



Local Cultural Transformation: Change, Cognition and Adaptation

Yan Sun¹(✉) and Weiwei Wang²

¹ School of Humanities and Social Sciences, Jiangsu University of Science and Technology, Zhenjiang 212100, Jiangsu, China

saadiya99@126.com

² School of Economics and Management, Jiangsu University of Science and Technology, Zhenjiang 212100, Jiangsu, China

Abstract. Cultural transformation is ubiquitous, and the interaction between traditional local culture and modern local culture can achieve the mutual shaping, reorganization and renewal culture through adaptation or repercussions. This study addresses cultural transformation in terms of its change, cognition and adaptation. The study reaches the following conclusions. First, the perspective of cultural change reveals the changes of physical culture, institutional culture, behavioral culture and mental culture. Second, cultural cognition of local culture can be expressed through cultural cognitive changes from the perspectives of daily life, preservation of traditions, modern festivals, social interactions and religious beliefs. Third, in the dimension of cultural adaptation, changing local cultures reflect adaptations and differences in affection, behavior, and cognition. In addition, the transformation of local culture has theoretical and practical significance in culture sustainable development, such as culture protection, inheritance and development.

Keywords: Local culture · transformation · change · cognition · adaptation

1 Introduction

New cultural geography reflects how the thinking of one culture is transformed into another culture, but considers when something is created that makes it impossible to see the end of one culture and the beginning of the other [1]. It is impossible for every nation to cut off its own history and cultural traditions to accept a brand-new modern culture of modernization or an ideal world [2]. Therefore, during its slow evolution, local culture carries cultural imprints of traditional society as well as the cultural flavor of modern society. On that basis, local culture can be divided into two parts: traditional local culture and modern local culture. Besides its application in research, this division respects the equal status of different components of local culture, and it abandons the concept of modern mainstream culture [3]. The division emphasizes the intercultural-ity/intercultural integration, intercultural boundaries, historical specificity, and accuracy of sociocultural spaces [4]. Modern culture becomes a constituent element of new culture through the integration of traditional culture [5].

In society, cultural transformation is ubiquitous, and cultural homogeneity in traditional closed societies no longer exists [6]. In the era of coexistence of modernity and tradition, mobility has become extremely frequent and complex, and local cultural and environmental meanings are characterized by fragmentation [7]. The location of the local culture's focus also exhibits structural adaptive differences in cultural perception [8]. Adaptation to changing local culture is a response to the local human and natural environment. This is not only the collective memory of history, but also the secularization of traditional local culture, the dissolution and fragmentation of local consciousness, and the reconstruction of the cultural adaptability of local culture between tradition and modernity. In society, we adapt to the changing culture and then adopt new cultural practice [9]. Changes in local culture can be attributed to how the basic values and central concepts of traditional local culture are adjusted and transformed under the requirements of modernization [10]. The changing local cultural adaptability is not only affected by the long-standing and deep-rooted traditional cultural values, but also by the continuous impact of modern cultural trends. The collision and exchange between traditional and modern local cultures have narrowed cultural differences. At the same time, traditional culture has continued to develop, and traditional and modern local cultures coexist [11]. The cultural environment determines the cultural schema. Different ethnic groups have different cultural schemas, due to differences in living environment, language, religion and other cultural traditions [12]. Changes of cultural schemas are conducive to the sustainable development of culture. Under local cultural transformation, the question of how to integrate modern culture while maintaining local cultural characteristics is an urgent practical problem [13]. The study of cultural change, cognition and adaptation in the process of local cultural transformation has theoretical significance and practical value in terms of culture sustainable development, as well as it is meaningful to cultural protection, inheritance, and development [14].

2 Local Cultural Change

Local culture generally refers to the sum total of all material and spiritual cultures. According to the four-way classification of culture, local culture is divided into physical culture, institutional culture, behavioral culture and mental culture [15]. Since the beginning of human history, no matter whether any individual nation in the world has been able to accept the national culture of other bloodlines, there is nothing in human physiology to prevent this acceptance. Hence, we ask what special changes in human behavior are completely independent of this physiology. Culture is not only a complex of biological heredity, but also culture does always changing [16]. With the development of society, the meaning of local culture transformation is the change from one state to another state [17], accompanied by the flow and change of culture [18]. And cultural transformation is always accompanied by national development [19]. Cultural transformation is manifested as the substitution of modern culture for traditional culture. Meanwhile, Culture change is also the selective preservation and reconstruction of traditional local culture [20].

Local culture transformation is also need some theory supporting, such as interactive transformation theory, cultural inertia theory, and cultural self-consciousness theory. Interactive transformation theory believes that cultural transformation is a historical

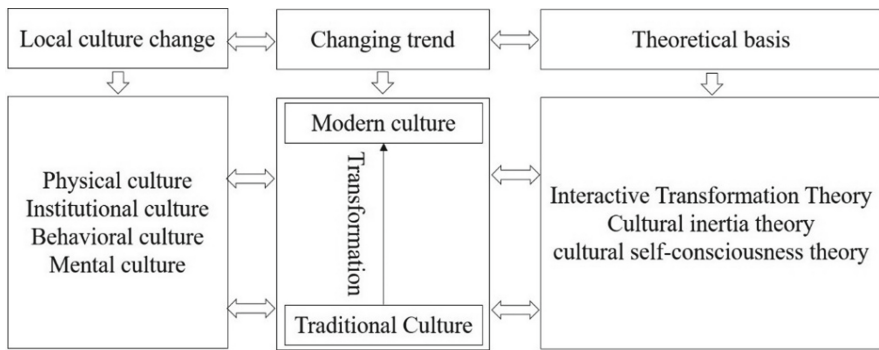


Fig. 1. Research framework of local cultural change

process. It is not a simple replacement between modern and traditional cultures, but a new culture is generated through the conflict, reconciliation and reorganization between modern and traditional cultures [21]. Interactive transformation theory recognizes cultural renewal, cultural inheritance and diffusion, cultural innovation, cultural integration and fusion, cultural conflict, cultural crisis, cultural traps and cultural resistance [22]. Cultural inertia theory creates and reproduces tolerance and intolerance for change. Associated concepts are path-dependence theory, the lock-in effect, structural theory and the interaction of identity signs to show how places are located with similar or other important places [23]. Cultural self-consciousness theory can be summarized as “each is beautiful, the beauty of the beauties, the beauty and the beauty together, and the world is harmonious” [24]. Cultural self-awareness theory strengthens the independent ability of cultural transformation, and independently obtains the position of deciding whether adapt to the new environment and cultural choices in the new era [25]. As a kind of cultural epistemology, cultural self-consciousness is a conceptual expression of the complexity of human cognition. Cultural self-consciousness includes cultural identity, cultural comparison, cultural reflection, cultural criticism and cultural innovation [26].

The modernization of local culture refers to the fundamental transformation of people’s way of life from traditional culture to modern culture, manifested as a positive and adaptive process of cultural progress and change, and its essence is the development of culture (Fig. 1). Therefore, local culture can be divided into two parts: traditional culture and modern culture [27]. Moreover, the exchange between local traditional culture and local modern culture reduces homogeneity and increases heterogeneity in society. As well as it makes the values of social members increasingly secularized. The associated core concepts have shifted, to secularization, contractualization, liberalization, equality, and commercialization [28].

3 Local Cultural Cognition

Local cultural cognition can be understood by the primordial theory, constructivism, relational theory, boundary theory and harmony theory related to cultural identity theory

[29]. Local cultural cognition is a dynamic process of pursuing common cultural values and cultural complexes between “self” and “others” with common history and ancestors [30]. Local cultural cognition is the expression of the rational order of interculturality, which is an order of reasonable dialogue between “self and other” [31]. Interaction and effective dialogue between cultures realizes the dialectical cognition between self culture and other culture, so as to reconstruct local cultural characteristics [32].

Existing research has identified two types of cultural cognition: the acquisition of cultural values and practices; and the maintenance of traditional values and practices. Bicultural identity is the degree to which an individual identifies with two different cultures [33]. Changes in biculturalism may affect the transformation of the cultural fit framework, since high levels of bicultural identity are not in conflict with the goals of the two cultures, and view them in a non-antagonistic way. They engage in culturally adaptive transformation through external cues of cultural consistency. Low bicultural identities linking cultural meaning systems lead to chronic polarization of cultures, as activation of one system spreads to another [34]. On this basis, communication between two different cultures can lead to many outcomes, and the corresponding changes are closely related to the phenomena of cultural adaptation, imitation, rejection, and deculturalization [32].

Meanwhile, in the process of interaction between traditional local culture and modern local culture, a series of cultural cognition changes will occur [32]. There are two modes of cultural cognition: one is high awareness of both cultures, and the other is low awareness of two different cultures [33]. High-level cognition does not necessarily replace or exclude low-level cognition. Different levels of cultural cognition can coexist. Even on the basis of different levels of cognition, they can develop their original characteristics and form a multilingual and multicultural whole [35].

Intercultural communication is very important to cultural cognition. Meanwhile, it is often reflected in psychological and social changes in cultural cognition through place-specific belonging, stress, emotional symbols, processes, and behaviors [36]. Racism, racial identity and psychological functioning are an integral part of an individual’s focus on understanding the world from a cultural perspective, and reflect an individual’s in-depth understanding of culture in daily practice. In this process, individual cultural cognitive differences arise from the combined effects of society and emotion [37]. At the same time, individual cultural cognition is often represented by traditions, religions, beliefs, values, standards, attitudes, and social relations, and the fundamental significance of cultural cognition among different components lies in mutual equality, respect and understanding between different cultures [38]. The essence of individual cultural cognition is the subject’s recognition of the object (self culture and other culture) on the basis of identity, admission, understanding and respect to shape the sense of belonging, emotional attachment and psychological convergence of places.

Possession of the cognitive ability required to face the cultural transformation is the key to whether economic and social development can achieve the expected goals. The ultimate goal of the systematization of human society is to be able to regulate and accommodate the norms that guide everyday life [39]. This is the representation of ideals, values, beliefs, attitudes, and symbolic practices that local cultural cognition has long relied on [40]. It defines the positions and tasks in social interaction, traditional

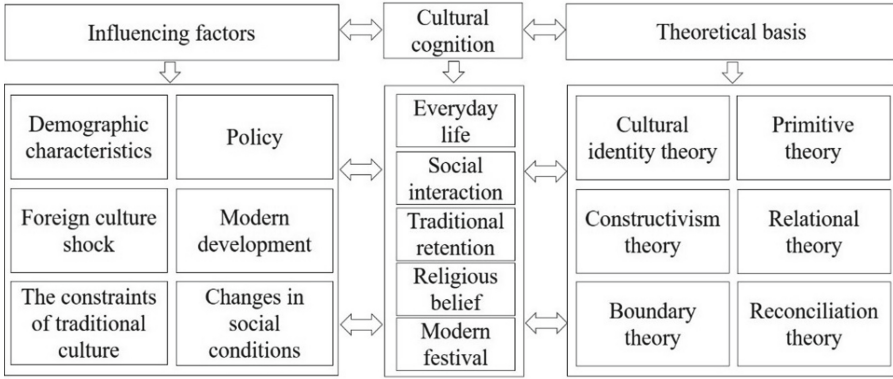


Fig. 2. The research framework of local cultural cognition

preservation, modern festivals, and religious beliefs, as well as the similarities and differences in cultural perceptions in daily life, social interaction, traditional preservation, modern festivals, and religious beliefs.

Local cultural cognition is a representation of conceptualized relationships [31], which are characterized by the existence of different cultures and cultural diversity. Cultural cognition emphasizes the “pressure-adaptation-growth dynamic” process [30], which is characterized by strong internal subjectivity and is constrained and influenced by the external field of culture. It is necessary to clarify the basic boundaries of traditional local cultural cognition and modern local cultural cognition [33]. Cultural cognition is a continuous process of change, because cultural cognition is affected by situational variables and changes at different times, meanwhile, its cognition is influenced by some index and varies in different dimensions [41], such as demographic characteristics, foreign language impact, traditional cultural constraints, policies, the development of modernization, and changes in social conditions (Fig. 2).

4 Local Cultural Adaption

Adaptation to local cultural differences is a complex construction process, including a sense of belonging, attitude, achievement, practice, identification and adaptation to traditional and modern cultural components in local culture [42]. Cultural adaptation is a response to the transformation of local culture, and its essence lies in seeking the authenticity of the relationships between people and the environment. The phenomenon of local cultural adaptation changes is reflected in everyone, such as different individual and people. Cultural adaptation has distinct characteristics, continuity in time, common traditions, common future, and changing identity [40]. Local cultural adaptation is a dynamic process that leads to changes, due to constant communication between individuals or groups in terms of affection, behavior and cognition; these changes depend on the communication and cooperation between two or among more than two independent cultures [41]. The adaptation of meanings, rituals, norms, etc. reflects the changes of local

culture in terms of affective categories, behavioral patterns, and cognitive characteristics [43].

In this context, there are two basic questions for cultural adaptation strategies: first, “is it worthwhile to maintain traditional local culture?”, and second, “is it worthwhile to maintain modern local culture?” Both questions can be answered by “Yes” or “No” [44–46], and hence there are four strategies of cultural adaptation as follows: assimilation refers to the rejection of traditional culture and identification with modern culture; isolation refers to the rejection of modern culture and only identification with traditional culture; fusion refers to the identification of traditional and modern culture; and marginalization is a rejection of both cultures [47]. The two cultural adaptation strategies of assimilation and isolation are the realistic expressions of affection, behavior and cognition, while fusion is the ideal strategy of individual cultural adaptation, and marginalization reflects individualistic psychological performance during cultural adaptation [48]. Meantime, in a pluralistic society, there is an interaction effect between the maintenance of traditional acculturation and modern acculturation [49], and due to the complexity of the local acculturation system, there may also be transitional types of acculturation. Theoretically, the above cultural adaptation strategies are respectively characterized by their affection, behavior, and cognition [50].

Cross-cultural studies is based on the dissimilarity of specific cultural systems with related individual ideas, i.e., the study of networks of connections such as ideas, values, beliefs and knowledge. Individuals of the same culture are understood as the frameworks that influence the affective, behavioral, and cognitive frameworks among individuals, so they can communication by sharing their cultures’ learning systems [34]. Under external stimuli, the individual will produce three successive stages of reaction: cognition, emotion and willingness. The cognitive stage is an individual’s primary response to external stimuli, which refers to the knowledge and interest in local culture, acceptance and judgment, respect for religious beliefs, and patience with different cultural customs and lifestyles [51, 52]. The emotional stage represents the happiness with different parts of the local culture. The behavioral dimension represents the rationality of social and cultural functions, referring to the acceptance of local culture, adjustment of lifestyle, communication between different cultures, and trust in social interactions and adaptation. The willingness stage reflects the possibility of an individual engaging in a certain behavior. This is the process by which individuals’ or group’s attitudes and willingness to local culture are formed, so some different culture interactions are the result of cultural adaptation by the way of affective, behavioral, and cognitive reflection and response [53].

The reason for the differences in local cultural adaptability is the continuous contact among individuals or groups with different cultural characteristics, which leads to changes in the original culture. The adaptive differences of local cultures are related to how to express oneself, and this importance has risen to the narrative process of self-adaptation to changing local cultures. It is usually using the three dimensions of affection, behavior and cognition to study individuals or groups adaptability to different local cultures [54]. Typically, exposure to modern/traditional local cultures includes learning specific skills of a new culture, managing stress, dealing with unfamiliar environments, changing cultural identities, and enhancing relationships among different cultural groups

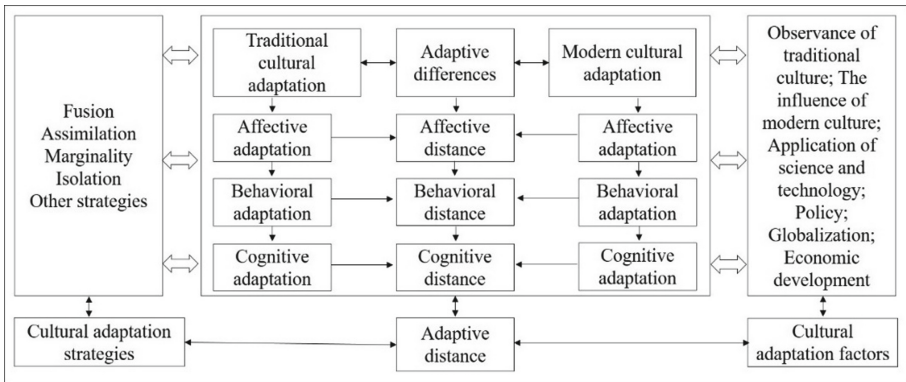


Fig. 3. The research framework of local cultural adaptation

[55]. Meanwhile, daily life, preservation of traditions, modern festivals, social interactions and religious beliefs are the elements that need to be considered during cultural adaptation.

There are some superficial and deep cultural differences in cultural adaptability. The superficial differences focus on the visible differences in the parts that characterize local culture, while deep differences mainly refer to differences in values. And the surface cultural differences can be adjusted through general cultural adaptations such as age, gender, food, housing conditions and climate, while the deeper differences among cultures require self-transcendence in terms of values such as beliefs, communication and work [56]. Differences in cultural adaptation are considered as differences in cultural distance among different cultures [57]. Meanwhile, the concept of cultural distance proposed by Hofstede [58], and the concept of cultural distance provides a good reference for the cultural differences between traditional local culture and modern local culture. Moreover, the impact of cultural distance on affection, behavior, and cognition may be attributed to group or agglomeration effects [59]. Therefore, cultural distance can be defined in terms of affection, behavior and cognition, and it reflects the adaptive differences of local cultures. The impact of external forces promote the circulation and flexibility of cultural adaptation, and traditional culture has the ability to maintain, organize and renew itself when it is impacted by modern culture [60]. For example, the compliance of traditional culture, the influence of modern culture, the application of science and technology, policies, globalization, and economic development may all lead to the cultural difference and its adaptation (Fig. 3).

Under the influences of constant changes and mutations, cultural adaptation will also undergo a process of resurrection or revival, but it will also follow a particular path of cultural adaptability until it reaches a stable equilibrium state [61]. Increasing the resilience of individuals' cultural adaptation often requires resource-based trajectories [62]. The resilience of cultural adaptation is in fact a process of the life cycle of cultural development [63]. U-curve theory and W-curve are concrete manifestations of the elastic process of cultural adaptation [64]. There are three modes of cross-cultural adaptation. One is the learning process model, in which cross-cultural adaptation is a continuous

learning process. The second is the cognitive perception model, also known as the stress-coping model. The third is the “W”-shaped curve of cross-cultural adaptation, that is, the recovery model [65].

At the group level of culture, cultural adaptation is the result of cultural exchange and interaction. When one culture enters a different cultural environment, the two different cultural types will undergo cultural changes. For example, the cultural policies of different cultural groups, migration changes in motivation, social structure, economic base, political organization, and cultural customs, have a pressure-buffer effect, and achievement and social integration are the ideal results of cultural adaptation [32]. At the individual level of cultural adaptation, in the process of cross-cultural communication, the individual adapts to the changing culture at the psychological level. Different cultures may change people’s self-identity, social ideology, values, attitudes, beliefs, behaviors and psychology [66]. Finally, the adaptation to cultural change in both psychological and sociocultural aspects is achieved [6]. The use of psychological measures of individual cultural fitness depends on their ability to access information rather than simple demographic characteristics [67].

5 Discussions

As a complex self-organizing system, local cultural adaptation promotes the critical phase transition of the cultural adaptive system through internal and external mechanisms, and promotes the coordination of relations between people and cultures, among cultures, and between cultures and the environment. The adaptive mode of local culture is the pattern, process of local cultural changes, cultural cognition, adaptation and its internal and external mechanisms.

The interaction between traditional and modern local cultures realizes mutual shaping, reorganization and renewal of cultures through the adaptation or response of differences. In the self-organizing system of culture, cultural change, cognition, and adaptation form a complex nested relationship. In the network system, cognition of local culture is the process of cultural adaptation.

In turn, cultural adaptation is the process of cultural change, and cultural change is the result of cultural cognition and adaptation. Changes, cognitions, and adaptations of cultural systems reflect the evolution from disorder to order, low-level to high-level, and simple to complex.

At the level of local cultural change, cultural changes are manifested in physical culture, institutional culture, behavioral culture, and mental culture. This is both a process and a result. Cultural interactive transformation theory, cultural inertia theory and cultural self-consciousness theory can explain local cultural changes.

At the cognitive level of culture, the modern adaptation model of local culture can be highlighted through cultural cognition and changes in the dimensions of daily life, preservation of traditions, modern festivals, social interactions and religious beliefs. Cognition of local culture can be explained by cultural identity theory, ethnic identity theory, and implicit and explicit cultural cognition theories.

The cultural adaptation layer reflects the adaptation and difference in affection, behavior and cognition to changing local culture. Resilience theory of cultural adaptation, stage theory of cultural adaptation, and individual level or group level theory of cultural adaptation explain the processes underlying cultural adaptation.

6 Conclusions

Local culture can be divided into traditional culture and modern culture. So the cultural change or cultural transformation is manifested as the substitution of modern culture for traditional culture. Moreover, the communication between traditional culture and modern culture reduces homogeneity and increases heterogeneity in society. The dimensions of cultural transformation reveal four aspects, such as the changes of physical culture, institutional culture, behavioral culture and mental culture.

Local cultural cognition has long relied on the fundamental significance of cultural cognition among different components. This lies in mutual equality, respect and understanding between different cultures. Cultural cognition is the representation of ideals, values, beliefs, attitudes, traditions, religions, standards, social relations, and symbolic practices etc. Local Cultural cognition can be expressed from the perspectives of daily life, preservation of traditions, modern festivals, social interactions and religious beliefs.

Cultural adaptation is a response to the transformation of local culture, and its essence lies in seeking the authenticity of the relationships between people and the environment. Meanwhile, there are four strategies of cultural adaptation as follows: assimilation, isolation, fusion, and marginalization. In addition, the reason for the cultural adaptive differences is the continuous contact among individuals or groups who have different cultural characteristics. Furthermore, local cultures reflect adaptive differences in terms of affection, behavior, and cognition, and cultural distance reflects the adaptive differences.

Acknowledgements. This article is one of the phased achievements of the National Natural Science Foundation of China Youth Project “Research on the Transmutation Mechanism of Tibetan Highland Barley Production Culture from the Perspective of Actor Network Theory: Taking Shigatse City as an Example” (42101229).

Authors’ Contributions. Yan Sun researched, designed article frames, and wrote the article. Weiwei Wang proposed suggestions on writing and editing the article.

References

1. Valentine G. Whatever happened to the social? Reflections on the ‘cultural turn’ in British human geography[J]. *Norsk Geografisk Tidsskrift - Norwegian Journal of Geography*, 2001, 55: 166–172.
2. Danzhu A B. *Essays on Tibetan Culture* [M]. Beijing: China Friendship Publishing Company, 1993: 1–32.

3. Lewis M W, Wigan K E. The myth of continents: A critique of metageography[M]. California: University of California Press, 1997:10-30.
4. Lewis M W, Wigan K E writing, Yang J, Lin H, Zhou Y L translate. The myth of continents: A critique of metageography[M]. Shanghai: Shanghai People's Publishing House, 2011, 1: 125-212.
5. Deng S Z. The challenge of the edge to the center: A perspective of cultural transformation and the turn of literary theory[J]. *Theoretical Studies in Literature and Art*, 1999, 6: 42-48.
6. Berry J W. Acculturation: Living successfully in two cultures[J]. *International Journal of Intercultural Relations*, 2005(29): 697-712.
7. Scannell L, Gifford R. Defining place attachment: A tripartite organizing framework[J]. *Journal of Environmental Psychology*, 2010, 30: 1-10.
8. Zhang Z H, Zhang P. Study on "locality" mechanism and cultivation countermeasure of local cultural industry[J]. *Journal of Technical Economics & Management*, 2017(10): 120-124.
9. Long X Q. On historical relevance of modern social changes and cultural transformation: A review of "social structural changes and modern cultural transformation" [J]. *Teaching and Research*, 2010, 4: 73-78.
10. Dong X W, Dong J X. Social transformation: cultural transformation and cultural innovation[J]. *Journal of Jishou University (Social Sciences)*, 2009, 30(1): 68-72.
11. Xie M. The present situation and theoretical thinking of Tibetan cultural industry development[J]. *Journal of Chinese Culture*, 2015, 9: 56-60.
12. Yang Q, Zhang J J. A review of the research on the language and culture psychology of the Oroqen nationality[J]. *Journal of Guiyang University (Social Sciences)*, 2018, 13(6): 42-48.
13. Qi W S. A social, historical and cultural studies on Grotshang Tibetan tribe[D]. Lanzhou: Lanzhou University, 2011.
14. Wang Y G. Mechanism of residents' local culture identity in eco-cultural protection area: Based on the survey data of Huizhou eco-cultural protection area[J]. *Journal of Hunan Agricultural University (Social Sciences)*, 2017, 18(6): 67-73.
15. Zhou T Y. A study on the interaction between ethnic culture and tourism products on ethnic tourism destination: Based on the case of the town of Langmusi[D]. Lanzhou: Lanzhou University, 2011.
16. Benedict R writing, Wang W et al translate. Cultural patterns [M]. Beijing: Social Sciences Literature Publishing House, 2009, 1: 9.
17. Zhou D M. Cultural transformation in urbanization[J]. *Journal of Sun Yat-sen University (Social Science Edition)*, 2013, 53(3): 97-102.
18. Diehl W C, Prins E. Unintended outcomes in second life: intercultural literacy and cultural identity in a virtual world[J]. *Language & Intercultural Communication*, 2008, 8(2): 101-118.
19. Wang T Z. The economic development and social change of De'ang ethnic group[D]. Beijing: Minzu University of China, 2004.
20. Liu H. Cultural Transformation: Reconstruction of Tradition and Anthropological Interpretation [A]. Secretary of the Senior Forum of Anthropology, Tarim University. *Social Transformation and Cultural Transformation - Senior Forum of Anthropology Vol. 2012* [C]. Secretary of the Senior Forum of Anthropology Department, Tarim University: Secretariat of the Advanced Forum on Anthropology, 2012: 13.
21. Wang X Z. On the theory of cultural interaction and transformation: A prospect of cultural studies in the new century[J]. *Zhe Jiang Social Sciences*, 1999, 3: 104-109.
22. Yi J Q. On mechanism and way of cultural transformation[J]. *Social Science in Yunnan*, 2002, 5: 53-58.
23. Chapman T. Smoke and Mirrors: The influence of cultural inertia on social and economic development in a polycentric urban region [J]. *Urban Studies*, 2011, 48(5): 1037-1057.

24. Cao R. From the culturally consciousness to the ecologically consciousness: An ecological concept of “Harmony between nature and man” from the perspective of ecological anthropology[J]. *Journal of Hexi University*, 2015,31(1):62–67.
25. Xu H W, Ding J P. Chinese cultural transition since modern times and the historical enlightenment to contemporary cultural construction[J]. *Studies on Cultural Soft Power*,2017, 2(6):12–20.
26. Zhang R. On cultural consciousness[D]. Wuhan: Huazhong University of Science and Technology,2010.
27. Yang Y J. Study on the sustainable development of gan lan residence from the perspective of multiculturalism in Longsheng country, Guangxi [D]. Guilin: Guangxi Normal University,2019.
28. Li Y P. The relevancy of urbanization and ethnic cultural development in West China[J]. *Journal of Yunnan Minzu University (Philosophy and Social Sciences Edition)*, 2010,27(6):73–76.
29. Wen M Y. Interaction, boundary and self-expression: The research on the Tibetan ethnic identity in Zhanglaogou Village,Mati Tibetan town[D].Lanzhou:Lanzhou University,2016.
30. Kim Y Y. Ideology, Identity, and Intercultural Communication: An Analysis of Differing Academic Conceptions of Cultural Identity[J]. *Journal of Intercultural Communication Research*, 2007,36(3):237–253.
31. Ferdman B M. Literacy and Cultural Identity[J]. *Harvard Educational Review*, 1990,60(2):181–204.
32. Bhugra D, Becker M A. Migration, cultural bereavement and cultural identity[J]. *World Psychiatry*,2005,4(1):18–24.
33. Cheng C Y, Lee F, Benet-Martínez V. Assimilation and contrast effects in cultural frame switching: Bicultural Identity Integration and Valence of Cultural Cues. [J]. *Journal of Cross-Cultural Psychology*, 2006,37(6):742–760.
34. Benet-Martínez V, Leu J, Lee F, et al. Negotiating biculturalism cultural frame switching in biculturals with oppositional versus compatible cultural identities[J].*Journal of Cross-Cultural Psychology*,2002,33(5):492–516.
35. Zhang Q, Xu P. Analysis of the situation of cultural identity of farmers and herdsmen: Based on the investigation of two villages in the farming and pastoral areas[J]. *Journal of Southwest Minzu University (Humanities and Social Science)*, 2012,33(9):16–20.
36. Eyou M L, Adair V, Dixon R. Cultural identity and psychological adjustment of adolescent Chinese immigrants in New Zealand. [J]. *Journal of Adolescence*, 2000,23(5):531–543.
37. Sellers R M, Copeland-Linder N, Martin P P, et al. Racial identity matters: The relationship between racial discrimination and psychological functioning in African American adolescents[J]. *Journal of Research on Adolescence*,2006,16(2):187–216.
38. Cox J B. The role of communication, technology, and cultural identity in repatriation adjustment[J]. *International Journal of Intercultural Relations*, 2004,28(3–4):201–219.
39. Murphy R F writing, Wu M translate. *Cultural and social anthropology*[M]. Beijing: Published by China Federation of Literary and Art Circles,1988:1–96.
40. Wedeen L. Conceptualizing culture: possibilities for political science[J]. *American Political Science Review*, 2002,96(4):713–728.
41. Félix-Ortiz M, Newcomb M D, Myers H. A multidimensional measure of cultural identity of Latino and Latina adolescents[J]. *Hispanic Journal of Behavioral Sciences*, 1994,16(2):99–115.
42. Dear M, Burrige A. Cultural integration and hybridization at the United States-Mexico borderlands[J]. *Cahiers De Géographie De Québec*, 2005,138(49):301–318.
43. Stahl G K, Voigt A. Do cultural differences matter in mergers and acquisitions? A tentative model and examination[J]. *Organization Science*, 2008,19(1):160–176.
44. Berry J W. Intercultural relations in plural societies: Research derived from multiculturalism policy[J]. *Acta De Investigaci6n*,2013,3(2):1122–1135.

45. Schwartz S J, Zamboanga B L, Rodriguez L, et al. The structure of cultural identity in an ethnically diverse sample of emerging adults [J]. *Basic & Applied Social Psychology*, 2007,29(2):159–173.
46. Huynh Q L, Benet-Martinez V, Nguyen A M D. Measuring variations in bicultural identity across U.S. ethnic and generational groups: Development and validation of the bicultural identity integration Scale-Version 2 (BIIS-2)[J]. *Psychological Assessment*, 2018:1–16.
47. Giulietti C. *Cultural Integration of Immigrants in Europe*. Edited by Yann Algan, Alberto Bisin, Alan Manning and Thierry Verdier. Oxford University Press, Oxford,2012:368.
48. Safdar S. The process of acculturation and basic goals: Testing a multidimensional individual difference acculturation model with Iranian Immigrants in Canada[J]. *Applied Psychology*,2003,52(4):555–579.
49. Ting-toomey S, Yeejung K K, Shapiro R B, et al. Ethnic/cultural identity salience and conflict styles in four US ethnic groups[J]. *International Journal of Intercultural Relations*, 2000,24(1):47–81.
50. Bresman H, Birkinshaw J, Nobel R. Knowledge transfer in international acquisitions[J]. *Journal of International Business Studies*, 2010,41(1):5–20.
51. Tucker M F, Bonial R, Lahti K. The definition, measurement and prediction of intercultural adjustment and job performance among corporate expatriates[J]. *International Journal of Intercultural Relations*, 2004,28(34):221–251.
52. Saad C S, Damian R I, Benet-martínez V, et al. Multiculturalism and creativity: Effects of cultural context, bicultural identity, and ideational fluency[J]. *Social Psychological & Personality Science*, 2013,4(3):369–375.
53. Markus H R, Kitayama S. Culture and the self: Implication for cognition, emotion, and motivation [J]. *Psychological Review*,1991,98(2):224–253.
54. Winkelman M. Cultural shock and adaptation[J]. *Journal of Counseling & Development*, 2014,73(2):121–126.
55. Ward C, Bochner S, Furnham A. *The psychology of culture shock* (2nd ed.). New York, NY, US: Routledge,2001.
56. Vianen A E M V, Pater I E D, Kristof-Brown A L, et al. Fitting in: Surface- and deep-level cultural differences and expatriates' adjustment[J]. *Academy of Management Journal*, 2004,47(5):697–709.
57. Shenkar O. Cultural distance revisited: towards a more rigorous conceptualization and measurement of cultural differences[J]. *Journal of International Business Studies*, 2001, 32(3): 519–535.
58. Hofstede G, Mintu A T. Cultures and organizations: software of the mind [M]. *Journal of International Business Studies*, 1992,2:362–363.
59. Yamin M, Golesorkhi S. Cultural distance and the pattern of equity ownership structure in international joint ventures[J]. *International Business Review*, 2010,19(5):457–467.
60. Zimmerman M A, Ramírez J, Maton K I. Resilience among urban African American male adolescents: A study of the protective effects of sociopolitical control on their mental health[J]. *American Journal of Community Psychology*,1999,27(6):733–751.
61. Guan H M, Liu W X, Zhang P Y, et al. Analyzing industrial structure evolution of old industrial cities using evolutionary resilience theory: A case study in Shenyang of China. *Chinese Geographical Science*, 2018, 28(3): 516–528.
62. Olsson C A, Bond L, Burns J M. Adolescent resilience: A concept analysis[J]. *Journal of Adolescence*, 2003(26):1–11.
63. Adler P S. The transitional experience: An alternative view of culture shock[J]. *Journal of Humanistic Psychology*,1975,15(4):13–23.
64. Jia R J, Niu Xiaochun. An empirical study on the cross-cultural adaptation of college students in short-term study abroad programs[J]. *Overseas English*, 2019,14:215–216.]

65. Mu H L, Jiang D S. Psychological pressure and countermeasures of ethnic college students from the perspective of cultural adaptation: Based on a survey of ethnic minority college students in Minzu University of China[J]. *Guizhou Ethnic Studies*, 2018,39(2):248–251.
66. Berry J W. A psychology of immigration[J]. *Journal of Social Issues*, 2001,57(3):615–631.
67. Ryder A G, Alden L E, Paulhus D L. Is acculturation unidimensional or bidimensional? A head-to-head comparison in the prediction of personality, self-identity, and adjustment[J]. *Journal of Personality and Social Psychology*, 2000,79(1):49–65.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

