

ARTICLE

Teaching Strategies to Strengthen Cultural Identity in Bilingual Early Childhood Education

Estrategias Didácticas para Fortalecer la Identidad Cultural en Educación Inicial Bilingüe

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ABSTRACT

The communities of Peru's regions are sustained by their culture, as their inhabitants recognize their identity and mother tongue from an early age, developing a sense of belonging to a specific ethnic and social group. This research aimed to analyze the teaching strategies implemented in bilingual early childhood education institutions in Peru to strengthen cultural identity. The study was framed within the humanist paradigm, employing an interpretive method, a qualitative approach, a thematic narrative design, and a documentary-bibliographic and cross-sectional approach. Data collection was conducted through a systematic search and review of primary research in recognized academic databases, prioritizing publications within the past 5 years. Sources indexed in SciELO, REDIB, Latindex, Dialnet, OpenAIRE, ROAD, and Scopus were consulted, as well as university institutional repositories. To locate the studies, keywords and the logical operators AND, OR, and NOT were used. Subsequently, 22 scientific articles relevant to the research topic were selected and systematized. The findings revealed that various Peruvian communities develop their own teaching strategies aimed at strengthening cultural identity from early childhood education, integrating customs, the mother tongue, and community practices. It is concluded that most of Peru's indigenous peoples employ contextualized pedagogical approaches that significantly contribute to the preservation and consolidation of cultural identity in early childhood.

KEYWORDS: Teaching strategies, cultural identity, early childhood education, bilingual.

RESUMEN

Las comunidades de las regiones peruanas se sustentan en su cultura, pues sus habitantes reconocen desde edades tempranas su identidad y su lengua materna, desarrollando conciencia de pertenencia a un grupo étnico y social determinado. La investigación tuvo como objetivo analizar las estrategias didácticas implementadas en las instituciones de educación inicial bilingüe del Perú para fortalecer la identidad cultural. El estudio se enmarcó en el paradigma humanista, con método interpretativo, enfoque cualitativo, diseño narrativo temático de tipo interpretativo y de corte documental-bibliográfico y transversal. La recolección de información se realizó mediante la búsqueda y revisión sistemáticas de investigaciones primarias en bases de datos académicas reconocidas, priorizando publicaciones con una antigüedad de hasta 5 años. Se consultaron fuentes indexadas en SciELO, REDIB, Latindex, Dialnet, OpenAIRE, ROAD y Scopus, así como en repositorios institucionales universitarios. Para localizar los estudios, se emplearon palabras clave y los operadores lógicos AND, OR y NOT. Posteriormente, se seleccionaron y sistematizaron los datos de 22 artículos científicos pertinentes al objeto de estudio. Los hallazgos evidenciaron que diversas comunidades peruanas desarrollan estrategias didácticas propias orientadas a fortalecer la identidad cultural desde la educación inicial, integrando costumbres, la lengua materna y las prácticas comunitarias. Se concluye que la mayoría de los pueblos originarios del Perú implementan propuestas pedagógicas contextualizadas que contribuyen significativamente a la preservación y consolidación de la identidad cultural en la primera infancia.

PALABRAS CLAVE: Estrategias didácticas, identidad cultural, educación inicial, bilingüe.

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Introduction

The communities of Peru's regions rely on their culture, as their inhabitants recognize their identity and mother tongue from an early age and develop awareness of their membership in a specific ethnic and social group. Peru constitutes a pluricultural and multilingual State whose ethnic diversity represents a structural component of its national identity. In this scenario, Indigenous communities consolidate their sense of belonging from early ages through the appropriation of their mother tongue and the symbolic references that shape their worldview. Education, as a social and cultural process, not only transmits knowledge but also models practices, values, and collective representations. Consequently, Bilingual Intercultural Education (BIE) emerges as an approach that seeks to ensure the recognition and revitalization of Indigenous languages and knowledge.

From a comparative perspective, this issue acquires a regional dimension. In Ecuador and Colombia, some contexts interpret Indigenous diversity as an administrative challenge rather than a cultural strength, which produces decontextualized curricula and insufficiently relevant pedagogical practices (UNICEF, 2021). Similarly, in Chile, studies have documented cultural assimilation processes that have particularly affected the Mapuche people and reveal the limited effectiveness of current intercultural policies (Díaz et al., 2022). In Argentina, research in the provinces of Chaco and Misiones reports significant gaps in intercultural educational provision (Enriz et al., 2021), while in Paraguay the prevalence of Spanish over Guaraní in the school setting creates tension in linguistic preservation (Kim, 2022). Together, these antecedents show that the consolidation of BIE constitutes a shared challenge in the region.

In the Peruvian case, recent studies indicate that cultural identity among Amazonian peoples persists through processes of intergenerational transmission, even in contexts of increasing modernization (Navarro, 2025). Likewise, the strengthening of identity in Latin American basic education relates to the systematic integration of cultural content and intercultural pedagogical practices (Alarcón & Rojas, 2025). Sebastián et al. (2022) conclude that, for

peoples such as the Asháninka and Ashéninka, cultural identity constitutes a pillar of collective continuity that the State must guarantee. In agreement, Manríquez (2022) maintains that legal and political recognition remains indispensable to reverse historical processes of exclusion.

Despite these contributions, limitations persist in the operationalization of the intercultural approach, particularly at the early childhood level, a decisive stage for the configuration of sociocultural identity. Ventura et al. (2024) emphasize that early childhood education must connect with the immediate environment to promote meaningful learning. Nevertheless, the insufficient availability of bilingual teachers and problems associated with institutional management negatively affect service quality (Vigil & Sotomayor, 2022).

Based on the foregoing, the literature shows a gap in the systematic analysis of teaching strategies used in bilingual early childhood education institutions and their incidence in the strengthening of cultural identity. Accordingly, the present research aims to analyze the teaching strategies developed in bilingual early childhood education institutions in Peru, oriented toward the strengthening of cultural identity. This purpose gives rise to the following research question: What is the relevance of analyzing the teaching strategies used by bilingual educational institutions to strengthen cultural identity in early childhood?

Methodology

The research followed the humanist or interpretive paradigm, which conceives reality as a social construction, understood through the sense that subjects attribute to their experiences (Hernández et al., 2014). This paradigm privileges contextualized comprehension of social phenomena and recognizes subjectivity as a legitimate dimension of scientific knowledge.

The study used the hermeneutic method, understood as the comprehensive interpretation of texts and discourses to reveal implicit senses in their sociocultural framework (Gadamer, 2004). It also adopted a qualitative approach, which, according to Creswell (2014), explores and understands the senses

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attributed to social phenomena through inductive and contextual analysis.

The design corresponded to an interpretive thematic narrative design, since it organized the information into emerging categories derived from the documentary review. The research had a cross-sectional scope, as it examined the scientific production published within a delimited period (2019-2023), without temporal follow-up of variables or subjects.

The unit of analysis consisted of indexed scientific articles on instructional strategies in bilingual early childhood education in Peru. The initial universe exceeded 24,000 records from systematic searches in academic databases. Subsequently, the researchers applied filters by year of publication, thematic relevance, and document type, which reduced the corpus to a preliminary set of studies. After the review of titles, abstracts, and full content, the researchers finally selected 22 articles that met the established criteria for analysis. The study excluded works focused exclusively on normative or political analysis, without applicable instructional proposals. The study took place in the academic sphere through a digital documentary review in specialized databases such as SciELO, REDIB, Latindex, Dialnet, OpenAIRE, ROAD, and Scopus, as well as in university institutional repositories. The following inclusion criteria guided the selection:

- Publications indexed in recognized databases.
- Maximum age of five years (2019-2023).
- Direct thematic relevance to instructional strategies in bilingual early childhood education.

The study used the systematic literature review technique, in accordance with Sánchez (2019), who maintains that this type of study makes it possible to consolidate an updated and relevant theoretical reference. The researchers conducted the search with specific descriptors: “didáctica AND educación inicial bilingüe Perú” and “didáctica AND educación inicial interculturalidad Perú,” with the Boolean operators AND, OR, and NOT. For the organization and systematization of information, the researchers used documentary analysis matrices, which recorded

data such as author, year, objective, methodology, and the main findings of each selected study. These matrices facilitated thematic categorization and comparison of results.

For the analysis of the 22 selected articles, the researchers carried out a systematic review process to identify conceptual, methodological, and didactic contributions related to the strengthening of cultural identity in bilingual early childhood education. Each document received a detailed examination, with attention to aspects such as the objective of the research, the methodological approach, the proposed instructional strategies, and the main findings. This procedure made it possible to identify recurrent patterns and thematic convergences among the reviewed studies, which facilitated a comprehensive interpretation of the phenomenon under investigation. According to Creswell (2014), this type of qualitative analysis makes it possible to interpret the senses present in texts and recognize trends in the analyzed documentary corpus.

The researchers processed the information through descriptive and inferential content analysis, in accordance with the guidelines of Páramo (2020), under two levels of complexity: a) Descriptive: identification and synthesis of findings; b) Inferential: interpretation of patterns, convergences, and thematic divergences. From the qualitative perspective described by Guzmán (2021), the researchers interpreted the senses present in the reviewed texts, with attention to the sociocultural context of production.

Subsequently, the researchers applied a thematic coding process to the content, through which they identified recurring concepts, ideas, and strategies present in the reviewed studies. From this process, they grouped the findings into emerging categories that organized the results around common analytical axes. This coding followed an inductive analysis that facilitated the identification of interpretive patterns related to the use of the Indigenous language, community cultural practices, and contextualized pedagogical resources. According to Guzmán (2021), coding in qualitative research makes it possible to classify information and generate categories that facilitate an in-depth interpretation of the phenomena studied.

The research followed the principles of academic integrity, scientific rigor, and methodological transparency. Since it constituted a documentary study based exclusively on publicly accessible secondary sources, it did not involve direct interaction with human subjects or the management of confidential information. The researchers strictly respected citation standards and copyright, guaranteed proper recognition of the sources consulted, and ensured intellectual honesty throughout all stages of the research process.

Results

The main finding of this research indicates that the current curriculum and educational policies do not respond to Peru's pluricultural reality, which limits the consolidation of students' cultural and linguistic identity. The study emphasizes the need to revitalize Indigenous languages and incorporate contextualized teaching strategies, such as dances, history, technology, and playful activities. It also highlights family participation as a key factor to strengthen cultural identity, promote respect for diversity, and ensure inclusive and meaningful education that preserves and reinforces Indigenous languages. The results of the analyses of the 22 selected articles appear in the following table:

Table 1

Results.

Database	Author(s)/Year	Title	Conclusions
SciELO	Chávez, at. (2019).	Teaching strategies to revitalize Indigenous languages among students of the Universidad Nacional Intercultural de la Amazonía.	Political and curricular planning is important to establish actions that revitalize languages, understanding that these languages communicate culture, which constitutes the best practical way to develop teaching that, in effect, strengthens cultural identity.
SciELO	Díaz et al.(2020).	Local dance identity in the initial training of students in the Artistic Education program.	It is important to teach by using Indigenous dances as a vehicle, not only as historical, social, and cultural knowledge, but also to increase motivation in learning. Therefore, art teachers, as well as others, should learn dance, since it is a strategy that improves and manifests the culture of a people; even more so, this is understood in the Peruvian Amazon.
SciELO	García (2021).	Challenges in the training of teachers in the intercultural bilingual model: A case study of the Purépecha region (Mexico).	Teaching in the Indigenous language is a way to develop a strategy that guarantees students' cultural identity and, above all, prevents students from dropping out, considering that many leave or abandon schooling in basic education in contexts of Indigenous populations.
SciELO	Uribe (2020).	Conceptions of pre-service science teachers about interculturality and its relationship with teaching: Reflections in the Colombian context.	Working on schoolchildren's education to strengthen their cultural identity requires implementing strategies that, in learning processes, refer to the essences of different cultures, namely their own and others, both conceptually and, above all, experientially. An important achievement would be to eliminate the preeminence of Westernized culture and incorporate cultural dialogue as a teaching approach in basic education.
REDIB	Tesén & Ramírez (2021).	Strengthening cultural identity in Regular Basic Education.	Peer interaction, teamwork, and collaborative learning, on the one hand, and students' contact with their geographical environment, as teaching strategies, allow the development and strengthening of cultural identity in schoolchildren. Likewise, knowledge of history and the appreciation of material and immaterial historical assets make it possible to develop identity and a sense of belonging to a people and to the country.
REDIB	Herrera (2022).	The use of ICT in BIE as a tool for the revitalization of Quechua.	The use of information and communication technology as a teaching strategy to develop cultural identity is of great importance, since, according to the study conducted in an educational institution in

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			<p>Arequipa, Peru, this resource can enable students' cultural transit through the history of their people, their geography, their culture, and their language. Moreover, it can be reflected in the activities of their community across different aspects of life.</p>
REDIB	Ariel (2025).	Critical evaluation of the use of technology in education.	<p>The research made it possible to identify and critically analyze erroneous beliefs related to the implementation of technologies in education, confirming that their effectiveness does not lie in the mere use of technological tools, but in how they are integrated into pedagogical practices and the specific educational context.</p>
REDIB	Tesén & Ramírez (2021).	Strengthening cultural identity in Regular Basic Education.	<p>The educational curriculum of basic education and the educational policies that have been implemented are not appropriate, since they reveal a lack of knowledge of Peru's pluricultural reality, with an absence of contextualization regarding economic, cultural, social, educational, and other aspects. Therefore, a weak identity is evident in high-Andean places or communities; it follows that no teaching strategies have been implemented to overcome this reality.</p>
Latindex	Morales (2020).	Citizenship education for democratic coexistence and interculturality in early childhood education.	<p>A didactic approach that possesses the essential nature of citizenship, considering the fullness of the concept, contributes to the formation of interculturality and cultural identity, especially when respect for and appreciation of differences are cultivated.</p>
Latindex	García & Samada (2022).	The playful method for the development of identity and autonomy in 4-year-old children.	<p>The application of teaching strategies based on autonomy from early childhood education allows emotional development in relation to cultural identity; that is, the recognition of oneself and others in cultural terms.</p>
Latindex	Abarca & Ramos (2019).	Latin American Cultural Identity: A Case of Awareness-Raising in Venezuela.	<p>Considering cultural elements, traditions, customs, values, and other manifestations, in didactic processes makes it feasible to forge a solid cultural identity in children, leaving aside aspects of other cultures that may be harmful and constitute a reason for uprooting.</p>
Dialnet	Tigua & Zambrano (2021).	Innovative methods and techniques for teaching history and their impact on cultural identity.	<p>Teaching the history of each Indigenous people is important for the development of cultural identity in children, which implies employing teaching strategies in this subject so that it can be better understood and generate reflection in children.</p>
Dialnet	Moreno et al.(2020).	Oral tradition and transmission of ancestral knowledge from childhood.	<p>A didactic approach that integrates aspects of the Indigenous culture itself and includes playful activities aimed at preserving cultural properties is fundamental to strengthening students' cultural identity, in coherence with the Sustainable Development Goals (UNESCO, 2017).</p>
OpenAIRE	Gala (2022).	Cultural identity in the virtual environments of early childhood education students in Lurigancho, Peru.	<p>The use of technology is of great importance, since the favorable influence of these resources for this purpose has been verified.</p>
OpenAIRE	Peinado (2020).	From heritage to citizenship in Early Childhood Education.	<p>The teaching-learning strategies implemented in educational processes are active in nature, characteristic of early childhood education, and develop citizenship, with the understanding that part of this learning involves the affirmation of cultural identity.</p>
ROAD	Percca & Ccallo (2021).	Cultural identity and self-esteem of students in intercultural bilingual initial teacher training.	<p>There is an important relationship between self-esteem and cultural identity; therefore, if teaching strategies whose essence refers to self-esteem and cultural identity are applied, its development is guaranteed.</p>

ROAD	Álvarez Chávez (2022).	Level of family support for bilingual early childhood education in Apurímac, 2019.	The teaching strategies developed in children's learning processes must consider the cultural elements of Andean Indigenous peoples, especially the linguistic component, in order to revitalize culture and consolidate cultural identity.
ROAD	Cortón et al. (2020).	Multiculturalism and interculturality in Ecuadorian schools: Expression of cultural identity.	It is important that, in curricular planning and didactics, the teacher implement strategies that consider multiculturalism so that, as understood, children can be educated in respect for differences, appreciation of otherness, intercultural spirit, and strengthening of cultural identity.
ROAD	Yáñez et al. (2021).	Parenting styles and their influence on the development of identity and autonomy in children aged 3 to 5.	The family or immediate environment of the child substantially influences the child's identity, which can also be interpreted in cultural terms. Consequently, if the didactics used by teachers has as one of its axes the customs and values of a family from an Indigenous or native population, then it will succeed in forming and consolidating children's cultural identity.
Scopus	Favarón (2024).	The power of the word: Linguistic reflections based on Shipibo-Konibo ethnography.	Life, in Indigenous terms, is inseparable from thinking, communicating, and perceiving; there is no living being that does not participate in consciousness. The cosmos is, in itself, a reflective and dialogical organism. The conviction of the onanya regarding the performative dimensions of the word, rather than a remnant of "primitive" thought, postulates (without the need to state it explicitly) an ontology alternative to the hegemonic paradigm of modernity: in a conscious and dialogical cosmos, it is possible for the human word, in certain exceptional states, to become intimately linked with a primordial flow of full semiotic potency; and, because of this connection, the verbal resonances of the onanyabo would come to reverberate upon matter.
University/Entity	Nazario & Paredes (2020).	Play in children's identity and autonomy.	Developing a substantially playful didactic approach makes it possible to develop and consolidate children's cultural identity, provided, as understood, that aspects specific to the Indigenous culture are considered.
University/Entity	Pulido (2019).	Reconstruction of cultural identity and Llanero folklore through joropo.	The full apprehension of traditional musical samples, in this case, Llanero folklore, cultivated in Venezuela, specifically joropo, allows the essential nature of its culture to be internalized in the school setting; that is, to develop its cultural identity.

Note. Results of the documentary analysis of the selected studies, own elaboration (2025).

The studies show that basic education in Peru requires a revision of its curriculum and policies to respond adequately to the country's cultural diversity. The main finding indicates that the absence of educational contextualization weakens students' cultural identity, especially in Indigenous and high-Andean communities. This implies that the school must become a space where the Indigenous language, local history, and the experience of traditions and customs converge as substantial elements of the educational process.

The research allows the interpretation that contextualized and active instructional strategies,

such as dances, music, or playful activities, not only fulfill a pedagogical function but also reaffirm cultural belonging and strengthen children's self-esteem. This reflects that the educational process gains depth when it connects with meaningful experiences from the student's environment. Culture ceases to operate as a complement and becomes a powerful means that integrates knowledge, emotion, and intercultural citizenship.

Information technology, now consubstantial with Indigenous cultures, can act as a pathway for cultural revitalization, since its integration into educational processes allows communities to

reconstruct historical memory, disseminate Indigenous languages, and energize students' contact with their cultural heritage. In this regard, technology represents a contemporary tool that, with proper use, helps overcome uprooting and strengthen cultural and linguistic identity in today's world.

Cultural and linguistic identity emerges both in school and through permanent dialogue with the family and the immediate environment. When didactics integrate customs and values as community manifestations, the educational process acquires meaning and transcendence. Thus, intercultural citizenship based on respect and appreciation of difference fosters self-esteem. Cultural identity, then, becomes the educational essence of integral development.

Discussion

The teaching strategies that bilingual early childhood educational institutions in Peru develop include the revitalization of Indigenous languages (Chávez et al., 2019), the use of dances and artistic expressions (Díaz et al., 2020), teaching in the mother tongue (García, 2021), the application of technological resources (Herrera, 2022), collaborative learning (Tesén & Ramírez, 2021), and the integration of family customs (Yáñez et al., 2021). These strategies strengthen cultural identity and generate belonging among schoolchildren.

In this regard, Chávez et al. (2019) and García (2021) agree on the need to integrate culture and the Indigenous language into the teaching process. In this line, Álvarez Chávez (2022) highlights the Indigenous language as the core of identity. Díaz et al. (2020) and Tesén and Ramírez (2021) agree on the value of artistic and experiential resources. Finally, Herrera (2022) and Ariel (2025) emphasize that technology also becomes a vehicle for cultural strengthening and vitality. Overall, these authors agree that cultural and linguistic identity constitutes a cross-cutting axis of learning.

This discussion compares the results in three specific aspects: first, the centrality of the Indigenous language as a means of preserving culture (Chávez et al., 2019; García, 2021; Favaron, 2024); second, the pedagogical and emotional dimension of arts, dances, and games in cultural construction (Díaz et al., 2020;

Nazario & Paredes, 2020); and third, the incorporation of new tools such as Information and Communication Technologies (ICT) to maintain the link between students and their cultural environment (Herrera, 2022; Gala, 2022). This shows consensus around the diversity of resources for teaching identity.

The differences appear in the nature of the proposed strategies: while Chávez et al. (2019), Favaron (2024), and García (2021) emphasize the Indigenous language as a didactic core, Herrera (2022) and Ariel (2025) propose ICT as a contemporary revitalization resource. In contrast, Díaz et al. (2020) and Pulido (2019) prioritize artistic manifestations and folklore as cultural means, and Tesén and Ramírez (2021) highlight peer interaction and local history. Thus, the diversity of approaches reflects the breadth of the field of study around cultural identity.

A novel finding from the conclusions lies in the synergistic integration of the traditional with the contemporary: languages, dances, history, and family values dialogue with modern technologies to consolidate cultural identity (Herrera, 2022; Gala, 2022). This reveals that the issue does not consist of opposing tradition and modernity, but of articulating them as complementary dimensions. In this way, the findings show a dynamic model of intercultural education that responds both to the preservation of ancestral knowledge and to the challenges of a globalized context.

Among the limitations, the findings come from isolated studies in specific contexts, such as the Peruvian Amazon, the Andes, or urban spaces, which limits their generalization (Chávez et al., 2019; García, 2021). Likewise, the lack of a contextualized curricular framework limits the implementation of sustainable strategies (Tesén & Ramírez, 2021). Another limitation lies in the limited large-scale application of several proposals; therefore, their effects on national educational policies remain insufficiently explored.

The prospective view raises the need to design educational policies that integrate interculturality more systematically and strengthen the mother tongue and local cultural practices as curricular axes (Álvarez, 2022; Cortón et al., 2020). Future research should expand comparative studies between regions,

incorporate mixed methodologies to measure the impact on cultural identity, and deepen the role of the family as a formative agent. Further research should also examine how ICT can consolidate intercultural learning without displacing ancestral traditions.

Conclusions

The importance of the study lies in the visibility it gives to the limitations and potentialities of bilingual intercultural education in Peru, especially at the early childhood level, where the foundations of cultural identity emerge. The review of teaching strategies implemented in educational institutions highlights the need to articulate language, art, customs, and technology so that learning acquires meaning. This approach strengthens self-esteem, generates belonging, and promotes the appreciation of diversity as an essential component of the integral education of schoolchildren, while it guarantees the validity and transcendence of the culture and language of the different Indigenous peoples.

In the future, the teleology of this research allows the projection of scenarios in which pedagogical practices respect and revalue Indigenous cultures. This implies that the school curriculum can become a dynamic space that combines tradition and modernity through mother tongues, artistic expressions, and current technologies. If these goals reach consolidation, intercultural education will not only reduce the gap of discrimination but also guarantee the intergenerational transmission of knowledge and the full recognition of the cultural and linguistic rights of Indigenous peoples, so that equal conditions exist.

The recommendations point toward the strengthening of initial training and professionalization of bilingual teachers, the implementation of flexible curricula, and the design of educational materials in Indigenous languages. Likewise, future studies should incorporate critical, comparative, and mixed methodologies that allow a more rigorous measurement of the impact of these strategies on cultural identity. Future research should also deepen the analysis of the role of the family, the community, and technologies as agents of intercultural consolidation. In this way, new paths can emerge toward inclusive and equitable education,

aligned with the sociocultural and linguistic realities of each region and people.

Conflict of Interest Statement

The authors declare that there is no conflict of interest that could affect the conduct of this study, nor do they maintain personal, academic, or professional relationships that could influence or condition the results obtained and their subsequent interpretation.

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Ethics Statement

This study did not require approval from an ethics committee, as it was based exclusively on the analysis of scientific literature available on Scopus and did not involve human participants, personal data, or sensitive information. The research was conducted in adherence to the principles of academic integrity, transparency, and scientific rigor.

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