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Cultural Identity in the System of Intercultural Dialogue in the Era of Globalization

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Abstract: This article explores the interplay between cultural identity, intercultural dialogue, and globalization, examining how increased cultural contact in a globalized world shapes identity formation. Cultural identity is defined as self-identification with cultural patterns, influenced by diverse cultural interactions. The research addresses the challenges of forming cultural and national identities amidst intercultural exchanges, emphasizing the risk of identity loss and cultural re-evaluation. It highlights the potential for ethnic confrontations and local identity reinforcement due to globalization. By focusing on the balance between cultural convergence and preservation, the study exposes gaps in understanding the complexities of multiculturalism. Using a qualitative approach, the findings reveal tensions between integration and identity preservation, with implications for addressing cultural extinction and promoting intercultural understanding.

Keywords: Language, Communication, Culture, Globalization, Cultural studies

1. Introduction

The continuous advancement of globalization has markedly increased the interconnections and interactions across many nations, populations, and cultures. Identifying a society today that has remained entirely unaffected by external influences is tough. Global transformations in politics, economics, and culture, coupled with the substantial dispersion of diverse populations, compel distinct groups to articulate their cultural identity and safeguard their cultural values.

E.A. Usovskaya, who examined the fundamental conditions and variables influencing American culture and identity, underscores the contentious nature of interethnic relations, asserting that multiculturalism, supplanting the "melting pot" paradigm, has intensified the challenge of national equality [1].

This essay explores the intricacies of cultural identification in a globalized world. It analyzes the notion of identification as an individual's recognition of their affiliation with a particular social group, enabling them to ascertain their position within the sociocultural milieu and manoeuvre effectively within their environment [2]. Each individual might concurrently belong to many social and cultural groups. Consequently, scholarly literature identifies the following categories of identity based on group membership: national, civic, ethnic, cultural, professional, religious, and political.

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2. Materials and Methods

Cultural Identity

Cultural identity influences an individual's perception of self, others, society, and the broader world, derived from their affiliation with a specific culture or cultural group. A.P. Sadohin characterizes cultural identity as "the consciousness of belonging to a specific culture or cultural group, which shapes an individual's significant perspective towards themselves, others, society, and the global context."

Cultural identity is an essential factor that shapes communicative processes. Furthermore, in an age of cultural diversity, self-expression within one's culture is unattainable without comprehending other cultures. Consequently, it may be inferred that the core of cultural identity is elucidated through the comprehension and acceptance of distinct cultural norms, behavioral models, value orientations, and language, as well as the recognition of one's "self" within the attributes and realities acknowledged by a given culture [3].

Cross-Cultural Discourse

J.A. Verkhovskaya posits that in the process of intercultural communication, each individual concurrently addresses two primary concerns: maintaining their cultural identity and integrating into an alternate culture. She contends that "during intercultural communication, individuals concurrently address two primary challenges: maintaining their cultural identity and assimilating into another culture." Intercultural conversation, although fostering cultural convergence via enhanced communication and knowledge development, may also result in the reassessment or outright rejection of one's own culture, so leading to a diminution of cultural identity.

The challenge of cultural identity creation in intercultural communication is characterized by the distinction between "our own" and "foreign." J.A. Verkhovskaya asserts that the delineation between "our own" and "foreign" is an unavoidable aspect of intercultural communication. "Our own" denotes the culture from which an individual originates, encompassing their place of residence, upbringing, language, thought processes, preservation of traditions, and integration of these elements into their conduct.

V.M. Mezuev accurately asserts that the demarcation between one's own culture and that of others is influenced, on one side, by external factors outside an individual's influence, and on the other side, by their autonomous decision-making [4]. He observes that "the demarcation between one's own culture and that of others is influenced, on one hand, by factors beyond the individual's control, and on the other hand, by their autonomous decisions."

3. Results and Discussion

Establishing this barrier is challenging. C. Levi-Strauss, in his examination of the organizational principles of primitive communities, highlighted that the dichotomy of "our own" versus "foreign" underpins the rudimentary ethnocentrism prevalent in these societies, which seeks to create a distinction between the familiar and the alien [5]. The professor posits that the diversity of human civilization is seldom dictated by the isolation of its bearers, but rather by the relationships that bind them together. National Identity

Let us now analyze the attributes of the idea of "national identity." Multiple methodologies exist for comprehending this phrase. A.I. Kuropyatnik asserts that there is no universal set of attributes for establishing and delineating national identity. He asserts that "there is no uniform set of attributes for establishing and delineating national identity." [6]. H. Seton-Watson contends that national identity materializes solely when a substantial portion of society subscribes to it. He contends that "national identity emerges solely when a substantial portion of society subscribes to it [7]. F. Barth delineated the characteristics of national identity as follows: the capacity for self-restraint and biological reproduction, the

existence of shared core cultural values, the establishment of an interactive space, and the recognition as a distinct group by external communities and its own members.

He posits that national identity is characterized by "the capacity for self-restraint and biological reproduction, the existence of shared core cultural values, the establishment of a communicative space, and the identification as a distinct group by other communities and groups, including its own members." [8]. Nonetheless, certain researchers contest this methodology. Y.E. Lane and S. Ersson contend that identity can be maintained despite integration into a larger society with representatives of several cultures. They assert that "identity can be preserved even when integrated into a large society comprising representatives of diverse cultures" [9]. M. Billig asserts that national identity is fundamentally a cognitive and sociological process.

Academics who characterize national identity through ethno-cultural affiliation contend that it is predominantly shaped by historical origins and the particularities of symbolic expressions manifested in religion, language, and national architecture collectively [10]. Certain scholars define national identity based on political (civic and territorial) attributes. E. Smith asserts that national identity inherently amalgamates ethnic and political-territorial elements. He contends that "national identity inherently amalgamates ethnic and political-territorial elements." [11].

Challenges of Identity Development in the Context of Globalization

Intercultural engagement has grown ubiquitous in contemporary society. Historically, only certain representatives of various cultures engaged and interacted with one other. Currently, intercultural interactions transpire nearly everywhere - in the workplace, educational institutions, and even at grocery stores. Certain scholars believe that individuals presume others think, behave, and see their surroundings identically to themselves (theory of pseudo-conflicts) [12]. Nevertheless, the predominant consensus among scholars is that individuals may interpret specific signals in a particular manner, while their adversaries may attribute an alternative meaning, resulting in misunderstandings that provoke genuine conflicts [13]. Culture can be a contributing factor to misunderstandings and disputes, as it profoundly influences individuals' perceptions of their surroundings, the meanings they attribute to them, and their responses to those perceptions.

Although culture significantly impacts human communication, it does not account for all facets, as individuals' interactions and dispute resolution are contingent upon their own traits. These personal attributes stem from their identity, birthplace, worldview, absorbed messages from peers and media, interpersonal relationships, perceptions of others' views, and modes of interaction and communication [14]. Intercultural misunderstandings [15] and conflicts are inherently complicated phenomena. They encompass culture, perception, identity, ethnocentrism, the challenge of establishing trust, conflict management strategies, intercultural communication proficiency, and the integration of diverse representations. Numerous ideas have been established within diverse scientific frameworks to elucidate the aforementioned Turkic components. Regrettably, limited research investigates the intricate interconnections among all the components.

Nonetheless, establishing theoretical underpinnings is essential for examining the intricate cause-and-effect dynamics inherent in intercultural conflict and contradictions. The theoretical foundation for examining intercultural communication within the framework of globalization necessitates a meticulous analysis of cultural identity, the nature of conflict, and the influence of culture, perception, and ethnocentrism on misunderstandings among diverse populations.

Simultaneously, academic literature explores the potential for successful conflict management or prevention by enhancing trust relationships and cultivating intercultural communication ability. This competence and trust are established through knowledge and

social metacognition. Systems theory and the socio-ecological model suggest that examining the components of effective intercultural misunderstanding and conflict resolution facilitates the creation of theoretical frameworks that promote comprehensive constructive interaction among cultures.

Intercultural Communication and Identity

A comprehensive theoretical foundation derived from the triangulation of several perspectives mitigates possible conflict. It facilitates the examination of thoughts, cultures, perceptions, identities, ethnocentrism, trust, conflicts, comprehension, social metabilitation, and intercultural communication competency. An individual's worldview and the external impression of that individual, to a certain degree, shape their identity.

Identity affects communication by shaping message perception and interpretation, as well as influencing self-perception and self-esteem in interpersonal relationships. Self-perceptions pertain to an individual's self-view, the perceptions of others regarding them, and their beliefs about how others perceive them. Self-image comprises the roles an individual perceives themselves occupying, the categories they identify with, the terminology they choose for self-description, and their comprehension of external perceptions (metabilitation). This is referred to as "self-referential encoding."

Individuals with diminished self-esteem frequently encounter social isolation. Negative self-perceptions stem from stereotypes, prejudices, and erroneous ideas, leading to possible conflict scenarios. Nonetheless, the scientific community has proposed that stereotypes and prejudices may have a constructive role in enhancing self-esteem. Fein and Spencer contend that prejudice serves as a mechanism for self-image preservation by enhancing one's self-esteem through the belittlement of others. Negative feedback undermines individuals' self-esteem, prompting efforts to restore it, which in turn results in increasingly negative evaluations of the feedback providers.

Self-esteem denotes the extent to which an individual appreciates and values oneself. It is frequently linked to the accomplishments or setbacks experienced during an individual's life. Gamble and Gamble propose that "self-esteem is frequently associated with an individual's successes or failures throughout life." Consequently, self-esteem profoundly influences human communication. When individuals of significance to a person assess them favourably, it fosters feelings of acceptance, respect, worthiness, attractiveness, and importance. This leads to the cultivation of a favourable self-image and elevated self-esteem. Nevertheless, if those whose opinions have significance for a person harbour bad perceptions of them, it results in the formation of a detrimental self-image and a decrease in self-esteem.

The aforementioned evidence indicates that identity is a social construct that evolves throughout time. It is not objective and definitive; instead, it constitutes a particular subjective category. This social construct derives meaning via interactions with others. Identity is not assimilated or solidified; it is constructed, mirrored, and reinforced through reciprocal interactions with others. Although identity may evolve throughout the course of an individual's life, it often remains stable and does not experience substantial alteration. This essay underscores that individuals within the same cultural setting are not identical but rather unique persons shaped by that context.

It is posited that every individual need a sense of security, participation in communal life, and a defined and secure identity, as these elements constitute the basis of positive perceived relationships within social existence. Nonetheless, when an individual engages with representatives of diverse cultures, their identity is jeopardised, as the results of such encounters are uncertain and may result in a transformation of the person's identity. This unpredictability stems from the intricacy of communication resulting from the utilisation of various signed and unwritten signals across diverse cultures. Humans inherently feel intimidated by the unknown in uncertain settings.

4. Conclusion

In conclusion, the analysis underscores the critical role of self-regulation and metacognitive awareness in enhancing the efficacy of intercultural communication. By fostering trust and facilitating transparent communication, individuals can better anticipate and interpret behaviors and messages from culturally diverse interlocutors, reducing the likelihood of conflict and misinterpretation. The findings suggest that trust, grounded in self-disclosure and mutual understanding, plays a vital role in bridging cultural divides, thereby enhancing communication predictability and reducing uncertainty. However, the potential for cultural identity erosion due to increased intercultural exchanges highlights the need for further research into the balance between cultural convergence and identity preservation. Future studies should explore strategies for maintaining distinct cultural identities within the broader framework of globalization, examining how intercultural communication can harmonize perspectives without compromising cultural integrity.

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