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Body Knowledge of A Rural Community in the Municipality of Aldana, Department of Nariño

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Abstract

This research article addresses the topic of bodily knowledge in the rural community of Cabildo Pastas, in the municipality of Aldana, Nariño. The objective is to describe the contributions of this community to the construction of Rural Physical Education. Therefore, the study is constructed from a historical-hermeneutic approach and utilizes an interpretive paradigm. Through observations and interaction with the community, traditional knowledge emerging from bodily practices, traditions, and daily life is identified and analyzed. The research highlights the importance of redefining and applying this knowledge in the educational context, promoting relevance and contextualization in the teaching and learning processes. It also emphasizes that Physical Education must adapt to local realities, integrating the knowledge and experiences of the community. The findings suggest that the institutionalization of this knowledge can strengthen cultural identity and foster sustainable development in the region. In conclusion, the study proposes a revitalization of Physical Education in rural settings, recognizing its potential to transform the lives of students and the community at large.

Keywords: *Body Knowledge, Physical Education, Rural Community, Culture, Tradition.*

Introduction

In physical education, dialogues related to body knowledge emerge in rural spaces, however, this field does not recognize the importance of these contexts for their formative exercise, due to their traditional vision, the absence of readings close to the population and the non-recognition of the knowledge associated with the daily life of the rural world. Therefore, the space to intervene is the rural environment, and physical education is the means to make them visible; as Cachorro (2010) mentions: "The instituting capacity of its components, body and culture, show the contents of physical education lagging behind these revolutions in the countryside".

It is presented that the training processes that are carried out in the rural sector have little relevance to the socio-educational contexts of the same, that is to say that the curricula applied in the rural sector do not have an adequate reading of its population, its customs, traditions and culture which should be fundamental pillars in the integral development of rural communities. Understanding the body and movement from a social perspective full of knowledge and meanings that are immersed in these communities.

This is the product of urbanized school curricula that limit the bodily knowledge present in the rural world. This knowledge is unknown in educational settings, where traditional physical education, due to its limited approach to the body, has not valued the motor potentialities that

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are built in rurality, as well as the emotions, sensations and attitudes that emerge from these bodily practices. From the perspective exposed by Gallo (2012), this lack of knowledge is the product of his limited reading of the different dimensions that constitute the body, since it is known that in rural areas there are also actors with diverse bodies and corporalities, as well as with divergent knowledge and purposes; and a constant dialogue with nature, a notion that breaks with the dominant idea of the body in the field of physical education.

It is necessary to mention that rural body knowledge has been made invisible and excluded because traditional physical education and its hygienist and sports perspective has restricted the approach to the body knowledge that is experienced in the rural sector, such as the feeling of nature, the activities of daily life, the relationship of the body with the land and the social-community relationships that emerge from these communities as well as the meanings, concepts and values that these communities have provided to the body and movement throughout their history, singularities and particularities that have created and transformed the meanings, values and the body itself with its corporal practices which bring immersion, emotions, values and symbologies that emerge from the knowledge of the rural sector.

Therefore, physical education and its tendency to urbanize the rural sector has resulted in the exclusion of bodily knowledge from this sector. All of the above is caused by the fact that the disciplinary field of physical education has not opened up perspectives on other types of knowledge and methodologies that go beyond those postulated by the dominant physical education in the environment (Burbano & Paz, 2022).

At the same time, this trend of urbanization of the rural sector has caused the communities belonging to this sector to despise and separate themselves from their own knowledge. Influencing the fact that this rural body knowledge continues to be made on the margins, since the current economic system has intervened and transformed rurality, making the countryside and territories an object of consumption, this has generated a modification of the feeling, thinking and notion of good living that rural man had (Mosquera, 2019).

It is also found that the student teachers in training for the Bachelor's Degree in Physical Education lack specificity between the rural and urban sectors because in the programs there is little inclusion, approach and knowledge of rural body knowledge within the study processes of future physical educators, therefore, it is necessary to identify, Recognize and reflect on the body knowledge of the rural sector and its actors and how these can contribute to human flourishing and training processes through motor skills in the rural context.

In addition to the above, sports-based physical education feels that, with the inclusion of new rural practices and body knowledge in the curriculum, sports content would be excluded; however, what is sought is to put them in context and deconstruct them; however, Castañeda (2019) states that the Programs and professionals in the area do not adequately read the context, which prevents them from reflecting on the specificities of the urban and rural environment; rather, categories specific to city spaces are imposed (Paz & Burbano, 2022).

Body knowledge

Martins (2021) states that body knowledge within the physical education class should be highlighted by the recognition of feelings, attitudes, values, sensations, respect for diversity and solidarity. Characteristics of great importance within the contexts that will be part of this research, since the corporal knowledge of rural communities is constituted as a factor that potentiates other areas of their daily life and links these subjects as the main actor of their

territory; revealing that this knowledge contributes directly to the conservation and protection of nature; making the recognition and resignification of this knowledge conceived as practices that promote the good living of the community studied (Luna, 2024).

In this paper, we work as a macro category: Body knowledge and the three categories: body experiences, adapted practices and community expressions, of the rural Nariño (Bernate, 2021).

Rural body knowledge has not been integrated into physical education in the rural context, however, this knowledge is presented in everyday life through body experiences, community expressions and adapted practices, which implicitly drive daily tasks of the population of these contexts; through these, the union is strengthened and collective expressions in activities of daily life are enhanced (Mosquera, 2019).

From this approach, it is determined that body knowledge is part of the pedagogical dimension of physical education, which from poststructuralist positions focuses its efforts on the understanding of the body culture of the different population groups. In the words of Mosquera, et al. (2016), this body knowledge is oriented to fulfill educational purposes, through knowledge of the body and its relationship with the environment.

On the other hand, and according to Gómez (2017), physical education focuses its attention on body knowledge, conceiving these as objects that transform the immediate reality of the community by configuring themselves as an aspect that is part of its culture and history. In this sense, Cuenca (2020) considers that body knowledge implies creativity in knowing-doing from the body, understanding that these training processes are not objective or universal, since body knowledge is constructed from subjectivity. Thus, physical education supports these processes of body knowledge through reflective and critical understanding of this knowledge (Gómez, 2020). From the above, we can conclude that in this research project he has a cultural perspective, knowledge and body experience.

Body Experiences

The bodily experience (within the framework of any culture and society) can be assumed as the set of impressions that leave a mark and give rise to the assignment of particular meaning and construct the life history of each person, but that can be reconstructed and modified from social and cultural events (PC – LEF, 2004. p.30). Therefore, it can be said that bodily experience is then possible insofar as the being that exists and can perceive, that is being so much in the world (Reales & Ospina, 2022). In this sense, experiencing the world from the absolute body requires understanding it from the close relationship with its history and particular culture that make it and determine it, not in the sense of precedent and antecedence-action or reaction, but in terms of constant complementarity.

Adapted Practices

For Crisorio (2021), individual adaptation plays a preponderant role. In this way, he develops a typology of five individual distinctions of adaptation in relation to culture and society, carried out and organized through institutions: conformity, innovation, ritualism, withdrawal, and rebellion. That contribute to the well-being and quality of life of people who adapt some bodily practices to their motor and social needs based on their knowledge and environments.

In turn, an adapted practice in the rural environment refers to a practice that has been implemented in the rural sector and has been transferred and adapted to the urban sector or vice versa. One practice that has been adapted to be implemented in the city is urban agriculture,

which allows people to grow their own food in small spaces such as patios, balconies, and terraces (Cuenca, 2020).

Community Expressions

Community expressions in physical education refer to the collective practices, manifestations, and dynamics that emerge within a group or community through motor skills and corporeality. These expressions are linked to cultural identity, coexistence, participation, and the construction of shared meanings in different socio-educational contexts (Esparza, et al., 2022). Many community expressions are developed from indigenous games, children's rounds, dances, and popular festivities that transmit cultural values and strengthen the identity of a community (Rivera et al., 2023).

On the other hand, there is sport that, beyond competition, this practice can be a space for meeting, building support networks and generating a sense of belonging in different social contexts (Rivera et al., 2023). Finally, it is highlighted that the phenomenology of the body and intercorporeality allow us to understand how movement practices generate bonds and strengthen cohesion within a group.

Methodology

Qualitative Paradigm

The research from which the article is constructed had a qualitative paradigm where it assumes the subjectivity of the communities and the permanent social dynamics that affect the context, with flexibility and adaptability to the research process being the most relevant characteristics (Álvarez & Heredia, 2021). This approach made it possible to unveil the importance of the knowledge and bodily practices presented and represented by the actors of rural physical education in their natural environment, and in this way to reflect on the observable potentialities, but also giving the necessary attention to the intangible characteristics.

Interpretive Approach

Chiva (2019) consider that this paradigm tracks information that tends towards a deep understanding of knowledge and practices in their usual context; This is possible thanks to the interaction of the group of researchers with the population. The interpretative paradigm allows interpreting, theorizing and describing the topic studied, providing the opportunity to know the bodily potentialities that emerge from the motor actions carried out in rurality.

Ethnographic Method

At the same time, the ethnographic method was applied, which, according to Muñoz (2017), contributes to the realization of detailed understandings of the perspectives that a subject or a group has in relation to the topic studied by the researchers. Through ethnographic research it will be possible to recognize the body knowledge of the rural communities of the Department of Nariño. Whereas, this type of research provides a comprehensive view of the community being studied

Data Analysis Techniques

Observation

This information collection technique aims to identify the different bodily practices carried out by rural communities in the Department of Nariño and that are related to physical education; for

this, it is essential to be clear about what aspects will be observed in these contexts and in the corporal practices carried out, allowing the researcher to apply this technique effectively and not divert his attention to elements that are not related to the topic to be studied (Ardévol et al., 2003). The field diary will be the instrument for collecting information that will synthesize the observations made by the researchers, taking an observation sheet as a guide.

Social Mapping

In the words of Barragán (2019), it is a participatory and horizontal method of information collection, which seeks to generate an iconographic discourse that will have to be discussed in a community way and represent the geographical space and the daily situations of the participating population, with signs, symbols, and images being the language that communicates the idea to the researcher. The instrument of this technique will be the talking map, through which the communities will topographically graph their sector, evidencing the potential in it for rural training, from physical education.

Dialogue of Knowledge

This technique allows for empathy with the actors and entering into harmony with the space through a horizontal communication process, which gives confidence to local inhabitants when participating in this technique (Baquero et al., 2020). With this technique, the researcher will understand the knowledge and bodily practices that are carried out in rural communities in the Department of Nariño. The instrument for collecting information will be the script of review elements, which will guide researchers in a concrete way to the topics to be investigated during the dialogue of knowledge, it should be noted that this instrument will be built collectively.

Body Mapping

This is a technique that allows the integration of previous ideas and knowledge that participants have about the body; glimpsing in it a space of sensations and expressions, which are captured in a visual and graphic way; here the learning that arises from bodily experience becomes visible; without reducing these data sensory-motor aspects, but takes into account emotions, sensations and meanings (Cardona et al., 2021). The instrument for collecting information is the body sketch, which consists of presenting the perception of the body, from three dimensions: personal, social and affective.

Results

In order to carry out the analysis and interpretation of results, initially an observation was made where an approach to the population and the attitude that the participants showed towards the proposal was made, this first approach through observation was carried out in the house of the Pastas council, with the oldest people accompanied by some young people and children belonging to the community.

In turn, all this information provided by the context and the community was reflected in field diaries, allowing the researchers to analyze it in a more specific way to synthesize the information that was most pertinent to carry out the process. Subsequently, a writing was made with the attitudes and thoughts that the indigenous community evidenced during the observation process. In order to carry out an adequate and pertinent analysis at the time of adequately collecting the information in descriptive matrices that helped to encode and classify the data, with the objective of unifying answers in relation to the research process.

During the research process, a validation was carried out by the judgment of specialists to the instruments of data collection information before their implementation, in the same way, copyright was respected in the bibliographic review processes and informed consents were made for the application of the same. Both for the process of collecting information, as well as the use and manipulation of the same, which have academic and scientific purposes.

Once the collection of information was completed, which provide answers to the objectives set out in this research process, the respective process of analysis and interpretation of results was continued, which are presented below.

Analysis category	Result
Bodily experiences.	Kinesthetic skills. Practices in the natural environment. Conditional capacities.
Community expressions.	Traditional games. Body language. Sensory corporeality. Service.
Adapted practices.	Self-care. Maintenance practices.

Table 1. Results

Note. Own elaboration.

Discussion

Body Experiences

Body experiences and physical education can be associated with three concepts that stand out in the research process in this rural community in the municipality of Aldana; The first concept is kinesthetic competencies associated with general dynamic coordination, segmental coordination, hand-eye coordination, gross and fine motor skills, body awareness and apt perception.

In turn, another concept that stands out is the practices in the natural environment, which are linked to work in the agricultural sector and the care of animals where activities such as horseback riding, hiking and camping are carried out.

Another concept present in the bodily experiences that emerge from the rural sector of the municipality of Aldana and the Pastas indigenous council is the physical condition related to the development of conditional capacities linked to the productive sector of the community, such as strength, endurance and balance, present in the daily life and daily life of the rural sector. These can be of great relevance when generating relevant learning processes with these communities.

Community Expressions

In this category related to community expressions, four concepts associated with physical education are evident; In the first place, the traditional games present in the patron saint festivities and celebrations of this community in which the games of the ribbons, the pots and the wheel stand out. As a second result of this category, the body language present in different dances that go through the traditional, ritual and ballroom dances is presented, which are linked

to the development of body and emotional expression of the rural community of the municipality of Aldana in the Pastas council.

It is also pertinent to highlight from this community the perspectives, meanings and notions that they provide to the body where service to the community and the development of corporeality are highlighted with this approach as a notion very typical of the oldest people in their community, finally and fourth place highlights the synergy immersed in teamwork and cooperation that are present in the different daily activities of This economic sector is related to agriculture, animal care and the production of wool-based items. All these concepts are present in the daily life and daily life of the rural sector. These can be of great relevance when planning a contextualized and relevant class with these communities.

Adapted Practices

This last category related to adapted practices that emerge from the rural sector stands out *La Chagra*. That it is a garden with educational and pedagogical intentions, where the planting of food and medicinal plants is carried out, in a natural and artisanal way, that is, away from toxic agents present in mass agriculture; in order to make the final product as healthy and nutritious as possible. In this way, self-care and maintenance practices are evidenced, focused on the health and well-being of the community. Here it is also highlighted that nutritional education in these contexts is present from the earliest ages. Therefore, *La Chagra* is a key concept for the cultural identity of the indigenous community because it allows the transmission of formative knowledge and ancestral knowledge about the body and nature.

Conclusions

It is highlighted that this bodily knowledge immersed in the daily life and daily life of the community of the Pastas council of the municipality of Aldana are the sum or result of traditions, accumulated and transmitted historically over time, and represent a valuable cultural heritage and practice of knowledge, meanings and sensations that emerge around the body in that historical and social context that sustain life and daily life of the rural communities of the Department of Nariño, in the same way this knowledge has allowed these communities to adapt and prosper despite the constant and changing social dynamics where this knowledge becomes a fundamental pillar for rural identity and resilience where the transmission and appreciation of this knowledge is crucial for sustainable development and the conservation of the cultural heritage of rural areas.

The area of physical education must begin to make visible the knowledge and communities of the rural sector because it promotes equity, inclusion and diversity of rural communities, contributing to the broader understanding of the culture and lifestyle of these communities, this in order to contribute to a contextualized and meaningful physical education in the rural sector, in turn contributes to the training processes of the students, teachers of the Bachelor's Degree program in physical education at CESMAG University, who on many occasions are not prepared to work in the rural sector, so the classes lose relevance and meaning when applying them, leaving aside the experiences and activities of daily life in rural communities where they are present and concepts emerge that emerge around the body and physical education.

These research processes contribute to the relevance of physical education curricula in the rural sector and move away from the urban sector, in turn making visible a sector historically gifted due to the hegemony of our social systems including education and physical education in our Nariñenses territory, In turn these processes highlight the historical and emerging knowledge

that these communities have developed throughout history immersed in in daily activities that are developed in direct interaction with their natural environment and economic activities where the management of crops, the care of animals, the use of tools, knowledge of their environment, the construction and maintenance of infrastructure, the production of handicrafts and traditional activities that involve dance, rituals and traditional games stand out.

As a final conclusion, it seeks to integrate the body knowledge of these communities into the bachelor's degree program in physical education, seeking to deconstruct certain hegemonic and traditional concepts of physical education, this in order to make them relevant and therefore with these concepts contribute to the solution of certain problems that physical education currently faces, this from our field of action as student teachers of the Bachelor's Program in Education Physical, recreation and sports committed to the social development of the communities of our territory, with the mission, vision and quality standards of CESMAG University

Finally, it is essential to highlight that these research processes are of great relevance at the educational and social level, in order to highlight our global south and its cultural richness, its knowledge and its conceptions in different aspects and concepts that have been relegated to the background in the social and educational sectors of society due to this traditional hegemony and applied concepts. but not contextualized to the needs of our communities, contexts and territories, therefore this type of research is of great importance for these processes of deconstruction of knowledge and appropriation of the culture of the Nariño context and its knowledge in order to provide significant and quality learning in the different training processes where the integral development and flourishing of people and communities is sought under the professional responsibility of the Bachelor of physical education who work in the rural sector.

Conflict of Interest Statement

There is no conflict of interest between the authors.

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