A STUDY OF CULTURAL SHOCK AMONG IRANIAN STUDENTS IN MYSURU CITY (WITH EMPHASIS ON CLOTHING SHOCK)

Zahra Soltani Larkani[1] and Annapurna M.[2]

[1]Research Scholar, Department of Anthropology, University of Mysore, Mysore.
[2] Research Guide and Professor (RETD), Dept. of Anthropology, University of Mysore, Mysore .

faced clothing shock

ABSTRACT:

In this study, an attempt has been made to understand Cultural shock among Iranian students in Mysore city India with emphasis on clothing shock. Qualitative and quantitative methods have been used in combination for data collection. Research of methodology in this paper is Systematic sampling. Systematic sampling is another design that gives each unit an equal selection probability. This research was undertaken in the city of Mysuru, India. The result of this research proved that majority of the Iranian students studying in Mysuru have

KEYWORDS*: various dimensions of 'culture shock', 'culture shock', students, Iranian students.*

INTRODUCTION

Culture shock is defined as "a common psychological response to an unfamiliar culture [which] is characterized by disorientation, heightened anxiety, and more rarely by depressed or paranoid behaviour" (Hunter & Whitten, 1976). Three groups of people are prone to culture shock those outside their own countries, those experiencing a very different culture within their own countries, and former ex-patriots who are returning home. There are several phases of culture shock-euphoria, anxiety, adjustment, and readjustment.

Short-term visitors and people who are very new to a culture see the new culture as exotic and exciting. Many people who go to international, multicultural, or ethnic fairs or who eat at an ethnic restaurant of a group not their own also experience the first pleasant stage of culture shock. The second stage is not so pleasant and usually strikes people who have been in the new culture for a while, and who are planning to stay longer, but it can also affect those just encountering a new culture. The written and unwritten rules that work so well at home no longer work, and in some cases the new culture makes little or no sense. At worst, people in this second stage see the new culture as a disaster and their own home cultures as ideal and they may experience much anxiety and even paranoia during this time. People who stay in a new culture and who learn enough of the culture's rules and logic usually adjust. This is the third stage of culture shock. By this time, the sojourner can see the merits and demerits of both the new culture and the home culture. Last, sojourners may experience culture shock again, as they return to their home countries. While culture shock happens to "outsiders" experiencing new cultures, not their own, culture clash can be defined as more general conflict occurring between people from different cultures. This would affect both "outsiders" and "insiders" to a dominant host culture.

The term 'culture shock' employed in the present research is in fact art of an attempt to draw attention to

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the fact that such interactions can be, and usually are, difficult, awkward and stressful. The concept I am dealing with the term that was introduced by Oberg in 1960. However, in the present research I have gone well beyond its original meaning. First, unlike his early formulation that regarded 'culture shock' as a negative, passive reaction to a set of unwelcome circumstances, the people's responses to unfamiliar cultural environments is supposed to be an active process of dealing with change. Second, I have followed a model of 'culture shock' that vividly differentiates three components of this process: Affect, Behaviour and Cognitions, that is, how people feel, behave, think and perceive when they start experiencing the influences of the culture prevalent in the host place. In the present research attempts have been made in creating a linkage between each of these elements with particular theoretical frameworks that put forward a basis for the empirical research that focus on exploring the nature of these issues. Finally, I have utilized the principle of cultural distance to provide the justification for the differences in the extent to which people experience and cope with 'culture shock'.

The affective element of culture contact is like the Oberg's initial representation of 'culture shock' as a buzzing confusion. Oberg believed that the people who suddenly experience a totally unfamiliar setting get overwhelmed by it. Here are some of the affective responses consistently mentioned in the literature: confusion, anxiety, disorientation, suspicion, bewilderment, perplexity and an intense desire to be elsewhere. Early theoretical accounts of these responses and remedial action to decrease 'culture shock' were heavily based on clinical constructs. Personality traits as to why some people are more prone to suffer from 'culture shock' than others were also invoked.

REVIEW OF THE RELATED LITERATURE:

In contrast to the culture learning perspective, the stress and coping approach conceptualises cross-cultural transition as a series of stress-provoking life changes that draw on adjective resources and require coping responses. This approach has been strongly influenced by Lazarus and Folkman's (1984) work on stress, appraisal and coping, as well as earlier theory and research on life events (Holmes and Rahe, 1967). The analytical framework is broad and incorporates both characteristics of the individual and characteristics of the situation that may facilitate or impede adjustment to a new cultural milieu. Accordingly, researchers seeking to identify the factors that affect cross-cultural adjustment have examined many of the same variables as those who investigate stress and coping in other domains. These include life changes (Lin, Tazuma and Masuda, 1979), personality factors, such as locus of control, extraversion and tolerance of ambiguity (Cort and King, 1979; Ward and Chang, 1997; Ward and Kennedy, 1992), cognitive appraisals of change (Chataway and Berry, 1989), coping styles (Shisana and Celentano, 1987; Ward, Leong and Kennedy, 1998), and social support (Adelman, 1988) along with related constructs such as loneliness (Neto, 1995; Stone Feinstein and Ward, 1990), homesickness (Pruitt, 1978), marital satisfaction (Naidoo, 1985) and quality of relationships with both home and host nationals (Furnham and Alibhai, 1985). Premigration stressors (Tran, 1993) and personal and demographic characteristics such as gender, ethnicity and employment status (Chung and Kagawa-Singer, 1993; MacCarthy and Craissati, 1989; Nwadiora and McAdoo, 1996) have also been studied. With respect to more culture-specific variables, cultural distance and acculturation status have been considered in sojourner, immigrant and refugee populations (Babiker, Cox and Miller, 1980; Berry and Kim, 1988). There have also been attempts, inspired by the Social readjustment rating scale (Holmes and Rahe, 1967), to quantify the amount of stress experienced and the readjustment required during crosscultural transitions (Spradley and Phillips, 1972).

At first glance the stress and coping approach may appear to resemble the medical models, however, some major differences exist between these perspectives. First, unlike the medical model which assumes an inevitable pathological reaction to intercultural contact, the stress and coping approach, though acknowledging that transition and change are stressful events, places a greater emphasis on the coping process and successful adaptation to a new environment. Second, stress and coping approaches are broader than clinical perspectives, as they incorporate the social aspects of the adjustment experience. Attention is directed beyond the individuals in transition to their wider

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sociocultural environment. Successful adaptation may be achieved in a variety of ways; it is not confined to the one way flow of 'adjusting' an individual to a difficult or stressful situation.

Similarly, failures of adaptation may be dependent on a range of factors and are not solely contingent upon person-related variables, as implied by the clinical approaches to 'culture shock'. The more comprehensive view of cross-cultural transition is exemplified in John Berry's influential work on acculturation and acculturative stress (Berry, 1997; Berry and Annis, 1974).

Hammer (1992) has noted that the literature on international students broadly appears to cover four areas: the problems of sojourners, the psychological reactions of sojourners to encountering a new cultural environment, the influence of social interaction and communication on sojourner adaptation, and the culture learning process apparent in the cross-cultural sojourn. This chapter will review some of this work, paying particular attention to the ABCs of acculturation for those who study abroad.

There is also related work that has emerged from communication theory and research. Gudykunst and Hammer's (1988) theorizing on uncertainty avoidance, for example, similarly reflects a cognitive perspective but also incorporates salient themes found in both the stress and coping and culture learning approaches. Highlighting change, strangeness and unfamiliarity as significant features of the intercultural experience, the researchers have argued that the major task facing acculturating individuals is the reduction of uncertainty which includes the ability 'to predict and explain their own behaviour and that of others during interactions' (Gudykunst and Hammer, 1988:112). Consequently, Gudykunst and colleagues have considered the role of cognitive variables such as knowledge of the host culture (Gudykunst and Kim, 1984), attitudes toward hosts and hosts' attitudes towards sojourners (Gudykunst, 1983a), cultural similarity (Gudykunst, 1983b), cultural identity (Gudykunst, Sodetani and Sonoda, 1987) and language competence (Gudykunst, 1985) in the prediction of uncertainty reduction and intercultural adaptation.

How do the contemporary approaches to intercultural contact differ from their predecessors? First, theories are more comprehensive they consider Affective, Behavioural and Cognitive components of the acculturation process and highlight the shift from the negative and reactive features of culture contact towards its adaptive, active coping aspects. Second, there is the explicit recognition that the ABCs of acculturation represent a process that occurs over time. Third, flowing from the preceding point, there is an awareness that the process shares many of the conceptual features of the Holmes and Rahe (1967) life events construct, the idea that any change is intrinsically stressful, even if the event is a positive or desired one.

More significantly, the contemporary literature has concerned itself explicitly with the skills and strategies that sojourners, immigrants and refugees use in adapting to changes in new cultural milieux. The 'shock' part of culture shock is now being discussed in terms of skills deficits (Bochner, 1986) and acculturative stress (Berry, 1994a, 1997). This, in turn, draws attention to the range of mediating and moderating variables that can either accentuate the effects of behavioural deficits and psychosocial stressors that sojourners, immigrants and refugees may face. These influential variables can be related to characteristics of the person or the setting in which the cross-cultural transition takes place and can range from personal resources, such as self-efficacy (Bandura, 1986) and cultural knowledge (Ward and Searle, 1991), to situational variables, such as host culture relations (Bochner, 1982) and social support (Harari, Jones and Sek, 1988). Recent theories and models have also been expanded to consider the broader relationships between migratory and sedentary groups. Studies are now beginning to appear which try to trace the interaction between the acculturation styles of migrants with the acculturation orientation of the host community. A recent example of this may be found in Bourhis and colleagues' (1997) attempt to develop what they call the Interactive Acculturation Model (or IAM) of culture contact In addition to these developments, explicit distinctions are now being made between the affective, cognitive and behavioural aspects of adaptation; between physical and social/psychological well-being; and more generally between psychological and sociocultural adjustment (Kealey, 1989; Ward, 1996). These distinctions are reflected in the measures being developed to quantify 'culture shock', leading to a much more rigorous metric than that which was deployed in the past.

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AIMS AND OBJECTIVES OF THE RESEARCH

Every research has a/some definite purpose(s) to fulfil. Such particular purpose(s) guides the researcher as he or she undertakes the study. The underlying objectives of present research are as follow:

• To investigate the various dimensions of 'culture shock' with relation to Iranian students in Indian context;

• To recognize the feelings associated with 'culture shock' among Iranian students in its different phases;

• To present the ways of dealing effectively with the emotional effects of 'culture shock' to Iranian students;

• And,to investigate different dimensions of clothing shock faced by the Iranian students

Place and Population of the Research

The place where the present research will be conducted is 'Mysore' city of the India. The number of students from Iran who pursue their education in India, and who will be the subjects of our case study is estimated to be around 200. But in no way at all does the researcher restrict herself to the supposed numbers and figures as in Anthropological studies unexpected turns may be required to fulfil the research formalities.

RESEARCH METHODOLOGY

Research in a sense means a new interpretation. And to do so, it must cut through arguments, sift through debates and look deep for real insights. My endeavour therefore is to set the readers mind free and take them with myself to the exploration trip. In this study, I will also make use of an emergent, exploratory, inductive qualitative approach. Because the basis of such an approach is that one does not predetermine or delimit the directions the investigation might take, it is especially important to detail the specific stages that this research will follow in addressing the research questions. Firstly I will collect the needed data for fulfilling my objectives, then I will go for coding (both categorizing qualitative data and describing the implications and details of these categories) of collected data and then will move on towards analysis of the data. Because of the complexities involved in this type of research, the proposal is divided into some different chapters, which are presented in coming pages. Qualitative research is a vast and complex area of methodology that can easily take up whole textbooks on its own and rather than skating on the surface of everyday life, its close contact and detailed recording allows the research to glimpse beneath the polished rhetoric, or the plausible deceits; it is able to take more time to focus upon the smaller yet powerful processes which other methods gloss over or ignore.

Quantitative data was obtained with the help of the structured interview schedule that was administered for conducting structured / formal interviews of respondents from selected 200 out of 1000 students in the city of Mysore.

Major Finding
Gender wise distribution of the respondent.

Keeping in the view that the socio cultural importance of the gender in the Culture Shock and also their representation in the university. Following the table Number 1 and figure number 1 provides gender wise information about respondent Iranian students in the University of Mysore.

Table1: Frequency distribution of population based on gander respondents

	Frequency	Valid Percent	Cumulative Percent
Male	108	54.0	54.0
Female	92	46.0	100.0
Total	200	100.0	

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Table 1 show that out of 200 selected sample size, the above table and figure also indicate
That 54% of the respondents were male and 46% of the respondents were female.

Age of respondents
Table2: Frequency distribution of population based on age respondents

Age	Frequency	Valid Percent	Cumulative Percent
18-32	118	59.0	59.0
33-50	79	39.5	98.5
51-61	3	1.5	100.0
Total	200	100.0	

According to the table 2 respondents are classified into three different age groups in which percentages of participants are as follows.59% of student participants were at 18-32 age groups, 39.5% were at 33-50 and 1.5% were at 51-61 age groups.

Education wise distribution of the respondent
Table3: Frequency distribution of population based on Education respondents

	Frequency	Valid Percent	Cumulative Percent
Bachelor's	47	23.5	23.5
Master's	43	21.5	45.0
PhD	110	55.0	100.0
Total	200	100.0	

According to the table 3 respondents are classified into three different Education groups in which percentages of participants are as follows. 23.5% of student participants were at Bachelor's groups, 21.5% were at Master's and 55% were at PhD student groups.

Arrival in India wise distribution of the respondent
Table 4: When did you arrive in India?

Years	Frequency	Valid Percent	Cumulative Percent
1-5	119	59.5	59.5
6-10	75	37.5	97.0
11-14	6	3.0	100.0
Total	200	100.0	

According to the table 4 respondents are classified into three different arrival in India groups in which percentages of participants are as follows,59.5% of student participants were at 1-5 groups,37.5% were at 6-10 and 3.0% were 11-14 student groups.

Clothes shock wise distribution of the respondent.
The purpose of this category is to get information from the readers to determine if the students were shocked when they arrived in India. This category contains 6 questions. First, the table came into existence, later the explanation and analysis of the table was brought, and then the amount of psychic shock is represented in a schematic form.

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Table 5: Frequency distribution respect to question" I felt shocked seeing Indians wear traditional clothes early at the time of my arrival in India?"

	Frequency	Valid Percent	Cumulative Percent
no idea	8	4.0	4.0
strongly disagree	38	19.0	23.0
Disagree	92	49.0	69.0
agree	50	26.0	94.0
Strongly Agree	12	6.0	100.0
Total	200	100.0	

According to the table and figure the response of the respondents to t" I felt shocked seeing Indians wear traditional clothes early at the time of my arrival in India? " about 4 % chose no idea, 19% strongly disagree, 49 % Disagree, 26%agree, and % 6 strongly Agree, respectively.
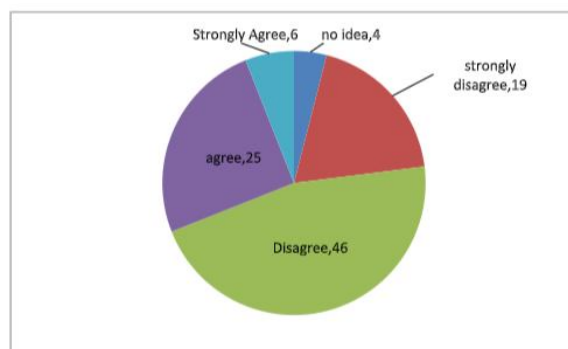
Fig 1: I felt shocked seeing Indians wear traditional clothes early at the time of my arrival in India?

Table 6: Frequency distribution respect to question" I felt shocked seeing foreign students wear Indian traditional clothes early at the time of my arrival in India?"

	Frequency	Valid Percent	Cumulative Percent
no idea	9	4.5	4.5
strongly disagree	16	8.0	12.5
Disagree	86	43.0	55.5
agree	61	30.5	86.0
Strongly Agree	28	14.0	100.0
Total	200	100.0	

According to the table and figure The response of the respondents to " I felt shocked seeing foreign students wear Indian traditional clothes early at the time of my arrival in India ? " about 4.5 % chose no idea , 8 % strongly disagree, 43% Disagree, 30.5 %agree, and 14% Strongly Agree, respectively.
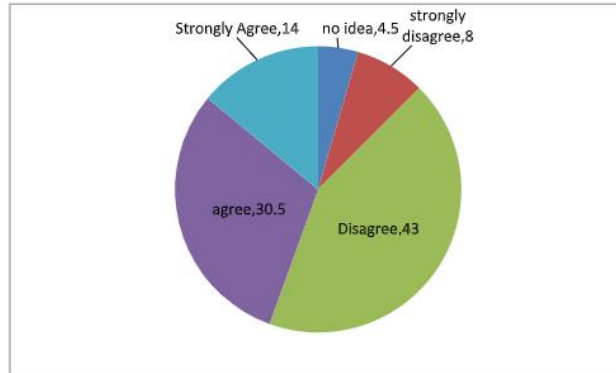
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Fig2: I felt shocked seeing foreign students wear Indian traditional clothes early at the time of my arrival in India?

Table 7: Frequency distribution respect to question" I felt shocked seeing barefoot people early at the time of my arrival in India?"

	Frequency	Valid Percent	Cumulative Percent
no idea	4	2.0	2.0
strongly disagree	8	4.0	6.0
Disagree	22	11.0	17.0
agree	94	47.0	64.0
Strongly Agree	72	36.0	100.0
Total	200	100.0	

According to the table and figure   the response of the respondents to "   I felt shocked seeing barefoot people early at the time of my arrival in India?" about 2 % chose no idea,
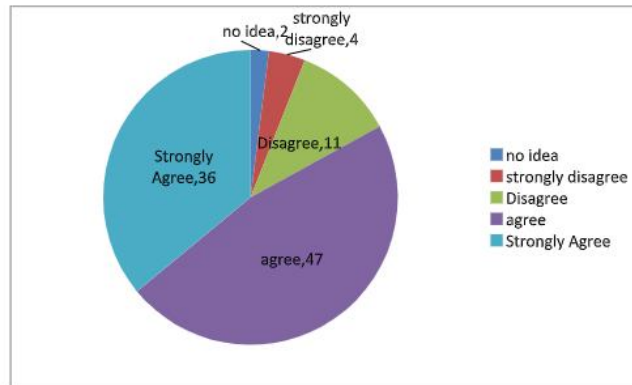 4 % strongly disagree, 11 % Disagree, 47 %agree, and   36% strongly Agree, respectively.

Fig 3: I felt shocked seeing barefoot people early at the time of my arrival in India?

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Table 8: Frequency distribution respect to question "I felt shocked seeing some people wear various colourful clothes early at the time of my arrival in India?"

	Frequency	Valid Percent	Cumulative Percent
no idea	6	3.0	3.0
strongly disagree	15	7.5	10.5
Disagree	72	36.0	46.5
agree	80	40.0	86.5
Strongly Agree	27	13.5	100.0
Total	200	100.0	

According to the table and figure   The response of the respondents to **"** I felt shocked seeing some people wear various colourful clothes early at the time of my arrival in India **" ?**about 3 % chose no idea ,   7.5% strongly disagree **% 36 ,**Disagree**% 40 ,**agree, and 13 **% 5.**Strongly Agree **,**respectively**.**
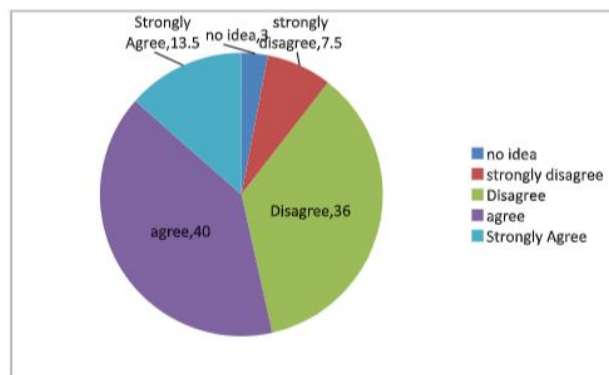

Fig4: I felt shocked seeing some people wear various colourful clothes early at the time of my arrival in India?

Table 9: Frequency distribution respect to question "I felt shocked seeing Indian women leaving their bellies naked in their traditional clothes early at the time of my arrival in India?"

	Frequency	Valid Percent	Cumulative Percent
no idea	4	2.0	2.0
strongly disagree	18	9.0	11.0
Disagree	72	36.0	47.0
agree	66	33.0	80.0
Strongly Agree	40	20.0	100.0
Total	200	100.0	

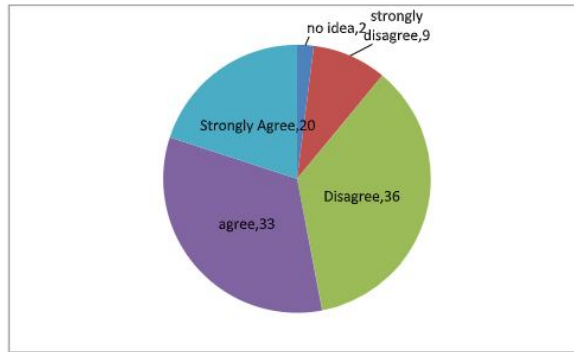According to the table and figure the response of the respondents to " I felt shocked seeing Indian women leaving their bellies naked in their traditional clothes early at the time of my arrival in India?" about 2% chose no idea, 9% strongly disagree, 36 % Disagree,
% 33 agree **,**and 20 **%** strongly Agree **,**respectively**.**

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Fig 5: I felt shocked seeing Indian women leaving their bellies naked in their traditional clothes early at the time of my arrival in India?

Table 10: Frequency distribution respect to question" I felt shocked seeing some people wear a piece of cloth as clothes early at the time of my arrival in India?"

	Frequency	Valid Percent	Cumulative Percent
no idea	4	2.0	2.0
strongly disagree	17	8.5	10.5
Disagree	22	11.0	21.5
agree	90	45.0	66.5
Strongly Agree	67	33.5	100.0
Total	200	100.0	

According to the table and figure   The response of the respondents to " I felt shocked seeing some people wear a piece of cloth as clothes early at the time of my arrival in India? " about 2 % chose no idea , 8.5 % strongly disagree, 11 % Disagree, 45 %agree, and 33.5 % Strongly Agree, respectively.
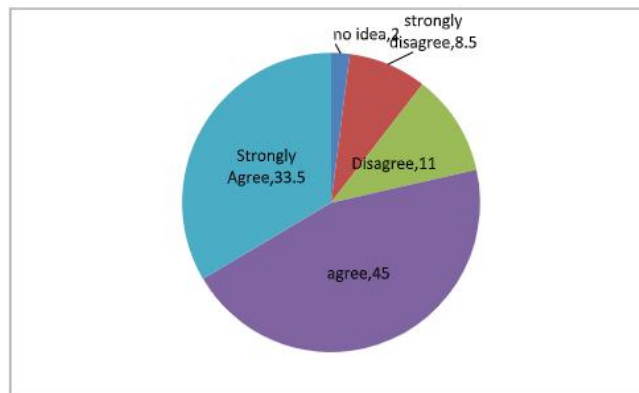

Fig 6 : I felt shocked seeing some people wear a piece of cloth as clothes early at the time of my arrival in India?

Concept of shock distributed on the basis of the respondents.

Respect to question" Did you know that you may suffer from culture shock at the time of your arrival in India?"

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Table 11: Frequency distribution respect to question" Did you know that you may suffer from culture shock at the time of your arrival in India?" if yes how much?

	Frequency	Valid Percent	Cumulative Percent
very low	30	33.7	33.7
low	17	19.1	52.8
average	20	22.5	75.3
high	6	6.7	82.0
very high	16	18.0	100.0
Total	89	100.0	
System	111		
Total	200		

According to the table and figure The response of the respondents to " Did you know that you may suffer from culture shock at the time of your arrival in India?" about 33.7 % chose very low option , 19.1 % low, 22.5 % average , 6.7 % high, and 18 % very high, respectively.
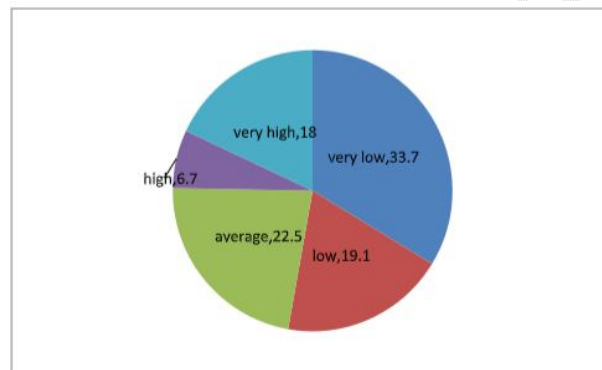

Fig10: Did you know that you may suffer from culture shock at the time of your arrival in India?

CONCLUSION

The main objective of this research was to study about the cultural shock, specifically clothing shock among Iranian students studying in Mysore, India. Due to the historical and cultural similarities between Iran and India, thousands of students travel to India for continuation of their education. One of the preferred cites by theme is Mysore. In this research different dimension of clothing shock faced by the Iranian students has been studied in detail. There are two main methods used in this research, Qualitative method which consists of observation technique, interview, focus group and photography. Similarly we used Quantitative method which helped us collect data through interview schedule. Around 54% of the respondents of this research were males. 59% of the respondents were between the age group of 18 to 32 years old. 110 respondents which give 55% of this research are Ph.D. researchers. I felt shocked seeing Indians wear traditional clothes early at the time of my arrival in India?" 32% of the respondents have faced shock. Similarly in response to this question I felt shocked seeing foreign students wear Indian traditional clothes early at the time of my arrival in India?44.% of the respondents have faced shock. Similarly in response to this question I felt shocked seeing barefoot people early at the time of my arrival in India? 83%of the respondents have faced shock. Similarly in response to this question I felt shocked seeing some people wear various colour full clothes early at the time of my arrival in India?53/% of the respondents were afraid Indian clothes. Similarly in response to this question I felt shocked seeing Indian women leaving their bellies naked in their traditional clothes early at the time of my arrival in India? Similarly in response to this question I felt shocked seeing some people wear a piece of cloth as clothes early at the time of my arrival in India?" Similarly in response to

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this question did you know that you may suffer from culture shock at the time of your arrival in India? 52.8% of the respondents had faced shock at the time of your arrival in India.

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