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## Cultural Identity and Quechua Language in Teachers of Peruvian Educational Institutions

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### Summary

*Introduction: Peru is a country that has very diverse cultural expressions that make it a multicultural, multiethnic, multicultural, and multilingual country; however, these autochthonous elements are not recognized in their full dimension. Objective: to determine the relationship between cultural identity and the Quechua language of teachers of primary intercultural education in the southern region of Peru. Methodology: Correlational descriptive basic research for which data collection instruments were applied to a population of 60 teachers who work in the bilingual intercultural educational care models of Andahuaylas (Apuhymac), Ayacucho, and Cusco. Results: Of 100% of teachers of Intercultural Primary Education, southern region, Peru, regarding the dimension of self-recognition of their cultural identity, 50% are in the "Achievement" category or level and 36.7% in the category or group "Process". Regarding the dimension of commitment to their cultural identity, it is observed that 50% are in the "Process" category or level and 38.3% in the "Achievement" category or group. Regarding the dimension of the service model, 68.3% are in the "Achievement" category or level, and 26.7% are in the "Process" category or class. Conclusions: There is a highly significant correlation between cultural identity and the Quechua language of Intercultural Primary Education teachers in the southern region of Peru.*

**Keywords:** Cultural Identity; Cultural Diversity; Quechua, Intercultural Education, Mother Tongue Teaching, Basic Education.

### Introduction

Peru has very diverse cultural expressions; being a multicultural, multiethnic, pluricultural country. Regarding multiculturalism, in the nation the cultural diversity existing in a territory is recognized, it is even celebrated, but it is done from the center of the dominant, and national culture (Garcés & Bravo, 2019). In this context, diversity is seen as a wealth that is incorporated into the model and the political structure of the nation-state without questioning its mechanisms of domination. In recent times, the policy for cultural loyalty has begun to prevail; this has to do with strengthening one's own identity, placing the person in a cultural context where they have been formed and developed. In this sense, the Quechua language treasures riches of history, geography, mythological traditions, legends, fabulous versions, and the significant events in which the Peruvian ancestors starred.

Within cultural loyalty, linguistic loyalty would have as a pillar, managing the mother tongue consistently up to the highest levels of the professional and human condition of the person who makes use of said language. In this way, the linguistic language policy should be oriented towards the native languages of the country, guaranteeing the right of each person to study and learn these languages to strengthen them.

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From this, it is an inalienable right to learn and practice the languages and cultures of the nation, especially Quechua, which is the object of study in this investigation.

However, the Peruvian educational system is the most unfair way of promoting the language, because it systematically and intentionally does not prioritize the mother tongue of children, especially in our Andean context; thus becoming a policy of disloyalty. So, the school has been promoting the second language, in this case, Spanish, for children whose mother tongue is Quechua. Here disloyalty with the language of the context itself is systemically presented. Luckily, educational policies are changing, and there is perhaps the intention to consider the country's diversity, starting with culture and language. However, there is still work to be done to enhance these possibilities of culture and language in the country. It is necessary to follow examples of other countries that have prioritized their cultural identity hand in hand with the practice of their mother tongue as a starting point for mastery at the level of linguistic skills on the part of their teachers. These were brought to the classrooms to strengthen their native language, for example, Spain with Catalan and Paraguay with Guarani. It is encouraging that countries such as Bolivia, Ecuador, and Peru are currently strengthening Quechua as the mother tongue in primary, higher, and university education to improve the bilingual intercultural service model; beyond the fact that year after year, the number of people who use this language decreases due to lack of interest, discrimination, lack of motivation to learn the language, especially in schools, lack of teachers willing to teach the language and lack of didactic material with which children can interact during their learning (Gálvez Astorayme et al., 2022; Saldívar et al., 2021; Zapata-Paulini et al., 2019).

In this framework and with the contribution of academics and researchers of culture and language, this research work is proposed, considering that there are diverse Andean strategies and methods to achieve better learning related to the language under study. Likewise, assuming the teaching of the ancestral language implies the literacy of the regions, followed by a progressive teaching-learning process that will imply that teachers and students learn from their sociocultural practices of everyday life.

## **Literature Review**

### **Cultural Identity**

Before conjecturing the concept of Cultural Identity, it is worth asking: Are there common traits among Latin American peoples? What features are we going to consider as sources or lack of identity? Such a discussion leads from the beginning to the conceptual plane: What to understand by identity, culture, or cultural identity? What relationship can be established between them?

"Culture" comes from the Latin *cultus*, which means to cultivate, but today it has multiple meanings beyond this brief definition. Let us start from the immediate sense, as a crop and its compounds such as agriculture, beekeeping, ..., and a figurative sense, in which we can distinguish: the objective sense: seen as the "creation and realization of values, norms, and material goods by the human being." Then, subjective sense refers to the cultivation of man's faculties, soul, body, and intelligence. Culture is understood as the set of material and spiritual values acquired by human beings in the course of historical social practice, and the methods of their creation, application, and transmission (Reynosa Navarro, 2015b). Culture includes everything that is not natural, resulting from human effort (individual or collective). Culture would be a product of human actions in a finite space and time that react in an organized way to the complexity of their environment. In this sense, culture is a material, social and ideational heritage (expressive symbolic manifestations of the culture: religions, ideologies, myths, arts, folklore, concepts, and ideas) that is communicated to successive generations as inheritances that configure the cultural identity of the villages.

The concept of identity comes from the Latin "identitas," which indicates the quality of identical, idem, the same. Some of its most common uses, which are related to the concept of cultural or sociocultural identity, are the practical use of the concept of identity sameness, which is applied to the demonstration of personal identity, "I am whom I claim to be," in the which highlights certain signals (signs or symbols) that are exclusive to the individual, through which identity is revealed, despite changes over time. Moreover, the concept of psychological-individual identity can be characterized as "self-awareness," "memory of the sameness," and "preservation of personality" over time, despite the changes that the individual experiences in life (Reynosa Navarro, 2012, 2015a).

Cultural identity is manifested from five conditions: a) individual and collective awareness of belonging, which means the fact of feeling and saying. b) The domain of the roots and the tradition of the group as a condition for a permanent cultural creation. c) The pride that this belonging produces. d) The existence of a minimum consensus on a common collective project for the future. e) The ability to create a culture with internal or incorporated external resources within the basic cultural matrix of the group (Montoya, 2001). Three components of cultural identity emerge from these conditions: belonging, self-recognition, and commitment.

Cultural identity encompasses belonging to a social group with shared cultural traits, such as customs, values, and beliefs. It is not a fixed concept but is recreated individually and collectively and is continuously fed by external influence. Cultural identity has historically been defined by various aspects that reflect their cultures, such as language, means of communication between community members, social relations, rituals or collective behavior, and values and beliefs of these elements of cultural identity, for being the product of a community, its immaterial and anonymous character (Somoza, 2016). Cultural identity is a human process of constant feedback based on personal and collective consciousness, becoming a dialectical space that merges nature, culture, and the history of human beings in the same crucible. It encloses the sense of belonging to a social group in which cultural traits are shared, such as customs, values, and beliefs. It has its fundamental connotation at individual and collective levels (Reynosa Navarro, 2015a), which is becoming increasingly important in education. society (Reynosa Navarro, 2015a) .

Among the components of cultural identity, we have a sense of belonging. When a series of particularities typical to a group serve to distinguish them from others, creating premises for self-recognition as an integral part of it, the bonds of group interaction between members become more solid and coherent, both inside and outside the context of reference. (Fernández Soria, 2021) . Then, a collective identity has established that traces and regulates the internal mechanisms for action, conservation, and group development and mediates relations with other groups. In such a scenario, each person becomes aware as a subject of these intragroup codes and feels like a bearer and representative of the symbolic universe that they recreate as a group. Cultural identity is constructed and deconstructed according to time and the people who give it life, revealing its fluid and inclusive nature. So there is no fixed location, but a reality with mobility and adaptive change. The relationship between an individual or social group and their environment is essential, but it is established through historical action (Navarro Hoyos & Navarro-Hoyos, 2022).

On the other hand, the links that stimulate the feeling of belonging can be multiple with respect to the same person, according to the diversity of roles and interactions in which they participate throughout their lives. Thus, the family, social organizations, the community, and the school, can simultaneously constitute means to which the same subject feels they belong; however, cultural facts alone do not create identity. For these to become part of the collective imagination, they must be duly applied, implemented, and impregnated in the social conscience so that from their use and enjoyment they become an iconic part of the cultural imaginary. For this reason, studying everyday events becomes a fundamental tool for

understanding communities and defining their values (Navarro Hoyos & Navarro-Hoyos, 2022). The duration of these values is indeterminate and is only extinguished to the extent that meanings are transformed and constructed, alienating the subject's identification with the same values (Zou et al., 2022). When considering the processes of identity and affiliation, the multiple possibilities of organizing, categorizing, and normalizing these processes that define the potential for collective action through the configuration of practices inside and outside the group must also be considered; in addition, the complexity of delineating and structuring the universe of unique cultural elements that in themselves guarantee the existence of identity paves the way for the emergence of new cultural values that shape the feeling of identity over time (Alzahrani, 2022; Rito et al., 2023).

Regarding self-recognition, according to Honneth, it takes three forms: self-confidence, self-respect, and self-esteem (Peñafel, 2017). However, the development of these forms of relationship, for any individual, fundamentally depends on having experienced the recognition of others, whom he also recognizes. Therefore, the construction of identity is an intersubjective process of mutual recognition that arises from childhood and to the extent that expressing their needs finds a positive response of love and care from others in their charge. Similarly, self-respect also configures the development of human dignity and, therefore, the rights that accompany that dignity (Reynosa Navarro, 2017). In short, a well-rooted cultural identity is based on love or concern, respect, and esteem for some good that, due to its exceptional nature, deserves to be perpetuated over time and is built and negotiated through language and continuous interactions with others (Moloney & Wang, 2016).

To address commitment as a fundamental element for cultural identity, it is convenient to start from an ethical position of the person who is capable of channeling their interests, meanings, and worldviews in a systematic and conscious way. Thus, the commitment is transformed into a constant reflection that allows the being to discover their identity values in an objective way. It is also transformed into a reflexive construction that materializes in the person-culture-sociocultural environment interaction, resulting in their identity formation. The commitment and interaction with the cultural elements that make up the heritage is also a fundamental pillar to knowing, living, and preserving those heritage elements that make up the cultural identity (Fernández Soria, 2021; Reynosa Navarro, 2015a, 2015b; Trentini et al., 2018).

### **Quechua Language**

The word "Quechua" is the product of the linguistic deformation of "qheswa," "qhiswa or kichua." In Quechua, the term "qheswa" denotes "the ethnogeographic zone located between 2,000 and 3,500 meters above sea level and is characterized by temperate zones" (AMLQ 1995). Among the native Quechua speakers, the Quechua language is called "qheswa." simi" in whose linguistic context "simi" comes to mean making word, language, language (AMLQ 1995). Thus, the equivalent of "qheswa simi", in Spanish, translates as "valley language" (Apulaya Blog, 2022) .

Returning to the origin of Quechua that denomination has to do with the origin of proto - Quechua; researchers such as Alfredo Torero and Cerrón Palomino (1987 and 2000) maintain that the origin of Quechua would not be Cusco but rather the coast and central highlands of Peru (Torero, 2009). According to the cited authors, among the first sources of expansion of Quechua, was the Pachacamac lordship (today in the department of Lima), in low places, which also had the name of yunga, hence the variant called Quechua. "Yungay" (today, the term yunka /yunga is also used to denote the jungle).

Ethnic groups of the past, such as the case of the "chancas" and the Chinchu lordship (archaeological culture originated near the Pacific Ocean in southwestern Peru), would have been the leading diffusers of Quechua to the south of Peru (the "Quechua chinchay" variant). It is that late, the Incas would have adopted Quechua as the lingua franca of Tawantinsuyo1, promoting its maximum diffusion and increasing

its linguistic development throughout its vast territory. More specifically, this would have happened since the government of the Inca Túpac Yupanqui, son of the Inca Pachacútec, when Quechua replaced the Aymara language as the official language of the Inca state (Cerrón-Palomino, 2004)

Related to the oral domain of the Quechua language, from the point of view of the textual communicative approach, the communicative abilities of oral expression in the original language are of vital importance in the educational and social context with naturalness, which tends to improve the quality education, valuing their local, regional and national culture and identity. The oral expression of the Quechua language is a form of natural communication of man that developed from ancient societies to the current ones. Through it, the transmission of knowledge that man was acquiring through experience began, however, this ability has been forgotten by schools even knowing that it is essential for human interrelationships. In this sense, the oral expression "is the fundamental means that allows us to relate to others (MED, 1993, p. 69) " (Bautista Aslla & Quintasi Quillas, 2015); since the man from birth develops within society and constantly interacts developing and strengthening it.

Concerning the written proficiency of the Quechua language, it is a process through which trained teachers accredit their proficiency in the original language (oral, written competence). It is carried out to comply with one of the requirements for incorporation or renewal in the National Registry of Bilingual Teachers of Indigenous or Original Languages of Peru (MINEDU, 2020). This process aims to guarantee that EIB students receive a quality education in their native language with an accredited teacher. Teachers who pass the evaluation receive a certificate indicating their level of mastery. In written expression, various types of simple and complex texts are written (composed) clearly with a pertinent and appropriate style, a logical structure, and appropriately using Quechua grammar, according to the form and purpose of the writing. Communicative situation.

The competencies identified in grammar were: knowing, grammatical resources, the rules that govern the assembly of elements in sentences; using in writing sentences, paragraphs, and texts; the set of grammatical rules, classified and related to each other. The lexicon uses a vast repertoire of terms in the writing of any type of text that he writes, using the vocabulary according to the material or type of text being written. Finally, it complements the use of syntax: in the writing of any text, it uses the Quechua script that is subject, object, verb, as well as the adjective and adverb that are placed before the name. Using the relevant structure in any type of written text and writing sentences, paragraphs, and texts with the ordering of the constituents in their formation.

## **Methodology**

### **Design**

The study responds to a positivist paradigm, quantitative approach, and causal correlational design, which relates the variables Cultural Identity (composed of the dimension's Self-recognition, Commitment, and Service Model); and Quechua Language (composed of the Oral Domain and Written Domain dimensions). This design aims to know how a variable behaves by knowing the behavior of other related variables (Cabezas et al., 2018). Likewise, under this design, data collection is applied to test hypotheses, based on numerical measurement and subsequent statistical analysis to establish behavior patterns and test theories (Hernández-Sampieri & Mendoza, 2018).

### **Population and Sample**

Population: 60 teachers from educational institutions at the primary level of the Apurímac, Ayacucho, and Cusco regions; southern region, Peru. Sample: 100% of the population is a sampling that was determined by convenience. Inclusion criteria: Being a practicing teacher in educational institutions at the primary level, the Apurímac, Ayacucho, and Cusco regions; located in the southern region, Peru;

express willingness to participate in the data collection process; sign an informed consent letter where the limits of their participation were established, also where it is stated that all the findings will be used exclusively for scientific research purposes; having received socialization where the researchers explained the preliminary results and the participating teachers expressed their agreement in this regard. The average age was 45.18 years. Sex: 22 men for 36.67%, 38 women for 63.33%. Data collection occurred from November 26, 2021, to March 17, 2022.

### Data Collection Instruments

Data collection instruments: two questionnaires, one for the Cultural Identity variable, made up of the dimension's Self-recognition, Commitment, and Service model, distributed in 30 items with a Likert-type scale: Always, Frequently, Sometimes, Never. The other questionnaire for the Quechua Language variable, composed of the Oral Domain and Written Domain dimensions, was distributed in 31 items with a Likert-type scale: Always, Frequently, Sometimes, Never. According to the score obtained by each participant by dimensions, the levels of Start, Process, and Achievement were established. The questionnaires were programmed using Google Form forms. Both instruments were subjected to reliability analysis, Cronbach's alpha was applied, and validity was determined through exploratory factor analysis.

### Analysis of Data

First, the data obtained were processed using an Excel spreadsheet, in which all subjects were coded and all subjects with missing values in all variables and scores out of range were eliminated; Second, the total score of the variables Cultural Identity (in its three dimensions) and Quechua Language (in its two dimensions) was obtained. Finally, the descriptive and inferential data analysis was carried out through the statistical software SPSS v.27.

### Ethical Considerations

The research is limited to the Declaration of Helsinki (World Medical Association Declaration of Helsinki, 2013), prioritizing the principles of autonomy and informed consent as fundamental elements of the scientific research process when researching with human beings. The participation of all the teachers was voluntary; in addition, the purpose of the research was explained to them and how the research results would be used. All teachers signed an informed consent letter where the limits of their participation were established.

### Results

#### Variable 1: Cultural Identity

**Table 1:** General Distribution of Results Related to Variable 1: Cultural Identity.

Level	%	F
a) 69 - 85	8.3%	5
b) 86 - 102	50.0%	30
c) 103 to 118	41.7%	25
Total	100.0%	100

Note: a) = Start; b) = Process; c) = Achievement

According to table 1, of 100% (60) of teachers in primary intercultural education in the southern region of Peru, who responded to the survey, it is observed that 8.3% are in the "beginning" category or level. Likewise, 50% are in the "Process" category or level and 41.7% are in the "Achievement" category or level.

**Table 2:** Distribution of the Variable Cultural Identity By Dimensions.

Self-Recognition			Commitment			service model		
Level	%	F	Level	%	F	Level	%	F
a) 31 - 38	13.3	8	a) 27 - 35	11.7	7	a) 6 - 9	5.0	3
b) 39 - 44	36.7	22	b) 36 - 44	50.0	30	b) 10 - 13	26.7	16
c) 45 - 51	50.0	30	c) 45 to 52	38.3	23	c) 14 to 16	68.3	41
<b>Total</b>	<b>100.0</b>	<b>60</b>	<b>Total</b>	<b>100.0</b>	<b>60</b>	<b>Total</b>	<b>100.0</b>	<b>60</b>

Note: a) = Start; b) = Process; c) = Achievement

As can be seen in table 4, Self-recognition dimension, of 100% (60) teachers who responded to the survey, it is observed that 13.3% are in the "Beginning" category or level, 36.7% are in the "Process" level, and 50% is at the "Achievement" level. As can be seen in the Commitment dimension, of 100% (60) of teachers who responded to the survey, it is observed that 11.7% are at the "beginning" level. Likewise, 50% are at the "Process" level, and 38.3% are at the "Achievement" level. Finally, in the Service Model dimension, of 100% (60) of teachers who responded to the survey, it is observed that 5% are at the "Start" level. Also, 26.7% are at the "Process" level, and 68.3% are at the "Achievement" level.

### Variable 2: Quechua language

**Table 3:** General Distribution of Results Related to Variable 2: Quechua Language.

Category	%	F
a) 60 - 81	6.7%	4
b) 82 - 103	50.0%	30
c) 104 to 124	43.3%	26
<b>Total</b>	<b>100.0%</b>	<b>60</b>

Note: a) = Start; b) = Process; c) = Achievement

According to table 3, of 100% (60) teachers in Intercultural Primary Education, southern region, Peru, who responded to the survey; Regarding the Quechua Language Variable, it is observed that 6.7% are at the "beginning" level in the Quechua language. Likewise, 50% are at the "Process" level, and 43.4% are at the "Achievement" level.

**Table 4:** Distribution of the Quechua Language Variable By Dimensions.

Oral Domain			Written Domain		
Level	%	F	Level	%	F
a) 30 - 40	6.7%	4	a) 30 - 41	15.0%	9
b) 41 - 50	40.0%	24	b) 42 - 53	48.3%	29
c) 51 to 60	53.3%	32	c) 54 to 54	36.7%	22
<b>Total</b>	<b>100.0%</b>	<b>60</b>	<b>Total</b>	<b>100.0%</b>	<b>60</b>

Note: a) = Start; b) = Process; c) = Achievement

As seen in table 4, of 100% (60) participating teachers, who responded to the survey concerning the Oral Domain dimension, 6.7% are at the "Beginning" level in the Quechua Language. Likewise, 40% are at the "Process" level and 53.3% at the "Achievement" level. Similarly, concerning the Written Domain dimension, 15% are at the "Start" level. Likewise, 48.3% are at the "Process" level and 36.7% at the "Achievement" level.

**Table 5:** Kolmogorov-Smirnov Normality Test.

variables	Normality Test		
	Statistical	gl	Next.
Cultural identity	.079	60	.200 *
Quechua language	.105	60	.200 *

In table 5, for the Kolmogorov-Smirnov test, the statistical value for the Cultural Identity variable is equal to 0.079, the p-value = 0.200\*, and the statistical value for the Quechua Language variable is equal

to 0.105. The  $p$ -value = 0.200\*, both values being more significant than  $p=0.05$ . Therefore, the values are typical. These results decide to use Spearman's Rho correlation statistic to find the correlation coefficient between the variables.

**Table 6:** Correlation between the variables Cultural Identity and Quechua Language in teachers of Intercultural Primary Education, southern region, Peru.

Correlations			
		Cultural identity	Quechua language
Spearman's rho	Cultural identity	Correlation coefficient	1,000
		Next (2-sided)	.281*
		N	60
	Quechua language	Correlation coefficient	.281*
		Next (2-sided)	.029
		N	60

\*\* The Correlation is significant at the 0.01 level (bilateral).

Table 6 shows the Correlation between the variables Cultural Identity and Quechua Language of teachers in Intercultural Primary Education, southern region, Peru, with a value for Spearman's Rho Correlation of 0.281\*, which is considered significant, a significance bilateral or probability of  $p=0.029$ , for a number of cases of 60 teachers.

## Discussion

The results obtained show a Correlation between Cultural Identity and the Quechua Language in teachers in Intercultural Primary Education, southern region, Peru, with a value for Spearman's Rho Correlation of 0.281\*, which is considered significant, a bilateral significance or probability of  $p=0.029$ , for several cases of 60 teachers.

Regarding the Cultural Identity variable, of 100% (60) participating teachers, 50% are in the "Process" category or level, and 41.7% are in the "Achievement" category or level, which denotes a significant relationship between Cultural Identity and Quechua Language Learning. About the Quechua Language variable, of 100% (60) teachers in Intercultural Primary Education, southern region, Peru, who responded to the survey, it is observed that 6.7% are at the "beginning" level in the Quechua language. Likewise, 50% are at the "Process" level, and 43.4% are at the "Achievement" level, which ratifies a highly significant relationship between Cultural Identity and Quechua Language Learning.

Scientific evidence corroborates a significant relationship between the perception of cultural identity and students' learning of the Quechua language. When the learning process is linked to elements that make up Cultural Identity, such as critical interculturality, local culture, and multiculturalism, it improves not only the learning of students; but also their self-esteem through the assimilation of their cultural identities; it lays the foundation for developing critical thinking and acceptance of cultural diversity. Therefore, it is imperative to use critical thinking because only through this type of thinking will students be able to know and accept – through their differences – who they are in relation to others, within a collective identity where educational institutions assume a leading role (Bastos et al., 2022). In this way, it promotes knowledge of native languages, based on respect for diversity and cultural identity; it is at least a highly relevant sociocultural need.

Research carried out in South Korea by professors from Sogang University Seoul, South Korea, and Middlebury Institute of International Studies at Monterey Monterey, CA, USA, in which a North Korean's narratives about his experiences learning English in North Korea, South Korea, and the United States are presented to examine the role of an institution in the formation and remodeling of identities, investments, and aspirations in L2-learning; found that this person was able to use their North Korean identity as cultural



capital and highlights the importance of the institution and the imagined future self, as essential tools to understand the complexity, multiplicity and fluidity in learning and communication with their peers without neglecting their identity roots. In this sense, the researchers emphasize that educators can help empower learners by constantly and emphatically reminding them of the potential and capacity with which they come equipped based on their experiences, knowledge, and insight resulting from their lived experiences (ES Park & Lee, 2022) where the mother tongue plays a predominant role.

Research that analyzed the intercultural competence of students from Turkey who participated in the European Community Action Plan for the Mobility of University Students, based on factors such as cultural capital and identity-related issues; found – regarding questions of cultural identity – that students cling to universal identities, such as being an international student, rather than religious, ethnic and national identities. The study points out that the stay period can be defined as an academic commitment, but more notably sociocultural, to become more familiar with daily routines and personal gains in a transnational space (Aksay Aksezer et al., 2022). These results do not mean that the student assumes a preference for external cultural elements to the detriment of his cultural identity, but rather that the strengthening of the student's cultural identity (developed from the educational institution from which he comes), can strengthen his adaptive capacities in other sociocultural contexts. Therefore, it is essential that when the teacher links cultural identity with learning the mother tongue or any other educational element, he also enhances the student's autonomy and ability to share the authenticity of their identity roots with others. Teachers must also be aware that hegemonic ideologies related to race and language can condition the development of a self-directed ethnic identity based on linguistic skills and cultural knowledge (MY Park & Chung, 2022); therefore, the school should promote cultural roots.

For example, in the United States of America, a study whose purpose was to examine the relationships between cultural identity and language learning for international students found that ethnic identification was negatively related to self-perceived English proficiency, and this relationship was also mediated by the motivation to learn English and curiosity/need to learn more about American culture. However, the study points out that those students who showed a strong identification with the heritage culture and chose to undertake long-term study abroad may identify themselves as members of the multilingual/multicultural community, facilitating motivation to learn English. Also, to promote English proficiency, it is not enough to focus solely on the language *per se* or on the motivation to learn that language; it is also necessary to understand the role that identity, especially cultural identity, plays in the language learning process (Baker & Fang, 2020; Peng & Patterson, 2022).

Chilean researchers warn that educational policies have been created to strengthen English language learning in their country. However, similar efforts have not been made to maintain the original languages; they also found that students perceive English as an essential communication tool that will give them a better employment relationship in the future. However, the students themselves disagree that learning the English language is given more importance than the local language and culture. (Loebel et al., 2021)

A study focused on the compilation of the new words found in the workbooks "Rimana" (Communication) and "Yupana" (Mathematics) of the primary level -prepared by the Ministry of Education, Peru, in Quechua Chanka (2019); Regarding issues of linguistic identity: Quechua speakers prefer to use the linguistic resources of Quechua over those of other languages. Regarding cultural identity, they prefer to use the conceptualizations closest to the Quechua culture compared to those of other cultures (Gálvez Astorayme et al., 2022). This confirms the results of the present investigation; at the same time, it facilitates the work of the educator because, when the natives prioritize their language, from the oral and written command of it, in the different situations of the sociocultural context, they lay the foundations so that educators can draw new pedagogical strategies that strengthen this fact.

An element that could boost the learning of the Quechua language is the use of ICT. In this regard, recent studies confirm that students consider using a digital application in their mother tongue a desirable element. However, in practice, students have difficulty reading the sentences proposed in the evaluation since the Quechua language is verbal. Until now, there has been little or no consistent and sustainable approach to a writing system using ICT (Saldivar et al., 2021). The findings of this research indicate that the aforementioned mobile application has a favorable effect on student learning, being a complementary element for teaching language and mathematics educational content. Finally, it is emphasized that the use of the aforementioned mobile application can facilitate the process of teaching and learning the Quechua language in children.

The results of these studies confirm that knowledge of the Quechua language in teachers in the area of social sciences, for teaching, specifically for the autonomous period, enriches and makes student learning more significant (Delzo Sierra & Mallma Ollero, 2019) at the same time, the degree of acceptance of learning Quechua specifically addresses a dimension related to intercultural traits (teacher leadership, social inclusion, and teaching demands) as well as the level of self-esteem (self, social-peers, and home) (Basualdo Ricapa & Gómez Tacuri, 2018); also that cultural identity in the educational field responds to a conscious pedagogical process where the decisions made by the teacher regarding the learning of the students have a series of direct implications both in the development and well-being of their students (Vélez Alonso, 2019). This pedagogical process cannot neglect the technological component based on its importance in complementing the learning process of the Quechua language.

## **Conclusions**

Knowledge of Quechua by teachers enriches and makes student learning more significant. Likewise, cultural identity in the educational field responds to a conscious pedagogical process where the decisions made by the teacher regarding student learning entail a series of objective and subjective implications that impact students' cognitive development and general well-being.

When the learning process of Quechua is linked to critical interculturality, local culture, and multiculturalism, it improves both the learning and self-esteem of students; likewise, the foundations are established to develop critical thinking and acceptance of cultural diversity. Through this type of thinking, learners will be able to know and accept who they are about others. Therefore, the teacher must contribute to the formation of the cultural identity of the student. This will help to articulate the feelings and spiritual and cultural needs they perceive in terms of social transformation and the defense of their own.

It is an educational need of national interest to promote knowledge of native languages based on respect for diversity. For local and national cultural identity, without neglecting that, these people will then be inserted into society, where they can adapt without giving up their cultural identity; on the contrary, they will use cultural identity as a cultural capital that will accompany their life.

Strengthening the student's cultural identity is essential to demonstrate their adaptive capacities in other sociocultural contexts. Therefore, it is necessary that when the teacher motivates toward learning the mother tongue, he also enhances the autonomy and generous capacity of the student to share the authenticity of their identity roots with others.

Educators can help empower learners by emphasizing the potential and ability they come equipped with based on their experiences, knowledge, and insights resulting from their lived experiences, where the mother tongue plays a prominent role. At the same time, teachers must understand that hegemonic ideologies can condition the development of a self-directed ethnic identity based on linguistic skills and cultural knowledge; therefore, from the school, they must promote firm cultural roots.

Promoting the mastery of other languages in the context of teaching a native language should not be understood as a threat, as long as this does not minimize the learning of the native language and its cultural elements that make it a priority. To avoid this, educational policies are necessary to preserve and strengthen the study and use of the native language as a priority.

Finally, using ICT for learning the mother tongue is a desirable element for students, but until now, this use has been scarce. However, today's digital applications make it possible to connect the teaching of the native language with technology, in this case, invigorating the learning of the Quechua language. To achieve this goal, teachers must be constantly trained and make the necessary technical adjustments to take advantage of the current technological benefits of learning the language in question.

## Limitations

Although Quechua is considered a mother tongue in Peru, there are not enough studies that address the main limitations of the teaching of this language, nor are there enough studies that warn how the gradual decrease in the use of Quechua affects the cultural identity of Quechua-speakers; therefore, the researchers limit themselves to triangulating the existing information, conjecture and draw conclusions that at no time claim to be definitive.

Contribution of the authors (taking as reference CRediT – Contributor Roles Taxonomy) <https://casrai.org/credit/>

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No competing interests were disclosed

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