

Traditional games as a pedagogical strategy to strengthen cultural identity

Juegos tradicionales como estrategia pedagógica para fortalecer la identidad cultural

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Abstract

This research aims to link pedagogical strategies to strengthen cultural identity in fifth grade students of the Guanguезan Educational Center located in the Yascual indigenous reservation in the municipality of Túquerres, in order to preserve the traditions, uses and customs of this community in the future; The general objective is to analyze the impact of traditional games as a pedagogical strategy to strengthen cultural identity, a study that will be carried out through a qualitative paradigm, aiming to make a change in society through critical social research using action research in order to implement mechanisms to generate such change, using instruments such as field diary, survey and direct observation.

Keywords: Tourism activity; specialized education; curriculum.

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Resumen

La presente investigación pretende vincular estrategias pedagógicas para fortalecer la identidad cultural en estudiantes del grado quinto del Centro Educativo Guanguezan que se encuentra ubicado Resguardo Indígena de Yascual Municipio de Túquerres; con el fin de preservar a futuro las tradiciones, usos y costumbres de esta comunidad; planteando como objetivo general, analizar el impacto de los juegos tradicionales como estrategia pedagógica para fortalecer la identidad cultural, estudio que se llevará a cabo por medio de un paradigma cualitativo, pretendiendo realizar un cambio en la sociedad a través de lo social crítico utilizando la investigación acción con el fin de implementar mecanismos que permitan generar dicho cambio, utilizando Instrumentos como Diario de Campo, encuesta y observación directa .

Palabras clave: Actividad turística; educación especializada; currículo

Introduction

The study carried out for this research project deals with the loss of cultural identity and how to recover and preserve it through traditional games in the student population of the Guanguezan Educational Center; which is located in the Indigenous Reservation of Yascual, Municipality of Túquerres, Department of Nariño. And that according to the Census List of the Yascual Resguardo, 75% of the population is an indigenous community belonging to the Pasto People.

This project of traditional games introduces us to the wonderful world of children, which is full of imagination and fantasy; to speak of traditional games is to refer to those games that have endured in their essence for a long time, undergoing few changes, passing from generation to generation from grandparents to parents and from parents to children.

Cultural identity refers to everything that indigenous peoples represent, i.e., their culture, customs, traditions and other elements that strengthen the cultural heritage rooted in modern societies. It is necessary to speak of the "Declaration of the Indigenous Summit of the Americas", held in 2001 in Canada. One of the most relevant points was the Right of Identity due to the ethnocide that is

developed day by day in the countries, this has developed the denial of the existence of the indigenous peoples and the traditional cultural values they have. It is taken into account that cultural identity has been transmitted from generation to generation, largely through oral tradition, where the family has played a very important role, because it is the same that strengthens the identity of each individual, an example of this is the role played by women and elders in this process, through historical memory, customs and traditions, educating and guiding children to continue preserving what they are, all based on ethical and moral values that are an axis of culture and tradition.

The 1991 Political Constitution of Colombia also recognizes a series of rights of the indigenous communities, among them; the State protects the ethnic and cultural diversity of the Colombian Nation and it is the State's obligation to protect the cultural wealth and education must respect and develop their cultural identity.

This research is based on the knowledge, cosmovision, uses and customs of the indigenous community of the Yascual Indigenous Reservation; the collection of information is done through direct observation and interaction in the mingas of thought.

The peasant and indigenous community of the Yascual indigenous reservation and corregimiento have been affected for many years by different socioeconomic and cultural phenomena; among the main ones we can mention the abandonment by the state; This has generated poverty among its inhabitants, the difficult access to the township and its villages due to the poor condition of the roads, its territorial proximity to areas of illicit crops and the influence of illegal groups, turned this region into one of the most forgotten of the Municipality of Túquerres and the Department of Nariño.

All these problems have caused many children and young people to abandon their studies and leave the territory in search of better life opportunities, causing the uprooting and loss of their identity and worldview as an indigenous community. In addition, cultural globalization directly linked to mass media such as radio, television and internet among others; have acted in one direction only; invading the community socially and culturally. The loss of cultural identity is evidenced by the disappearance of the uses and customs, beliefs and worldview of the inhabitants of this territory.

This problem can be evidenced in the children who attend daily to the Guanguazan Educational Center, since they do not know their

own customs and ancestral traditions and a loss of cultural identity; leaving aside beliefs, music, culture and games that were once part of their way of life and traditions, where we have as general objective to analyze the impact of traditional games as a pedagogical strategy to strengthen cultural identity in the students of the fifth grade of the Guanguезan Educational Center of the Yascual Indigenous Reservation of Yascual.

Diagnosing, designing, and implementing strategies that affect the loss of cultural identity in the fifth grade students of the Guanguезan Resguardo Indígena de Yascual Educational Center.

Since, within culture, the concept of identity is fundamental, in studies of the

department of Nariño, (Rancich et al., 2013) states that: "The unindianized indigenous people believed that their indigenous identity was transitory and that it was a legal matter" (p. 98); in this sense, the indigenous people of the Pastos believe that indigenous identity depends on the legal recognition of the Colombian Government, that is, on the issuance of laws that recognize the existence of both resguardos and indigenous people.

In Ruling C-208/07, the Constitutional Court elevated education for ethnic groups as a fundamental right and, within this framework, cultural identities also enjoy the category of right, derived from Article 7 of the Political Constitution of Colombia.

Considering that culture is inherent to the human being and that it is differentiated in a particular group, it creates in some way an identity of that group, which could be called cultural identity, that understood as the identification of an individual towards an ethnic group, which supposes an affiliation to all its components, that is to say, to intrude in that world that feels it as one's own. The vindication and understanding of the knowledge and wisdom of the elders, such as uses and customs, constitute the collective constructions that explain the reality of the universe and its different adjacent relationships.

It should be noted that, when performing the exercise of historical consciousness, it is recognized that the individual is the fruit of a historical past, received as a legacy, which defines the cultural identity of a people. "In the end, we are not only what we inherit nor only what we acquire, but the dynamic and procedural relationship of what we inherit and what we acquire" as it is said by (Calabor et al., 2018, p. 47)

Since the promulgation of the Political Constitution of Colombia in 1991 and its adherence to the block of constitutionality, the recognition of the particular rights of indigenous peoples has been a paradigmatic example for understanding the magnitude and depth of the concept of legal pluralism, that is, the possibility of the existence of diverse legal orders in a State that is predominantly open to the identity of cultures.

Ethno-education in Colombia is a process that has always depended on outside governments, and that ended up involving the groups recognized as ethnic groups; such is the case of the Indigenous, Afro-Colombian, Raizal and Rom, in such a way that this process has depended on laws and norms, both national and international, where it is recognized that these ethnic groups exist, all of them point to the fact that an education must be developed where their cultural identity is respected. In order to elucidate this process, the legal framework on which Ethno-education is gradually empowering as an educational policy for these groups is named.

To begin the long evolutionary process in time and space through which Ethnoeducation has had to go through, we will begin by saying that the church has had great influence on the education of the indigenous people, with the so-called Catholic missions, in charge of the administration of education through the famous concordat that the State signed with the Holy See. In this regard, the administration of education was carried out by the González, (2013) the administration of education was carried out by the Catholic missions or, in other words, "contracted education" that was born from the application of the Concordat that the Colombian State signed with the Holy See. In such a way that education would remain in function of the mandates of the Catholic Church, ignoring the languages and religiosity of the indigenous people.

In relation to the previous context, Law 89 of 1890 is dictated, both in the missions and in this Law, the fundamental objective, with respect to the educational policy, consisted in the entry of the indigenous peoples to civilized life, since the Constitution of 1886, does not recognize the existence of indigenous peoples with historical and linguistic particularities. In Decree 088 of January 22, 1976 and Decree 1142 of 1978, the creation of curricular programs that ensure the conservation and promotion of the culture of these peoples, taking into account the anthropological reality, is based.

From this research we have taken premises such as that the game is a fundamental element in socialization, also that the game provides tools for overcoming conflicts in the classroom; and, ultimately, that the game modifies learning environments, improving relationships between students, with their peers, with their teacher, parents and knowledge, projecting new ways of learning. In the Guanguезan Educational Center they do not know their own customs and ancestral traditions and a loss of cultural identity; taking into account that the indigenous culture refers to a way of life with their respective traditions and beliefs. In the same way that the life of a people is a dynamic process, that is to say, changing, where the present is a product of past events and the future depends on what we build now. Without losing its essence as a people with its own culture. When the members of a community propose to carry out a diagnosis of their needs, they often suffer many questions about the local, regional or national history. Questions that have to do with the origin of the people who have arrived and the culture they introduce to the new community of which they are a part. The knowledge of the history of the community helps to understand the present, to know the causes that have caused the current situation, identifying what should be changed and how it can be changed.

Materials and methods

The practice of traditional games does not require the use of large amounts of economic resources or materials; it is a free activity that can be done at any time and place, it brings back cultural identity, unites the family, involves others, makes people more social, promotes physical, linguistic, affective and cognitive development. The educational value of play Through the use of play, it is possible to foster creativity, improve health (physical, mental and emotional), strengthen values and attitudes, and increase the skills and abilities of all populations regardless of race, creed, age, disability or sexual identity. The value of play as a means of receiving and transmitting empirical knowledge created by the child is evident.

According to Hudson et al., (2013) in his work *Un Vistazo a la Naturaleza Pedagógica del Juego en el salón de clase* mentions: The proposal is not to change the background of the classes, it is to include the game as a didactic instrument, it is to try to structure a methodology that privileges the spontaneous movement of the

students, where the rules and the dynamics of the class are very clear and where the evaluation is part of the teaching-learning process and is a process that observes the ability of each of the young people to solve problems and get involved in a more elaborate levels. The game continues to play a very important role in the integral development of infants, it is a means of formation for adolescents, it is a factor of union between young people and adults; it is a memory for the elderly, it is a strength inside and outside the classroom, since through it rules are established, aptitudes and attitudes are valued, work in a group is encouraged, companionship, sociability, coexistence and the formation of new knowledge is promoted.

Adopting the premise that traditional games are a typology of motor play, it is assumed that these games have the characteristics of a motor game, therefore, in this section we will address the characteristics of traditional games that differentiate them from other types of games Perales-Palacios et al., (2014) are games that are fully integrated into the environment, giving the child the ability to become one more element of nature. The relationship with nature is not only limited to space, but also has a direct relationship with the construction of toys.

The rules and conditions of the game are variable to adapt to the environment and specific circumstances.

The variability of the rules and the integration in the environment gives the participants the possibility to create multiple variants.

The popular game is not just a game. The aspects surrounding the game: the formation of the teams, the place of play, the way of casting lots takes on real importance.

The oral transmission of these games provides them with characteristic features; to indicate them in writing would be to detract from their identity.

Traditional children's games are often related to activities carried out by adults in the community. There are traditional folk games for all ages, from babies to the elderly.

All these characteristics provide the traditional game with a very broad conceptual framework that differentiates it from the rest of the motor games. However, the most important characteristic, which ends up being the essential function of this group of games, is that traditional games seek the enculturation of new individuals in society.

The game has a clear social value, since it contributes to the formation of habits of cooperation and help, of confrontation with vital situations and, therefore, to a more realistic knowledge of the world. It is a means of affective-evolutionary expression, which makes it a very useful projective technique for psychologists and educators, especially when it comes to understanding the problems affecting the child.

Play provides the appropriate context in which the basic educational needs of children's learning can be met. It can and should be considered as a mediating instrument given a series of conditions that facilitate learning. Its motivating character stimulates the child and facilitates his or her participation in activities that may be unattractive to him or her, becoming the alternative to those activities that are not very stimulating or routine.

Through play, children discover the value of the "other" as opposed to themselves, and internalize attitudes, values and norms that contribute to their affective-social development,

Caballero-Montañez & Sime-Poma, (2006) refers to play as the young child's mode of expression and happiness. It is self-regulating of their behavior and exercise of their freedom. Since play constitutes one of the essential educational activities, it is worth highlighting the importance that play has reached in the school environment, due to the fact that it is catalogued as a tool that brings students closer to knowledge. With reference to this, many contributions have been made about the concept, its influence and its relationship with the human being and learning. Among these postulates Romo-Fernández et al., (2013) It contributes to the child's ability to better understand the world that surrounds him and thus discover the notions that will favor future learning. For Gallo, (2017) In effect, the game offers the teacher a method of renewing pedagogical methods, and at the same time provides a better learning environment for the child, in addition,

Children are evolutionary beings, that is to say, as they grow, they undergo important changes in their lives as explained by Fernández Alatorre, (2015) In this sense, teaching must take into account the evolutionary rhythm of the child and organize situations that favor the child's intellectual, affective and social development, thus, the teacher assumes the role of facilitator of learning, since from the knowledge of the psychological characteristics of the individual in each period of development, he/she must create the optimal

conditions for a constructive interaction between the student and the object of knowledge. Ormazábal Valladares et al., (2019) From what has been described above, we can say that in the evolutionary stage of the human being it is necessary to carry out activities that facilitate the development of skills and abilities in the individual from childhood to adulthood with a constant practice of traditional games native to the region.

Play is an exercise of functions necessary for adult life, because it contributes to the development of functions and capacities that prepare the child to be able to carry out the activities he/she will perform when he/she grows up.

Play is not only useful as bodily exercise, as recreation of the mind, as a cooperative element in social disciplines, but also to channel the tendencies of instinct, since this is what makes the child choose, among these pastimes, the one that pleases him the most, that is, the one that suits him best and harmonizes with the biological part. According to del Mastro & Monereo, (2014) play has an educational aspect for children, serving as a preparation for the life they will have to face later on. He also affirms that play contributes to the development of certain functions that will be basic for the child when he becomes an adult, as well as to his self-affirmation as a person.

That is why among the traditional activities of the Indigenous Community of the Yascual Resguardo are the Cucunuba game, hopscotch, enchanted pots, the cuspe, the wheel, the quebrada de ollas, the sapo, the balls or marbles, the encostalados, jumping rope, the water carts and the spinning top.

Results

According to the results of the instruments applied, it is concluded that the traditional games have a positive impact on the learning development of the students of the fifth grade of the Guanguézan Resguardo Indígena de Yascual Educational Center, strengthening the cultural identity of our ancestral wisdom as a legacy of our ancestors, although the uses and some customs have been lost, we want to recover the thinking of our grandparents from the orality from the mingas of thought or conversations, We as a community want to contribute with a grain of sand through this minga of thought where we have been called to look for possible solutions to this

problem that we are living, which is the loss and ignorance of our culture, we hope to contribute with our knowledge to recover that cultural identity as an inhabitant and indigenous of this reservation. The source of information to obtain the following results is based on the information obtained through surveys, interviews, field diary and direct participation with students, parents and the educational community of the Guanguezan Resguardo Indígena de Yascual Educational Center.

Table 1. *Recognized as an indigenous community*

Recognized as a member of the Community of the Yascual Indigenous Reservation	Yes	No	Don't know/no answer
Students	10	1	1
Parents	11	1	0
Teachers	3	0	

It can be affirmed that the majority of the population recognizes itself as a member of the indigenous community of the Yascual Resguardo.

Table 2. *Knows the traditions of his or her community*

Learn about traditions, myths, legends, uses and customs. and worldview of their community	Yes	No	Don't know/no answer
Students	2	8	2
Parents	4	6	2
Teachers	3	0	0
Total	9	14	4

It is observed that there is a high level of ignorance of the traditions and customs of the indigenous community on the part of the students

and parents of the Guanguezan Resguardo Indígena de Yascual Educational Center.

Table 3. *Knows what is a thinking minga*

Do you know what a Minga de Pensamiento is?	Yes	No	Don't know/no answer
Students	0	8	4
Parents	2	10	0
Teachers	3	0	0
Total	5	18	4

Students and parents do not know the meaning of a thinking minga

Table 4. *What game do you play most frequently?*

Games	Quantity
Soccer	8
Hidden	7
Dolls and cooked	5
Cell phone games	4
Others	3

Children no longer play traditional games or games that are part of their cultural identity.

Table 5. *What traditional games have you played?*

Traditional Games	Quantity
Marbles or balls	10
Trompos	9
Hopscotch	8
Enchanted pots	4
Others	4

Table 6. *They like to play traditional games as a ludic, recreational and community activity.*

Description	Yes	No
Students	12	0
Parents	12	1
Teachers	3	0
Total	26	1

In this way, the study of information and evidence obtained through the collection instruments used as observation, interview and field diary, and the different workshops that were conducted, worked spontaneous, creative and very motivating activities. Since traditional games can serve as an educational tool in the classroom in various subjects since in their rhymes, songs or lyrics are observed characteristics of each of the times or means to plan and deploy playful activities should awaken and maintain the motivation and interest of students in achieving certain objectives, They must be able to stimulate them to guarantee the active participation of all the students. The game also allows the acquisition of knowledge and the passage from the concrete to the abstract, allows the formation of the

character and the habits of the child, affirms its personality, develops the imagination and enriches the bonds and social manifestations. The game strengthens the bonds between the people who make up a family, as it is a family integrator, since it promotes affection and produces a unique feeling of mutual complicity. la comunicaciónIt promotes affection and produces a unique feeling of mutual complicity, all these advantages lead to increase the bonds within the family. When a child can play not only with his siblings, but also with his parents, uncles, aunts, uncles, cousins, grandparents, it generates a unique family coexistence and the family environment will be very enriching. Nowadays there are many factors that influence the lack of family coexistence, some of them may be the distance, lack of tiempo carelessness, technologies (televisión, internet) Some of these factors can be distance, lack of communication, carelessness, technologies (telephones) as well as some existing scourges in our society such as drug addiction, delincuencia Let's not forget that the family is the first educating entity, that is why the game has such a simple character so that the family coexistence is not influenced. Playing can achieve that feeling of family belonging that is being lost.

Discussion

The objective of the research is to analyze the impact of traditional games as a pedagogical strategy to strengthen cultural identity in fifth grade students of the Guanguezan Resguardo Indígena de Yascual Educational Center, where it is identified that traditional games allow the generation of learning environments directed towards unity, reducing divisions, propagating a thought of strength, and promoting the use of traditional games as an educational strategy to strengthen cultural identity.

As she says (González, 2013) in his research entitled "The social role of traditional games" he shows that the social character of this type of games is indisputable since it allows direct interaction between two or more individuals, even more so in an educational institution, therefore traditional games do not escape from these characteristics, which also allow the transmission of knowledge from one generation to another.

In the workshops we shared mingas of knowledge or brainstorming, especially with the presence of the students who are the ones who should learn from each one of those who today we are going to contribute with our dialogue of knowledge Today everything has changed We no longer meet as a family around the bonfire we have a lot to learn from the symbolism of the tulpa, the place where families used to meet to talk and tell stories, myths, legends and advise their children The bonfire is represented by three stones or fortresses that they have. The hearth is represented by three stones or fortresses that they have, the first stone is the territory, the second stone is the authority and the third stone is the community Here we are going to talk about what is indigenous, the ancestors were created from the ashes The hearth derives many things medicine health health shelter.

For Romo et al., (2016) Traditional games are ludic activities that have as main characteristic experiences conditioned by social, economic, geographical, religious, historical factors, which are part of a culture. Each game is focused on the reality that each person wants to project within their society", hence in them one can read the traces of the popular feeling before the different conditions, characteristics and challenges proposed by a certain moment in the history of a particular people. As a complement Hudson et al., (2013) intertwines the continuity and permanence of traditional games with a sort of identity inheritance typical of societies that seek their permanence in time, even defining them as "recreational and sporting activities that are transmitted genetically and form a traditional culture, those who practice this range of games have better physical and mental health". For its part, (Dávila, 2018) from an infant-centered perspective, proposes play as an instrument that allows children to establish relationships with their immediate environment, so that they acquire a series of norms and social roles that allow them to relate to their peers and adults; in an exercise of learning among equals based on mere experimentation and conflict resolution in practical contexts.

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