Formation of national identity as the basis of intercultural communication

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Abstract. The work talks about the development of national identity as a factor that binds the culture of interpersonal relations and promotes the unity of all citizens, regardless of their ethnic origin, political or religious beliefs.

National identity is an integrative quality. A personality that combines internal freedom and respect for government, love for the Motherland and the desire for peace, self-esteem and perseverance, as well as the ability to demonstrate a culture of interpersonal relationships. The article reflects a study of the development of the formation of national self-awareness of primary school students and includes knowledge of their cultural heritage and thus entails an understanding of their personality and how it positions itself in society. National identity is a factor that binds a nation as a single spiritual and sociocultural community.

1 Introduction

In the era of globalization, it is crucial to address the issue of developing national identity among schoolchildren. Numerous studies in Russia indicate a declining cultural awareness among students, many of whom lack knowledge not only of world cultural heritage but also of their own national culture.

Students strive to view the world from various perspectives, recognizing that people may respond differently to the same events based on their development and values. Cultivating tolerance for other cultures, traditions, and customs enables students to connect with individuals from diverse social and ethnic backgrounds. Given Russia's ethnic diversity as a multinational country, fostering national identity is particularly important.

National identity unifies a nation into a cohesive spiritual and sociocultural community. By nurturing individuals' national identity, we strengthen and develop a unified and cohesive nation. The foundation of national self-awareness is essential not only for being a respectable member of society but also for being an active, self-assured individual. Such a person has a good reputation, a sense of duty, and a strong civic stance.

National self-awareness promotes and nurtures deep respect for the history and heroic past of any ethnic culture, honors its traditions, and at the same time, fosters the unity of all citizens, regardless of their political or religious beliefs and ethnic origin.
National self-awareness is an integrative personality trait characterized by internal freedom, patriotism, a desire for universal peace, self-esteem, and the ability to engage in interpersonal cultural relations. The academic discipline "Fundamentals of Religious Cultures and Secular Ethics" is pivotal in instilling the values of interethnic culture. This subject facilitates effective communication with various national and ethnic groups by fostering an understanding of their customs, traditions, history, and culture. Through this education, children develop into individuals with high moral standards and broad worldviews.

Until the mid-20th century, it was believed that the concepts of "nation" and "ethnicity" would diminish due to the modernization of civil society. However, socio-political developments have reinforced these concepts, highlighting the need to educate individuals with a strong sense of national identity and belonging to a specific national and ethnic culture, thus contributing to their holistic development.

To explain national identity, it is essential to study its nature. Sanzharevsky describes this concept as encompassing a person's worldview, which includes attitudes towards their homeland, its history and future, and a sense of belonging to their national ethnic group. This identity involves being a bearer of the culture and traditions associated with one's ethnicity.

Numerous foreign and Russian scientists, including Uledev, Bromley, Drobizheva, Boronoeva, Tursunov, Gvozdeva, Krupnik, Yarmakeev, as well as international scholars like Dzhangildin, Dashdamirov, Olshansky, and others, have highlighted that the cognitive, moral, and behavioral foundations of an individual are key components in developing national self-awareness. These elements are crucial in forming ethnic stereotypes, with national and cultural aspects such as language, religion, and traditions playing a significant role.

The formation of national identity underpins various scientific studies. Historian, publicist, and politician Miliukov argues that individuals naturally identify themselves based on similarities and differences with others, with language being particularly important in shaping national identity. Philosopher Berdyaev asserts that national identity is shaped through the realization of religious and moral ideals, with history serving as its core. Similarly, religious thinker and philosopher Frank posits that national identity is universal for every individual, influenced by cultural values and life experiences.

2 Materials and methods

To solve this problem, it would be advisable to carry out the following work with children, for example, it was proposed to study the ethnic roots of their families, the process of assimilation, as well as the influence of family experience on their own sense of ethnic and national identity as a perception of future cultural competence.

In particular, the assignment asked students to:

1. describe yourself (age, place of birth, social class and status while growing up, current cultural orientation, etc.),
2. study the past of your parents, grandparents, great-grandparents and
3. discuss the conclusions drawn from their family's assimilation experience about their current sense of identity and perceptions of future cultural competence.

Finally, the assignment asked students to draw conclusions based on their national identity and its impact on cultural sensitivity and culturally responsive practice.

Taking into account all of the above, we conducted a study based on the following methodology:

1) Research methodology: Diagnostic technique Ishchenko E.D. No. 1. The purpose of the diagnostic methodology: to identify students' level of knowledge about the
language and national culture. We used two adapted methods out of four presented according to this method by the author. The study involved 75 4th grade students.

Data on the development of national identity is reflected in Table 1.

<table>
<thead>
<tr>
<th>No.</th>
<th>Total number of students</th>
<th>Levels of development of national identity</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>High</td>
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<tr>
<td>1</td>
<td>75 people</td>
<td>41</td>
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According to the results of the study, we identified 41 students with a high level of development of national identity — this is 55%, children are aware of their national identity, speak well in their native language, read, write, etc.; 19 people have an average level of development, 25% of children with this level are aware of their national identity and answered all questions with the word “partially”; with a low level of formation of the level of national identity, 15 respondents were identified, 20% were children who answered the questions: can you speak your national language? — I can not; can you read your national language? — I can not; do you know the history of your national language? — “No”; Do you know the features of your national language? — No.

3 Results

All the studies that we have reviewed are based on the idea that national identity is defined as a characteristic of a nation or community, ethnic group. The phenomenon of the formation of national identity in pedagogical literature is not adequately addressed, despite its recognized importance from a pedagogical perspective. Numerous studies confirm the necessity of creating specific conditions for fostering national self-awareness in individuals:

1. National Environment: The environment should reflect intrinsic properties such as language, religion, household items, traditions, and geographical features.
2. National Education: This encompasses the culture, history, literature, and literary language of the nation.
3. International Communication: Exposure to and engagement with diverse cultures. The level of development of an individual's national self-awareness is evident in their attitude towards representatives and traditions of other cultures. A higher level of national development corresponds to a more respectful attitude towards other peoples' cultures and traditions.

Humanity's greatest heritage is its ability to communicate. The development of intercultural communication and interaction fosters cooperation but can also lead to misunderstandings. These challenges pose new goals for modern education:

1. Introducing individuals to the world of human culture.
2. Preparing individuals for cooperation.
3. Developing tolerance and respect for the traditions and cultures of other peoples.

The process of interaction between people of different cultures, speaking different languages, and acknowledging each other's languages, indicates the development of intercultural communication. During personal interactions, representatives of different national cultures may encounter language communication problems and differences in socio-cultural values of an ethnic nature.

As a result of intercultural communications, each participant adheres to his own cultural identity and accepts another's culture.

The development of national self-development in children during the learning process can be organized in the following areas:

1) equipment of educational material;
2) using effective educational technologies.
In the course of educational activities, the teacher uses material that reveals the culture of his country and the country of the language being studied, considering the system of spiritual and material values accumulated by the people in all spheres, from everyday life to philosophical views. During this orientation, the teacher considers students to extract, interpret and transmit information.

To solve communicative problems and implement cognitive, value-oriented functions in the process of mediated communication, the teacher uses text reading using various teaching technologies.

The nature of the choice of text, especially of a local history nature, can play a very important role in the formation of the national and intercultural consciousness of students. Language is a cultural achievement of any culture and ethnic group and how moral and ethical sociocultural ideas of a nation are transmitted with the help of language.

The next direction for the formation of national identity is possible according to the educational technologies we have voiced; it is more effective to consider a technology that involves a dialogue of cultures, allowing one to compare the cultural traditions of the peoples of different countries, paying tribute to the culture, traditions and centuries-old culture of the achieved values of humanity.

The school develops in young people a positive attitude towards the development of ethnic identity, for example, in organizing various programs to strengthen interaction between national groups, while improving the integration of any culture into different national spheres for successful communication, which allows them to understand and take for granted the otherness of another ethnic group.

In the psychosocial approach, identity is the interaction between an individual characteristic associated with personality and a social characteristic associated mainly with the idea of belonging to a person’s social group. Although social psychology agrees that identity arises from the interaction between the individual and society, it has been viewed according to these two aspects. Speaking more about personal identity than about social identity, some authors give priority to individual characteristics and determine the identity of the self as a result of social interactions. Speaking instead of social identity than personal identity, others give preference to social characteristics and define how emotional evaluation depends on group membership.

Personal Identity: Personal identity “I” refers to the psychological process that corresponds to the image that a person has of himself. Most theories in social psychology point to the importance of constructing an identity, whether differentiated or authentic, to present oneself to others or to protect oneself from them. The concept of Self most broadly characterizes personal identity.

Symbolic interactionists place a strong emphasis on how a person’s social interactions with others are formed. The self is considered primarily a social construct that is conducted through linguistic exchange with others (symbolic interaction). The self is essentially the structure of cultural and social relations that emerge from everyday interactions. “It is formed in a given person as a result of the relationships that he maintains in the aggregate social processes in which the individual himself is involved” (Mead, 1963). Mead (1963) distinguishes two components of the Self: “I” and “I.” Where the first “I” is the psychological dimension of the Self and integrates the creative aspects of a person; he reacts to the attitudes of others that he has internalized. The second “I” is the sociological dimension of the Self and corresponds to the internalization of social roles. It is an organized set of judgments of others that the Self accepts. According to Cooley (1998), self-perception is the result of the social mirror effect: self-esteem depends on how others perceive a person. In other words, people develop self-knowledge through interaction with others. And the opinion about oneself is formed thanks to the criteria and values of the society to which a person relates him.
In psychological science, the problem of national self-development was developed by such scientists as: J.I.C. Vygotsky and his scientific school in the first third of the 20th century. Subsequently, many aspects of the problems of national consciousness and national identity found their solution in the works of domestic scientists: J.I.H. Gumilev, I.D. Korotets, D.V. Olshansky, F.Yu. Albakova, Yu.V. Bromley, S.L. Arutyunov, G.V. Zhshunova, C.B. Cheshko, E.M. Kolpakov, V.F. Petrenko, C.B. Lurie, V.Yu. Khatinets, V.V. Kozhinov, L.Ya. Mikhailova and others.

A person is also characterized by aspects that emphasize his membership in groups or social categories. For Tajfel, social identity conceptualized as “related to (an individual’s) knowledge of membership in certain social groups and emotional significance and the evaluative values that flow from these affiliations.” This is truly an interaction between individual consciousness and social structure. Part of a person's self-image is related to the roles and social status of the groups or categories to which he belongs. The individual perceives as others (“us”), but also relates to the difference, in the specificity, of this “we” compared to members of another group or category (“them”). A person acquires a social identity, which determines the special place he occupies in society, through belonging to different groups. He can be characterized by several identities, he may have a sense of belonging to a group professional, gender, social class, nation, ethnic group, etc.

The term “ethnic” can be used in the sense of a cultural and social unity that binds together members of a minority group living in a majority group.

Identity or ethnic identity corresponds to processes of identification with ethnic formation. This includes following everything that one has in common with other members of the ethnic group, such as the rules, standards and values one holds in common. This feeling, the awareness of a person’s belonging to an ethnic group, is a product of the process of the dynamics of social construction, historical and political.

4 Discussion

Ethnic identity, for example, appears to be influenced by whether people are represented equally, as a minority or as a majority in a given context. Research has shown that ethnic minorities can identify more strongly with their ethnicity when they are in the minority. When minorities are placed in an ethnically mixed context or in a context that emphasizes a higher order identity, the ethnic identity does not appear as strong.

Research has shown that ethnic minorities can identify more strongly with their ethnicity when they are in the minority or in the majority. When minorities are placed in an ethnically mixed context or in a context that emphasizes a higher order identity, the ethnic identity does not appear as strong. Discrimination is also influenced by group context. ...

First, the extent to which one’s ethnicity is salient in social relations between ethnic groups varies, and how one understands one’s ethnic identity may not necessarily be the same across situations. Secondly, there are situational determinants of ethnic identity, in which a person may feel differently depending on the context (that is, a person may feel more ethnically identified in one context compared to another. Finally, how a person understands and explores one’s ethnicity at different stages of the developmental life cycle, can also cause changes in ethnic identity over a long period of time.

One useful way to examine how ethnic and national identities vary across situations is to first examine the most variable aspects of these identities, that is, the degree to which they are salient, the conscious aspects of a person's sense of self at any given moment. While ethnic identity itself focuses on the extent to which an Asian American identifies with one's culture and background, ethnic self-awareness focuses more on how these more stable identifications and specific characteristics of different situations interact to determine how...
salient

ethnici

ty becomes. at any time for an Asian American. That is, an Asian American may be aware of his ethnicity in some situations and completely oblivious to it in others, even if his basic ethnic identity orientation (i.e., stage of ethnic identity development, ethnic group label) is relatively constant. [9]

Sociological researchers emphasize that for children, understanding the values stemming from their family, background and position in society is vital, taking into account cultural characteristics. The self-awareness of younger schoolchildren includes knowledge of their cultural heritage and thus entails an understanding of their personality and how it positions itself in society. This understanding includes the study of aspects of personality such as race, ethnicity, gender identity, physical ability, social status, and cultural background, among others. The critical culturally sensitive aspect of self-awareness for younger students includes the exploration and understanding of ethnic and national identities. The development of national identity requires the development of self-awareness and refers to a sense of collective identity based on the perception that an individual shares a common heritage with a particular national group. Ethnic identity refers to the achievement of cultural characteristics as well as an awareness of shared cultural variables such as history, language, and traditions. The development of both national and ethnic identities are individualized processes that occur over time as a person explores and makes decisions about the role that ethnicity and nationality will play in their life. The development of ethnic and national identity becomes especially important. Thus, a better understanding of one's own ethnic and national identity helps develop self-awareness, which can contribute to cultural competence.

Increased self-awareness also includes an understanding of personal ethnic and national origins (or roots). Essentially, it entails a critical examination of personal, family, and social history within geographic, cultural, kinship, and social contexts. This exploration of ethnic and national origins promotes self-awareness by highlighting the basis of one's own beliefs, prejudices and differences. Awareness of these personal biases can increase students’ awareness of issues that may hinder effective performance by students who are ethnically/nationally different from themselves.

The development of students' national identity is very important so that they can better "perceive information in the internal and external environment and respond to it." A lack of self-awareness or an underdeveloped ethnic and national identity can be potentially problematic for primary school-age children's confidence and comfort.

Hypothesis

It is believed that the higher a person’s national self-awareness, the more respectful his attitude towards the culture and traditions of other peoples becomes.

Purpose of the study: to consider the ethnic self-awareness of Chechen children of primary school age.

Object of study: children of primary school age.

Subject of research: Ethnic self-awareness of children.

Research objectives:
1. Carry out a theoretical analysis of scientific literature on the research topic.
2. Determine the features of the formation of self-awareness and ethnicity;
3. Specific ethnic self-awareness (using the example of junior schoolchildren);
4. Conduct research on the subject of studying ethnic identity among children of primary school age of Chechen nationality;
5. Analyze the research results obtained.

5 Conclusion
The results of this work indicate that the research we conducted on primary school children's awareness and development of ethnic/national roots and identity presented them with many eye-opening ideas related to the development of cultural competence. This process allowed the children to critically examine their past, developing an understanding of the struggles and privileges of their ancestors. By telling the stories of their families, the children critically analyzed their systematic rejection of ethnicity through the loss of language, cultural traditions and religion. This process was especially significant for students who were further removed from the national language by the fact that they had difficulty expressing themselves in their native language. Therefore, students who knew little about the experience of their ancestors were able to connect the roots of themselves on the basis of the present death. Students conveyed their views on ethnic roots and the current development of ethnic and national identity. Students not only identified the role of privilege for those who are knowledgeable about their nationality. For example, students recognized the many social and emotional benefits afforded them by their strong ethnic identity, which allowed them to successfully integrate into society and be accepted by their peers. Despite these limitations, this study provides preliminary insight into the relationship between self-awareness and future cultural responsiveness. To expand this knowledge base, future research should explore and develop educational tools to increase students' self-awareness regarding ethnic identity. Additionally, this study can inform multiple future studies to measure students' attitudes toward cultural competence as a result of increased self-awareness and ethnic and national identity development. The goal of our research was achieved and the hypothesis was confirmed.

References


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