Granada. **Retos**, Murcia, v. 49, p. 339-349, 2023. DOI: <https://doi.org/10.47197/retos.v49.98234>.

SALCEDO QUIROZ, W. M. *et al.* Juegos tradicionales como estrategia en el proceso de enseñanza-aprendizaje. **Rastros Rostros**, Bucaramanga, v. 24, n. 2, p. 1-16, 2022. DOI: <https://doi.org/10.16925/2382-4921.2022.02.07>.

SMITH, L. **Uses of heritage**. 1st ed. Abington: Routledge, 2006. DOI: <https://doi.org/10.4324/9780203602263>.

SUTEJA, I. P. *et al.* A traditional game-based parenting model as a cultural-inheritance medium in early childhood education. **International Journal of Learning, Teaching and Educational Research**, Mauritius, v. 21, n. 3, p. 143-165, 2022. DOI: <https://doi.org/10.26803/ijlter.21.3.9>.

UNITED NATIONS INTERNATIONAL CHILDREN'S EMERGENCY FUND – UNICEF. **Aprendizaje a través del juego**: reforzar el aprendizaje a través del juego en los programas de educación en la primera infancia. New York: UNICEF, 2018. Disponible en: <https://www.unicef.org/sites/default/files/2019-01/UNICEF-Lego-Foundation-Aprendizaje-a-traves-del-juego.pdf>. Acceso en: 30 Mayo 2025.

YGOTSKY, L. S. **Mind in society**: the development of higher psychological processes. Cambridge: Harvard University Press, 1978.

WHITEBREAD, D. *et al.* **The role of play in children's development**: a review of the evidence (research summary). Billund: The LEGO Foundation, 2017. Disponible en: https://cms.learningthroughplay.com/media/esriqz2x/role-of-play-in-childrens-development-review_web.pdf. Acceso en: 30 Mayo 2025.

Authors contribution

LRP: Conception and design of the study. MPR: Study supervision, critical review and writing. LAA: Study supervision and critical review of the text. AIAZ: Study supervision and critical review of the text.

Editor: Prof. Dr. José Luís Bizelli

Guest editors: Adriana Inés Ávila Zárate, Lina Maria Osorio Valdes