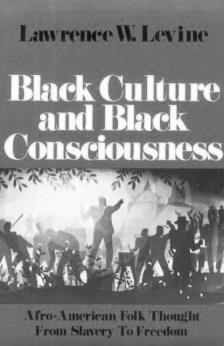
Despite the entrenched belief in the one language = one culture equation, individuals assume several collective identities that are likely not only to change over time in dialogue with others, but are liable to be in conflict with one another. For example, an immigrant's sense of self, that was linked in his country of origin perhaps to his social class, his political views, or his economic status, becomes, in the new country, overwhelmingly linked to his national citizenship or his religion, for this is the identity that is imposed on him by others, who see in him now, for example, only a Turk or a Muslim. His own sense of self, or cultural identity, changes accordingly. Out of nostalgia for the 'old country', he may tend to become more Turkish than the Turks and entertain what Benedict Anderson has called 'long distance nationalism'. The Turkish he speaks may become with the passing of years somewhat different from the Turkish spoken today in the streets of Ankara; the community he used to belong to is now more an 'imagined community' than the actual present-day Turkey.

***🗨Cultural stereotypes***

The problem lies in equating the racial, ethnic, national identity imposed on an individual by the state's bureaucratic system, and that individual's self-ascription. Our perception of someone's social identity is very much culturally determined. What we perceive about a person's culture and language is what we have been conditioned by our own culture to see, and the stereotypical models already built around our own. Group identity is a question of **diffusion** of ethnic, racial, national concepts or stereotypes. **🎬**Let us take an example. Le Page and Tabouret-Keller recount the case of a man in Singapore who claimed that he would never have any difficulty in telling the difference between an Indian and a Chinese. But how would he instantly know that the dark-skinned non-Malay person he saw on the street was an Indian (and not, say, a Pakistani), and that the light-skinned non-European was a Chinese (and not, say, a Korean? By a phenomenon of *diffusion*, he identified all other 'Chinese' along the same ethnic categories, according to the stereotype 'All Chinese look alike to me'.

****It has to be noted that societies impose racial and ethnic categories only on certain groups: Whites do not generally identify themselves by the color of their skin, but by their provenance or nationality. They would find it ludicrous to draw their sense of cultural identity from their membership in the White race. Hence the rather startled reaction of two Danish women in the United States to a young African-American boy, who, overhearing their conversation in Danish, asked them 'What's your culture?' Seeing how perplexed they were, he explained with a smile 'See, I'm Black. That's my culture. What's yours?' Laughingly they answered that they spoke Danish and came from Denmark. Interestingly, the boy did not use language as a criterion of group identity, but the Danes did.

****Examples from other parts of the world show how complex the language-cultural identity

relationship really is. The Chinese, for example, identify themselves ethnically as Chinese even

though they speak languages or dialects which are mutually unintelli­gible. Despite the fact that a

large number of Chinese don't know how to read and write, it is the Chinese character-writing