

REVIEW ARTICLE


## Impact of intercultural communicative competence on cultural identity

*Impacto de la competencia comunicativa intercultural en la identidad cultural*

Impacto da competência comunicativa intercultural na identidade cultural

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### KEYWORDS

cultural identity, customs, intercultural competence, preservation.

**ABSTRACT.** Preservation of cultural identity is a recurring concern due to the accelerated loss of cultural elements such as the original language, customs, and oral traditions. Especially in the new generations that show indifference as a consequence of the displacement of their places of origin and the discrimination expressed by culturally predominant groups. This study aimed to review articles and analyze the contributions of intercultural communicative competence. The documentary review methodology of 50 articles published in reliable databases was used. Conceptual definitions, characteristics, components, elements, principles, and dimensions were considered. Concluding that it is necessary to intervene in the schools with strategies to mitigate the predominance of cultural homogenization and, consequently, the loss of the cultural identity of minority groups.

### PALABRAS CLAVE

competencia intercultural, costumbres, identidad cultural, preservación.

**RESUMEN.** La preservación de la identidad cultural es una preocupación recurrente por la acelerada pérdida de elementos culturales como la lengua originaria, costumbres y tradiciones orales. Especialmente en las nuevas generaciones que muestran indiferencia, como consecuencia del desplazamiento de sus lugares de origen y la discriminación expresada por grupos culturalmente predominantes. Este estudio tuvo como objetivo revisar artículos y analizar los aportes de la competencia comunicativa intercultural. Se recurrió a la metodología de revisión documental de 50 artículos publicados en bases de datos confiables. Se consideró definiciones conceptuales, características, componentes, elementos, principios y dimensiones. Concluyendo que es preciso intervenir desde las escuelas con estrategias para mitigar el predominio de la homogeneización cultural y, por consiguiente, la pérdida de la identidad cultural de los grupos minoritarios.

### PALAVRAS-CHAVE

**RESUMO.** A preservação da identidade cultural é uma preocupação recorrente devido à perda acelerada de elementos culturais como a língua original, costumes e tradições orais. Especialmente

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competência intercultural, identidade, preservação, costumes, cultural,

nas novas gerações que demonstram indiferença, como consequência do deslocamento de seus lugares de origem e da discriminação expressa por grupos culturalmente predominantes. Este estudo teve como objetivo revisar artigos e analisar as contribuições da competência comunicativa intercultural. Foi utilizada a metodologia de revisão documental de 50 artigos publicados em bases de dados confiáveis. Foram consideradas as definições conceituais, características, componentes, elementos, princípios e dimensões. Concluindo que é necessário intervir a partir das escolas com estratégias para mitigar a predominância da homogeneização cultural e, conseqüentemente, a perda da identidade cultural dos grupos minoritários.

## 1. INTRODUCTION

The displacement of members of communities affects the new generations, especially if they migrate from a rural to an urban area where different cultural elements prevail. It is necessary to apply educational programs to preserve cultural identity and revitalize languages (Chávez et al., 2019). In Asia, "operational stories" are being developed through intercultural communicative competence that facilitates communication between individuals of different cultural groups (Lian & Sussex, 2018). Migrations cause encounters of people with different cultural practices whose daily interrelationships make them hybrids (Rodríguez, 2020). The school must be a space to strengthen cultural identity taking advantage of the memory and verbal tradition that have been transmitted by the family (Paredes, 2019).

The Organization for Economic Cooperation and Development (OECD) considers that Peru maintains inequalities in accessing the educational system related to socioeconomic level, location, and language of origin (OECD, 2016). In Puno, the educational system does not contribute to preserving the original language necessary to spread and transfer traditions, and customs (Vargas & Pérez, 2019). In the north of Peru, they intend to rescue the muchik ancestral identity, but young people do not identify with their ancestral legacy (Expósito, 2020).

Students from Andean areas show poor appreciation and identification of their ancestral culture and customs and avoid communicating with their native language. In addition, the school develops activities for a homogeneous group, producing social and cultural inequity, making communication and interaction difficult; discrimination arises against minority groups linked to inferiority. Given this context, some investigations have contributed to solving the problem of preserving cultural identity.

In Japan, a study concludes that, in language classrooms, students have great potential to develop intercultural competence (Munezane, 2021). In an empirical study in China, with an exploratory design, students who actively watch foreign films acquire information, reflect and interpret, contributing to developing Intercultural Communicative Competencies (ICC) (Jiaying, 2019). In Venezuela, ICC teaching strategies were proposed for language students where 20% are aware of their importance, concluding that they are essential in various learning scenarios (Arrieta, 2018).

In Peru, they analyzed the exchange between students to promote interculturality. As a result, Quechua-speaking students were encouraged to express themselves freely (Holguin-Alvarez et al., 2019). On the other hand, Arévalo (2017), in a study carried out in Lambayeque, concludes that teachers do not use intercultural competence in students from rural areas due to ignorance and show little effort to empower themselves on their strategies.

In this regard, the present research work proposed as objectives to review articles and analyze the academic contributions regarding cultural identity and the contribution of intercultural communicative competence.

## 2. METHOD

This article used a systemic review of 50 scientific articles from different databases such as Scielo, Google academic, Dialnet, Scopus, Ebsco, etc. Referring to "cultural identity" and "intercultural communicative competence." The methodology used consisted of consulting information from studies published in recent years. For the search, keywords in Spanish and English combined with OR and AND operators were considered. Duplication and avoidance of information inappropriate for the research topic were contemplated as exclusion criteria. As inclusion criteria, the name of the article, summary, methodology, and taking into consideration the participating students were considered.

Table 1. Universe, axes, and sub-axes of study

Study universe	Study axes	Study sub-axes
Theoretical review of intercultural communicative competence for cultural identity	Conceptual bases of intercultural competence	<ul style="list-style-type: none"> <li>– Ability</li> <li>– Attitude</li> <li>– Empathy</li> <li>– Components</li> <li>– Pedagogical criteria</li> <li>– Interculturality</li> <li>– Interaction</li> <li>– Dimensions</li> </ul>
	Conceptual bases of cultural identity	<ul style="list-style-type: none"> <li>– Cultural homogenization</li> <li>– Diversifying trend</li> <li>– Characteristics</li> <li>– Elements</li> </ul>
	Principles of cultural identity	<ul style="list-style-type: none"> <li>– Differentiation</li> <li>– Unit integration</li> <li>– Permanence in time</li> </ul>

## 3. RESULTS

The following results can be deduced from the table above:

### 3.1. Conceptual bases of intercultural communicative competence

Table 2. Systematization of the conceptual bases of intercultural communicative competence

Author/authors	Key considerations
Corbetta et al. (2020)	It shapes how people from different cultures relate and interact.

Byram (2021)	Develop the ability to understand, relate and communicate appropriately with subjects from a different culture.
Horna et al. (2021)	Intellectual attitude regarding the intellectualization and behavior of a community.
Quintriqueo et al., (2017)	Its development leads to understanding the various cultural elements to sustain appropriate communication and interaction.
González, (2017)	The ability that facilitates communication in a certain social and cultural space.
Quintriqueo et al. (2017)	It proposes five components of intercultural communicative competence.
Ortiz Granja, (2015)	Pedagogical criteria are necessary to develop interculturality in educational spaces with respect and appreciation for diversity.
Carrillo et al., (2017)	Interaction through language to achieve communication between subjects.
González, (2017)	Ethnographic methods develop the dimensions of intercultural communicative competence and build identity in a changing context.
Sanhueza-Henríquez et al., (2012)	They propose three dimensions of intercultural communicative competence: cognitive, behavioral, and affective.

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From the above considerations, it is theoretically stated that:

Systematizing the conceptual bases of intercultural communicative competence is conceived as how people who belong to different cultural groups interrelate, for this, it is necessary to develop the competence that facilitates appropriately and respecting the diversity of cultural elements present in the culture society.

ICC is a skill that is put into practice in various social and cultural contexts; schools being a vital space to develop it; One of its important elements is language. It presents components to consider, as well as pedagogical criteria to consider in an intercultural context where harmonious coexistence is sought with respect for diversity.

Aguaded-Ramírez (2017) states that teachers must take action to incorporate students from different cultural groups to avoid disadvantages and discrimination in the educational field.

Coronado (2020) considers that interculturality must be addressed in the curriculum that allows the achievement of significant experiences.

### 3.2. Conceptual bases of cultural identity

Understanding and getting involved with cultural identity is a concern that is increasing every day worldwide because it is observed that the so-called minority groups are decreasing, several authors state that it is a consequence of the advance in cultural homogenization.

The family, the community, and the school become an ally of the cultural identity to transmit the elements that compose it to the new generations and the commitment to preserve them.

Table 3. Systematization of the conceptual bases of cultural identity

Author/authors	Key considerations
Galán (2018)	A feeling of belonging that implies a group of characteristics that defines them and differentiates them from another community.
Daza (2020)	A structure that is constituted at a personal and collective level is difficult to examine.
Campos-Winter (2018)	Customs, traditions, values, and symbols of a community that considers them their own.
Galán (2012)	Considers cultural homogenization negative cause of globalization that crosses borders subjugating other forms of culture.
Pirela, P. & Delgado (2018)	Due to cultural homogenization, minority ethnic groups with their own identity are becoming extinct.
Moreno-López et al. (2020)	Rights to respect cultural identity must be universal, indivisible, and interdependent.
Vásquez (2022)	Need to socialize cultural identity with social reality through the media.
Rodríguez-Cruz (2020)	It recognizes the family, school, and community as fundamental agencies in the transmission of cultural identity.
Marroquín (2022)	Contributions of the ancestors are valuable oral sources and support cultural diversity that is not considered by teachers, students, family, authorities, and institutions.
Garcés-Pérez & Alarcón-Muñoz (2022)	It proposes meta-ethnography to identify elements that make up the cultural identity of the new generations of native peoples.

Turra Díaz et al. (2018)	It considers essential that an intercultural school is developed to attend to cultural diversity.
Valledor et al., (2020)	Analogies as a strategy with an intercultural approach.
Ortiz (2015)	Interculturality and education are linked, and there should be a discussion about practices that do not favor respect for diversity.
Campos-Winter (2018)	It assumes that the regional cultural identity contributes to the sense of space and revalues the cultural identity of each person and the nation-state.

From the theoretically treated considerations, it is stated that:

Cultural identity implies the set of elements that characterize a particular society and its members assume it as their own. It deserves to take action for its preservation against the cultural homogenization that has spread worldwide and subjugates various social groups, endangering their existence. An important element for its preservation is the family, the school, and the community, complemented by the media. The school must provide a space to recognize and value the cultural identity of the new generations. As Pacha and Yumbay (2022) state, progress must be made in respecting the right to cultural identity and eliminating discriminatory attitudes that affect individuals and communities in various fields such as socio-economic and cultural.

### 3.3. Principles of cultural identity

Fernández (2020) states that every community has the right to cultural identity despite the difficulties that currently arise for its recognition. People must be free to practice the customs inherited from their ancestors and preserve the characteristics that identify them and differentiate them from other groups.

For Faundes (2020), the members of the communities have various rights, such as those related to their territory, natural resources, freedom of religion, conscience, and expression, and decide the form of organization, among others that allow them to endure over time.

Table 4. Systematization of the principles of cultural identity

Author/authors	Characteristics
Galán (2012)	Consider the principles of differentiation, unitary integration, and permanence over time.
Cepeda (2018)	There is a feeling of belonging to a social group with its characteristics that identifies them.
Fernández (2020)	Subjects share cultural elements that they consider their own.

Seydel (2014)	The memory allows to preserve and strengthen the identity that will be transmitted.
Varas et al., (2018)	Subjects must resort to historical memory to preserve their community's legacy in a changing context.
Roca (2015)	Identity involves specific traits of a person and community that are passed on.
Huañahui (2020)	Consider and accept diversity and identity for harmonious coexistence.

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From the above considerations, it is theoretically stated that:

Cultural identity is a complex issue because it mainly involves social, economic, and cultural aspects of a community that must assume the commitment to transmit its cultural elements to the new generations so that they remain sustainably.

The ancestors play an essential role since they reserve in their memory part of their history, traditions, and customs that are transmitted mainly orally, which are their own and identify them with other groups. For Galán (2012), the principles that govern it are three, and it contributes to each citizen developing a sense of belonging and valuing diversity, which is a right of every person.

#### 4. DISCUSSION

Regarding the definition of cultural identity, in recent years, different authors have expressed their position to treat the subject from their perspectives, which leads to the following definition:

Cultural identity is a feeling that a community shares with its cultural elements that characterize them and are considered heritage, which the state must protect for their preservation (Cepeda, 2018). Likewise, Guerrero & Pilaquina (2021) consider that it is a process that occurs in an established place and context and leads to comparing cultural similarities and differences.

The ancestors are bearers of the beliefs, customs, and traditions of a community coerced by hegemonic cultures that endanger their preservation Huanca-Arohuanca et al., (2020). The intercultural paradigm proposes ways to approach the knowledge of a community (Castro, 2019).

Migration concentrates people from different cultures in space, who carry their customs, language, and culture, transforming it to a greater or lesser intensity, which the educational system must attend to (Tomé et al., 2014). A multicultural context is presented that the school is not attending appropriately (Veliz-Rojas et al., 2019). Because it puts monocultural education before neglecting intercultural education with the accumulation of knowledge they possess (Quilaqueo & Sartorello, 2018). The school is not contributing to offering spaces

capable of dealing with a monocultural education, considering intercultural communicative competence as an ally that allows students to progress in new environments (Quintriqueo et al., 2017).

It is intended that intercultural communication skills from school become an ally to preserve cultural identity and good coexistence by banishing forms of social and cultural segregation (Valdez-Esquivel, W and Pérez-Azahuanche, 2021). It must contribute to accepting multiculturalism and promoting equity in a multicultural country, assuming the challenge of reconciling the elements of native peoples and those who do not consider themselves indigenous, to contribute to social development within the framework of respect for the other (Azua, 2021).

## 5. CONCLUSION

Identity does not remain intact over time; it has been experiencing progressive transformations as a result of the inevitable interculturality and the migratory process from rural to urban areas; For this reason, the educational system must contribute with a strategy in which students develop intercultural communication skills to avoid cultural clashes that end in discrimination against groups whose culture is considered hegemonic in a given space compared to minority groups; what it should promote is coexistence, acceptance, and respect for diversity and try to preserve some customs, traditions, and language that symbolize the heritage and cultural identity of the communities. Therefore, it is necessary to develop new studies on cultural identity and the contribution provided by the development of intercultural communication skills from school and its impact on the community.

### **Conflicto de intereses / Competing interests:**

Los autores declaran que no incurren en conflictos de intereses.

### **Rol de los autores / Authors Roles:**

Nora Ruiz: conceptualización, curación de datos, análisis formal, adquisición de fondos, investigación, metodología, administración del proyecto, recursos, software, supervisión, validación, visualización, escritura - preparación del borrador original, escritura - revisar & edición.

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La autora declara que no recibieron un fondo específico para esta investigación.

### **Aspectos éticos / legales; Ethics / legals:**

La autora declara no haber incurrido en aspectos antiéticos, ni haber omitido aspectos legales en la realización de la investigación.

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