

## **CONCEPT OF CULTURAL IDENTITY AND ITS ROLE IN INTERCULTURAL COMMUNICATION**

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### **ABSTRACT**

*The effectiveness of intercultural communication will be significant depends on the recognition of the existence of cultural differences, in recognition of the absolute value of cultural diversity, recognition of the right other cultures for existence, preservation and development. Recognition of that the fact that there are other cultures alongside your culture, having their own picture of the world, their values, norms of behavior, and communication, different from your culture is a prerequisite for effective intercultural communication. Intercultural communication advocates as one of the elements of the formation and transmission of cultural values and is a necessary condition for the interaction of carriers of various cultures.*

**KEYWORDS:** *Culture, Globalization, Multiculturalism, National Identity, Spiritual Production, Integration, Problems Of Intercultural Communication, Ethno Linguistics, Cultural Identity,*

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### **INTRODUCTION**

Currently developing process globalization leads to the expansion of interconnections and interdependencies of different countries, peoples and cultures. It is impossible to find cultures today that have not experienced influences from the cultures of other peoples. Global changes in politics, economy and culture are also accompanied by the separation of cultures and peoples, cause some nations to strive for cultural self-affirmation and the desire to preserve their own cultural values. E. A. Usovskaya, who studied the key conditions and factors of the formation of American culture and nation, notes the contradictory nature of interethnic relations and emphasizes that it is the strategy of multiculturalism, having replaced the doctrine of the "melting pot", is the reason for the aggravation of the problem of national identity.

Culture is spiritual production; the system of culture coincides with the system of spiritual production; the concepts of "culture" and "spiritual production" are equivalent in volume (and possibly in content too). The reasoning is as follows. Although all systems of society - material and production, family and household, social, political, of course, perform the function of forming a personality, but only for spiritual production this function is the main, determining, unconditional. It is the system of spiritual production in any historically specific society that ensures the corresponding intellectual, emotional, moral formation of people and the satisfaction of their spiritual needs.

### **METHODOLOGY/ CONCEPTUAL ASSUMPTIONS**

The modern world is characterized by ever increasing trends towards integration. In connection with the integration processes, the problem of intercultural communication becomes one of the most urgent. The cultural diversity of the world is the foundation for intercultural communication.

Intercultural communication is communication and relationships between representatives of

different cultures. Intercultural communication begins with the awareness of the existence of cultural diversity, with the recognition of the existence of cultural differences.

In the modern multicultural world, expanding intercultural contacts can have a negative impact on the cultures of different peoples and lead to the loss of cultural identity. In tens fiction inter cultural contacts, in turn, actualizes the problem of cultural identity. In modern conditions, cultural forms of life presuppose a person's belonging to any culture. Cultural identity consists in a person's conscious acceptance of norms, values, imperatives, patterns of communication and behavior, the language of a particular culture, in identifying himself with the values of this culture. The existence and development of culture presupposes the formation a certain picture of the world. Any culture has its own picture of the world, system of values and imperatives. An individual whose socialization takes place in a certain cultural environment, perceives patterns.

Thus, the concept of "culture" is reduced to the concept of "spiritual culture". In this case, the structure of culture, it is also the structure of spiritual production, looks like this:

- A subsystem of spiritual production (creation, generation) of spiritual values, including science, art, morality, philosophy, religion - in general, the production of all forms of social consciousness;
- Subsystem for storing spiritual values, that is, social memory;
- A subsystem of distribution, exchange, consumption and development of spiritual values, which includes all socio-cultural institutions.

The “spiritual-production” concept treats culture narrower than the functional one, embracing both spiritual and material culture, but broader than the “humanistic” concept, concerned with the upbringing and enlightenment of mankind. Social communication is part of spiritual production, as it embraces subsystems B and C does not include subsystem A, and therefore is part of the culture from the point of view of this concept.

Cultures do not exist in isolation, their interaction takes place constantly, they turn to their own experience and the experience of other cultures. Each culture in the process of its development creates various systems of signs, which are its original carriers. Depending on the purpose, several types of signs have been created and are used:

- 1) signs-copies that reproduce various phenomena of reality, but themselves are not this reality (photographs);
- 2) signs-signs that carry some information about the subject (temperature of the patient);
- 3) Signs-signals containing information by agreement about the subjects about which they inform (school bell);
- 4) signs-symbols that carry information about an object based on the selection of some properties or signs from it (state emblem);
- 5) language signs.

However, by themselves, individual signs have no meaning and do not represent value if they are not interconnected with other signs and are not included in a certain sign system. All the numerous signs and sign systems that exist in human society make up the culture of this or that time, of this or that society. Each sign contains some meaning, which was expressed and fixed in this sign by previous generations.

The social, political and economic changes that have taken place in recent years on a global scale have led to an unprecedented migration of peoples, their resettlement, mixing and collision. As a result of these processes, more and more people are crossing the cultural barriers that previously

separated them. New cultural phenomena are formed, the boundaries between friend and foe are erased. The resulting changes encompass almost all forms of life and receive an ambiguous assessment in different cultures. A large number of observations and studies in the field of intercultural communication allows us to conclude that its content and results also largely depend on the values, norms of behavior, and attitudes prevailing in any culture. In the relationship between culture and communication, their mutual influence on each other occurs.

Current research strategies of studying culture and communication processes that bolster dominant economic theories within the field of IB seems inadequate in addressing challenges faced by evolving business environment and global challenges, from the management of the global resources to the management of our ecology. The purpose of this chapter is to contribute to the debate on finding means toward an integrated systems approach in culture theories toward an assimilated co-existence with remaining global resources and ecology where IB and trade makes up a large part of human living and management.

In address to the first research question posed in this chapter, this study works with the assumption that international business and trade are inherent human activities that constitute a large part of living, managing and co-evolving with other global systems. The field of IB can work toward a system-network understanding of culture and communicating across cultures for IB studies by incorporating perspectives of culture and communication processes as studied in the fields of social-biology, quantum theoretical physics and psychology.

In address to the second research question, operational zing a systems perspective to culture and communicating across cultures, would require a revisit of current research strategies of culture in studies as applied to the field of IB and organization management. It is the Gravesian perspective of the evolution of human psychological maturity (that extends to groups, companies and societies) and levels of existence set within the context of the fundamental theoretical points of quantum physics—Heisenberg’s uncertainty principle and Bohr’s “phenomenon”—that can help define a concept of culture and manners of communication that go across geographical boundaries. The triangulation of theoretical perspectives from these different fields enables an explanation where perspective and point of observation is important in defining the radius of culture and communication strategies. Both Individual and Group are dialectically related in defining group culture and their communication processes, where one would not exist without the other.

So, for example, at the turn of the XV-XVI centuries. there is a massive breakthrough of Western European knowledge to Muscovy. The desire of Ivan III and his descendants to ensure the Russian state an equal position among the European powers forced the Moscow court to constantly keep the “door to the West” open, to attract foreign specialists in all fields of knowledge to Moscow. The arrival of foreign artists in Russia did not yet mean the emergence of a culture of "true Renaissance" in the Moscow state, but it was at this time that society began to "eat the fruits" of Europeanization.

The rapid development of Russia from the middle of the 15th century allowed the country, after a long break, to take part in major European events, including through the mediation of foreign masters. The Moscow state joined many scientific and technological innovations of that era. The spiritual impulses of the Renaissance and European humanism found in Russian culture a noticeable, albeit initially limited, echo of attempts at ideological and cultural reforms.

Thanks to the reforms of Peter I in all areas of life, and primarily in the sphere of government, it became possible to introduce European knowledge on domestic soil and assimilate the innovations of Western European culture. New institutions, a new policy required a new design, including both architectural and artistic. New buildings, new symbols (the triumphal arch), new attributes of both power and wealth (the construction of palaces) were required. Changes in all areas of life required a new artistic language in all arts. In connection with the construction of St. Petersburg, the

suburban residences of the royal family and dignitaries close to the court, architecture, sculpture and monumental painting of plafonds and panels naturally received a new development.

In the XVIII century, the creative process begins to be perceived as a phenomenon largely natural and subject to logic. The idea of the possibility and the need to imagine in advance the final result - a completed work of art - is taking root. The path from concept to work through design, characteristic of the artistic practice of the modern era, becomes familiar. In architecture, they can no longer do without drawings and models made to scale. It is the scale that distinguishes the new models from the irregularly used models in medieval architecture, and it is it that makes it possible to accurately convey in the project the appearance of the future building, and then punctually reproduce in nature what was intended. Neither sculptors nor monumental painters now work without a project, a sketch. This is confirmed by the many surviving drawings and sketches of architects and masters of decorative arts, sketches of sculptors.

The beginning of the 18th century - a vivid example of the breaking of cultural layers. Thanks to the reforms of Peter I in all areas of public life, it became possible to introduce European knowledge on domestic soil and to assimilate the innovations of Western European culture. Changes in all areas of life required a new artistic language in all arts. The Baroque style was most suitable for this. The interiors have changed, portraits and landscapes have replaced classical icon painting, sculpture, which previously practically did not exist in Russia as an art form, began to play an important role.

The baroque style contributed to the secularization of not only art, but all life in general. That which had a mathematical expression becomes true and actual. This is connected with the appearance of regular gardens in Europe and the introduction of this innovation in Russia. Canals, alleys are drawn "along a ruler", trees are trimmed in the form of geometric shapes. Under Peter I, ornamental gardening was greatly developed. Parks were laid in St. Petersburg and its environs (Peterhof, Strelna, Oranienbaum, Ekaterinental, Summer Garden, etc.). In 1706, the Pharmaceutical Garden was created in Moscow, where not only medicinal herbs were grown, harvested and, possibly, medicines were prepared from them on the spot, but also taught to students.

Culture not only influences communication, but is itself influenced by it. E. Hall expressed the idea of homogeneity and inter determination of communication and culture. In his opinion, culture is communication, and communication is culture. Culture develops only through communication. M. Girdham writes in this regard: "Cultures are nothing more than the same way of thinking and a way of activity, existing due to the relatively isolated intra group communication. B. Haslett notes that culture and communication are acquired simultaneously and cannot exist alone without the other. Culture is the same way of life, which can only develop through communication. The organic connection between culture and communication was pointed out by Yu. M. Lotman, who noted that culture is a communication system serving communicative functions. He expressed the idea of the possibility of separating message-oriented cultures (model "I - OH") and cultures oriented to auto-communication (model "I - I").

In addition to the communicative function of culture, which is to convey information, a normative function plays an important role for intercultural communication. It manifests itself in the fact that it is culture that is responsible for creating norms, standards, rules of behavior. The number of prescriptions governing and regulating behavior varies from culture to culture. According to this principle, cultures can be conditionally divided into "cultures of intensive saturation with norms" and "cultures of non-intensive saturation with norms". In other words, cultures differ in the degree of regulation of behavior, including communication.

Any culture reveals its essence only when meeting with other cultures, in the process of intercultural interactions. Originality is manifested in intercultural communication and the

uniqueness of cultures, the realization of their semantic potential. Exactly at the process of intercultural communication, when meeting with others cultural values and norms, there is a clearer awareness existing cultural differences. In the context of intercultural contacts, when meeting with other cultures, a person seeks support in the values of his culture.

Cultural identity gives a person psychological protection and provides him with value orientations in a dynamic and stormy developing world. In the process of intercultural communication, the individual simultaneously solves two problems "seeks to preserve its cultural identity and get involved in a foreign culture "[1, p.112].

Culture develops not only as a result of interaction with other cultures, its development also occurs through the transfer of its norms, values, attitudes, patterns of behavior, and communication to subsequent generations. Thanks to the preservation of cultural identity, social communities can reproduce themselves. Common cultural values, stereotypes, meanings, imperatives, norms, and patterns of behavior and communication, traditions, and customs bind members of one community. Cultural identity in the process of intercultural communication has its own advantages and limitations. The advantages of cultural identity are manifested in the fact that it allows individuals to "form an idea of each other" [1, p.60], to adhere to a certain model of behavior and communication. This is a necessary and indispensable condition for intercultural communication. At the same time, its limitations are also manifested. The restrictive nature of cultural identity is manifested in the fact that it, impoverishing the process of intercultural communication, can lead to conflict between carriers of different cultures. Cultural identity has a significant impact on intercultural communication. Depending on cultural identity any cultural phenomenon can evoke a variety of feelings.

Mismatch in the outlook of representatives of different cultures, differences in traditions, customs, patterns of behavior can entail misunderstanding and tension between them. Cultural identity imposes a certain framework on the process of intercultural communication, allowing only those aspects that promote mutual understanding and exclude those that could potentially lead to conflict. To successfully overcome intercultural tension is very important the ability to build relationships with representatives of other cultures based on the recognition of other cultural meanings, a different picture of the world. The process of intercultural communication involves achieving mutual understanding between bearers of different cultures. Understanding helps to eliminate the causes of conflicts. Mutual understanding can be achieved only if for each culture will recognize its identity and absolute value. Another equally important condition is the lack of corps' claims to uniqueness and universality. These principles are fundamental for successful intercultural communication.

The idea that for the same segment of reality, natural languages might supply different appropriate but discordant conceptual frameworks existed probably in linguistics long before ethno linguistics began intense investigation "under the banner" of the principle of linguistic relativity. It was clearly articulated by W. von Humboldt, in particular, at the beginning of the nineteenth century, but was nearly not in need by linguistic theory at the time. The closer the linguistic and cultural systems are, the more likely it is that what was placed into the conceptual frameworks of the originating language will be appropriately conveyed in the target language.

T. Parsons also considers the type of communication to be one of the parameters of the classification of cultures. It highlights specific communication and diffuse communication. Concrete communication is characterized by the fact that a person chooses a social environment for the realization of specific goals; in diffuse communication, when choosing a social environment, priority is given not to specific goals, but to personal qualities. Here we once again observe the opposition "friend - foe" (or "insider - out"), inherent in collectivist cultures and absent in cultures of an individualistic type.

Cultures are complex and multifaceted. As is apparent from the above discussions, cultures are complex "structures" that consist of a wide array of characteristics. The cultures of relationships or groups are relatively simple compared to those of organizations and, especially, societies. Edward Hall (1959, 1979) is one of the most significant contributors to the general understanding of the complexity of culture and the importance of communication to understanding and dealing with cultural differences at the societal level.

Cultures are subjective. There is a tendency to assume that the elements of one's own cultures are logical and make good sense. It follows that if other cultures - whether of relationships, groups, organizations, or societies—look different, those differences are often considered to be negative, illogical, and sometimes nonsensical. If, for example, an individual happens to be in a romantic relationship that is characterized by public displays of affection, that person might think that the behaviors of other people who have more reserved relational cultures may seem strange, even inappropriate. The person might wonder why a romantic couple would not be more open in displaying affection to one another in public. The individual might even be tempted to conclude that the "reserved" relationship lacks depth and intensity.

This phenomenon is true in a variety of situations. People who are used to informal meetings of a group might think that adherence to formal meeting rules is strange and stilted. Employees in an organization where suits are worn every day may react with cynicism and questioning when they enter an organization where casual attire is standard practice. Someone from a culture that permits one man to have only one wife may find it quite inappropriate that another culture allows one man to have multiple wives. With regard to culture, the tendency for many people is to equate "different" with "wrong," even though all cultural elements come about through essentially identical communication processes.

Cultures change over time. In fact, cultures are ever changing—though the change is sometimes very slow and imperceptible. Many forces influence cultural change. As indicated above, cultures are created through communication, and it is also through communication between individuals that cultures change over time. Each person involved in a communication encounter brings the sum of his or her own experiences from other (past or present) culture memberships. In one sense, any encounter between individuals in new relationships, groups, organizations, or societies is an intercultural communication event, and these varying cultural encounters influence the individual and the cultures over time. Travel and communication technologies greatly accelerate the movement of messages from one cultural context to another, and in small and large ways, cultures come to influence one another through communication. Phrases such as "melting pot," "world community," and "global village" speak to the inevitability of intercultural influence and change.

Addressing global challenges from rapid climate change, biodiversity loss and rising social inequality in a context of uncertainty and changing business environments lend increasing pressure to understand and study culture and human-ecology communication processes from a systems perspective. Understanding cultural values across geographical boundaries and what we today would call a miscommunication between cultures due to cultural friction could be re-perspectivized as differences in levels of socio-cognitive and ecological maturity development, rather than as differences in national cultures and identities. There is after all, only one globe in which we are all a part.

Cultural identity is interpreted as a symbol of self-awareness and self-awareness of an individual as a member of groups with other individuals in a particular culture. The concept of cultural identity is usually interpreted in two ways: 1) as a reference to collective self-awareness that is embodied and reflected by a specific cultural group; and 2) as a sense of the individual's belonging to a particular ethnic, national or racial culture, which creates the fundamental symbol of human existence. Cultural identity is understood as being directly related to context, in particular time and

space. Cultural identity is a dynamic category. Therefore, it changes as a result of changes in cultural and social contexts, with globalization being the dominant factor of change. Issues related to individual identity in a mixed and conflicting global cultural context are hotly debated. The concept of cultural identity as a separate type of identity, which is becoming relevant in the modern world as international cooperation and intercultural exchanges become more frequent, attracts the attention of researchers and practitioners. Identity change should not be an ability acquired only by a privileged class, but should be a special quality of modern people. Intercultural (or global identity) is understood as the existence of an individual, a group of individuals or a community of people who identify themselves with the whole world (and not with any particular culture). Their cultural identity crosses national boundaries. Intercultural (or global identity) is never complete because it is always affected by global changes, as well as activities in which individuals involved in communication are involved. The transformation of cultural identity in the context of globalization is usually considered by researchers as a change in identity after passing through the stages of monocultural (intracultural), multicultural (polycultural) and intercultural (transcultural or global) identity. This paper presents a study of the impact of globalization on the formation and transformation of cultural identity. Therefore, this dissertation is devoted to the topic "Cultural identity and the genesis of intercultural identity in the context of globalization."

Thus, in intercultural communication, it is necessary to proceed from the fact that culture is a system. There is nothing accidental in it, on the contrary, everything has its own explanation. The problem is that we cannot always trace this chain of cause and effect. But what we can do is learn to look at another culture from the standpoint of cultural relativism, overcoming ethnocentrism inherent in man, avoid evaluations, cultivate tolerance and ethnographic curiosity, the ability for intercultural reflection. A foreign culture cannot be assessed on a scale correctly - incorrectly, good - bad (better - worse), it can be distant and alien, or, conversely, close and similar, but always different. And there are reasons for that. The most important of them is that culture is formed in the process of adaptation to the environment, which is different for all peoples.

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