The Axiology of National Identity within Intercultural Communication

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Abstract: The article presents a structured interpretative model of the axiology of national identity in intercultural communication, focusing on how identity-related values function amid the reconfiguration of dominant social reference points in contemporary societies. The content provides a systematic overview of the conceptual delimitations of axiology and national identity, highlighting national identity as a value system that guides self-identification, community cohesion, and historical continuity. At the theoretical level, the components of national identity are examined in relation to their historical origins (language, traditions, symbols, cultural models) and the political dimension, as expressed through public policies aimed at strengthening identity. Intercultural communication is framed as a space for value exchange and the interpretation of meaning, integrating verbal and nonverbal codes, surface and deep cultural structures, and cultural distance linked to experiences of otherness. The article argues that national identity values function as axiological reference points in communication, supporting the understanding of differences, mutual respect, and message adaptation in intercultural contexts. At the same time, educational guidelines for the development of intercultural competence, grounded in appropriate communication, cultural knowledge, empathic availability, and cooperative behaviors, are synthesized in accordance with curricular orientations and educational policies. Emphasis is placed on strengthening the value dimension of national identity in education as a foundation for effective intercultural communication and for sustaining community cohesion in the context of globalization.

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1. Introduction

The contemporary era, defined by the imperative of intercultural communication, confronts a range of challenges that necessitate an axiological reconfiguration of national identity values and a rearticulation of the individual's relationship with the national community. Current social dynamics reveal a deep crisis of the contemporary individual, expressed through accelerated secularization, moral disorientation, and the erosion of internal coherence. In this context, the cultivation of cultural identity emerges as a critical response to transformations within the cultural sphere generated by the crisis of modernity.

Among the consequences of this crisis are the prioritization of material values over spiritual ones, an intensified preoccupation with external concerns, and an increasing estrangement of the individual from the self in technologically mediated environments. This process is further reflected in the contraction of inner life and authentic experience, alongside a growing tendency toward the standardization of attitudes and behaviors. The weakening of value-based reference points and the erosion of the deep-seated motivations underpinning personal development and community cohesion thus contribute to a broader fragmentation of identity cohesion (Callo, 2011).

For these reasons, inconsistencies within the value system are reflected in divergent axiological orientations. Within this framework, the axiology of national identity in intercultural communication is defined as the system of value orientations that delineate the national axiological profile of the human personality within a multicultural context.

In this context, the prioritization of individual success often supplants collective identity values with criteria for personal validation. National identity is established upon a distinct axiological foundation that provides the individual with reference points for self-identification through value orientations in relation to the national community. Accordingly, the values of national identity are conceived as constituents of national consciousness, structuring personal axiological meanings concerning national affiliation, historical continuity, and the role of communal cohesion. These values enable the individual to assume responsibilities for understanding the national past, to recognize it as a significant collective experience,

and to project future expectations in accordance with the ideals and aspirations of the national community.

Given the focus on identifying national identity values within a multicultural environment, axiology is examined with reference to its etymological roots in the Greek terms *axios* (valuable, worthy of esteem) and *logos* (discourse, theory), denoting the systematic study of values. Axiology emerged as a distinct field of philosophical inquiry following the differentiation of general notions of value from the specific axiological categories addressed within established disciplines such as ethics, aesthetics, theology, economics, and logic. Unlike these disciplines, axiology examines the interaction between the objective and subjective dimensions of value, the organization of value systems within social contexts, and the clarification of value's theoretical essence as a distinct phenomenon (Vidam, 2016).

Within the study of educational values, this field of inquiry addresses several broad areas of analysis: the genesis, nature, structure, evolution, and justification of values; the mechanisms through which they are prioritized, implemented, and function within social contexts; the relationship between the unity and diversity of values and their continuity or discontinuity; and the correlations, principles, and dynamics of value systems. It also examines the connection between the historical process of value formation and its internalization at the level of individual motivation, life purpose, and personal orientation toward values. The consolidation of axiology as an independent discipline has enabled the development of a specialized theoretical field focused on the nature of values and the conceptualization of generic value, a construct that continues to gain operational relevance in the scholarly literature (Vidam, 2016).

2. Value-Oriented Perspectives on National Identity in Intercultural Communication

According to Antoci (2021), ongoing transformations within the social and cultural domains facilitate the emergence of new intercultural values, which constitute a recalibrated foundation for axiological education, a field itself undergoing systemic transformation. Antoci defines axiological education as a continuous formative process focused on the contemporary value system and structured through specific objectives, content, and methodologies. This process is intended to cultivate value orientations across formal, non-formal, and informal educational contexts.

Each nation is founded on two fundamental components. The first concerns historical origins, whereby ethnic groups are differentiated primarily through the cultural patterns of collective life, including language, customs, ancestral traditions, symbols, and other elements of cultural heritage. The second is political in nature, grounded in state policies aimed at establishing and consolidating national identity. Within this framework, the integration of these two components is essential for the formation of a cohesive national identity (Antoci, 2021).

The scientific study of national identity involves clarifying the theoretical foundations of the nation and characterizing identity as a relatively stable construct. National identity serves as an analytical category widely employed in the literature on nationalism; however, the processes underlying identity formation, maintenance, and transmission across temporal and spatial dimensions, which are mediated by social, cultural, and symbolic practices, are often underexplored. Within this conceptual framework, collective memory assumes explanatory significance in accounting for the mechanisms that shape and reproduce national identities (Bell Duncan, 2003).

National identity is an individual's sense of affiliation with a particular state or nation. A constructive expression of this identity is patriotism, characterized by national pride and positive attachment to the state. In contrast, radicalized national identity manifests as chauvinism, defined by conviction of national superiority and uncritical loyalty. National identity functions as a social construct, shaped through socialization, pedagogical intervention, and the internalization of collective values (Zubenschi, 2022).

According to Cobianu-Băcanu (1999), national identity is the conscious realization of affiliation with a nation, expressed through the adoption and internalization of attributes shared by its members, such as culture, language, religion, and ancestral traditions. Grounded in the nation, the nation-state, and national sentiment, identity is closely linked to territory and thus carries political significance. Its development relies on an axiological framework of values and cultural models that guide collective behaviors and are consolidated through historical evolution (Cobianu-Băcanu, 1999). As a dimension of individual identity, the researcher emphasizes that national identity is characterized as a personal choice, representing the exercise of the individual's right to align with a national identity that may diverge from ethnic affiliation. This alignment emerges through a process that is simultaneously conscious, contextual, and axiological (Cobianu-Băcanu, 1999).

Within this perspective, national identity is understood as an internal structure grounded in an assimilated system of values. The processes of adoption, internalization, and identity-based choice occur within an axiological framework that shapes the individual's relationship with the social sphere. National identity is expressed through values that guide individual conduct, foster a sense of belonging, and structure representations of the self, the nation, and its relations with diverse cultural communities.

The cultural framework serves as an axiological reference for the individual (Boboc, 2008). Psychological and affective balance necessitates continuous engagement with a system of values, whether explicitly articulated or implicitly assumed. In this context, identity values may be identified as a set of axiological benchmarks integrated within the personal identity structure, functioning in conjunction with other defining dimensions of individuality, such as the sociocultural environment and national affiliation.

Values constitute a phenomenon with psychological, social, and cultural dimensions, serving as a foundation for the maintenance of both individual and communal equilibrium, as well as for the holistic well-being of the person and the collective. In this context, Petre (1997) emphasizes the relational character of values, shaped by historical circumstances and the social framework, alongside an objective dimension determined by their correspondence to the actual needs of the community. The author proposes a classification of values, distinguishing among moral, aesthetic, religious, economic, and scientific categories, while underscoring their interdependent relationships. Moreover, the dynamic nature of values is highlighted, as they are subject to transformations prompted by evolving historical and social contexts (Petre, 1997, p. 115).

From this perspective, Cristea (2010) posits that value is contingent upon the needs and aspirations of the individual or the community to which they belong. Within a socio-psychological paradigm, this proposition is elucidated through Abraham Maslow's hierarchy of needs, according to which individuals assign varying degrees of importance to particular values depending on their stage of personal development and the extent to which fundamental needs are met. Accordingly, the axiological system evolves in relation to lived experiences and the prevailing social context (Cristea, 2010, p. 211). Applied to the construct of national identity, this perspective indicates that national values are recognized at the communal level and shared among members of a nation, thereby acquiring collective significance. The

internalization of these values occurs at the individual level, mediated by affective experiences, social interactions, and educational processes.

The Romanian scholar Iluț (2015) argues that personal values are formed through a dual process of internalization and the affective-cognitive experience of values derived from different levels of the axiological universe, manifesting as "attitude-values." Within this framework, Iluț defines "attitude-values" as internalized social values that serve as motivational determinants and guiding principles for human activities, interpersonal interactions, and processes of anticipation and strategic planning (Iluț, 2015, p. 209).

Within the framework of national identity, *relational values* function as benchmarks that manifest in the interactions among community members, determining patterns of social engagement and the quality of interpersonal relations. Radu (1981) argues that values such as *respect, empathy, solidarity, tolerance, loyalty, and altruism* are formulated within a social milieu and are articulated through sustained engagement with other members of the community. These values facilitate social cohesion and promote the interiorization of a national identity grounded in stable and cooperative human relationships (Radu, 1981).

Relational values, internalized at the personal level, are reflected in everyday behavior and contribute to the development of a distinct relational style, which becomes incorporated into the axiological system of national identity. When expressed within the social sphere, values such as cooperation, trust, and responsibility serve as indicators of social maturity and facilitate the integration of the individual into the national community (Radu, 1981, pp. 55–56).

The axiological framework of contemporary society spans the full spectrum of humanistic values, encompassing both the heritage inherited from previous eras, as reflected in cultural monuments, and contemporary values that provide existential orientation in the present (Butnari, 2017, p. 10).
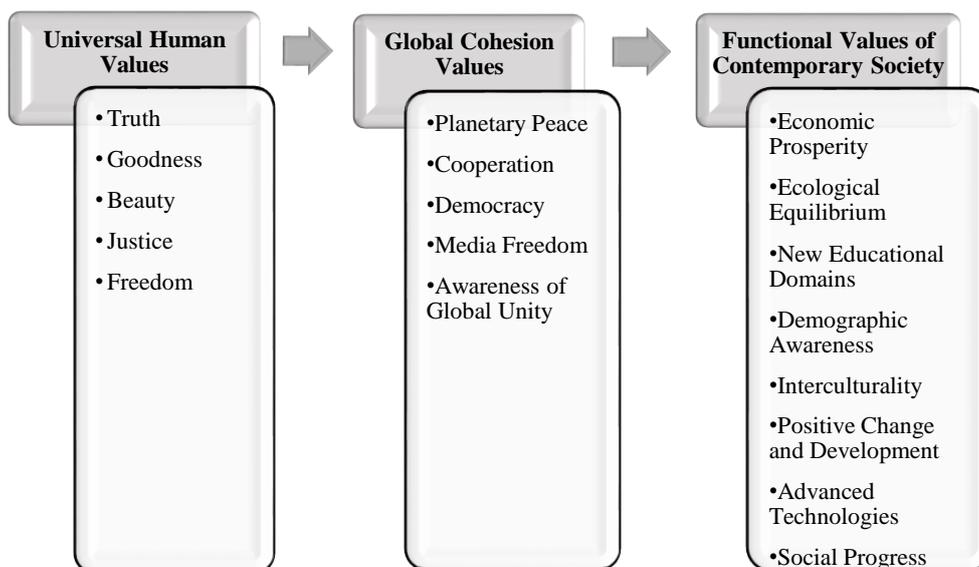
Universal Human Values	**Global Cohesion Values**	**Functional Values of Contemporary Society**
• Truth • Goodness • Beauty • Justice • Freedom	• Planetary Peace • Cooperation • Democracy • Media Freedom • Awareness of Global Unity	• Economic Prosperity • Ecological Equilibrium • New Educational Domains • Demographic Awareness • Interculturality • Positive Change and Development • Advanced Technologies • Social Progress

Figure 1. Value System Structure in Contemporary Society (Butnari, 2017)

The contemporary axiological framework is organized into three complementary categories. These include *universal human values*, comprising truth, goodness, beauty, justice, and freedom, which serve as fundamental human benchmarks; *global cohesion values*, encompassing planetary peace, cooperation, democracy, media freedom, and an awareness of global unity, which pertain to intercommunal relations and collective responsibility; and *functional values* that include economic prosperity, ecological equilibrium, new educational domains, demographic awareness, interculturality, positive change and development, advanced technologies, and social progress. These categories coexist within a structured framework wherein universal, global, and functional dimensions maintain a reciprocal and complementary relationship.

Within the process of socialization, communication is identified as a primary spiritual instrument of the human being. It is defined as a specific mode of relational exchange occurring between individuals or social groups. This process encompasses the interaction between communities, the transmission and reception of meaning, and the intentional or unintentional modification of human behavior (Paladi, 2024).

The conceptualization of intercultural communication is predicated upon two primary principles. First, the participants demonstrate a conscious recognition of cultural divergence. Second, the interaction attains an interpersonal, direct, and immediate character, facilitated through auditory and visual channels. Cucoș (2000) defines intercultural communication as a value-based exchange or transaction accompanied by the comprehension of associated meanings, occurring between individuals or groups from distinct cultural backgrounds. These exchanges manifest at multiple levels, including the ideational, verbal, nonverbal, behavioral, physical, material, and organizational levels (Cucoș, 2000, p. 136).

Yoshikawa (1987) states that intercultural communication is categorized into four distinct typologies: *ethnocentric, controlled, dialectical, and dialogic*. Among these classifications, dialogic communication, characterized by reciprocal interaction and a dynamic interpenetration of cultures, is identified as the most effective method for the comprehension, appreciation, and respect of cultural diversity. Within this framework, cultural entities engage in active interaction and relationship formation while preserving their distinct attributes, autonomy, and structural integrity (Yoshikawa, as cited in Plugaru & Pavalache-Ilie, 2007, p. 83).

Intercultural communication requires the adoption of specific protocols designed to refine the interaction between individuals from heterogeneous cultural backgrounds (Plugaru & Pavalache-Ilie, 2007). These include cultivating an attitude of continuous learning and acceptance of cultural diversity; demonstrating respect toward interlocutors from different cultural spaces; developing the capacity for attentive and receptive listening; suspending stereotypes, prejudices, and forms of discrimination; acquiring the linguistic competencies necessary for communication in other languages; and fostering the ability to adapt to novel cultural situations and contexts.

The interaction between cultures involves a high degree of complexity determined by the internal structure of culture itself. This complexity is frequently illustrated through the iceberg metaphor. Within this conceptualization, easily observable elements are associated with language, architecture, and other external manifestations. Conversely, the less visible dimension encompasses components of significant definitional force. These include *social norms, axiological systems, conceptions of temporal and spatial orientation, and the understanding of the self*. Such profound components exert a substantial influence on the dynamics of intercultural communication and condition the possibility of mutual understanding (Gudykunst & Mody, 2002).

In his classic definition of culture, Hall emphasizes several key characteristics: the acquired nature of culture, the operation of cultural manifestations as a unified system, and their collective sharing. The concept of "cultural heritage" complements this perspective by accounting for transformations that occur across generations, arising from changing living conditions (cited in Dasen et al., 1999, p. 85).

As a mechanism of self-regulation in social life, national culture facilitates the maintenance of societal coherence and the continuity of its evolution. This is achieved by aligning collective interests with individual objectives through a core of spiritual values validated at the communal level. The transition context in the Republic of Moldova has accentuated the circulation of values and intensified intercultural dialogue, phenomena characteristic of the contemporary era. The social communication of values and intercultural interaction have been accelerated by the expansion of media systems. This has resulted in increased cultural interferences, connections, and axiological exchanges, which function as dominant realities within the current social sphere (Caraman, 2011, p. 67).

Building upon the primary orientations of European cultural policies, which emphasize the promotion of cultural diversity, intercultural dialogue, and culture as a catalyst for creativity and international relations, M. Babuc (2016) argues that future national policies call for the establishment of a legislative and normative framework congruent with the contemporary context and local communities. This involves the creation of a functional system for the preservation and valorization of cultural heritage, the stimulation of creative industries, the expansion of cultural markets, and the optimization of institutional management (Babuc, 2016, p. 208).

The efficacy of intercultural communication is directly contingent upon the magnitude of cultural divergence between interacting agents. This divergence is principally indexed by the perception of *strangeness*, a construct which operationalizes the degree of cultural proximity or distance. An augmented perception of strangeness correlates with increased cultural distance, whereas its attenuation signifies a greater degree of intercultural affinity. Within this analytical framework, the conceptual category of *the stranger* functions as a central heuristic for the examination of intercultural phenomena. The stranger may be analytically defined as follows: an individual positioned exterior to the boundaries of the native cultural milieu; an entity imbued with foreignness or peculiarity relative to the familiar lifeworld; a representative of opaque realities perceived as epistemically inaccessible; a presence existing beyond the sphere of individual agency and control; or, a reality construed as existentially hostile or threatening.

In this context, J. Caune (2000) notes that a distinct interconnection exists between culture and communication, as neither phenomenon can be fully understood in isolation. These constructs are neither entirely discrete nor wholly inclusive of one another, and they cannot be analyzed as parallel processes based on superficial resemblances (Caune, 2000, p. 17). Communication constitutes an integral component of the cultural framework and serves as a defining element; without this dimension, no form of cultural expression can be adequately comprehended.

Through intercultural communication, a sustained exchange of information, messages, and meanings occurs between individuals and groups. This process contributes to the structural coherence and expansion of cultural systems. Communication provides the foundation for the social world, as communal existence, the retention of information, and the transmission of lived experiences and values to subsequent generations would not be possible without diverse communicative modes.

According to Tănase (1977), communication represents a fundamental component of cultural phenomena. Human cultural activities are situated within the framework of social life, are formulated by societal influences, and pursue a social purpose that is realized through communicative acts. From this perspective, culture, by virtue of its communicative dimension, manifests as a phenomenon of an inherently social nature (Tănase, 1977).

According to Pâslaru (2006), the current educational context is defined by two primary phenomena: *the reconstruction of the identity consciousness of the population in the Republic of Moldova* and *the emergence of contemporary global challenges.* Within this environment, axiological education should be grounded in two principal strategies. The first strategy concerns *the civic unity of the population.* This entails the reassertion of national identity among Bessarabian Romanians and the support of national minorities in their development as responsible citizens and patriots. This objective is pursued through a deliberate distancing from pan-Slavism and the influences of marginalized Russian-Soviet cultural models. The second strategy involves *the consolidation of a new educational paradigm.* This framework is centered on *education for change, freedom, and democracy.* It seeks the strengthening of the educational system within the broader process of global educational reform (Pâslaru, 2006).

Intercultural competence is defined as the ability for appropriate communication and efficacious action within relations involving individuals of diverse ethnic or religious

backgrounds. This faculty presupposes a mode of communication predicated upon the comprehension of the interlocutor's axiological system, an empathetic disposition, and the mastery of verbal and nonverbal communicative codes. These codes encompass the nuanced meanings of gestures, facial expressions, intonation, and specific cultural symbols. From a structural perspective, intercultural competence integrates both a cognitive and an affective dimension (Lüsebrink, 2005, p. 10). C. Cucoș (2000) proposes a framework for intercultural competence organized around three primary components: *knowledge* which involves an initiation into the immediate social milieu and the specifics of interpersonal and intergroup relations, as well as the acquisition of the axiological context of both the endogenous culture and foreign cultures to facilitate the understanding of intercultural dynamics and to prevent ethnocentric, discriminatory, or xenophobic tendencies; *capacities* that include the evaluation of reasoning, the analysis of autostereotypes and heterostereotypes, the auto-analysis and behavioral self-regulation, intercultural communication, and the adaptation of messages to the specific sociocultural context; *attitudes* which refer to the assertion of a civic position oriented toward the eradication of discrimination, the promotion of intercultural tolerance, and reciprocal cooperation (Cucoș, 2000, p. 43).

In the conceptualization of intercultural competence, R. Wiseman (1995) identifies three complementary dimensions, which are illustrated in Figure 2.
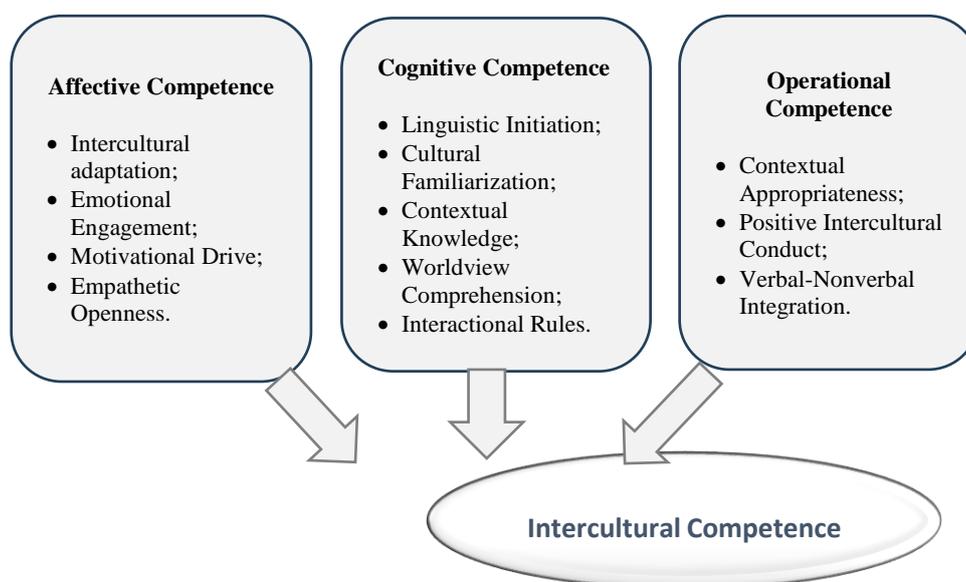

Figure 2. Dimensions of Intercultural Competence. Adapted from R. Wiseman

In his conceptualization of *intercultural competence*, Wiseman (1995) identifies three principal dimensions that together constitute an individual's ability for effective cross-cultural engagement. *Cognitive competence* refers to the awareness and understanding of the partner's cultural and linguistic context. This dimension encompasses an extensive knowledge of history, institutions, and worldviews, as well as the specific beliefs, customs, norms, and rules of interpersonal conduct that govern the interaction. *Affective competence* involves the motivational and emotional disposition necessary for intercultural adaptation. This component includes the cultivation of empathy and a fundamental openness toward cultural difference, which facilitates the psychological transition into a foreign social environment. *Operational competence* pertains to the ability to behave appropriately in intercultural contexts. It encompasses the effective integration of verbal and nonverbal communication and the demonstration of positive intercultural behaviors, ensuring that the communicative act is both functional and culturally respectful (Wiseman, 1995).

National culture develops within society and reflects the inherently social character of this process; it is transmitted through social relationships, learned, and internalized, guiding the individual toward humanistic ideals and higher-order values. The communicative factor is intrinsic to the purpose and meaning of culture, playing a decisive role in its formation and transmission (Wiseman, 1995, p. 93). In a similar vein, Stroe (2000) asserts that communication constitutes a defining feature of culture, as evidenced by the persistent interconnections among cultures. Throughout history, cultures have engaged with one another, including those of communities or peoples that appear geographically isolated. Within this analytical framework, it is possible to identify national identity values that are adapted to the challeges of the contemporary world.
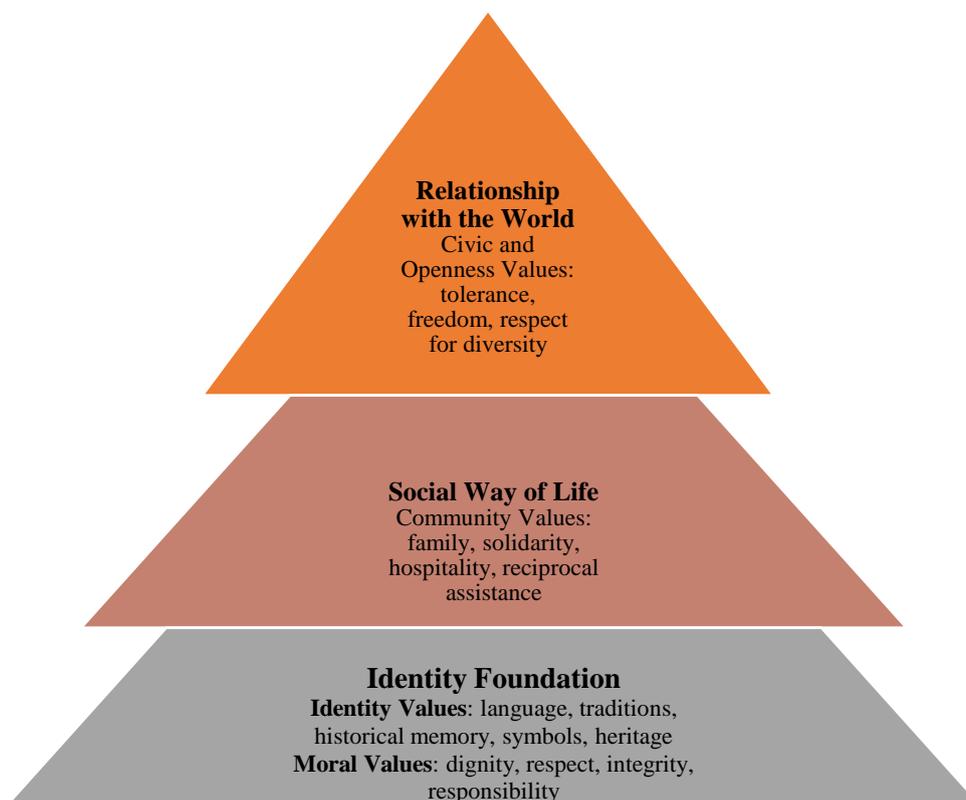
**Relationship
with the World**
Civic and
Openness Values:
tolerance,
freedom, respect
for diversity

Social Way of Life
Community Values:
family, solidarity,
hospitality, reciprocal
assistance

Identity Foundation
Identity Values: language, traditions,
historical memory, symbols, heritage
Moral Values: dignity, respect, integrity,
responsibility

Figure 3. The Pyramid of National Identity Values

The hierarchical structure of national identity values, as delineated in Figure 3, establishes a structural progression from internal moral foundations to externalized social and global engagement. Within this model, the foundational level is constituted by identity and moral values, which provide the axiological basis for individual self-definition and ethical orientation. The intermediate level manifests as community values, reflecting the sociocultural praxis and the collective way of life inherent to a specific society. The apex represents civic values and global openness, faculties that are indispensable for the actualization of intercultural communication.

The reconsideration of value orientations occurs within a dynamic social context, characterized by cultural, economic, and educational transformations, which influence the ways in which individuals interpret, hierarchize, and internalize these values.
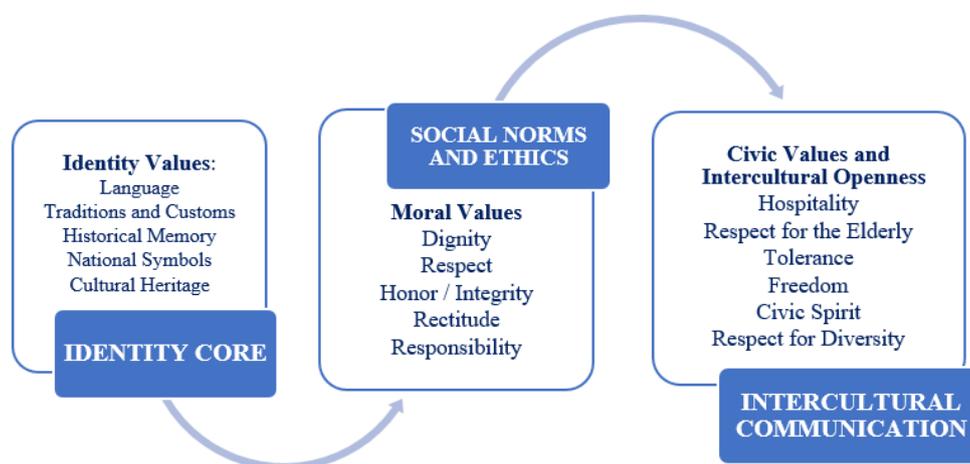
Figure 4. Levels of National Identity Value Affirmation within Intercultural Communication

Figure 4 illustrates three levels of axiological affirmation in intercultural communication: from the identity core (language, traditions, memory, symbols), through social norms and ethics (dignity, respect, integrity), to intercultural communication, where values are manifested through solidarity, tolerance, and civic engagement, thereby facilitating dialogue and cooperation.

The multitude of contemporary social transformations inevitably impacts the educational system. For instance, the Education Code of the Republic of Moldova, Article 4, which regulates state policy in the field of education, through subparagraph (c) concerning "the realization of educational ideals and objectives, the formation of national consciousness and identity, and the promotion of universal values and the society's aspirations for European integration" (Education Code), highlights the fundamental value benchmarks that permeate the entire educational process in contemporary society.

Educational goals are further specified in Article 11 of the Education Code of the Republic of Moldova, where, in point (1), it is stated that education aims at "the formation of an integral character and the development of a system of competencies encompassing knowledge, skills, attitudes, and values that enable the individual to participate actively in social and economic life." Additionally, point (2) enumerates

the key competencies to be developed, among which, in subpoint (i), are "competencies in cultural expression and awareness of cultural values."

Within this normative framework, education is oriented toward the formation and development of an integrated system of competencies and values, regarded as essential dimensions in structuring the value orientations of the individual's personality.

According to Antoci (2022), the process of forming value orientations can be understood by examining several interrelated components. These include behaviors, an integrated complex of knowledge, dispositions, and experiences, as well as attitudes and beliefs. These components develop progressively, each influencing the dynamics of the others and contributing to the internal transformation of the personal system. As they change, they create conditions for the adjustment of related elements, thereby shaping the meaning, form, and content of value orientations.

Furthermore, the author notes that the expression of values in human life and activity follows an inverse path: values themselves guide attitudes, beliefs, and behaviors. This guidance is internalized and conveyed primarily through the affective dimension of personality (Antoci, 2022).

From a theoretical perspective, Antoci (2022) conceptualizes axiological education as a value-oriented process mediated by systems of values, aiming to cultivate values within the personality. Its ultimate goal is the harmonious development of the individual and the progressive evolution of society. The societal axiological content and its outcomes depend on the quality of value frameworks, which are derived from historical and contemporary human experiences and oriented toward future development (p. 194).

Educational aims and content are shaped by sociocultural characteristics and the prevailing cultural-historical context, particularly within postmodern educational structures. This determination proceeds through a critical analysis of past experiences and present realities while remaining oriented toward future trajectories. The guiding epistemological and praxiological principle is to transcend educational paradigms whose limitations have become evident.

3. Conclusions

A people's national identity forms through an extended historical process that is inseparable from the evolution of its ethnic community. It emerges from shared

experiences and successive transformations rooted in a *common language, territory, economic life, psychosocial structure, and culture*. National identity embodies the gradually accumulated achievements that lend coherence to collective life. Within the collective consciousness, it manifests as the recognition of a shared origin and the internalized sense of belonging to a distinct national community. Intercultural communication begins from the premise that "the world is as I perceive it." Although cultural and linguistic differences can affect interpersonal exchanges, these can be surmounted by *accepting diversity, acknowledging differing ways of thinking, beliefs, and traditions, and cultivating purposeful intercultural strategies*. Such an approach builds the capacity *to respect differences, develop relational competencies, engage with attentiveness and empathy, and adapt to unfamiliar situations.*

The axiological aspect of national identity represents a tangible historical and cultural reality, a system of values that informs a community's worldview, conduct, and communicative practices. In intercultural settings, these values act as key references through which individuals position themselves and relate to others, shaping belonging, differentiation, and interaction.

Successful intercultural communication thus depends on a flexible and discerning understanding of the values embedded in national identity. Values such as *language, tradition, collective memory, respect, solidarity, and dignity* can serve as foundations for dialogue when expressed with *tolerance, empathy, and a spirit of cooperation*. If rigidly absolutized, however, these same values may give rise to stereotypes, communication breakdowns, and conflict. A scholarly examination of how national identity values function in intercultural exchange can therefore promote greater awareness, mutual respect, prejudice reduction, and the systematic development of intercultural competence. In this context, in contemporary society, national identity continues to provide stability and continuity. When reflectively embraced, its values become important resources for meaningful intercultural dialogue, productive collaboration, and harmonious coexistence in an increasingly interconnected world.

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