

In what ways does culture shape an individual's sense of self and contribute to the development of their cultural identity? Consider how factors such as language, traditions, values, and social norms influence personal identity formation.

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<u>Contents</u>	<u>Page number</u>
AI declaration.....	3
List of Illustrations.....	4
Abstract.....	5
Introduction.....	6-7
Chapter 1- Cultural Identity.....	8-14
Chapter 2- Ethnic Identity.....	15-22
Chapter 3 –Language	23-27
Conclusion	28-29
List of References.....	29-33

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I acknowledge the use of [ChatGPT] [([AI Tool url](#))] on [7/11/25] to [rewrite dissertation question]. I used the prompt(s):

What impact does culture have on the formation of a person's identity and cultural identity? (considered with reference to the author's Hungarian background)

I confirm that I have not presented any AI generated text as my own work. I confirm I have copies of my drafts, notes, and other resources I used before, and after the use of AI tools which I may be asked to provide in evidence.

List of Illustrations

Figure 1: Weems, C, M. (1990) *Kitchen Table Series*. [Photograph] Available at: <https://www.nga.gov/artworks/209288-kitchen-table-series> (Accessed: 10 October 2025).

Figure 2: Juhasz, N. (2024) *Erased Presence* [Photo of Photobook]. Private Collection.

Figure 3: Iwanowski, M. (2018-2023) *Go Home Polish*. [Photograph] .Available at: <https://www.michaliwanowski.com/go-home-polish> (Accessed: 5 November 2025).

Figure 4: Iwanowski, M. (2018-2023) *Go Home Polish*. [Photograph]. Available at: <https://www.michaliwanowski.com/go-home-polish>. (Accessed: 5 November 2025)

Figure 5: Brothers, E. (1999) *Le Nez de Monsieur Cheval*. [Photograph]. Available at: <https://www.elinabrotherus.com/still#/12-ans-apres/> (Accessed: 25 November 2025).

Abstract

This thesis explores how cultural identity is shaped and constantly reshaped within the experience of diaspora, focusing on migration from Hungary to Wales. It examines how language, traditions, values and social norms influence personal identity formation, and how culture contributes to an individual's sense of self and the development of their cultural identity. It will particularly focus on the processes of adaptation within new culture, social, educational, and work environments, which mainly highlight second- language use and the negotiation of belonging and difference. The research will draw on the work of theorists from cultural identity, migration, and social identity, such as scholars Stuart Hall, Warren Kidd, Esser Hartumut, John Tomlinson and Joane Nagel. The research reflects on culture as both socially formed and shaped through lived experience. The thesis connects theoretical research with contemporary artists along with a personal photobook made by the author as a reference. Artists including Carrie Mae Weems, Michal Iwanowski, and Elina Brothers who are reflected upon to understand themes of memory, place and displacement. Through discussing the artist's photographic and personal work, along with thoughtful evaluation, this thesis argues that cultural identity in diaspora is fluid, layered and continuously debated both within the past and present, as well as home and host cultures, reflecting on the complex ideas of belonging within the multinational experience.

Introduction

An individual's sense of self is intrinsic to their identity and understanding who they are as a person. Identity is formed and influenced through multiple different factors and this thesis will examine the role of migration and the impact it has on the formation of a person's cultural identity. Reflecting heavily on the author's own personal experience as a diaspora, migrating from Hungary to Wales as a child, this work will consider the role of culture in forming identity and furthermore how adapting to a new culture has heavily influenced their sense of self. Research will primarily focus on identity theory and cultural identity utilising the work of Stuart Hall, Warren Kidd, Esser Hartumt, and Karen O'Reilly, examining the role and impact of culture in shaping a person's sense of self. Further analysis will consider the effect of factors such as language, traditions, values and social norms on the development of cultural identity, reflecting on this with personal experience.

In chapter 1 I will investigate the role of culture through human experience and social understanding, within Hungarian and Welsh culture looking at the difference between behaviour patterns, customs and norms considering the artist Carrie Mae Weems and my personal photobook as a reference. Placing culture as a framework in which identities are formed, I will discuss how cultural systems have made it possible for communities to find their origins and place themselves in a wider community, arguing that although identity and culture are not the same, they can link together. In chapter

2 I will examine the migration of a group of people and the displacement they feel upon arrival, due to the margins and boundaries within a new environment.

Reflecting on the complicated migration process through the artist Michal Iwanowski and through my own migration experience, moving from Hungary to Wales I will consider how the loss of culture and social environments can make individuals feel detached from their place of residence, family and friends and material objects.

Chapter 2 will primarily focus on how ethnic identity is continually shaped by external groups which individuals feel they belong to along with the personal choices they make and the pressures and expectations from both. Lastly in chapter 3 I will be considering language which can stand for sounds, word, grammar and symbols highlighting how these aspects can result in individuals using stereotyping and discrimination. Within this chapter I also look at how language is an important component in enabling individuals to fit into the community and gain a sense of belonging within a new culture; how language stands for everyday communication and opportunities in the context of education and job searching. Finally, I will highlight how young people are more likely to learn the new language of the host country quicker and easier, and from there onwards they will be able to start interacting and participating in social activities and conversations. By constantly being around the language and not understanding it, the individual will arguably feel alienated and that they must learn the language for them to feel like they belong and can integrate within the host country.

Chapter 1- Cultural Identity

The word 'Culture' is a difficult concept to define in the human and social sciences and it can be described in many ways (Hall, 1997, p.2). Warren Kidd defines culture as "the way of life of a group of people", something which "we carry around inside us" such as values, norms, behavioural patterns, customs and rituals and even material objects (Warren, 2002, p.5). Existing both subjectively and objectively culture can determine the way a person acts, dresses, the food they eat, music they listen to; however, this is also personal as each person interprets culture differently and this forms their own cultural identity (Warren, 2002, p.11). Whilst culture itself may be partially defined by society and the "symbolic boundaries" in place marking difference and the acceptable 'norms', personal understanding of culture is derived from a person's own experiences (Hall, 1997, p.236). Individual culture is thereby an amalgamation of societal influence and family/ social understanding enforced through areas such as religion, behaviours and traditional values and beliefs gained from a young age from their parents and place of origin. Within my own Hungarian culture, I have been brought up with different values, traditions and customs. In Hungary educational settings were very strict and parents encouraged children to learn for as long as possible in order to have the best life when grown up. Swearing was not allowed and there were consequences if it was heard in the household.

Politeness and manners were important and highly respected and assisting with chores around the house was a must, especially taking care of the animals.

Relationships with family and friends and having social interaction with others is the highlight of Hungarian culture whether that be playing games, drinking, or cooking together. In Figure 1 Carrie Mae Weems is seen sitting at a kitchen table with her family members gathered around. Whilst Weems herself appears to be an observer the other three family members are blurred, indicative of movement and interaction. The light above the table draws attention to the card game being played and the children playing it whilst Weems and the surrounding area is darker in comparison. This image is making a social commentary on the importance of spending quality time with family and the lessons that can be taught through interacting with family members, in this case playing cards. The kitchen table holds significance as a sign, simply as a table designed to hold food and situate people however it signifies an emotional connection, something that brings family together, the provider of tradition, memory and the creator of a family culture (Chandler, 2022).



Fig 1: *Kitchen Table Series* (Carrie Mae Weems, 1990).

Individuals from different cultures will have different values affected by the way they live their lives, and this idea has formed the basis of identity theory (Schachter, 2005). Within identity studies, culture plays a critical role in shaping who a person is, based on the values, beliefs, and behaviours they hold. The culture individuals are brought up in, provides them with a certain way of looking at the world and a way of acting. As a family we used to sit down to eat together, for breakfast, dinner and

supper, and that's where we would discuss each other's day, with communication being essential within Hungarian culture. Specific roles and duties established within families provide a point of reference for everyone to operate within and this means combining a person's individual self with culture. "Cultural identity provides the group with the stable codes and frames of reference that are so necessary in an ever-changing world" (Toma, 2017, p.281). This suggests that culture shapes both personal identity and collective belonging which is how the traditions and norms we inherit guide individual's behaviours and ways of thinking, linking the self with the larger community.

In Hungary I had a strong social life where I could share my interest with others including my passion for art; I frequently drew and entered competitions. Learning an instrument or how to dance was encouraged by parents and whilst in school I learnt how to play the alto flute and joined the choir. I developed a passion for dance and through competitions and street performances I cultivated a strong belonging within the community. However, after transitioning to a new culture and environment my passion for dancing stopped. My interest in art remained however and this has formed a main part of my identity. A strong feeling of cultural identity associates a person with a wider group whether a country or family for example and this can provide a person with balance and unity helping them to navigate change and doubt. Belonging within a culture or being associated with it can provide a sense of security and companionship.

The traditions and norms of my Hungarian cultural upbringing can be seen throughout the photobook I created in Year 2 (see figure 2). I merged my own family archive with found archival photographs to reflect on past memory, my own culture and collective belonging which has contributed to the way I navigate change around me now in Wales. This book reflects on how individuals can experience the same upbringing or environmental conditions which in turn affects how individuals develop their sense of self and their perception of the world.



Fig 2: *Erased Presence* (Nikolett Juhasz, 2024).

Culture works as the framework within which individuals are formed, offering informative ways through which identity is constructed and expressed. Historically, cultural systems have enabled communities to find their origins, placing themselves within the wider universe, and develop worldviews that lead their reaction to social, political and existing challenges (Toma, 2017, p.280). Identity is formed within cultural frameworks rather than in isolation. By referring to culture as the mold in which individuals are cast, it concerns the role of sharing meaning and social structures which in turn shape how people understand themselves and their place in the world.

This is important to the research because it showcases culture as both the foundation of identity and framework through which individuals view themselves and interpret the world. People express themselves in different ways and place themselves in a range of social contexts. Through my Hungarian identity I found that I was socially bound to the culture because of my surroundings and common interests with others where I could easily express myself and belong due to sharing a common background. Culture and identity are closely connected but not the same. Culture presents broader social patterns, whilst identity refers to the more personal ways individuals understand and define themselves within those patterns (Warren, 2002, p.7). Whilst culture highlights shared values and traditions, identity considers the personal aspect of how individuals express themselves within different cultural contexts. This is relevant to my research because it argues how identity and culture are not the same, but they still interlink with each other. What is important through my identity formation is how Hungarian cultural identity is on the verge of disappearing in the diaspora which has been happening over the last few years

(Andits, 2017 p.358). A group of Australian Hungarians argue that Hungarian identity can only be kept by shifting away from 'traditional' to 'symbolic' Hungarianness. 'Symbolic ethnicity' enables ethnic identity to explain the presence of symbolic Hungarianness without necessarily copying the 'traditional' behavioural and cultural qualities which have involved identity for the first generations of immigrants. The dialogue of 'symbolic Hungarianness' marks a clear difference between culture and identity (Andits, 2017, p.367). This reflects how individuals living outside of Hungary do not have to follow all aspects of traditions and customs to stay Hungarian, rather a symbolic understanding and feeling than experienced daily. My own Hungarian identity is similarly influenced by this through celebrating Hungarian holidays such as Christmas on the 24th of December, cooking Hungarian dishes, such as gulas, porkolt and langos. This highlights how identity becomes more about the meaning and symbolism and not about using the full traditional culture; it shows how identity can remain even when the culture changes.

What unsettles or confuses culture however is the "matter out of place" where boundaries get blurred, and where rules and codes begin to break; what once was fixed starts to shift (Hall, 1997, p.236). It shows how cultural identity is clearly not constant or given but rather it supports the constant shaping and reshaping of boundaries. What one culture describes as being out of place, in others may be respectable or even celebrated. This demonstrates how delicate and uncertain cultural meaning can be. Within different cultures individuals could feel displaced however, even when staying in one place for a long time, which in my case was Hungary. It can also become unfamiliar in some parts as what is considered as Hungarian can shift, and which once was out of place in Hungary can become part of a normal life in Wales, such as speaking informally with others.

Chapter 2 – Ethnic Identity

Studies have shown that migration is represented by multiple scholarly fields, including sociology and anthropology, the geography of human societies, equality, history, and field of foreign policy and diplomacy, along with cultural studies and arts (O'Reilly, 2012, p.5). Broadly ethnic identity is known to reflect on the race of individuals, however in this case I will be discussing ethnic identity in terms of my own cultural background as a Hungarian individual. Migration is a complicated experience which involves the movement of people from one place to the other, which changes their home and sometimes their occupation within the country of relocation. Legal status of migrants can impact on the length of stay within the new country and the conditions within which immigrants can live affects their community development and feeling of stability (Cosmos, 2022, p1). Within my Hungarian immigration process I had to relocate into a new environment and community, finding a new home and starting education in a new setting. As an emigrant in Wales my legal status of migration allows me to stay now as a permanent resident in Wales because I have been here for over 12 years; I'm in education and working part time. As Cosmos (2022) argues, within the process of migration individuals will undergo feelings of loss and detachment from their place of birth, friends and family members, living beings and lifeless objects which individuals are familiarized with; the loss of the cultural and social environment they were raised within. Adapting to a new country can often mean the loss of the person's native language and this is an essential component to forming a sense of self, underlying all memories. (p2)

This complicated migration process can be seen in figure 3 in the work of Michal Iwanowski in *Go Home Polish* where he saw this graffiti and decided to walk 1200

miles from Cardiff to his home in Poland, recording his journey and the experiences, conflicts and social interactions he encountered along the way. The journey presented an opportunity for mindfulness and meditation as Michal contemplated the concept of home and belonging at a time when “Brexit had made the idea of home, identity and belonging a very politicised subject” (Iwanowski, 2025). His journey took him from the home he had for 18 years back to where he had originated from, questioning the concept of what home is and what it means to the individual.

Iwanowski’s work showcases the different reactions he had from people being an immigrant himself walking through different cultural spaces. Whilst he encountered some negative experiences such as being chased by an enraged local in Germany and finding it hard to connect with anyone in France ultimately he found the journey to be life-affirming, banishing the cynicism he had been feeling and generating a feeling of warmth towards people; “People are OK. In fact they are often gloriously generous” (Iwanowski, 2025). For Iwanowski the experience cemented his understanding of home being where he places his feet and that communities regardless of a person’s nationality are for the most part very courteous and welcoming.



Fig 3: *Go Home Polish* (Michal Iwanowski, 2018-23).

As Cosmos (2022) argues, within the process of migration individuals will undergo feelings of loss and detachment from their place of birth, friends and family members, living beings and lifeless objects which individuals are familiarized with; the loss of the cultural and social environment they were raised within. Adapting to a new country can often mean the loss of the person's native language and this is an essential component to forming a sense of self, underlying all memories (p.4). Emigrating from one's native country can transform the way a person understands and perceives the world, as they learn to adapt to a new way of living in another country. Each country provides a new culture, and this underlies the formation of a persons' identity; emigrating means taking on a new culture whilst holding on to their already formed cultural identity in terms of values and beliefs (Mammadova,

Yagnalyeva, Heydarova, Aliyeva, 2023, p.28) My personal memories of family life, cultural rituals, and moments of migration inform how I unfold my identity to myself and others. In this case, my sense of self is not only the result of current social interactions but also of remembering the past, which I draw upon to show my belonging within both Hungarian and Welsh contexts. However, people who manage multiple identities, the act of crossing or breaking of borders can be worrying and rewarding. It shows how culture is not fixed but regularly reshaped through negotiation, difference and reinterpretation.

As ethnicity shifts, individuals' transfer a range of ethnic identities which are noticeable in different situations in relation to different audiences. As the crowd of people and the environment they are in changes, the culturally solid pattern of ethnic preference becomes open to personal transformation. This creates a 'layering' of ethnic identities which mixes with the inherited aspect of ethnicity to uncover the problematic and continually negotiated quality of ethnic identity. The ethnic boundaries and individuals are created and shaped by both personal and group dynamics along with outside influences and organizations (Nagel, 1994, p.154-155). Emigrating from Hungary to Wales has changed my ethnic and cultural identity through navigating both identities and accommodating to different situations, showcasing various parts of my ethnic identity based on what group I'm surrounding myself in. For example, at the beginning of my transformation I would express my Hungarian culture and heritage at home by eating the same foods, speaking Hungarian, and playing different card games, whereas in the Welsh educational setting, in school I had to learn the new cultural way people learnt, the history of Welsh culture and the food they were accustomed to. My identity is also therefore

'layered' as I carry multiple ethnic identifications at once; my culture from my inherited Hungarian background, in addition to life experience both from my native country and Wales, and social interactions. Ethnic identity is constantly shaped by external groups which we feel we belong to along with personal choices we make, and the expectations or pressures we have from outside societies and ourselves. The nature of emigrating, leaving a person's native country can result in feelings of displacement as the process can leave the person feeling vulnerable; security can come from a person's sense of home and belonging.

Displacement creates in-betweenness and works as both a material and experimental element. The material elements are mainly connected to the basic battles displaced individuals face to find a safe place to work, study, along with other examinations individuals face after moving and resettling into a new environment. The experimental element involves the sensitive and symbolic beginning which individuals need to overcome to successfully transform into a safe and meaningful home (Gilmartin, 2023, p11); the vulnerability which comes from new beginnings moves to security as firm foundations are made. This form of integration can be seen in the work of Michal Iwanowski in figure 4 which highlights the transformation from one environment to the other, showcasing how individuals might integrate into different spaces.



Fig 4: *Go Home Polish* (Michal Iwanowski, 2018-23).

This image shows a self-portrait of Iwanowski standing on tree logs, his legs hardly visible as he holds the bark of the tree against his leg, only his shoes and shorts visible. Through physically camouflaging himself with the tree bark Iwanowski is making a poignant point regarding the need to physically and mentally fit into a new culture. This highlights how we integrate ourselves into different environments through displacement, social experience and navigations of different cultural spaces.

Integration implies both the preservation of and an active involvement with the host culture. Central to the theory of integration strategy is the assumption of universality. Berry and his colleagues take up the position that although there are

substantial variations in the life circumstances of the cultural groups that experience acculturation, the psychological processes that operate during acculturation are essentially the same for all the groups; that is we adopt a universalist perspective on acculturation (emphasis in original, Berry & Sam, 1997, p. 296).

In other words, immigrants' acculturation strategies reveal the underlying psychological processes that unfold during their adaptation to new cultural contexts. Integration involves both safety of the home culture and the direct engagement with the host culture. This is important in the theory of integration action as it has been taken for granted universality. Berry and his coworkers raise the point that there are serious changes in life situations of cultural groups who undergo culture shock, where the mental state which works throughout culture shock is the same for all individuals in the groups which has been followed by universalist's viewpoints on this culture shock. Alternatively, immigrant's cultural shock approaches show the essential mental state which emerges over the transformation to a new cultural environment (Bhatia, Ram, 2009, p141). This highlights how the mental state of individuals going through a transformation from one cultural environment to the other, must be kept safe within both cultures. This also reflects on my personal experience and transition because moving from my birth culture Hungary and moving into a new cultural environment in Wales was a cultural shock that remains the same today but less apparent. These cultural shocks were first difficult to manage such as different ways of learning math, and other subjects, celebrating holidays, or doing different social activities with friends, however this becomes easier once I settled into a home, learned the language and became more comfortable with my surroundings. It was a difficult transition because I left behind some of the cultural aspects which I was used to; the home and environment I grew up in, friends and family and the traditional holidays I used to celebrate. This has changed my

mental state as it was constantly being challenged by new things to adopt to and learn within the Welsh culture.

Chapter 3: Language

Language is a “system of communication consisting of sounds, words and grammar” (Cambridge Dictionary, 2025) and underlies a person’s feeling of belonging when entering a new country. Difficulties with integration due to migration often emerge from not being able to express themselves verbally and not understanding the language around them, leading to a feeling of isolation (Esser, 2006). Language has multiple functions which impact on integration. It is an important resource affecting a person’s sense of inclusion. Language can also be understood as a symbol, a method for instigating meaning which can be used to describe and define often leading to the use of stereotypes; speakers discriminated due to their individual accent (Chandler, 2022: Esser, 2006, p.i). Finally, language can be known as a medium of communication and exchanges requiring special responsibility of the conversational protection of adaptation and “understanding” (Esser, 2006 p.11). Language has an important part in the navigation of individuals within the community. It establishes both the standard everyday communications and opportunities, especially through the context of education and job seeking (Esser, 2006, p.12). Given the need to learn the English language to integrate and gain a sense of belonging in Wales, this has been challenging because many people still discriminate against how I speak and question why I don’t speak Welsh. For example, when I took a taxi recently, the driver said I should go back to my country because I couldn't pronounce the street in Welsh.

Additionally accents and languages can be seen as signs of belonging or foreignness and can lead to the feeling of otherness and discrimination. Gaining education, income, social acceptance, and social contact ultimately depend on how well individuals know the national language (Esser, 2006, p. i). My accent was stronger and more noticeable when I was 11, whereas now I am 23 and have lived in Wales for over 12 years my accent has become mixed as Welsh intonations have mixed with my Hungarian accent, however many people mention that my Hungarian accent is stronger when I say things too quickly or when I'm angry, or emotional. Relocating from Hungary to Wales, my national identity, whilst invisible in Hungary, has become prominent in difference in Wales. This shift alongside changing class and language expectations, has shown that identity is challenging to both personal experience and wider social changes. These viewpoints highlight that identity is not singular or fixed but rather it's an evolving relationship of multiple, overlapping cultural elements, continually transformed by the changing contexts of the modern world.

Individuals age when moving from one place to the other and how long they stay within the host country is an especially important aspect. The age of the parents and their individual language skills play an important role with regards to immigrant children. A high level of education within foreign individuals and parents, create an advantage for the individual and/or family to learn the second language (Esser, 2006, p.i) When I came to Wales none of my family or siblings could speak the English language fluently and I had to fully immerse myself into a language which was alien to me. When I attended full time school I became an alien to others, because I was new; they were curious and interested to get to know me, but I also

couldn't speak the language so I had to use Google translate, gestures and objects to explain myself. The lessons I had were fully taught in English and I had sheets of translated words next to me in every class, relevant to the subjects I was studying. At lunch time I would join other students and follow what they were doing but I was mainly sat around not understanding a word of anything. Nodding and a thumbs ups were my favourite thing to do and my only method of communication.



Fig. 5: *Le Nez de Monsieur Cheval* (Elina Brothers, 1999).

Elina Brothers reflects on this navigation of language through positioning herself at the front of the photograph surrounding with sticky notes she wrote in her own language, placing them next to objects she describes around a domestic household. Individuals who do not understand the language would have to translate these sticky notes, which reflect on my own transitioning experiences and process of learning the English language. This work not only reflects on how language is understood with our surroundings but also how it shapes our everyday life to learn more about other languages and social cultures.

Children who are aged between 10 and 12 learn the language of the host country more easily (Ausubel, 1964, p.420). When they have a basic understanding of the language before they arrive in the new country they are able to fully participate in social interactions in the second language. However, this doesn't mean that individuals who adapted to the language after puberty are unable to achieve learning the second language (not only visible in behaviour and language performance but how the brain functions). To achieve a high level of skills and speak accent free in adulthood, individuals have to be motivated and work continuously (Esser, 2006, p.ii).

My experience suggests that leaving my home country at the age of 11 was a good time to transition into a new environment and cultural setting, as it's the peek time of forming my identity and way of looking at the world. When learning the English language I had to study it all day in school and when going home, it was a constant battle with myself and words. I beat myself up about it every day as it was so

challenging for me to just switch from one language to the other but being surrounded by others and constantly hearing the language made the learning process much easier. In my Hungarian school I used to get low grades except in art and music, which were my favourite subjects, and the transformation from there to Wales was massive. Even though I didn't learn the language until later my grades in school, college and university were much higher than I expected, due to my language barrier and learning difficulties. Therefore, individuals are both considered to be shaped by other people and the language they use which creates a new structure. Through this theory identity is considered as a "product of unfolding talk", which arises during interaction (Rosiak, Dunmore and Taylor, 2025, p.3). This highlights how important interacting and communicating with others in the new language is in terms of a new cultural identity. The relationship between language, identity and ethnicity "is an unending process" (Rosiak, Dunmore and Taylor, 2025, p.2). Individuals share their languages through social groups, which are meant to work "as a powerful force" in creating connections within identity through key modern groups, such as education and the media (Rosiak, Dunmore and Taylor, 2025, p.3). This ongoing debate is also shaped by my personal memories such as reminiscence of family life, cultural rituals, and moments of migration that inform how I unfold my identity to myself and others. In this case, my sense of self is not only the result of current social interactions but also of remembering the past, which I draw upon to show my belonging across both Hungarian and Welsh context.

Conclusion

In conclusion, culture has a fundamental role in the way identities are shaped by an individual's sense of self, highlighting the symbolic framework through which identity is being understood, expressed and negotiated. Identities are not fixed and fluctuate through continuous interactions with cultural practices, shared language, and social relationships. To bring these points together I discussed how living as a diaspora, has been challenging within my own experience, of moving from Hungary to Wales and how my identity formed across multiple cultural contexts at once. Culture has been reflected upon as influential in shaping a person's identity through influencing their values, behaviours and style of expression. I responded to this with my own experiences of Hungarian values and norms which I was accustomed to before moving to Wales, which have changed as I have spent more time within the country. Displacement from a familiar cultural environment highlight both the transition and loss felt, as I inherited new cultural meaning connected within the host culture. This in-between place makes it hard to understand the difference and supports the sense that identity is not singular but layered and flexible. Ethnic identity also functions as both a connection to the home culture and a site of negotiation, which is shaped by outside influence as well as inside self- understanding. The use of second language is a particularly important factor in this process because shifting between Hungarian and English reflects on the adaptation and reconstruction of the self. It highlights how this can create a feeling of disconnection whilst at the same time, support a new form of belonging; through this linguistic along with cultural movement, identity can take shape as active, social and continually informed. Drawing on theorists such as Stuart Hall and his idea that identity is a process of becoming rather than being, highlights and confirms that identity is not a fixed process, but rather created through

movement, difference and historical context. Warren Kidd also reflects how culture subjectively and objectively decides the way individuals act, dress and behave however they are different for everyone as it relies on personal experience. Monica Alina Toma also strengthens this by reflecting on how culture works as a framework through which individuals are created. She discusses the way identity is formed and expressed, through considering the role of sharing meaning and social frames which shape how people understand themselves and their place in the world. This is important to my thesis because it highlights culture as both the basis of identity and models individual's reflection of themselves and the way they navigate the world. The research argues how identity and culture are not the same, but they still link, while culture reflects on shared values and traditions, identity rather highlights the personal aspects of how individual's express themselves within different cultural context. This study contributes to the importance of my identity formation and how Hungarian cultural identity is on the edges of disappearing in the diaspora. Hungarianness can shift from traditional to symbolic where symbolic ethnicity can reflect on symbolic Hungarianness without losing the traditional behavioural and cultural qualities. I find myself losing more of my Hungarian culture as I assimilate further into the Welsh culture and this is partly due to having fewer Hungarian traditions around me; I will however remain symbolically Hungarian. Personally, I have found my sense of self develop and fluctuate during my time living in Wales and a new cultural identity form as I bring together my memories and traditions from Hungary with the new culture and traditions I find myself living within. Cultural identity for me will always fluctuate as I learn to live within a new host country and this ultimately has created a new sense of self and understanding.

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