

Original Research Article

## Culture Shock: Experiences of Balochi Speakers Living in Karachi

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### ABSTRACT

The study aims at finding out instances of culture shock among the Balochi speakers at the University of Karachi through conducting semi-structured interviews with 12 Balochi speakers. The research study is based upon 'Qualitative Research Paradigm' as it is exploratory in nature; therefore it helps to gain better insights into the subject. Causes of culture shock, phases of culture shock and the strategies adopted by the participants to overcome the challenge of culture shock are the focus of the study. The result reveals language problem, unhelpful nature of the local people, relationship with elders, independence enjoyed by girls, relationship between gender, co-education, lack of segregation between male and female in social gatherings, relationship between teachers and students and differences in the way of teaching to be the major cause of culture shock for the people belonging to the Balochistan Province. Learning Urdu and English language, maintaining group solidarity and mixing up with local people are some of the strategies used by the participants to overcome the problem of culture shock. Besides, the study reveals that participants have passed through the different phases of culture shock while adjusting themselves to the culture in Karachi. However, all the participants are now well adjusted to the life in Karachi despite all the problems that they have encountered during their initial days in Karachi.

### Introduction

The increasing demands of today's world require people to venture out of their comfort zones. Among the different challenges that people might face in today's world moving to a new place is a formidable one. Every year a number of people migrate from their hometown to a completely foreign place for a variety of reasons, for instance, education, business, better employment or a better living standard.

Moving to a new place with a different culture may be a cause of frustration for some while for others it may be a joyful experience. During the initial days of adjusting themselves to the host culture some people suffer from the feelings of disorientation, loneliness, distress or anxiety. This feeling of isolation can lead to a state of 'culture shock', a term coined by the anthropologist Oberg (1960) to describe a state of anxiety and frustration resulting from an immersion into a culture distinctly different from one's own.

Although researchers in the past only focused on the negative aspects of a foreign culture when discussing culture shock, presently this term is not only limited to the negative experiences, it also embraces the positive experiences people might have in a foreign environment. On the one hand, some cultural practices of a new place can be a cause of shock for people coming from a different place; other practices might be received as fascinating or admirable for the same group of people. Among the major research studies conducted on finding the instances of culture shock the ones on international students are quite common. Wu, Garza, and Guzman (2015) conducted a research on the challenges faced by international students in the US. The results of their interviews revealed that the international students faced academic challenges, social isolation, and challenges in cultural adjustment.

By concentrating on different forms and phases of culture shock the present research study aims at studying the experiences of Balochi speakers at University of Karachi. Since Pakistan is a culturally diverse country and every province has its unique culture, therefore; the chances of having a different experience while moving from one province to another is inevitable. The aim of this research study is to focus on the experiences of the people belonging to the Balochistan province. It therefore; addresses the following research questions:

What are the causes of culture shock for Balochi speakers at the University of Karachi?

Did they go through the different phases of culture shock while adjusting themselves to the culture in Karachi?

What strategies did they use to overcome the challenge of culture shock?

The research study has discussed different strategies used by the participants to overcome the challenge of culture shock which as a result can help other people tackle similar problems in future. It could also help the local people understand the feelings and problems of people coming from a different background so that they may contribute positively to their adjustment process.

### **Literature Review**

Culture shock has been an area of interest for people studying cross-cultural communication especially for those focusing on the experiences of immigrants, sojourners, refugees and international students. However, most of the research studies on culture shock are conducted in the United States as it is a culturally diverse country. People migrate there for a variety of purpose with education being one of the most common. Heyln (2013) talked about the experiences of 9 international Saudi students studying at a university in the US through an initial face-to-face interview and a phone interview. The results revealed that the students faced language problem. As a result, they faced difficulties in reading, understanding the lecture materials and communicating in class and with their teachers. However, despite all the problems they worked to adjust themselves as they did not want to disappoint their families.

Similarly, Bhatia (2015) conducted a research to find out the causes of culture shock among Indian citizens living in the United States through a semi-structured interview. The results revealed teamwork as the major cause of culture shock for Indians as they found the people in US to be better at teamwork. Similarly, factor of individualism was also a problem as the Indians follow collectivism. Lack of emotions in American culture was yet another cause of culture shock for the Indians. Besides, language, weather, and clothes were the source of culture shock for only a few participants.

Moreover, Lin (2006) in a research study focused upon the role of Chinese Student Organization at Midwest University in the US in helping the Chinese students overcome the culture shock that they faced. The major problems that the Chinese students faced were of housing, living expenses along with some others like language barrier, separation from family, political bias from host culture, insufficient living facilities and boring small-town life. However, their shock was overcome through organizational communication. Besides, the organization worked to support the students emotionally as well as through other means.

In addition, there are many research studies like Taleboo and Baki (2013); Wenhua and Zhe (2013); Lee (2014); Baier (2005) that talked about the issues of international students. Most of these research studies concluded language problem, financial issues, homesickness, emotional instability, social environment, cultural adjustment, developing social relationships and achieving academic success to be the major problems faced by international students in different universities. Besides, Schwieter (2011) focused upon the issues that have resulted in the high dropout rates of the Hispanic students in the United States. The results revealed cultural issues to be the root cause of Hispanic students' maladjustment in universities, which ultimately lead them towards dropping out. The study suggested Hispanic students assimilate into the host culture in order to survive.

On the other hand, there are other research studies conducted on highlighting instances of culture shock among social workers, immigrants, and refugees. For example; Zapf (1993) analyzed instances of culture shock among the people moving to remote communities in Northern Canada through a cross-sectional survey on eighty-five workers in the Yukon Territory. The participants reported an overall experience of culture shock. However, they also reported to have passed from the phase of recovery.

Besides, Oberg (1960) in his paper presented different phases of culture shock that people undergo during their adjustment process. The first phase is known as the 'Honeymoon stage' which is marked by the feelings of excitement that people

experience while traveling to a new place. This stage lasts for a couple of days to a few months and is followed by a second stage of 'Disillusionment or Crisis'. During this phase, people suffer from a feeling of confusion and disorientation when they realize the hardships that they are bound to face while adjusting themselves to the host culture. However, after some time (usually 6 to 12 months) one grows accustomed to the new culture. Everything that is a part of the host culture begins to seem normal to them. This stage is known as the 'Recovery or Crisis Management' which after some time leads to the phase of 'Complete Recovery.' In some cases, there is another stage of culture shock that people face when they return to their hometown after spending some time in a different culture. This phase is called 're-entry of culture shock' which implies that people start to find some aspects of their native culture to be culturally shocking as they become habitual of following a different culture.

Furthermore, Kim (1977) reported on the theoretical development and testing of a causal model for communication patterns of the foreign immigrants in the process of acculturation. The research study concluded language competence, acculturation, motivation, and accessibility to host culture channel as the basis for facilitating communication among foreign immigrants. The model was supported by conducting a survey on 400 Korean immigrants living in Chicago area. Likely, Berry, Kim, Minde, and Mok (1987) reported a series of studies of acculturative stress including immigrants, refugees, native people, sojourners and ethnic groups in Canada through studying 1,197 individuals during one and a half decade. The results indicated substantial variation in stress phenomena across a number of individual difference variables such as age, gender, education, attitudes and cognitive style. However, further comparative studies are required to study acculturation phenomena across host societies.

Besides, Rajasekar and Renand (2013) conducted a study to investigate the various forms of culture shock experienced by people who visit a foreign country for the first time through conducting a semi-structured interview with Omani nationals and expatriates currently working in Oman. Communication, dress, food, and language were the common forms of culture shock. The study also revealed that both Omanis and expatriates who traveled abroad encountered culture shock as they were affected by religious and traditional issues. On the other hand, factors such as individualism versus collectivism, power distance, rules, and weather did not affect them much.

Furthermore, Mahmud, Amat, Rahman, and Ishak (2010) focused upon the problems faced by the international students from various countries studying at three public universities in Malaysia through conducting a focus group interview. The results revealed climate, culture, and lack of care from the universities' authorities to be some of the major issues. Besides, the study suggests students to learn English and Bahasa Melayu in order to help facilitate the adjustment process. In the same way, the current study focuses upon the causes of culture shock among Balochi speakers living in Karachi. The present study also talks about the different phases of culture shock that Balochi speakers have passed through along with highlighting the different strategies that helped them during their process of acculturation.

## **Methodology**

The research study is based upon 'Qualitative Research Paradigm' as it is exploratory in nature; therefore it helps to gain better insights into the subject. Also, it helps collect a reliable data as the researcher has one to one interaction with the participants of the study.

Besides, multiple case study design is used for conducting this study as the aim is to study the contemporary phenomena within a real-life context. Moreover, multiple case studies involve thick description and analysis of all the events and details related to the phenomenon under study through focusing on more than one case. This research study is based on conducting semi-structured interviews with 12 Balochi speakers (6 males and 6 females) at the University of Karachi. Convenient and Snowball sampling techniques were used to collect data as the people who were easily accessible were initially asked to give the interview. Later on, the same respondents helped me gain access to other Balochi speakers at the campus.

The interviews were based upon 30 to 40 minutes discussion with each individual participant. Moreover, I also attended 'Baloch Culture Day' celebrated on the campus during the period of my research study for a better understanding of the culture in Balochistan. During my interview, I focused on the background of my participants, their experience after coming to Karachi along with the major cultural differences that they have encountered here to better comprehend the differences between the culture of Balochistan and Karachi. Moreover, I focused on different phases of culture shock they passed through during their adjustment on the campus. For analyzing the different phases of culture shock that my participants have experienced I used the model of culture shock by Oberg (1960) as discussed in the literature review section.

## Data Analysis

The participants in the research study included people living in Karachi ranging from 3 weeks to 24 years. Besides, people belonging to different parts of Balochistan as well as the ones living in Karachi since birth were made part of the study as mentioned in Table 1.1 given in the appendices. When some of the participants reported to have passed from 'honeymoon phase' during their initial days in Karachi there were others who never underwent this phase of excitement during their stay here. Among 12 participants 5 reported to have experienced excitement during their initial days in Karachi. They reported that because of the lack educational facilities in Balochistan, especially higher education facilities, they were excited when they got a chance to study in one of the well-known universities of Pakistan. For instance; a male participant reported:

*'me~ yaha~ paRhne k liye aaya tha islie bohat excited tha, paRhaye me achcha tha, Sociology me~ teachers kuchh pochte thay to me~ javaab deta tha or teachers meri taariif karte thay.'* (I came here to study that's why I was really excited. I responded to the questions of the teachers in my Sociology class and the teachers appreciated me.) Similarly, another said; *'shuru me me~ yaha~ aaya to bohat excited tha k itni baRi university me paRhne aaya hu~.'* (I was very excited in the beginning to be able to study at such a well-known university)

One of the female participants from Turbat felt excited when she realized people to be quite liberal as compared to those living in Balochistan. For her, the experience of independence was the major cause of excitement after coming here. She said:

*'me~ excited thi jab yaha~ aaye kiyu~ ke log yaha~ modern he~ broadminded he~.'* (I was excited when I came here because people here are quite modern and broadminded)

However, the other 8 participants displayed no feelings of excitement when asked about their reactions after coming here. They, in the very beginning, faced different problems, language problem to be the major one that as a result caused them to pass directly to the phase of 'Disillusionment or Crisis'. The other problems that they faced during their initial days in Karachi were lack of co-operation from local people, adjustment in the culture of Karachi and problems in achieving academic success because of the difference in the way of teaching that they experienced after coming to University of Karachi. A female participant who came here from Gwadar 10 years ago shared her problems during her initial days saying:

*'me~ jab yaha~ aaye to mujhe yaha~ ke log bohat matlabi lage.'* (I found people to be quite self-centered when I came here). A male participant from Khuzdar who came here 4 years ago said; *'yaha~ ke students itne cooperative nahi he~, kuch help karte he~ par ziyaada tar nahi karte.'* (The students over here are not that cooperative. Some of them do help but most do not.)

Moreover, all the participants passed through the phase of 'Crisis Management' except for the 3 students who are born in Karachi and are accustomed to the culturally diverse city of Karachi. Learning English and Urdu language in order to mix up with the local people in Karachi was the major adjustment strategy that was utilized by the participants to overcome the problems of culture shock faced by them. Besides, two participants reported to have passed through the phase of re-entry of culture shock. They faced culture shock when they went back to their hometown after spending a considerable time in Karachi. Lack of medical facilities and practical education were the causes of culture shock for them when they returned home after becoming comfortable with the facilities in Karachi.

However, the differences of experiences in passing through the different phases of culture shock is in contrast to the model presented by Oberg (1960) as the model is based on strict categorization of different phases that people exposed to a new culture are assumed to pass through. The researcher has not focused upon the situational factors while designing the model. The experiences vary according to different individuals. The way individuals handle situations to overcome culture shock is something that decides the phases that they are required to pass through during their stay in a foreign culture. Therefore, this model of culture shock can be criticized for providing a rigid compartmentalization of the different stages of culture shock when the experiences of individuals vary.

Language problem and communication barrier were found to be the major cause of culture shock for most of the participants in my research. As people in Balochistan only used Balochi language for everyday conversation as well as in schools, along with English in some cases, therefore; almost all the participants except for the 3 born in Karachi faced problems when they had to communicate in Urdu with the locals, both inside and outside the university campus. Besides, learning Urdu was itself another problem for them as there is a great difference in the grammar of Balochi and Urdu language. The participants

reported that, unlike Urdu language, there is no difference between masculine and feminine in Balochi language, therefore; they faced problems in learning that aspect of Urdu language. As a result, they found communicating in English easier as compared to communicating in Urdu.

Food was yet another cause of culture shock for some of the participants whereas others did not find it to be a cause of culture shock despite the fact that there is a difference between the food of Balochistan and Karachi. For some, the overly spicy food of Karachi was a cause of the problem. A female participant who arrived in Karachi 3 weeks ago reported that she found the food in Balochistan to be tastier as compared to the food at the hostel. As she did not know how to cook so she could not cook for herself, this created a problem for her. As people are used to of having their own food, their taste buds become familiar with the food that they normally consume that is why the experience of having a different food is a common problem faced by the majority of the people when they move to a different place.

One of the male participants who came to Karachi 24 years ago also reported to have found a great difference between the foods of the two places. He told that 'khichdi- a combination of rice and lentils in a liquid form' is commonly consumed as an everyday food in Balochistan whereas people here rarely consume that. He also told that people in Balochistan consume white rice with fish commonly without gravy whereas people here eat rice with gravy commonly. Another male participant complained that despite being simple, food in Balochistan is more delicious as compared to the food here.

Moreover, lack of segregation between males and females in different educational institutes as well as in different social settings like weddings is another element of culture shock reported by the participants. A male participant said;

*Balochistan ka culture saxt he yaha~ har jagah aadmi aurat saath he~ vaha~ koi bhi gathering shaadi biyaah vaGera me~ aurto~ ka alag intizaam hota he mardo~ ka alag.'* (The cultural guidelines in Balochistan are stringent. There is no segregation between men and women here whereas there is a separate arrangement for men and women in all the gatherings over there like weddings and the like.)

Many of the male participants found male and female students commonly interacting with each other to be really shocking when in their own culture they rarely communicate with each other. Also, there is a common practice of separate schools and colleges for boys and girls in Balochistan or they go to school in different shifts like boys going to school in the morning shift and girls in the afternoon or vice versa. So the experience of studying in a co-education system was also something new for them.

The independence that girls enjoy here in Karachi was also something that female participants found to be culturally shocking. However, almost all the female participants found it to be a positive aspect of the culture in Karachi where girls have the space to travel alone, have new experiences, meet new people and the right to take their own decisions. A married female participant found lack of interference a pleasing part of living in Karachi. She told that even after getting married she did not enjoy the right to make her own decisions in Balochistan but now she is able to do things on her own without any restrictions. Another female participant from the province of Balochistan in Iran found the restrictions over there to be displeasing whenever she visits home. She complained '*vaha~ pe log bohat extremists he~*' (People over there are extremists) and she is bound to wear 'hijaab-head cover or veil' even if she does not want to and the girls are not even allowed to raise their voice. She told there is a concept of '*achchi laRki and buri laRki - good girls and bad girls*' over there. The girls going against the set norms are called '*giraan - bad girls*'. One female participant told that segregation is so strictly followed in Balochistan that even in the Literature festival that is organized every year in Gwadar females are only allowed on the second day of the festival. As a result, they are deprived of the literary speeches that are held on the first day of the festival. Therefore; the rights that females enjoy in Karachi is something different for them but in a positive manner.

Similarly, the male participants reported that the way men stare at women here is something shocking for them because in their culture they are not supposed to have eye contact with the women. Most of the male participants informed that in their culture they are taught to respect women. One of the participants said that he was really shocked when he saw men not leaving a way for women to pass whereas in their culture it is customary for them to do so and also to lower their gaze when addressing women. Besides, the same participant reported another striking difference between the two cultures: the celebration of the birth of a son is in sharp contrast to his own culture where the birth of a girl is celebrated. He believed that here the parents of a girl are supposed to give dowry, therefore; they feel burdened on the birth of a girl whereas in their culture men do not take anything from the bride's family. He said that taking anything from a girl is against the honor of a Baloch man. Besides him, other five male participants also found this practice of taking dowry from a girl's family to be

culturally shocking. Next, a participant reported that in their culture women are respected to such an extent that people end fights - sometimes years long - if a woman intervenes.

Unhelpful nature of the people in Karachi was another instance of culture shock for the Baloch people coming to Karachi. While some participants found it easier to intermingle with people belonging to different cultures in Karachi, there were others who had resentment for the lack of co-operation from the hosts' part. A male participant believed that people here lack trust in each other. He said that in Balochistan people trust each other so much so that even if somebody requests five thousand rupees on an urgent basis they would receive it without any questions. On the other hand, people over here would resist lending even five hundred rupees to anyone in need.

Similarly, the male participant who came here 24 years ago shared his experience when he once went for a group study to one of his friend's apartment and found one of the elders in neighbors to be severely ill. When his friend told him that there is no one in his family to take him to the hospital he was shocked to find lack of cooperation from the neighbors and took that person to the hospital. He said;

*'mere dost sab araam se beTh ke paRh rahe thay me~ ye dekh ke me~ heraan reh gaya ke me~ ye kis jagah agaya hu~ yaha~ kisi ko kisi ki parwah nahi he.'* (My friends were busy with their studies but I was shocked. I wondered at the kind of place I had come to where people care nothing about others).

He also said that in Balochistan people are always there to help each other in times of need. Also, a female participant had reservations against the attitudes of the local students towards the students coming to Karachi from within Pakistan. According to her experience, the girls on the campus are more willing to help foreign students than those who come from their own country.

Besides, the relationship that people have with their elders was another cause of culture shock for some of the participants. One of the male participants said that in their culture people are taught to revere elders to such a degree that they are not allowed to utter even a single word before them. He faced culture shock when he saw a son arguing with his father. A male participant from Lyari also said;

*hamare yaha~ buzurgo ko bohat ehmiyat di jaat he.'* (We respect our elders a lot).

A male participant described another instance of culture shock which is overlap in conversation. He said that in his culture people listen to others without interrupting whereas here people have the habit of interrupting each other in the middle of their conversation. He shared that he initially got very irritated at people's interruption which stopped him from being able to convey his thought completely. He believed that people here do not have the habit of listening to others. Another participant said that the way parents take part in their children's education was something really different from what he observed in his own culture because in his culture they are supposed to do everything on their own. Another male participant also confirmed that in their culture boys are taught to do everything on their own. They are continuously reminded that they can do it because they are Baloch. He said;

*'hume bachhpan se ye kaha jaata he ke aap kar sakte ho aap Baloch ho.'* (You can do it because you are a Baloch).

Furthermore, mixing up with local people was another cause of culture shock for some of the participants. Some of the participants reported that Baloch feels comfortable with the people belonging to their own ethnic group. One of the male students revealed that for him adjusting with other people was really challenging as he did not find it easy to mix up with different people at all. He also discussed his experience during his initial days in Karachi when he even had fights with the local people. He stated he really struggled to adjust himself with the people over here. On the other hand, there were other participants who found local people to be cooperative. A female student reported that she wanted to have a different experience so from the very beginning she befriended different people. She shared that she had secured a scholarship at a university in Quetta for studying LLB but because she was bored of studying with people of the same background and educational level, therefore; she came to Karachi to meet people different from her own environment. She said;

*'me~ naaye experiences karna chahti hu~ islie yaha~ aaye hu~.'* (I wanted to have new experiences that is why I came here.)

Lack of acceptance was challenging for many of the participants coming to Karachi. All the male participants reported that they had to change their dressing in order to gain acceptance in the society here. Some of them told that people ridiculed them when they used to wear their own cultural dress. One of the participants related that once his teacher asked him to wear jeans and shirt instead of the 'Baloch shalwaar kamiiz.' The other told that people judge them on the basis of their dress. He shared an incident when a woman at a public place turned away her child's stroller from him as he was wearing his cultural dress. The female participants also faced the same issue. However, they did not completely assimilate themselves into the culture in Karachi and still wear their dress on special occasions. Furthermore, the participants complained that people do not welcome new people over here whereas in Balochistan people respect their guests a lot. A male participant stated that even an enemy is treated with a lot of respect when he is a guest, as per the Baloch cultural code.

In addition, participants found a great difference in the way weddings are celebrated in Karachi. The concept of weddings held at marriage lawns is very different for them as weddings are celebrated within homes in Balochistan. In the same way, the celebration of 'valiima' after the wedding day was also shocking for many of the participants. One of the male participants said that he heard the word 'valiima' for the first time after coming here. He said that in their culture weddings end with the nikaah ceremony. Also, the groom's family is the one to take care of all the expenses throughout the wedding celebrations in Balochistan which is not the case in Karachi.

The female participants found lack of ethnic strife in Karachi to be a positive aspect of the culture in Karachi. Two of the female participants reported that inter-caste marriages are strictly forbidden in different parts of Balochistan. Similarly, people are judged on the basis of their caste. For instance; the 'makraani caste' within Baloch caste is considered as less prestigious. They are referred to as 'dar zaadak- Non-Baloch' by many of the people in Balochistan. They were slaves many centuries ago but were later freed. Still, people avoid inter-caste marriages with them as well as with any other caste different from their own. However, they reported changes in the attitudes of the young generation as they after acquiring education have started to discourage discrimination against people on the basis of their caste.

Educational environment in the university is a positive culture shock for many of the participants as they found the education in Karachi to be more practical than in Balochistan. A male participant said that the way of teaching is quite different in Karachi. He felt that teachers here teach in the real sense whereas in Balochistan teachers mark the answers and ask them to memorize it. A female participant found the teachers in Balochistan to be untrained as compared to the teachers here. She admired the way teachers give syllabus and presentations to the students here. She was also shocked at the friendly relationship between teachers and students here. She found friendly attitude of teachers to be in sharp contrast to the behavior of teachers in Balochistan who hardly have any conversation with their students. Besides, a female participant related the importance of library in their culture. She said that the Baloch students who come to study in Karachi have the habit of going to the library for reading. They have the habit of reading newspapers whereas she hardly found the local students visiting library here. A male student found the attitudes of local students at the campus to be quite non-serious as he found them mostly sitting outside the class.

A participant living here for 10 years finds lack of medical facilities in Balochistan to be really shocking whenever he revisits home now. He reported that the people there lack access to pure water. He shared a recent incident when he visited Balochistan and found backwater commonly consumed by the local people when people in Karachi even avoid using that water for their cars.

Among the different strategies used by the Baloch people in order to adjust themselves to the culture in Karachi learning Urdu language was the very common one. Almost all the participants including the ones living in Karachi since birth made efforts to learn Urdu for surviving in their educational environment. Some of them also worked hard to learn English language in order to achieve academic success. One of the male participants shared his experience of especially taking admission in Domino - an English learning center - before his classes began in the university. Another strategy used by them to overcome the challenge of culture shock was to make friends with the Baloch people after coming to the university. They have huge regard for group solidarity. They said that all the Baloch in the university know each other and they are always there to help each other. They make special efforts to help new Baloch students coming to study on the campus.

Also, wearing pants and shirts that is commonly acceptable in Karachi was another adjustment strategy especially used by the Baloch males in order to mix up with other people. However, they avoid complete assimilation and have high prestige for their own culture, values, and dressing, therefore; they do not totally abandon their dressing style and wear them on a

special occasion. Some of the female participants normally wear their Baloch shalwaar kamiiz with Baloch kaRhaai (design) whereas others wear that occasionally. The other adjustment strategy used by the participants was making friends with the local people of Karachi. In order to facilitate their adjustment process, they developed good relations with the local students as well as students from other provinces studying at the campus. However, all the participants reported to be well adjusted in the culture of Karachi now and do not face the problems that they used to face in the beginning.

## Conclusion

The present research study revealed quite a few positive as well as negative instances of culture shock among the Balochi speaking people living in Karachi. Language problem, communication barrier, dress, food, non-cooperative attitude of the local people, lack of segregation between male and females, co-education, mixing up with local people, independence enjoyed by the females and difference in the education system were the major causes of culture shock for the people coming from Balochistan province. Besides, the study concluded that the participants passed through the different phases of culture shock but not in a similar fashion as mentioned in the model, therefore; the study rejects the strict categorization of the phases mentioned in the model.

In the end, the research study highlights the different strategies commonly used by the participants as part of their adjustment process. Learning Urdu and English language, making groups with Baloch people, adjusting themselves to the style of dressing preferred in the society and developing good relations with local people were the different strategies used by the participants to overcome the challenge of culture shock. However, the research studies in future can explore the practices and problems of the different cultural groups living in different urban centers within Pakistan so that acceptance and tolerance towards different cultural groups can be spread among the masses.

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## Appendix

[16] TABLE 1.1

No	Gender/ Status	From	No.of Years in Karachi	Department	Reasons of Culture Shock
1.	Male/Student	Lyari, Karachi	Born in Karachi	Persian	Relationship with elders.
2.	Male/Student	Khuzdar	4 years	International Relations	Language, liberal culture, relationship between men and women, food, status of women.
3.	Male/Student	Gwadar	10 years	Political Science	Language, mixing up with others, dressing, students' attitudes.
4.	Female/Student	Gwadar	3 weeks	Sociology	Food, lack of segregation in weddings.
5.	Female/Student	Seesta Va Balochistan	Born in Karachi	Philosophy	Face culture shock when visit Balochistan; restrictions on girls, strict 'pardah' for girls, racism and caste distinction.
6.	Female/Student	Turbat	5 years	Philosophy	Independence of traveling alone and language
7.	Female/Student	Turbat	3 years	Sociology	Communication problem, teacher-student relationship, liberal environment, negative attitude of local students, difference in way of teaching.
8.	Female/Student	Karan	Born in Karachi	Genetics	Relationship among cousins and liberal environment.
9.	Male/Student	Khuzdar	7 years	KUBS	Language problem, had fights with people, mixing up with people, difference in way of teaching, relationship with opposite gender.
10.	Male/Student	Gwadar	4 years	Agriculture	Way of talking, lack of co-operation, language.
11.	Female/ Teacher	Gwadar	10 years	Persian	Security issues, language problem, lack of acceptance, selfish attitude of local people and difference in the level of education.
12.	Male/ Teacher	Dasht, Gwadar	24 years	Persian	Language problem, way of having food, way of talking, men crying in funeral, girls giving dowry, relationship between a son and a father, unhelpful nature of people, men's attitude towards women.