EFFECT OF CULTURE SHOCK ON IGBO IMMIGRANTS IN THE DIASPORA

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Abstract
This paper focused on the effect of culture shock on Igbo immigrants in the diaspora. The paper looked at the inevitability in man's migration from one place to the other, and the reasons behind such migrations. It is evident that the Igbo people of Eastern Nigeria can be found in different countries all over the globe as a result of looking for greener opportunities to better their economic well-being. The paper went further to explore the psychological experience of these migrants as a result of culture shock with its consequences, whether it has impact negatively or positively to the tenets of the Igbo culture and Nigerian society. Theories were used to chronicle the merits and demerits of migration and culture shock on the psychological well-being of man. For the Igbo in the diaspora to adapt favourably to the Western culture, strategies to manage and reduce the culture shock become imperative. Finally recommendations were made among others that the Igbo in the diaspora should become participant observers and properly integrate in such alien cultures in order to reduce cognitive dissonance as a result of culture shock.

Key words**: migration, culture shock, the Igbo in the diaspora**

Introduction
Culture is the patterns of behaviour, beliefs, and values shared by a group of people. Culture is categorized into two aspects, material and non-material culture. Material culture is the symbolic aspects of people's culture which range from the native attire, beads and cowries, artifacts, carved woods, cultural gongs and drums to the food preferences. While non-material cultures are the people's norms and values, cultural etiquette, and the moral code of conducts that are instruments of rules and regulations that guide a particular group of people.

Culture shock is a psychological experience which individual migrants have when they come in contact with alien culture. Moving from one culture to another can be like an exciting experience or even a full stress experience. Establishing connection between different cultures is as old as mankind. Some people raised up in their culture of origin trans-locate for different purposes, like business, education, or visit. Their host society accepted them if they were generous or opposed them if they came for loot or to take over their territory. Culture shock can be defined as a set of emotional reaction to the loss of perceptual reinforcement from one's own culture, to new cultural stimuli as well as the misunderstanding of new and diverse experience, (Bennet, 1998:215). As the world advances in intellectual know-how by increasing intercultural connections, it seems that the effect of cultural shock may decrease, but research is going on to identify who are suffering more from this change, especially for those who need to live for a long period of time in a new culture (Haris & Moran, 1991). Culture is a fact in the lives of individuals and many people touch it in unfamiliar places and they have tried to decrease its malfunctional impact and increase the chances of cultural experience (Haris & Moran, 1991). Immigration refugees, going abroad as students, tourists, traders, or even individuals moving from one part to another part of the country with different culture may experience a culture shock. Culture shock on the other hand implies a disorientation that occurs whenever an individual moves from his or her immediate, known and comfortable surroundings to an environment that is substantially different (Brislin, 1990). It may occur when an individual visits an unfamiliar location. A significant number of students from many backgrounds experience culture shock when they enter the classroom from a home or social environment that is different from that of their school. This often demands making adjustments to a new culture which produces stress resulting in a sense of loss or deprivation, feeling of rejection, role confusion, anxiety, disorientation and being unable to cope (Obey, 1960). People moving into another country bring their cultural orientation with them in terms of their values, beliefs, and patterns of behaviour, ways of learning and thinking. Some of these features contrast sharply to those of the host cultures, thereby causing serious communication and interaction problems with the host. These cultures become subtle and difficult, leaving the sojourners in a state of ambiguity and uncertainty. The sojourners' responses include frustration, anxiety, anger, uncertainty, extreme nostalgia, depression etc. All these aforementioned features are popularly referred to as culture shock (Brislin, 1990).

Foreigners experience a process of cultural adjustment that at times is stressful and difficult to handle (Weaver, 1986). Cultures are exceedingly complex and learning about them can cause fatigue. The new culture reduces an individual's ability to function with the expected degree of proficiency which causes loss of self-esteem. In case of foreign graduate students, their past accomplishments are not recognized by and large. This makes their status lower in the hierarchy of the society and adjustment to academic environment becomes a problem for the international students. This is basically as a result of the disorientation of the educational system in their various communities. The international student may not fit in the new learning environment and experience what is called 'education shock' as coined by Hoff (1979).

Hamounda (1986) identified the following academic adjustment problems of international students: adviser-related difficulties, discrimination, instructor-related difficulties and university-system difficulties. The symptoms of culture shock can appear at different times. Although one can experience real pain from culture shock, it is also an opportunity for learning and acquiring new perspectives. Culture shock can make one develop a better understanding of oneself and stimulates personal creativity. Acculturation as defined by (Kottak, 2007) is the exchange of cultural features that results when two groups come into continuous firsthand contact, the original cultural patterns of either or both groups may be altered, but the groups remain distinct. In another formulation, acculturation was defined as cultural change that is initiated by the conjunction of two or more autonomous cultural systems. Acculturative change may be the consequences of direct cultural transmission; it may be derived from non-cultural causes such as ecological or demographic modification induced by an impinging culture (Social science, Research council, 1954 as cited in Brislin, 1990)

To a lay man, acculturation means culture contact. When there is contact between two people with different types of culture, there is a division of culture both ways (Park, 2014). There are so many ways by which culture contact takes place and they include, conquest, travelling and trading. For example, the British brought their culture into India through conquest. Culture contact has good and bad aspect. The introduction of scientific medicine is through culture contact. The changes in food habit of people are brought about through culture contact. The wide spread of tobacco all over the world is as a result of culture contact.

People that travel outside their culture experience the process of psychological acculturation and acculturative stress. These acculturative stress and environmental problems can affect people's health. People from different culture dogmatize their problems. That is, their problems are communicated through physical complaints. Their physical complaints include headache, difficulty in sleeping, stomach pain and diarrhea. The concept of acculturative stress refers to one kind of stress in which the stressors are identified as having their source in the process of acculturation (Berry & Annis, 1974). In addition, there is often a particular set of stress behaviours that occur during acculturation, such as lowered mental health status, especially confusion, anxiety, depression, identity confusion, feeling of marginalization and so on.

Human Migration
Human migration is the movement by people from one place to another with the intention of settling in the new location. The movement is typically over long distances and from one country to another, but internal migration is also possible. Migration may involve individuals, family units or large groups. The human migration has continued under the form of both voluntary migration within one's region, country or beyond and involuntary migration which includes the slave trade, trafficking in human beings and ethnic cleansing (Chestein, 2014). People who migrate into a territory are called immigrants. Small populations migrating to develop a territory considered void of settlement depending on

historical setting, circumstances and perspective are referred to as settlers or colonists, while populations displaced by immigration and colonization and wars are called refugees.

The Igbo of Eastern Nigeria are widely travelled ethnic group. They can be found in many countries of the world, and most of them usually experience culture shock in the course of their great migration (Nwike, 2014). In the Western countries of the world most Nigerian migrants are treated as second class human beings, they are usually not considered in first grade employments. Most of them who are highly educated in Nigeria ended up with menial jobs in Western countries in order to survive. The question now is why do Nigerians, especially the Igbo crave to travel outside the shores of their country? It is simply because they believe that they can easily secure employments over there, no matter how menial it may look. They usually have psychological balance within them that they are working with their hands which they are unable to do in their country of origin.

The Igbo in the Diaspora

The Igbo in the diaspora are the Igbo living in different countries outside their country of origin. The Igbo in the diaspora, both educated and uneducated earn their living outside their country of origin. They usually come back occasionally to contribute to the physical and moral developments of their towns and states. The Igbo in the diaspora can contribute effectively to the developments of their communities and states if they can deal with culture shock in their various countries of residence and learn the essential things that will help in developing their various communities. But unfortunately most of them end up involving themselves in dirty deals that are against the rules and regulations of their various countries of abode. They usually involve themselves in illicit money making through drug trafficking, advanced fee fraud and armed robbery, quite a few are into legitimate employments and private businesses. The nefarious activities of Nigerians abroad have given the country a bad name among the international circle. (Osibe, 2014)

Frustration-Aggression Theory

Personality research on aggression has pointed to the importance of differentiating categories of aggressive behaviours: People with different personality profiles are likely to engage in different types of aggression. One important distinction separates impulsive aggression from instrumental aggression (Berkowitz, 1993; Capraral, 1996). Impulsive aggression is produced in reaction to situations and it is emotion-driven: People respond with aggressive acts in the heat of the moment. Instrumental aggression is goal-directed (the aggression serves as the instrument for some goal) and cognition–based: People carry out act of aggression, with premeditated thought, to achieve specific aims. Research has confirmed that those individuals with high propensities toward one or the other of these types of violence have distinct sets of personality traits (Caprara 1996). For example, individuals who reported a propensity toward instrumental aggression were likely to score high on the factor of positive evaluation of violence. These individuals believed that many forms of evidence are justified, and they also did not accept moral responsibility for aggressive behaviours. From these analyses, it is clear that not all types of aggression arise from the

same underlying personality factors. Most people are not at the extremes of either impulsive or instrumental aggression. They do not lose their tempers at the least infraction or purposefully commit acts of violence. In some situations, even the most mild-mannered individuals will perform aggressive acts. We now look at the type of situations that may often provide the triggering conditions for aggression. According to frustration-aggression hypothesis, frustration occurs in situation in which people are prevented or blocked from attaining their goals; a rise in frustration then leads to a greater probability of aggression.

It is also the theory that aggression is a natural reaction to the frustration of important motives. Davis (1983) explains frustration to be a direct blockade of a person's movement toward a defined goal. When one's motivation is blocked, it produces irritable and uneasy feelings within the individual when it persists; the victim is aggressively pushed to seek a substitute goal. For instance, when one experienced a culture shock as a way of frustrating his or her aim in an unfamiliar culture, he may be motivated to acculturate as a participant observer to seek for comfort to avoid cognitive dissonance.

Social Learning Theory

To the social learning theorist, personality is simply something that is learned; It is the sum total of the ways we have learned to act, think, and feel. Because personality is learned from other people in our society, the term social learning is used. Social learning theory had its origins in the behavioural writings of Ivan Pavlov, John B.Waston, and B.F Skinner. Each of these theorists argued that personality is no more than learned behaviour and that the way to understand personality is simply to understand the process of learning. To social learning theorists, the key concepts in the study of personality are not id, ego, and superego, but classical conditioning, operant conditioning and modelling. In the social learning view, a person will develop an adequate personality only if he or she is exposed to good models and is reinforced for appropriate behaviour. An inadequate learning environment, on the other hand, will result in inadequate personality development. The leading figure in social learning theory today and the person who gave the theory its name is Stanford University Psychologist, Albert Bandura (1977, 1989, and 1999). In one sense, Bandura is very much a behaviourist. He agrees with the view that personality is the sum total of learned behaviour. But he broke with the traditional behaviourism in two main ways: (a). He sees people as playing an active role in determining their own actions, rather than being passively acted upon by the learning environment, and (b) He emphasizes the importance of cognition in personality. Bandura (1977) portrays us as playing an active role in our own lives by stating that social learning is an example of reciprocal determination: Not only is a person's behaviour learned, but alsothe social learning environment is altered by the person's behaviour. The environment that we learned from, after all, is made up of people. If we behave toward them in a timid way, or friendly way, or hostile way, those people will react in very different ways to us and will hence be teaching us very different things about social relationships. The aggressive, over-confident person will learn that the world is cold, rejecting place; the friendly person will learn that the world is warm and loving. Personality is learned behaviour, but it is also behaviour that influences future learning experiences.

Psychologists with a learning theory orientation look to the environment circumstances that control behaviour. Personality is seen as the sum of overt and covert responses that are reliably elicited by an individual's reinforcement history. Learning theory approaches suggest that people are different because they have had different histories of reinforcement. According to behaviourists, conception of personality developed by a team of Yale University Psychologists headed by Dollard and Miller, Mower, & Scars (1939), Dollard, Miller et al introduced concepts such as learned drive, inhibition of responses, and learned habit patterns. Similar to Freud, they emphasized the roles of motivating force of tension and reinforcing (pleasurable) consequences of tension reduction. Organisms act to reduce produced unsatisfied drives. Behaviour that successfully reduces tensions is repeated, eventually becoming a learned habit that is reinforced by repeated tension reduction.

To Freud, people have a need to aggression that must be relieved. According to frustration-aggression hypothesis, people are angered only in response to frustrating or other adverse circumstances. In contrast Bandura (1973) and other social learning theorists believe that people are aggressive only if they have learned that it is to their benefit to be aggressive. Social learning theorists do not deny that frustration can make us more likely to be angry and aggressive, but they state that we will act aggressively in reaction to frustration only if we have learnt to do so. We must have seen others becoming successful by being aggressive, or we must win victories of our own through aggression. Most Nigerians especially the Igbo in the diaspora react aggressively when they find themselves in a frustrating culture. They do that specifically to survive in such unfamiliar cultures.

Cognitive Dissonance Theory
This theory was propounded by Festinger (1957). Cognitive dissonance suggests that we have an inner drive to hold all our attitude and beliefs in harmony and avoid disharmony (or dissonance). Cognitive dissonance refers to a situation involving conflicting attitudes, beliefs or behaviours. This produces a feeling of discomfort leading to an alteration in one of the attitudes, beliefs or behaviour to reduce the discomfort and restore balance. For example, when people travel out of their country (behaviour), and they know that being in a culture different from their culture may lead to prejudice (cognition). Attitudes may change because of factors within the person. An important factor here is the principle of cognitive consistency which is the focus of Festinger's theory of cognitive dissonance. This theory starts from the idea that we seek consistency in our beliefs and attitudes in any situation where two cognitions are inconsistent. This theory has generated more research and controversy than any other cognitive consistency theory because of its ability to make non-obvious prediction that helps explain why in a British survey, half of cigarettes smokers therefore disagreed with non-smokers who nearly all believed that smoking is really as dangerous as people used to say. Most Nigerian youths of South-East extraction are usually not satisfied with the economic situation in the country with the high level of unemployment which has kept most of the able-bodied young people highly impovrished. The only way out of this predicament is to travel abroad to look for greener pastures. When most of them get abroad, they usually had a contrary view of what they thought about the Western culture. Most of them end up becoming frustrated on seeing an organized society that has strict rules

and regulations that make it impossible for them to pick money on the street as they earlier believe. As a result of culture shock and culture variation, most Igbo youths ended up putting themselves into immigration problems as a result of committing one crime or the other in order to make a fortune.

Self Perception Theory

Cognitive dissonance theory assumes that our need to maintain a constant and positive image motivates us to adopt attitudes that justify our actions and decisions; self perception theory assumes no such motives. It simply suggests that when our attitudes are unclear to us, we observe our action and then infer our attitudes. Bem (1972) proposed this theory; he assumed that we make inference about our own attitudes much as we infer other attitudes. This explains why most people want their relations and friends to improve themselves in any way they can. In southeastern Nigeria, financial status of men determines the strength of his existence. Self perception theory also help to explain over justification effect, for instance promising people a reward of doing what they already enjoy can lead them to infer that their behaviour is due to the reward, thus undermining their intrinsic enjoyment. It seems that dissonance theory best explain what happens when our actions openly contradicts our well defined precious attitudes. We feel tension that is measurable as physiological arousal and we reduce it by adjusting our attitudes. When we are unsure of our attitudes, we may as self perception theory suggest or simply infer them by observing our uncompromised action as often happen in behavioural sciences. The theories provide a partial explanation of complex reality.

Strategies for Managing Culture Shock

So many people, when they move to other countries always have the ability to positively confront the obstacles of the new environment. Some people usually read books in order to be acquainted with the mores and norms, cultural values and attitudes of the country they are about to visit. They really help them to absorb the shock easily than when one is naïve about the new environment. Getting information through friends that have been there before one or gathering resources is of great help to combat culture shock. Strategies used in managing culture shock include the following:

1. The individual should develop a hobby.
2. He or she should learn to be constructive. Be easy on oneself.
3. Feel positive about the interaction experience. This positive feeling helps the sojourner to relate to the new culture effectively.
4. The individual should not develop a negative stereotype that would prejudice future interactions.
5. He or she should learn to adapt and adjust to the new environment. This starts by learning the language and practise it so that the stress of communication barrier lessens.
6. The individual maintains a contact with his ethnic group in the new culture. This will give him a sense of belonging and reduce loneliness.
7. Have a high confidence in oneself, set a goal and work towards achieving it, then evaluate one's progress. Follow one's ambition and continue the plan for the future.

8. Maintain a good relationship at home and at workplace because they will serve as support in difficult times.
9. Engage in physical exercise in order to fight boredom and loneliness.
10. Always seek for help whenever the stress is much to avoid breaking down. There is always someone or some services available to help. The service involves psychotherapy and social skill training.

Conclusion

Limitations, restrictions, susceptibility and correlations caused by cultural encounters among the Igbo in the diaspora lead to different individual reactions along peoples with different cultures or entities. The culture shock is a term that reveals in fact that this condition is a cold and stressful situation; however, despite the definitions given on culture shock during these years and showing it as a negative trend, people will ultimately come face to face with it. Therefore, the individual should acquire some skills in order to have a positive and active encounter with this process and learn how to organize his emotions, behaviours and thoughts when exposed to a new culture and condition as a result of migration from one country to another.

When a person arrives into a strange environment, he certainly experiences confusion, perplexity, anxiety, suspicion and agitation. A series of education and personal abilities, such as self confidence, accepting confidence and finding social supports could help to deal with a new situation. The reason is that thoughts, rules, contracts and assumptions creating inter-human relationship, verbal or non-verbal, vary in other countries. People who pass through culture might show behaviours, verbal or non-verbal, that is inherent in the opposite society and new culture could be even taken as a crime. Therefore, it is necessary for an individual planning to start in a new environment, to acquire some education or principles, basic communications and effective social skills in the new country as well as to learn some points on philosophy, history, basics of society policies and philosophy of the target country.

Culture has various meanings, cultural principles which are implied by people as personal communication, official and mental communication are in fact the manifestations of a culture and differ from one culture to another (Ward et al., 2001, Pp 270, 271). Ultimately, the effects of culture shock for most Igbo people increased their self-confidence, creativity and creation of effective relationships between people of different nations and learning various cultures or teaching our own culture. Therefore, it is our opinion that the Igbo in the diaspora should be well integrated in various foreign cultures of their abode and enthrone cultural relativity. They should not be judgmental or look down upon any other culture. Above all, they should not feel that their culture is inferior to any other culture.

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