

Consolidating National Identity to Achieve Cultural Security and Social Development A Socio-Psychological Study of the Dialectical Relationship Between Cultural Security and Identity Consolidation

ترسيخ الهوية الوطنية لتحقيق الأمن الثقافي والتنمية الاجتماعية
دراسة سوسيو-نفسية حول العلاقة الجدلية بين الأمن الثقافي وترسيخ الهوية

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Abstract:

Numerous studies have delved into the multifaceted dimensions of culture and identity, with many researchers dedicating their work to exploring social identity, culture, modernity, authenticity, and the interplay between tradition and contemporaneity. Additionally, research has addressed topics such as cultural globalization and cultural security. However, this paper seeks to focus on the intricate dialectical relationship between the significance of culture and the resilience of national identity in fostering social harmony, safeguarding cultural security, and consequently promoting societal development and individual stability within the community. Particular attention is given to the socio-psychological dimension of this relationship. One of the core objectives of this study is to evaluate the extent to which social identity, in its formation, structure, and dynamics, is rooted in a social and cultural reality and how it manifests through specific psychological and social outcomes—an insight that emerged as one of the study's key findings.

Keywords: Culture; Cultural Security; Social Identity

ملخص:

تناولت العديد من الدراسات الأبعاد المتعددة للثقافة والهوية، حيث كرس العديد من الباحثين أعمالهم لاستكشاف الهوية الاجتماعية، والثقافة، والحداثة، والأصالة، والتفاعل بين التقليد والمعاصرة. بالإضافة إلى ذلك، تناولت الأبحاث موضوعات مثل العولمة الثقافية والأمن الثقافي. ومع ذلك، يهدف هذا البحث إلى التركيز على العلاقة الجدلية المعقدة بين أهمية الثقافة وصلابة الهوية الوطنية في تعزيز التماسك الاجتماعي، وحماية الأمن الثقافي، وبالتالي تحقيق التنمية الاجتماعية والاستقرار الفردي داخل المجتمع. ويتم إيلاء اهتمام خاص للبعد السوسيو-نفسية لهذه العلاقة. ومن الأهداف الأساسية لهذه الدراسة تقييم مدى تجذر الهوية الاجتماعية، في تكوينها وبنيتها وديناميكياتها، في واقع اجتماعي وثقافي محدد، وكيفية تجليها من خلال نتائج نفسية واجتماعية معينة، وهو ما برز كأحد أهم نتائج الدراسة.

الكلمات المفتاحية : الثقافة؛ الأمن الثقافي؛ الهوية الاجتماعية

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Introduction

The concept of self is constructed and realized through social interactions and experiences, developing throughout the individual's growth processes. Human beings do not exist in a cultural vacuum; rather, they live within societies where they integrate and engage with their surroundings. The social environment is often replete with pressures, hardships, and adversities that may lead to a sense of collapse. Individuals have a constant need to feel valued and capable of performing tasks that others regard as socially significant. This sense of self-worth serves as a fundamental driver in achieving key milestones of social development—objectives often considered among the most critical societal imperatives. Such development, however, can only be attained through what we refer to as *cultural security*, a concept that underscores the role of culture in fostering societal growth and progress. Cultural security operates through various institutions that strive to meet individuals' needs and, in turn, consolidate national identity—a cornerstone without which no society can hope to achieve genuine development and advancement.

Psychological distress, on the other hand, deprives individuals of autonomous activity and prevents them from realizing their potential. Anxiety about dependence on others may render individuals incapable of forming meaningful relationships or fostering bonds of friendship. In some cases, such individuals become hypersensitive, making interpersonal interactions particularly challenging. This paper, therefore, seeks to examine the underlying factors and conditions that lead individuals toward such psychological disturbances, despite their innate inclination to lead socially harmonious lives characterized by tranquility, emotional security, and psychological well-being.

Accordingly, the central research question is as follows:

How can individuals attain a sense of cultural security that fosters psychological balance, social stability, and productive engagement in society? Moreover, can we attribute the emergence of cultural anxiety to the complexities of contemporary social life—an anxiety potentially rooted in the destabilization of national identity amidst the influx of novel and often foreign societal demands? This phenomenon is predominantly driven by globalization and the rapid transmission of complex global cultural inputs, which have profoundly impacted our traditionally simple and cohesive social fabric.

1. The Conceptual Framework of the Study

1.1 The Concept of Culture

Psychological definitions of culture often emphasize its role as a mechanism for adaptation and a tool for problem-solving—an outlook influenced significantly by the work of William Graham Sumner. For instance, the scholar Bong adopted Sumner's favored term, *folkways*, to describe the habitual practices within societies. Sumner, whose ideas profoundly shaped

American sociology for decades, consistently underscored the adaptive and integrative functions of culture.

He defined folkways as:

"The patterns of behavior, traditions, and customs that arise from people's collective efforts to fulfill their needs. These practices, at times, become intertwined with beliefs in spirits, superstitions, and primitive notions of luck. Consequently, they acquire traditional authority and evolve into potent social forces. Their origins are often unknown and their development unsystematic. Yet, when established, they exert considerable influence on individual conduct. These patterns are neither organic nor material but belong to a supra-organic system of relationships, beliefs, and institutional structures." (Mohamed Said El-Gendy, 1960)

Thus, culture, as a dynamic and evolving social construct, remains central to understanding the mechanisms through which individuals and societies navigate the complexities of modern life while safeguarding their cultural security and reinforcing their national identity.

These definitions emphasize that culture is a means of solving all problems and a tool for adaptation and adjustment. However, culture sometimes creates problems because it often generates needs that require satisfaction, while not always providing individuals with the means to fulfill these needs. This issue is directly related to the topic of our article. Therefore, we find this definition particularly intriguing: if culture is considered a solution to all problems but can simultaneously create issues due to the lack of necessary means for satisfaction, how can we then place significant importance on the process of learning and acquisition while leaving the availability of these means unaddressed? Moreover, if these means are absent in our native culture, how can we acquire them from other cultures without compromising our inherited traditions and customs? How can we ensure this cultural transition without neglecting or altering the established customs and traditions?

Addressing the topic of culture is not straightforward, as its theoretical interpretations vary from one school of thought to another. However, our focus in this research is not on descriptive or historical analyses of culture. Rather, we aim to highlight the practical and spiritual aspects of culture and its influence on national identity, considering its composition, characteristics, determinants, organization, balance, strengths, and weaknesses.

In this article, we seek to present the concept of culture from a perspective that differs from the classical approach. While some studies have specialized in the historical emergence and development of the concept of culture, and others have focused on its cognitive aspects, we aim to demonstrate the importance of the relationship between culture and identity. Culture can be a source of strength if approached correctly but may also become a source of risk if mishandled. Discussing culture and identity inevitably leads us to explore a closely related concept: the self.

The Concept of the Self and Its Relationship with Identity:

When discussing the concept of the self from a purely psychological perspective, we must refer to William James's analysis, which categorizes the self into three components:

- Its components
- Self-feelings
- The activity of self-seeking and self-preservation (Dehunk Jean, 1999)

The components of the self are:

- **The Material Self:** Comprising one's physical possessions.
- **The Social Self:** Shaped by how others perceive an individual.
- **The Spiritual Self:** Consisting of one's psychological attributes, tendencies, and inclinations.

James continued his exploration of the pure ego, ultimately defining it in the context of natural psychology as the continuous stream of thought that constitutes an individual's sense of personal identity (Sayed Ghoneim, 1987).

Managing Relationships with the Self Within Groups:

The management of these internal relationships plays a critical role in understanding the interplay between culture, identity, and self-concept.

We are in the process of discussing how groups are structured and how social relationships are established through ongoing interactions. We are thus exploring the socio-psychological processes that emerge within each social relationship, across various dimensions such as social exchange, solidarity, and identity formation. This raises the question: What can happen between the "self" and the "other"? How can the "other" influence me, and how can I influence them? This interaction requires a set of strategies that work together, imposing certain constraints (monitoring structures) while proposing certain legitimacies (emotional structures).

Throughout this relational and reciprocal process, we rely on cultural, psychological, and social resources, which we consider the fundamental drivers—both material and spiritual—within a specific time and context.

The application of these resources in our relationships and our reliance on them in daily life allows for a more profound experience of these interactions. It enables us to engage with one another in a way that ensures adherence to the social rules of the society to which we belong. These cultural and psychological resources serve as a safeguard against potential mistakes made while forming relationships, functioning as a form of social monitoring carried by our collective conscience. For this reason, we refer to them as "mediating processes."

The process of self-management within group relationships can be outlined as follows:

IdentityFormation:

Within groups and through the establishment of relationships, individuals can define their identity and sense of self by affiliating with those who share similar characteristics. In this

process, individuals seek validation, recognition, and positive support based on cultural similarities. The closer group members are in terms of cultural, psychological, and emotional attributes, the stronger the individual's sense of belonging and security, leading to clearer identity boundaries and greater pride in that identity. Conversely, if an individual fails to achieve a sense of belonging and cultural alignment with the group, it may indicate a cultural disconnect, resulting in an unfulfilled need for social and psychological integration.

Difference and Distinction:

Just as individuals define their identity through cultural proximity (positive identity), they may also reject certain cultural similarities within the group and choose to maintain their distinctiveness (negative identity). In such cases, individuals favor divergence and non-conformity over cultural integration. This preference for differentiation relies on structures of exchange rather than structures of solidarity, which characterize positive identity formation.

Group Affiliation:

In the process of identity formation, individuals allocate certain collective abilities and characteristics to their group that they do not possess individually. This enhances the group's overall capacity, increases its responsibilities, and fosters a spirit of competition among its members. Such actions support and stimulate group strategies, preventing the dominance of individualistic tendencies and facilitating the development of solidarity-based strategies within the group.

Thus, these three processes—identity formation, differentiation, and group affiliation—reinforce an individual's membership and connection to the principles of the culture they belong to in a positive and meaningful way within their group.

Positivity, Conformity, and Contradiction:

For an individual to influence others or reduce others' influence on them, they may sometimes compel others to assist them by relying on them. In doing so, the individual contributes to the creation of social monitoring, which manifests through two primary mechanisms: **pressure** and **power**, both of which stem from inherent contradictions.

- **Pressure:** This mechanism exploits the needs of others, such as the need for safety, affection, and emotional security.
- **Power:** This mechanism addresses more fundamental, life-sustaining needs like the need for food, water, work, and an improved standard of living.

The more unequal an individual's position within the group concerning these basic life aspects, the less capable they are of compelling others, increasing the likelihood of conflict and contradiction with others.

The Relationship Between Society and Identity

1. Defining Society and Its Connection to National Identity:

Scholars have long debated the definition of society, resulting in various interpretations depending on individual experiences and academic perspectives. However, society can generally be defined as:

A group of individuals living together within the same geographical boundaries, sharing a common culture, engaging in conscious and purposeful social relationships, and united by shared goals, interests, history, and past experiences across various fields—elements that collectively distinguish and unite them as a single society.

Societies can be categorized into two main types:

- **Small, Traditional Societies:** Characterized by simplicity, such as agricultural and rural communities.
- **Large, Complex Societies:** Characterized by diversity and heterogeneity, such as urban and metropolitan communities.

2. Functions of Society:

- **Society as Essential for Human Survival:**

In most societies, individuals have adapted to life's challenges in ways that enable them to live healthily, safely, and effectively. Human nature demands adaptation to environmental conditions to fulfill basic needs and respond to life's demands. Innately, individuals seek satisfaction, comfort, security, and peace, and they engage with others to meet these fundamental needs.

- **Society as a Result of Human Adaptation:**

Human society is essentially a product of individuals' ability to adapt to nature and harness it in service of human life. This process of adaptation has made individuals inherently social beings, driving them to develop their skills and methods to maintain balance and well-being. Without this balance, society could devolve into a source of risk and instability, particularly if individuals lose their sense of harmony and resilience.

This is precisely what we aim to explain in our article: how we can strengthen our identity to achieve social security and development. A society that loses its social balance cannot contribute to development; instead, it may suffer from social dysfunction due to the cultural and social obstacles that hinder the establishment of a solid national identity.

The Role of Society in Identity Formation

1. Society as Essential for Defining Individual Identity:

Social individuals naturally engage in relationships with others and with social institutions responsible for the socialization process, starting with the family. This early socialization helps individuals form an image of their future identity as they grow and become independent from their family. Whether this upbringing fulfills the necessary cultural and social needs or not, individuals still develop a mental image of themselves that influences their interactions within society.

The individual's social identity is thus shaped by these social interactions and relationships. It is influenced by:

- The family environment in which they were raised

- The language they speak
- The religion they follow
- The customs, traditions, and values they have learned

Additionally, an individual's social status is derived from the group to which they belong and the relationships they maintain with others. Therefore, society plays a crucial role in solidifying national identity.

2. Society's Role in Defining an Individual's Social Status:

Social roles and social status are interconnected: as roles change, so do individuals' social positions. Society determines an individual's social status based on the roles they fulfill, and this status subsequently shapes societal expectations of them.

This dynamic illustrates a transitive relationship between role, status, and socialization. A healthy social environment ensures individuals can carry out their roles effectively. However, in many developing societies, roles are often assigned to individuals who lack the necessary qualifications, resulting in individuals with roles but no corresponding social status due to their inability to perform their duties.

1.2. The Concept of Social Values and Their Role in Identity Formation

Social values play a fundamental role in maintaining societal structure and stability. Just as structural pillars support a building, social values serve as the foundation for societal cohesion.

Social values are inherently human characteristics, as they pertain to human interactions and derive their significance from their societal context. Without values, human societies cannot exist, as these values represent the collective conscience of the community. They shape individuals' knowledge systems, influence national character, and contribute to preserving social identity and unity.

Ultimately, social values not only guide individuals' behavior but also ensure the long-term cohesion and integrity of the community's social identity.

Social values are a fundamental societal necessity, serving as standards and goals present across communities regardless of their level of cultural development.

From a sociological perspective, the concept of values has been defined in various ways. For instance, Émile Durkheim argues that every human society possesses a moral system that constitutes a social reality. This moral framework plays a significant role in organizing labor within society. Durkheim emphasizes that moral principles do not stem from the individual but are instead a product of societal influence, as society acts as the voice and source of higher values. These values are thus a social construct shaped by various societal factors.

The moral system within any given society is closely linked to its social structure and context. There is no universal moral code that applies to all societies; rather, each society develops a unique moral system that aligns with its collective social desires and needs. Values, therefore, can serve as both functional elements and as expressive tools that reflect societal norms. While values may influence behavior, they are not synonymous with it. Values provide the

foundational standards that guide behavioral choices, whereas behavior represents the outward expression of these internalized principles.

According to theorists like John Locke, behavior is primarily shaped by values and goals. Values act as a compass for decision-making, offering individuals a framework for prioritizing actions based on what society deems important. In essence, behavior manifests when individuals act in accordance with the societal values they have internalized, demonstrating the dynamic interaction between these two elements.

The following diagram (as referenced in Boubaker Boukhrissa, 2006) illustrates this relationship by highlighting how values influence behavior through the establishment of social standards and the pursuit of culturally significant objectives.

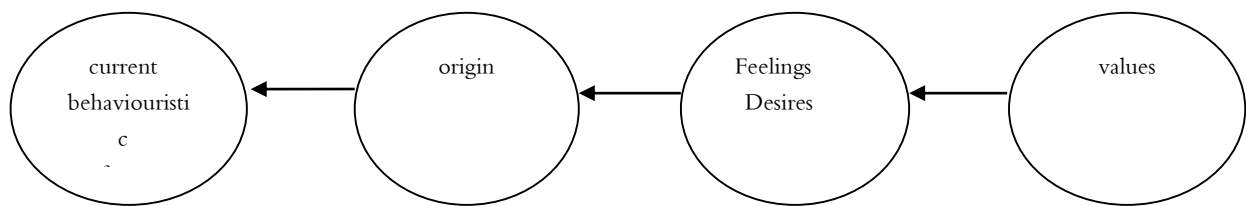


Figure: Diagram Illustrating the Relationship Between Values and Behavior

1.3. Concept of Conflict: (Here, we present a definition that contrasts with cultural security.)

One of the definitions most relevant to this study is the one provided by Edward de Bono in his book *Conflicts: A Better Way to Resolve Them*, in which he defines conflict as:

- **The collision of interests, values, actions, or attitudes.**
- The term *conflict* refers to these types of collisions.
- Even when we speak of an anticipated conflict, we imply that there is already an underlying tension in attitudes, even if the clash has not yet occurred. (Edward de Bono, 1996)

This definition perfectly aligns with what we mean when discussing the emergence of conflict within personal identity. Conflict arises from the lack of harmony between the information available and the complex demands of our daily lives. It also reflects the individual's ability to confront such conflicts, understand why they occur, and how they manifest.

Unfortunately, modern life imposes numerous demands on us, many of which are beyond our reach. This does not only apply to material needs but also encompasses cultural, social, and psychological requirements that align with the dynamics of contemporary life.

2. The Theoretical Framework of the Study:

The phenomenon of cultural exchange dates back to ancient times, with its roots extending to the earliest interactions and contacts among human groups and cultural entities. It is, therefore, a longstanding and deeply rooted phenomenon.

Therefore, we find the ideas that support and use the concept of acculturation, which cancels the issue of conflict and confrontation between different cultures, and sees colonial expansion as a tool for the exchange of benefits and cultural and civilizational values, emphasizing its role in the meeting of cultures.

The feeling of fear of globalization has arisen among different societies around the world. However, no culture can close itself off and isolate itself; it is forced to interact with other cultures, otherwise, it ends and dies, especially with the increase in economic exchanges or ethnic integration, which has doubled the process of enrichment and cultural influences. Therefore, many anthropologists agree that culture includes and combines global cultural elements on the one hand, and specific traditional models such as myth, religion, art, and invention, etc., on the other hand.

Thus, the coexistence of cultures necessitates the search for what is common among most civilizations, and not the defense of the characteristics of a particular civilization as if it were universal. The world built by multiple civilizations requires, during its foundational path, the establishment of a global dimension that accepts diversity and seeks common points. (Samuel Huntington)

Researchers in social sciences have been concerned with studying tension in human behavior and social life, and they have used two concepts that remain fundamental in the social field: culture and society. It is well known that the relationship between the two concepts is close, both theoretically and in social reality. Even if it is possible to distinguish between them theoretically, the phenomena they express are not separate from each other in fact and reality. Culture does not exist without the existence of society, and society does not arise and persist without culture. Culture is a way of changing the life of the community and a comprehensive pattern of the lives of its individuals. Therefore, culture depends on the existence of society, and it, in turn, provides society with the necessary tools to enrich life in it, whether it is primitive or modern cultures.

Perhaps one of the oldest and most important definitions of culture, which still retains its historical value to this day, is the definition provided by Edward Tylor in the late nineteenth century in his book *Primitive Culture*, where he states that culture is:

"A complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human being as a member of society."

Thus, this definition highlights the immaterial elements of people's lives in a community, such as morals, law, and customs, which arise as a result of social interaction and acquire a binding nature alongside the material element of culture, in addition to the relationships between people and the cultural components.

Culture, then, becomes a synthetic concept that forms a complex phenomenon including both material and immaterial elements (intellectual and behavioral).

We must acknowledge that values and beliefs are socially interconnected in a legitimate manner that makes them more formal, stronger, and prevents them from being random, unstable, or unsound.

The lifestyle pattern will persist only if its individuals are imprinted with a cultural bias that justifies this pattern. Conversely, if individuals wish to create a lifestyle for themselves, they must engage in a conflict regarding the set of values and beliefs capable of supporting this pattern. In this research, we aim to illustrate, through the complex equation of "cultural biases – lifestyle – social relations," the validity of this equation, demonstrating that any change in one of these three core components will inevitably lead to an imbalance in identity, which serves as the axis of this equation.

Many questions arise about the intensity of cultural anxiety experienced by individuals, including how people perceive things, how behaviors are constructed, and the extent to which individuals understand what they know.

Undoubtedly, the repercussions of globalization reveal indicators that the differences between nations, as well as those within a single nation, remain central to the problematic nature of culture. The various socio-cultural changes caused by globalization, social media, and other contemporary cultural features have contributed to the emergence of new identities.

Respecting human nature, the nature of culture, and its diverse characteristics has continually raised questions about the potential contradictions between different cultures and the tensions that arise between culturally distinct societies. Although culture is a human and social product, it also encompasses intertwined features of both material and immaterial aspects. It is relative, cumulative, idealistic, and selective. The interactions and relationships that develop result from numerous mechanisms and processes that are rooted in conflict, participation, and commitment, giving these relationships strength, solidity, and durability. Consequently, individuals differ in their decision-making processes regarding the achievement of their goals and projects, each according to their logic, upbringing, and socio-cultural background.

Since humans are social beings, their behavior follows regular patterns that exhibit consistency and recurrence. In observing how individuals manage their daily lives and the activities involved, it becomes apparent that some behaviors are repeated in nearly identical ways. While observing these behavioral patterns does not imply complete uniformity among members of society, it does suggest the presence of shared elements within these behaviors that can be abstracted.

The survival of culture depends on the presence of a society capable of sustaining life in a flexible, harmonious manner that promotes social cohesion and stability in the face of globalization-induced conflicts and ongoing social changes within societies. An individual finds strength in the mental image they construct of their identity, enabling them to withstand

these formidable changes. However, this resilience is only possible if they possess a deeply rooted national identity capable of fostering social development.

Since culture is acquired and not biologically inherited, it is often referred to as social heritage or cultural stock. Given human beings' inventive abilities, individuals not only learn and acquire culture but also add diverse behavioral patterns. Although culture and society produce similar outcomes, they are not identical; no uniform behavior can be expected from humans, as each person has their own personality and expressions. However, culture possesses numerous universal characteristics that make it a source of inspiration for significant changes in social structures and relationships.

Culture, as a human and social product, is acquired through processes such as socialization, diffusion, acculturation, or borrowing. It is inherently intertwined and interwoven, forming a complex, cohesive fabric in which no element or trait stands independently. This interwoven nature often functions to maintain structural integrity; as Sumner observed, social customs face pressures to integrate and align with one another (Atif Wasfi, 1971). Additionally, culture is dynamic and subject to change—a universal law governing all phenomena. Social interaction and cultural contact intensify this process, generating continuous and sequential changes.

Since culture is inherently adaptable, it evolves through mechanisms of transformation and adjustment. However, this does not imply that the environment strictly dictates cultural direction, as proponents of geographical determinism suggest. When living conditions change, traditional cultural patterns may fail to fulfill individuals' basic needs or provide cultural security. Consequently, outdated elements are discarded in favor of more modern, adaptable traits, enabling individuals to maintain balance and harmony with contemporary life demands. People naturally seek comfort and security, even if it requires cultural concessions.

This cultural dynamism has led to the emergence of new societal identities previously non-existent and initially met with resistance. Today, however, these identities enjoy notable acceptance and prevalence—examples include YouTubers, TikTok personalities, and social media influencers. Unfortunately, some of these figures promote superficial, morally questionable content that encourages depravity and social disintegration. Such trends pose significant risks to societal balance and cultural security.

For culture to continue satisfying its practitioners—especially concerning traditions and customs—a balance must be achieved where pleasure outweighs discomfort. Satisfaction reinforces habits, while dissatisfaction leads to their gradual extinction. Consequently, practices that suit one generation might not resonate with the next. Adaptability in one context does not guarantee success in another, and cultural models that provide fulfillment in one society might not do so elsewhere. This relativity is a fundamental characteristic of culture.

The need for cultural fulfillment results in extensive cross-cultural similarities, given that universal human motivations require comparable means of satisfaction. Furthermore, culture

is selective, transmissible, and cumulative. Knowledge and ideas are passed down through generations via socialization, material remnants, and symbolic systems. Cultural transmission extends across social environments, enabling individuals to build upon the achievements of their predecessors.

However, cultural accumulation occurs differently depending on the trait—language, for instance, accumulates through different mechanisms than technological advancements. This selective process ensures that not all customs persist; newer generations retain some practices while discarding others based on contemporary needs and circumstances.

3. Findings

Culture can only shape and solidify national social identity through the process of socialization. This process involves integrating the child into the broader cultural framework by deliberately transmitting cultural heritage, teaching various behavioral patterns, training on dominant ways of thinking, and instilling common societal beliefs. A child raised in such an environment becomes deeply influenced by these cultural elements, which become second nature—an integral part of their personality. Due to the critical importance of socialization, every society organizes this process to ensure its effectiveness as a structured social system. Socialization, therefore, is an educational and disciplinary process that regulates individual behavior through rewards and punishments. It curtails actions that society deems unacceptable while encouraging behaviors aligned with its cultural norms (Hassan Al-Saati, 1961). Margaret Mead defines socialization as a cultural process through which a newborn transforms into a full member of a specific human society. Similarly, Wallace describes socialization as the link between culture and personality, emphasizing that without the transmission of culture through this process, individuals cannot be expected to conform to societal norms, values, and systems (Émile Durkheim, 1961).

Broadly, socialization involves the processes that make individuals aware of and responsive to social influences. These influences impose societal expectations and obligations, teaching individuals how to live and interact within their communities. In a narrower sense, socialization transforms an individual from a mere biological entity into a social being who actively contributes to societal development, prioritizes cultural security, and strives to strengthen national identity. This process is most intense during childhood but continues throughout an individual's life across different stages.

The establishment of national identity requires the attainment of cultural security, which, in turn, demands the consolidation of key cultural traits. These traits must be molded into a framework that equips individuals to confront globalization's challenges and rapid social changes. The cultural satisfaction resulting from this process is not optional but essential. Families and social institutions must reevaluate existing strategies, replacing outdated mechanisms with more effective, contemporary approaches to address current social and cultural needs.

Supporting socialization and educational institutions is crucial, particularly through collaboration with civil society organizations. These organizations can act as intermediaries, facilitating social development by providing services that align with individuals' evolving needs and aspirations.

This discussion leads to a pertinent question:

What happens if the socialization process fails to embed cultural determinants and heritage in children?

More specifically, what if this process faces disruptions over time, irrespective of geographical factors? Could such failures explain the psychological and social challenges currently threatening societal stability and cultural security?

This question could serve as the foundation for a follow-up study, focusing on strategies to counteract the emergence of new, potentially disruptive identities that jeopardize cultural security and social development.

Conclusion

One of the key tasks we aimed to assess was how social identity, in its formation, structure, and dynamics, is deeply rooted in a specific social and cultural reality. This identity manifests through certain psychological and social outcomes. The more firmly rooted an identity is, the more resilient it becomes when facing social and cultural challenges. Conversely, when an identity becomes detached from its original context and adopts foreign characteristics, it loses balance, becomes vulnerable, and risks significant disruptions to its core.

The theoretical framework presented highlighted the importance of studying identity through its intrinsic connection with culture. Culture serves as a fundamental source in shaping personality and defining its characteristics. When individuals achieve social and cultural fulfillment within their community's cultural framework, they develop a stable national identity that supports their cultural security and contributes to social development. On the other hand, when individuals experience cultural deprivation, they become disconnected from their identity, lose balance, and compromise their cultural security.

Understanding and evaluating the underlying psychological and social factors influencing individuals' adaptation to their cultural environment is essential for determining a society's cultural authenticity. These factors reveal the core strategies individuals use to defend their national identity and promote societal development.

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