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Chinese and North American culture: A new perspective in linguistics studies

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Abstract---We explored the two cultures in the two countries. There has been discussed on Chinese culture and North American culture. Chinese language, ceramics, architecture, music, dance, literature, martial arts, cuisine, visual arts, philosophy, business etiquette, religion, politics, and history have global influence, while its traditions and festivals are also celebrated, instilled, and practiced by people around the world. The culture of North America refers to the arts and other manifestations of human activities and achievements from the continent of North America. The American way of life or simply the American way is the unique lifestyle of the people of the United States of America. It refers to a nationalist ethos that adheres to the principle of life, liberty and the pursuit of happiness.
Keywords---American, Chinese, culture, language, life.

Introduction

Drake, Shear, Arlette, Cloutier, Danbye, Elewski & Hull (1997), Americans are nationals and citizens of the United States of America. Although nationals and citizens make up the majority of Americans, some dual citizens, expatriates, and permanent residents may also claim American nationality. Customs, laws, dress, architectural style, social standards, religious beliefs, and traditions are all examples of cultural elements. The United States of America is a North American nation that is the world's most dominant economic and military power.

Likewise, its cultural imprint spans the world, led in large part by its popular culture expressed in music, movies, and television. American culture encompasses the customs and traditions of the United States. Chou, Kerridge, Kulkarni, Wickman & Malow (2010), Chinese principles are the traditional cultural values that influence the psyche of the Chinese people are harmony, benevolence, righteousness, courtesy, wisdom, honesty, loyalty, and filial piety." The Chinese culture features an abundance of the material and spiritual values, unchanged over millennia.

In spite of the influence from outside and numerous invasions, the Chinese culture preserved its individuality and unique identity. Many of the achievements of mankind date back to Chinese civilization. The Chinese traditional cultural values of harmony, benevolence, righteousness, courtesy, wisdom, honesty, loyalty, and filial piety are

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embodied in China's diplomacy through the concept of harmony, the most important Chinese traditional value. People's character and life.

We first introduce the construct of *Bicultural Identity Integration (BII)* as a framework for organizing and understanding individual differences in the way biculturals perceive the intersection between their mainstream and ethnic cultures. We then report experimental and structural equation modeling findings that elucidate the role of BII in the acculturation process, as well as some of BIIs psychosocial antecedents.

North American culture overview

American is derived from America, a term originally denoting all of the New World (also called the Americas). English Americans (also referred to as Anglo-Americans) are Americans whose ancestry originates wholly or partly in England. In the 2017 American Community Survey, English Americans are (7.1%) of the total population. Culture is our way of life. It includes our values, beliefs, customs, languages, and traditions. Our culture measures our quality of life, our vitality and the health of our society. Through our culture, we develop a sense of belonging, personal and cognitive growth and the ability to empathize and relate to each other. Neumark-Sztainer, Story & Faibisch (1998), Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts.

The word "culture" derives from a French term, which in turn derives from the Latin "colere," which means to tend to the earth and grow, or cultivation and nurture. In addition to its intrinsic value, culture provides (Von Solms & Von Solms, 2004). Many immigrants view the United States as the land of opportunity because it presents them with life options they may not have had in their countries. Employment that could lead to economic stability is a big draw that foreign-born Americans pursue diligently. In absolute numbers, the United States has a larger immigrant population than any other country, with 47 million immigrants as of 2015.

This represents 19.1% of the 244 million international migrants worldwide, and 14.4% of the U.S. population. The American identity is based on more than diversity, though. Atkinson (2004), while sharing a language, customs, and values are also considered important to most Americans, fewer think an essential aspect of the American identity is a culture based on Christianity or European traditions. The word 'culture' comes from the Latin cultus, which means 'care', and from the French *colere* which means 'to till' as in 'till the ground'. There are many terms that stem from the word culture. The culture of the United States of America is primarily of Western culture (European) origin and form but is influenced by a multicultural ethos that includes African, Native American, Asian, Polynesian, and Latin American people and their cultures.

Nye, Schwebke & Body (2009), culture is a word for the 'way of life' of groups of people, meaning the way they do things. Different groups may have different cultures. A culture is passed on to the next generation by learning, whereas genetics are passed on by heredity. The word 'culture' is most commonly used in three ways. Cultural identity is the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture.

Chinese culture overview

The Chinese are industrious, hardworking, peace-loving and a strenuous nation, while the numerous people are hospitable, conservative, modest and in general easy to approach. The Chinese culture features an abundance of the material and spiritual values, unchanged over millennia. The Great Silk Road played an important role in the formation

of Chinese culture because it was the route, by which Buddhism, one of the main religions of Chinese civilization, found its way to the Heavenly Empire. Ancient China was the land of the invention. For centuries, China was much more advanced than most other countries in science and technology, astronomy and maths (*e.g.*, Benz, Scott, Flynn Jr, Unonius & Miller, 2004).

The Chinese invented paper, the magnetic compass, printing, tea porcelain, silk and gunpowder, among other things. Chinese people basically eat all animals' meat, such as pork, beef, mutton, chicken, duck, pigeon, as well as many others. Pork is the most commonly consumed meat, and it appears in almost every meal. A Chinese meal has consisted of two parts: staple food, normally made of rice, noodles or steamed buns, and ts' ai, vegetable and meat dishes. (This is different from Western meals, which take meat or animal protein as the main dish). Chinese culture, tradition and customs. Present-day Chinese culture is an amalgamation of old-world traditions and a westernized lifestyle.

Haritatos & Benet-Martínez (2002), Chinese Religion, Philosophy and Politics: Confucianism, Taoism, and Buddhism have left a collective and lasting impression on Chinese culture and tradition. The government formally recognizes five religions: Buddhism, Taoism, Catholicism, Protestantism, and Islam (though the Chinese Catholic Church is independent of the Catholic Church in Rome). Religion in China. Although China is officially an Atheist country, many Chinese people are religious. The main religions in China are Buddhism, Chinese folklore, Taoism and Confucianism. China's national heritage is both tangible and intangible, with natural wonders and historic sites, as well as ethnic songs and festivals included. As of 2018, 53 noteworthy Chinese sites were inscribed on UNESCO's World Heritage List: 36 Cultural Heritage, 13 Natural Heritage, and 4 Cultural and Natural Heritage. China is an East Asian country with a large territory, a huge population and an ancient history. With written records dating back 4,000 years, it is recognized as one of the four great ancient civilizations of the world, together with ancient Egypt, Babylon and India.

Well, cultural tradition can take on many forms. A tradition is usually some kind of action or event that is passed on through the generations of a certain group that practices said traditions. So we would guess that cultural tradition is where a group of people practices certain traditions from a culture. By 2011, approximately 60 million Chinese citizens were estimated to be practicing Protestantism or Catholicism. The majority of these do not belong to the state-sanctioned churches. Religious practices are still often tightly controlled by government authorities. This contrasts with individualistic cultures that often place a greater emphasis on characteristics such as assertiveness and independence.

Discussion

The behavior can be a socially appropriate form of self-deprecation that expresses cultural values held by many Chinese of modesty, humility, and restraint from self-assertion; values with roots in Confucian philosophy underlying multiple Asian cultures (King & Bond, 1985; Uba, 1994). In Confucian teaching, it is virtuous to be modest in one's words, temperate and deferential, and undesirable to be arrogant, egotistic or over-positive (Analects of Confucius, 1989). Asian cultural values emphasizing modesty and moderation contrast with mainstream American culture's emphasis on self-assertiveness and overt optimism, potentially contributing to different response tendencies in psychological testing (Uba, 1994). Based on our observations, on our ethnographic knowledge of Chinese cultural values, and on cross-cultural literature describing Asian and Western cultures, we hypothesized that less acculturated Chinese American women in our sample would show higher depression scores for the four positive CES-D items than more acculturated Chinese American women.

A large portion of the work done in cross-cultural and cultural psychology has focused on cross-cultural comparisons, seeking to identify differences between distinct (and supposedly homogeneous) cultural groups on a particular variable or construct. However, in today's exceedingly global world, it is increasingly common for individuals to have internalized more than one culture, speak multiple languages, live in culturally mixed environments, and maintain transnational ties. In short, there is an increasing need for psychological work on the experiences of multi-cultural or bicultural individuals. At the same time, the study of biculturalism is relatively new and there is little consensus among researchers about how bicultural identities are cognitively and interpersonally negotiated, and what impact this process has on individual's lives (LaFromboise, Coleman, & Gerton, 1993).

For instance, although some studies suggest that biculturalism brings positive outcomes for the individual (*e.g.*, Lang, Munoz, Bernal, & Sorenson, 1982; Szapocznik & Kurtines, 1980), others indicate that this type of identity is often filled with contradiction, tension, and social strain (*e.g.,* Lee & Cochran, 1988; Vivero & Jenkins, 1999). One possible reason behind these mixed reports may be the lack of consensus among researchers about how to conceptualize and measure biculturalism. However, these contradictory findings may also reflect unrecognized complexity and variation in the way bicultural individuals experience and organize their cultural identities, variations that themselves may be associated with positive or negative affective experiences.

As the opening quote illustrates, biculturalism can involve feelings of pride, uniqueness, and a rich sense of community and history, while also bringing identity confusion, dual expectations, and value clashes. In this paper, we show that, far from falling into simple categories, bicultural individuals differ considerably in the way they subjectively organize their dual cultural orientations, and that these variations are associated with different patterns of contextual, personality, and performance variables.

Virtual communities among Chinese diasporas in North America

Following the “open door” policy, hundreds of thousands of Chinese students went to the United States to get advanced education after 1979. Instead of setting up a home in Chinatown like their ancestors, the new Chinese students and scholars are scattered across North America and gather in the virtual communities, which are an ideal channel for them to communicate with each other (Liu, 1999). Previous studies have shown that the internet plays an important role in forging the pluralistic integration of Chinese students in North America. For example, the study has shown that the Chinese Ethnic Internet (CEI) influences the process of acculturation of Chinese students and scholars in the US. The netters depend on the CEI for the socialization of their behaviors while such dependence has a negative relationship with their integration into American values.

Some scholars pointed out that, compared with other communication channels, the electronic communities among the Chinese students in North America are relatively new and further research is still needed. Most of the earlier studies employed the questionnaire survey to determine the communication model of the use of the ethnic Internet, but there lacks in-depth exploration of the way in which these virtual communities unite

As cultural and cross-cultural psychology moves beyond a focus on documenting cultural differences toward an interest in how culture and the psyche mutually constitute each other (Markus & Kitayama, 1998), the need for complex and process-oriented studies that acknowledge the interplay between cultural, socio-cognitive, personality, and adjustment variables has become more critical. The present research applied such an integrative approach to the understanding of individual variations in bicultural identity integration or BII. We hope that this work has demonstrated the importance of studying biculturalism for

the understanding of how culture (and multiple cultures) affects individual behaviors and adjustment outcomes.

We also hope to raise a broader point about the need to integrate work on personality and cultural psychology and move away from the idea that these two disciplines represent independent forces on the individual. Rather, these disciplines can inform each other about the different ways in which individuals construct meaningful identities as members of their (often complex) cultural, national, and local communities.

Johnson, & McCown (1995), has been found to predict many resource-intensive decision tendencies in the general population. Individuals high on indecisiveness take more time to choose among alternatives (Frost & Shows, 1993), use less-exhaustive decision strategies (Ferrari & Dovidio, 2000, 2001), require greater cognitive effort to make decisions (Ferrari & Dovidio, 2001), are more threatened by ambiguous situations (Rassin & Muris, 2005b), and are more likely to postpone decisions (Rassin & Muris, 2005a), compared to those low on indecisiveness. In naturalistic contexts, indecisive individuals have greater difficulty choosing college majors (Gayton, Clavin, Clavin & Broida, 1994), choosing careers (Gati, Krausz, & Osipow, 1996), and making other life decisions (Germeijs & De Boeck, 2002). Not surprisingly, these individuals report more negative health consequences resulting from this decision style (Frost & Shows, 1993).

Indecisiveness has also been found to correlate with numerous other personality measures. These include self-esteem (Burka & Yuen, 1983; Ferrari, 1991), neuroticism (Jackson, Furnham & Lawty-Jones, 1999), behavioral procrastination (Beswick, Rothblum, & Mann, 1988; Effert & Ferrari, 1989; Ferrari, 1992), obsessive-compulsive tendencies (Frost & Shows, 1993; Gayton *et al.,* 1994), hoarding behavior (Frost & Gross, 1993; Frost & Shows, 1993), perfectionism (Frost & Shows, 1993; Gayton *et al.,* 1994), and distractibility (Harriott, Ferrari & Dovidio, 1996). Because of its challenging behavioral consequences, as well as the extent to which it is associated with and compounded by a wide range of negative tendencies, indecisiveness merits further exploration.

The most comprehensive scale measure of indecisiveness is Frost & Shows (1993) Indecisiveness Scale (see also Mann, 1982). This self-report questionnaire contains 15 items assessing difficulty, confidence, pleasure, anxiety, procrastination, and regret surrounding decision making. Nine items are worded negatively (*e.g.*, "I try to put off making decisions"), and six positively (*e.g.*, "I find it easy making decisions"). Responses are typically elicited on a Likert scale ranging from 1 (Highly agree) to 5 (Highly disagree), with positive statements reverse coded so that low scores indicate high indecisiveness. With American college-student samples, the internal reliability of the scale is high (Frost & Gross, 1993; Frost & Shows, 1993; Gayton *et al.,* 1994). This scale has been cited in nearly 100 articles in personality, clinical, educational, industrial and consumer psychology. However, to our knowledge, it has not yet been subject to an analysis of factor structure.

Because Frost & Shows (1993) Indecisiveness Scale was developed and has been used in individualist Western cultural contexts, it is not known whether the scale is appropriate for more collectivist East Asian contexts (Hui & Triandis, 1985). Differences in decision making along this cultural divide have already been found for confidence judgments (Phillips & Wright, 1977; Yates, Lee, Shinotsuka, Patalano, & Sieck, 1998), risk assessment (Hsee & Weber, 1999; Weber & Hsee, 1998), and preferred decision-making style (Yates & Lee, 1996).

Furthermore, it is unknown whether components of indecisiveness are universal or whether cultural differences might exist, such as in the relationship between effortful decision making and negative emotion. The primary goal of the current work is to attempt cross-cultural validation of the Indecisiveness Scale by comparing factor analytic

structures – using principal components analysis, given the exploratory nature of the work – for scale data collected in the United States and China.

A second goal is to explore cultural differences in indecisiveness. Self-esteem, a negative correlate of indecisiveness (*e.g.*, Ferrari, 1991), has been found to be higher in the United States than in Japan and Hong Kong (Ip & Bond, 1995), suggesting corresponding patterns of indecisiveness.

This possibility is supported by a preliminary small-sample study in which East Asian undergraduates studying in the United States (n = 22) had higher average indecisiveness scores than their American counterparts (Wengrovitz & Patalano, 2004; but see Ji *et al.*, 2000). However, given that the East Asian students were immersed in an unfamiliar culture at the time of the study, the finding is speculative at best. The question is important both for understanding cultural contributions to indecisiveness, as well as for informing intercultural context in politics, business, and other domains of public decision making.

A third and final goal is to explore sex differences in distributions of indecisiveness scores. The Indecisiveness Scale was developed using data from women (Frost & Shows, 1993), and was later validated with a small sample of male undergraduates (Gayton *et al.*, 1994). In the only known sex comparison, Rassin & Muris (2005a) found Dutch undergraduate women (n = 106) to be reliably more indecisive than men (n = 29). The researchers anticipated these results on the grounds that women are more susceptible to anxiety disorders than men (Craske, 2003), and that anxiety is related to indecisiveness. While not the focus of our interest, it is worthwhile to consider whether this sex difference replicates with American and Chinese samples.

Thus far, we have identified the major cultural factors behind the success or failure of entrepreneurship, suggesting that this relationship be mediated by a culture's ability to engender a strong EO within entrepreneurs and firms operating in their respective cultures. In addition, we have proposed that economic, political/legal, and social factors moderate the relationship between culture and EO such that when these conditions are favorable a strong EO will develop within entrepreneurs and their firms. However, when conditions are unfavorable, a weaker EO will result. Overall, we suggest that cultures with a strong EO will experience more entrepreneurship, hence assisting their global competitiveness. See Figure 1 for the complete conceptual model. In the final section that follows, we will examine the proposed relationships in selected societies—including those that lack an entrepreneurial tradition.

Incorporating information and communication technologies (ICTs), particularly the Internet, into teaching and learning in higher education has become an important issue in both economically developed and rapidly developing countries, and in this research study, Britain and China represent such regions. Despite the economic agenda driving the adoption of the Internet, little cross-cultural educational research has been done on its use, although surveys such as those of Pelgrum & Plomp (1991), have assembled comparative data about educational policy and computer use since the early 1990s. Cross-cultural comparisons are needed to give a better understanding of student's use of the Internet in different national cultural backgrounds.

The Internet may be a global technology but students work in local/national contexts and have differences in other aspects of their identities; one of the most important of which is gender identity.

Gender differences in the use of computers have been well documented in the last two decades (Brosnan, 1998; Comber, Colley, Hargreaves, & Dorn, 1997; Durndell, Macleod, & Siann, 1987; Kirkpatrick & Cuban, 1998; Kirkup, 1995; Meredith, Helen & Woodcock,

1998; Scragg, Smith & Geneseo, 1998; Shashaani, 1993, 1997). Where researchers have looked for gender differences in the use of computers they have found them. In this research, we examine whether, in a selected sample of university students in China and the UK, there were equal opportunities for women and men to use computers and the Internet, and whether the opportunities were taken. Most research on gender differences in the use of the Internet has been done in Western countries. But, If gender is a social construct one cannot presume that it will be expressed in the same way everywhere. Therefore studies of gender differences in Internet use in different cultural contexts need to be carried out.

Lan, Legare, Ponitz, Li & Morrison (2011), Chinese children outperformed American children on inhibition and attentional control tasks, they did not have advantages in working memory. Despite these differences, the relations between components of EF were similar across cultures; all components of EF were related to each other. Furthermore, the links between EF and mathematics were also similar in China and the United States. Attentional control was generally important for all aspects of achievement and working memory for complex math skills. This study highlights the importance of EF for early school achievement, particularly more complex aspects of achievement such as calculation tasks. In sum, the data provide insight into both cultural variability and consistency in the development of EF during early childhood.

Literature on the cultural specificity of the value of autonomy in learning suggests that a requirement to work independently of a relational hierarchy which values teacher authority, with an emphasis on the expectation of care, nurture and benevolence which goes with such authority, would make it "easy to see why Chinese students would not Wnd autonomy very comfortable emotionally or indeed intellectually", and Ho and Crookall maintain that their Hong Kong Chinese learners have " a cultural background that is almost diametrically opposed to autonomy". Their own position, though, is that it is possible to "create learning environments that will facilitate and enhance the development of learner autonomy", with due regard for cultural norms and expectations, and they describe a simulation/gaming activity which exploited other aspects of Chinese culture to "develop certain knowledge, skills, and attitudes which are characteristic of learner autonomy" (e.g., Rau, Choong & Salvendy, 2004).

Stephens (1997) suggests alternative explanations to that of cultural conditioning, proposing that "the extent to which ideologies of collectivism are internalized in the thought processes of Chinese people, in general, can be overstated" and that individual differences may "eventually seem more pronounced than initially perceived or expected similarities". She suggests that social factors contributing to Chinese teaching and learning practices may have been more important than the cultural, and current changes in Chinese social, political and economic conditions may now be legitimizing 'individualism', which will eventually manifest in educational contexts. In addition, Stephens proposes that much of the observed difference in the behavior of Chinese students in Britain may, in fact, be due to linguistic issues.

Littlewood (1999) recognizes that the influence of culturally shared beliefs, attitudes and practices on individual learning preferences, styles and strategies is moderated – or even negated – in individual differences. Thus the East Asian tendency towards the interdependent rather the dependent self, to high rather than low acceptance of power and authority, and to believe in the value of effort and self-discipline, may be contradicted in individual cases. Moreover, he acknowledges the "powerful role of the learning context" in providing instances that contradict generalizations about collectivist, authority-dependent East Asian learners.

Pierson likewise suggests that the stereotype of Chinese Hong Kong students as passive rote learners dependent on the syllabus and lacking in intellectual initiative, who seem to

want to be told what to do, show little initiative, and accordingly have diYculty dealing with autonomy *f* where learning is perceived as something static and directed by others, (for whom) *f* school is the setting where students absorb the knowledge *f* (and) the teacher decides what is correct and little room is given for the students to exercise personal initiative in the context of traditional Chinese learning culture (Patalano & Wengrovitz, 2006).

In fact, be attributed less to cultural factors and more to structural elements of the educational system itself. Thus, he says, "the determining role of Chinese culture, as represented in the stereotype of the passive rote learner, might not have the effects as originally postulated". Jones (1995), also reports how learning activities can be designed for Cambodian students which both acknowledge normative Cambodian educational beliefs and practices and give opportunities for self-directed learning that students respond to positively.

These are positions that we endorse, rejecting an essentializing notion of culture that claims that 'if that is a characteristic of Chinese culture, that is what my students are like' – and vice versa – and espousing a more contingent notion of culture within particular social contexts. It thus becomes problematic to talk about the Chinese learner at all. The extent to which Chinese-ness is shared across regions, urban/rural settings and family background cannot be taken for granted.

However, we could go further than just noting that there are individual differences to be found within cultural groups. We suggest that the willingness to adopt practices apparently characteristic of a different culture of learning cannot be understood without also stepping back from a monolithic notion of personal identity. If 'being Chinese' does not necessarily mean 'not Winding autonomy very comfortable', we have to also enquire whether individuals necessarily feel themselves to 'be Chinese' wholly, irrevocably and consistently. Recent understandings of the role of identity in language learning (for example Norton, 2000) emphasize the Xuid and complex nature of identity. It is not just a question of how being Chinese affects me, but also how 'Chinese' do I feel I want to be at any time.

Theory of cultural identity

Identity, according to the Oxford English Dictionary, has a Latin root identity, which is "the same". It has two basic meanings. The first is a concept of the absolute sameness. The second is a concept of distinctiveness which presumes consistency or continuity over time. Therefore the notion of identity establishes two relations: similarity and difference (Jenkins, 1996).

For Mercer (1990), identity "only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty". The modern world has been marked by an increasing focus on identities. Giddenss (1990), the contribution of the notion of time-space *distanciation*, which has "lifted out" social relations from local contexts of interaction, gave an explanation to the crisis of identity. Harvey (1980), speaks of modernity as not only entailing "a ruthless break with any or all preceding conditions", but as "characterized by a never-ending process of internal ruptures and fragmentations within itself".

Laclau (1990), uses the concept of "dislocation" to describe the structure which is displaced by "a plurality of power centers". He argues that modern societies have no center and do not develop according to the unfolding of a single "cause" or "law". It is constantly being "de-centered" or dislocated by forces outside itself. Late-modern societies are characterized by "difference"; they are cut through by different social divisions and social antagonism which produce a variety of different "subject" positions, that is, identities, for

individuals. If such identities hold together at all, it is not because they are unified, but because their different elements and identities can, under certain circumstances, be articulated together. But this articulation is always partial: the structure of identity remains open. Without this, Laclau argues, there would be no history.

No matter Giddens, Harvey or Laclau, all their concepts have put an emphasis on discontinuity, fragmentation, and dislocation, which also are characteristic of the identity of Diaspora. The major theoretical consequence of border crossings is "a rethinking of identities as constructed and relational, instead of ontological given and essential" (Conquergood, 1991).

About the cultural identity of Diaspora, Hall (1990) pointed out that there are at least two ways of thinking about cultural identity. The first position defines cultural identity in terms of one, shared culture, a sort of collective "one true self", hiding inside the many other, more superficial or artificially imposed "selves", which people with a shared history, and ancestry hold in common. Within the terms of this definition, our cultural identities reflect the common historical experiences and shared cultural codes that provide us, as "one people", with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of our actual history.

But Hall still argued that cultural identity was a matter of "becoming" as well as of "being". Instead of being fixed in the memory of the past, identities come from transformation. This is the second point of cultural identity and it reminds us that what we share is precisely the experience of a profound discontinuity. The difference, therefore, persists in and alongside continuity. Thus, cultural identities, according to Hall, are framed by two axes or vectors: the vector of similarity and continuity; and the vector of difference and rupture.

Departing from standpoint that the other is passively represented by the west, Hall proposed that identity is "a production which is never complete, always in process, and always constituted from within, not outside, representation". So not only is the ethnic individual constructed as the other but also they have the power to represent themselves as the other. "Cultural identities are the points of identification, the unstable points of identification or suture, which are made, within the discourses of history and culture, not an essence but a positioning". Thus the Diaspora experience is defined not by essence or purity, but by the recognition of a necessary diversity and hybridity "through transformations and difference".

Ruble & Zhang (2013), American culture encompasses US customs and traditions. "Culture includes religion, food, what we use, how we use it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with our loved ones "And a million other things," said Cristina De Rossi, an anthropologist at Barnet and Southgate College in London.

The United States is the third-largest country with a population of more than 325 million, according to the United States Census Bureau. A child is born every 8 seconds, and someone dies every 12 seconds.

In addition to Native Americans who already live on the continent, the population of the United States is built by immigration from other countries. Although it has recently moved to close the US border with new immigrants and refugees, a new immigrant moves to the United States every 33 seconds, according to the Census Bureau.

Therefore, the United States is one of the most culturally diverse countries in the world. Almost every region in the world has influenced American culture, especially the English language that colonized the country that began in the early 1600s. US culture has also been shaped by the culture of Native Americans, Latin Americans, Africans, and Asians.

The United States is sometimes described as a "fusion" where different cultures have contributed "flavor" to the American culture. Just as cultures from around the world have influenced American culture, now American culture influences the world. The term Western culture often refers broadly to the culture of the United States and Europe.

The way people "fuse" in the United States is different. "Different groups of immigrants integrate into different ways," De Rossi told Live Science. "For example, in the United States, the Catholic-speaking community may hold their language and family cultural traditions, but are integrated with urban society and have embraced the American way of life in various ways." The Northeast, South, Midwest, Southeast and West regions of the United States all have different traditions and customs. The following is a brief overview of US culture.

Language

Li & Hicks (2010), there is no official language of the United States, according to the US government. While almost all languages in the world are spoken in the United States, the most commonly spoken non-English languages are Spanish, Chinese, French and German. Ninety percent of the US population speaks and understands at least some English, and most business is conducted in English. Some states have official or preferred languages. For example, English and Hawaiian are the official languages in Hawaii.

The Census Bureau estimates that more than 300 languages are spoken in the United States. The bureau divides the languages into four categories: Spanish; Other Indo-European languages, which include German, Yiddish, Swedish, French, Italian, Russian, Polish, Hindi, Punjabi, Greek, and several others; Asian and Pacific Islands languages, including Chinese, Korean, Japanese, Thai, Tamil and many more; And "all other languages", which are language categories that do not fit into the first three categories, such as Hungarian, Arabic, Hebrew, African languages and the languages of Native North, Central and South Americans.

Religion

Nearly every known religion is practiced in the United States, which was founded on the basis of religious freedom. About 71 percent of Americans identify themselves as Christians, according to information collected by the Pew Research Center, a nonpartisan research group, in 2017. The study also found that around 23 percent had no religious affiliation at all and about 6 percent of the population it consists of non-Christian religions. The number of people who do not know religion seems to have decreased. According to the Pew Research Center, this category is expected to drop from 16 percent in 2015 to 13 percent in 2060.

American style

Lee & Peterson (2000), fashion styles vary according to social status, region, occupation and climate. Jeans, sneakers, baseball caps, cowboy hats, and boots are some items of clothing that are strongly associated with Americans. Ralph Lauren, Calvin Klein, Michael Kors and Victoria Secret are some of the famous American brands.

American fashion is heavily influenced by celebrities and the media, and fashion sales are equivalent to $ 200 billion per year, according to a paper published by Harvard University in 2007. More and more Americans are buying fashion, electronics and more online. According to the Census Bureau, retail sales US e-commerce for the first quarter of 2017 reached around $ 98.1 billion.

American food

American cuisine was influenced by Europeans and Native Americans at the beginning of its history. Today, there are a number of foods commonly identified as Americans, such as hamburgers, hot dogs, potato chips, macaroni and cheese, and meat buns. "Like Americans as apple pie" means something authentic by Americans (Rosselli & Ardila, 2003).

There are also cooking styles and types of food that are specific to an area. Southern-style cuisine is often called "good American food" and includes dishes such as fried chicken, collard vegetables, black-eyed peas and cornbread. Tex-Mex, which is popular in Texas and Southwest, is a blend of Spanish and Mexican cooking styles and includes items such as chili and burritos, and relies heavily on shredded cheese and beans. Jerky, dried meat served as a snack, is also a food created in the United States, according to NPR.

Artworks

The United States is widely known throughout the world as a leader in mass media production, including television and film. According to the US Department of Commerce, the United States comprises one-third of the media and entertainment industries worldwide.

Gieve & Clark (2005), the television broadcasting industry took control of the United States in the early 1950s, and American television programs are now shown all over the world. The United States also has a vibrant film industry, centered in Hollywood, California, and American films that are popular all over the world. The US film industry is gaining revenue of $ 31 billion in 2013 and is expected to reach $ 771 billion in 2019, according to the US Department of Commerce.

The art culture of the United States goes beyond film and television shows. New York is home to Broadway, and Americans have a rich theater history. American folk art is an artistic style and is identified by blankets and other handicrafts. American music is very diverse with many, many styles, including rhythm and blues, jazz, gospel, country and western, bluegrass, rock 'n' roll, and hip hop.

Sports

The United States is a sports-minded country, with millions of fans who follow soccer, basketball, basketball, and hockey, among other sports (Martin & Siehl, 1983). Baseball, which was developed in colonial America and became an organized sport in the mid-1800s, is known as America's favorite pastime, although its popularity has been hindered by football for the past three decades, according to Harris Poll.

American vacation

Li & Kirkup (2007), many holidays are only celebrated in the United States. Americans celebrate their independence from Britain on July 4. Memorial Day, which was celebrated last Monday in May, honors those who have died in military service. Labor Day, which is observed on the first Monday in September, celebrates the country's workforce. Thanksgiving, another typical American holiday, falls on the fourth Thursday in November and dates back to colonial times to celebrate the harvest. President's Day, marking the birthdays of George Washington and Abraham Lincoln, is a federal holiday that takes place on the third Monday in February. The contribution of veterans was honored on Veterans Day, observed on 11 November. The contribution of human rights leader Martin Luther King Jr.

Chinese culture

Chinese civilization has been developing for thousands of years and continues to grow until now. Then it has become commonplace if you find some surprising things there.

Belching is considered a form of respect or satisfaction in China, belching is considered to be a form of satisfaction with food and is a sign of praise for the chef. If you are traveling in China and find many people who are belching loudly after eating, you no longer need to feel shy or uncomfortable if this happens by Phillips (1990).

In China, sniffer dogs are replaced by geese because geese are more useful than dogs Houses in China do not rely on dogs to protect homes from burglars or robbers. They choose geese that are notoriously noisy when meeting strangers. In some locations such as Xinjiang Province, local geese are usually used by law enforcement. because they have sharp eyesight, are quite noisy, and they can be aggressive, so they often replace guard dogs. When meeting with a goose keeper, you should be careful.

Pointing at people is rude

In some places like Tibet, Jiuzhaigou, and some places with a population of Tibetans, pointing is rude. Because pointing people or being different with fingers is considered rude, what is done is usually to use all hands with palms pointing up and fingers flat. This is something you should keep in mind when vacationing in China because maintaining courtesy when traveling is important.

They eat everything that moves

McGrath, MacMillan, Yang & Tsai (1992), if you are traveling to China and see goods sold in supermarkets and bazaars, they usually offer a wide selection of wildlife to eat. Ranging from crocodiles, turtles, sharks, frogs, dogs, cats, cockroaches, to grubs. Local cuisine is very diverse, so be sure to ask the waiter about the contents of the dishes when ordering food there. In fact, not long ago began to appear food from baby rats that are still alive, and they eat it directly.

Children's special pants, parents in China usually wear pants with holes in children aged 2 to 3 years. So they can pee anywhere and anytime easily. Birthdays are celebrated once every 10 years. Many Chinese people celebrate their birthdays according to old traditions, which are 30 days after birth, then one year after birth, at the age of 6 years, and after that every 10 years. Massive birthday celebrations are celebrated at the age of 60 and 80 years.

But there are certain ages that are deliberately passed. Most women don't celebrate their 30th, 33rd, and 66th birthdays. They believe when these ages will suffer bad luck throughout the year. While men miss their 40th birthdays for the same reason. In China, there is the biggest mosquito factory. You know that dengue fever is one of the causes of high mortality rates. To overcome this, Chinese scientists infect male mosquitoes with special bacteria that make them infertile, and then they are free to infect female mosquitoes. As a result, female mosquitoes do not have offspring so there are no more dengue spread mosquitoes (Geronimus, 2003).

So in China, there is a mosquito factory that is capable of producing 20 million animals every week. China might be proud to be the biggest mosquito producer in the world. These mosquitoes are bred to fight female mosquitoes carrying the dengue virus (Wenjing, 2005).

Eat long-life noodles

Longevity noodles are traditional dishes made for birthdays, weddings, and when celebrating Chinese New Year. With a length of up to several meters, longevity noodles will fill the bowl to the brim. The longer and denser the noodles, the longer the life span and rich life of someone who eats it.

In China, your teacup will always be filled

This tradition is known as "tea tapping". The host will always make sure that your teacup is never empty and when they fill the cup as a form of courtesy to their guests, the person whose glass cup is filled will pat the table as a form of gratitude.

Spitting is common

Don't be surprised if you see many people spitting in China. Although many actions have been taken to reduce this activity but spitting when walking on the streets or around other people, even on public transport even inside the room is a natural thing for Chinese people.

People used to take naps on the streets

Naps are common in China, and you will often see them sleeping on trains, buses, cars, or the coolest places on the street. This activity is very common, there is even a Sleeping Chinese website, specifically dedicated to storing photos of various people sleeping in unusual places.

Conclusion

The United States is sometimes described as a "melting pot" in which different cultures have contributed their own distinct "flavors" to American culture. The United States of America (USA), commonly known as the United States (U.S.) or America, is a country comprising 50 states, a federal district, five major self-governing territories, and various possessions. They created a government to defend that right for everyone. The pursuit of happiness became the driver of the entrepreneurial spirit that defines the American free-market economy. The Declaration of Independence protects your opportunity to improve your life, no matter who you are. The most recent United States Census officially recognized five racial categories (White American, Black or African American, Native American and Alaska Native, Asian American, and Native Hawaiian and Other Pacific Islander) as well as people of two or more races.

A few countries that are considered collectivistic include Japan, China, Korea, Taiwan, Venezuela, Guatemala, Indonesia, Ecuador, Argentina, Brazil, and India. The government formally recognizes five religions: Buddhism, Taoism, Catholicism, Protestantism, and Islam (though the Chinese Catholic Church is independent of the Catholic Church in Rome). Chinese language, ceramics, architecture, music, dance, literature, martial arts, cuisine, visual arts, philosophy, business etiquette, religion, politics, and history have global influence, while its traditions and festivals are also celebrated, instilled, and practiced by people around the world. Customs is an authority or agency in a country responsible for collecting tariffs and for controlling the flow of goods, including animals, transports, personal, and hazardous items, into and out of a country.

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