

ABSTRACT

Swift's *Gulliver Travels* has received both applause and censure from the concerned quarters. It has been read and interpreted from multiple dimensions. This study is based on the repercussions of culture shock and reverse culture shock on Lemuel Gulliver's character, and the factors that ensue in these shocks. The scope of this research also relates Gulliver's experiences and his problems to the life of contemporary man, and the world we live in. Given his extrovert personality, he lacks the ability to see beyond the superficial realities of life. He lacks the penetrating eyes to see beyond what appears to the naked eye. With such a disposition, he is unable to develop understanding about his hosts' internal culture and their values due to which he fails to adjust among his hosts. The effects of culture shock intensify his psychic imbalance and complicate his identity crisis which incapacitates his ability to tackle the effects of reverse culture shock. He fails to re-adjust in his native culture after each successive re-entry. Not only is he unable to re-adjust and live with his family, but he also loses relevancy in his own society ultimately leading to his social isolation.

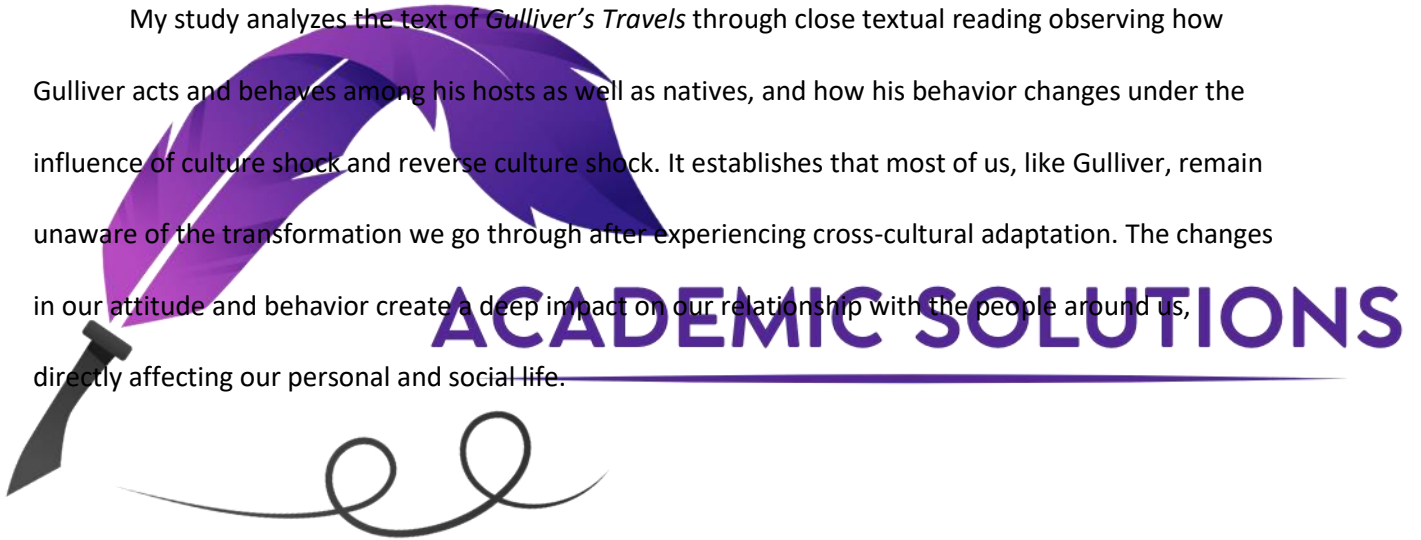
ACADEMIC SOLUTIONS



A great deal has been contributed by various critics to analyze Gulliver's character from multiple dimensions. Most of them analyze his character in the light of some of the political and historical events of the eighteenth-century England. Such allegorical readings narrow down the scope of *Gulliver's Travels* as it treats Gulliver merely as the mouthpiece of Swift. It kills the very relevancy of this highly symbolic work of literature and hinders its relevancy to our contemporary times. Moreover, the 'Hard' and 'Soft' schools of interpretation mostly focus on the last voyage of *Gulliver's Travels*. Whereas, the former looks at Gulliver as an artistic tool, the latter views his as a well-developed character with various psychological problems. However, such analyses imply that the book lacks artistic unity. In the modern times, it has been analyzed in the light of several psychoanalytical approaches which have rekindled the interest of modern readers to dig it deeper.

Culture shock and reverse culture shock provide an opportunity to discover more about ourselves, and to develop a better understanding about the people around us. These experiences put us in testing circumstances tackling which contributes to the broadening of our vision about humanity. Above all, they result in psychic growth which enhances our self-knowledge. However, these experiences may turn out to be bitter and unmanageable for the ones who suffer from identity crisis. Such ones, instead of benefitting from these experiences, suffer in various ways. Their psyche regresses and they are unable to adjust both among their hosts and their own native people. This makes Gulliver's character more pertinent to be studied in the perspective of culture and reverse culture shock.

My study analyzes the text of *Gulliver's Travels* through close textual reading observing how Gulliver acts and behaves among his hosts as well as natives, and how his behavior changes under the influence of culture shock and reverse culture shock. It establishes that most of us, like Gulliver, remain unaware of the transformation we go through after experiencing cross-cultural adaptation. The changes in our attitude and behavior create a deep impact on our relationship with the people around us, directly affecting our personal and social life.



Introduction

Gulliver's Travels has enthralled its readers since its very publication. Owing to the richness of its text, it has not only been one of the most fascinating but also a controversial work of literature. It celebrates a unique status among the literary works produced in the world. Being deeply rooted in the literary tradition prevalent in the Eighteenth Century England, it alludes to

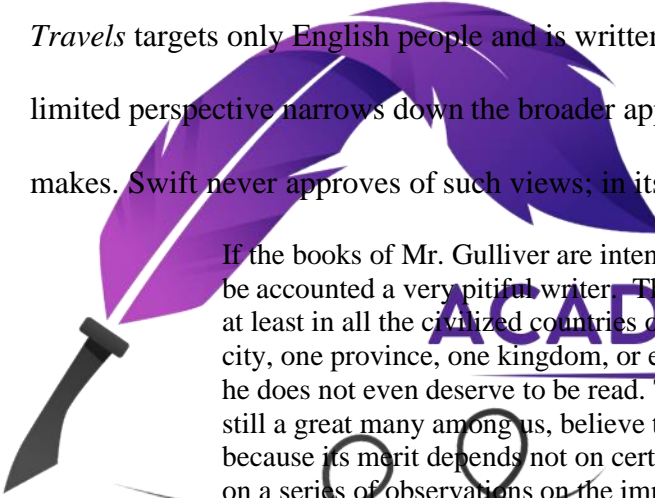
and targets various political and social aspects of the then English society. However, limiting its scope to one particular nation and one specific century is tantamount to reducing its significance as a great work of literature. Though there are allegorical aspects which make it more as a political commentary on its age, the readers cannot miss out its universal appeal that pertains to entire mankind and humanity. In a letter to Pope, Swift writes that "all my labours [aim] to vex the world rather than divert it and if I...could [safely] compass that designe I would".¹ Attracting several film makers and numerous critics validates that *Gulliver's Travels* has not only been diverting but also vexing its readers since 1725. Its popularity among readers of different age



ACADEMIC SOLUTIONS

groups and countries signifies its universal appeal. It is, therefore, not surprising to see critics exploring its different aspects.

According to Lock, Swift's contemporary critics read the first voyage of *Gulliver's Travels* as an allegory on the contemporary political scene of England.² Lock reports that the first and most detailed contemporary comments in this regard come from Abel Boyer who despite being a moderate Whig observes a strong strain of political allegory.³ Another contemporary critic, Abbe Desfontaines, considers *Gulliver* as Swift's mouth piece. In his preface to the French translation of *Gulliver's Travels*, Desfontaines contends that *Gulliver's Travels* targets only English people and is written in the context of English politics.⁴ Such limited perspective narrows down the broader appeal that the text of *Gulliver's Travels* otherwise makes. Swift never approves of such views; in its response, he writes:



If the books of Mr. Gulliver are intended only for the British Isles, this traveller ought to be accounted a very pitiful writer. The same vices and the same follies reign every where, at least in all the civilized countries of Europe, and the author who writes only for one city, one province, one kingdom, or even one age, so little deserves to be translated that he does not even deserve to be read. The defenders of this Gulliver, of whom there are still a great many among us, believe that his book will last as long as our language, because its merit depends not on certain ways or manners of thinking and speaking, but on a series of observations on the imperfections, the follies, and the vices of man (Corr. III, 226).⁵

ACADEMIC SOLUTIONS

Despite Swift's unequivocal stance that rules out any allegorical interpretation, critics do not desist reading *Gulliver's Travels* in such a light. No doubt, such readings go to background for a certain time, but they surface again in the first quarter of Twentieth Century when Sir Charles Firth, in his lecture at British Academy, revisits this issue. For him, the incidents and happenings in the text are more of a political allegory. He believes that *Gulliver's Travels* is replete with political allusions most of which refer to Queen Anne's era and some point to George I's period of rule.⁶ He, however, does not take all the four voyages into consideration and limits his allegorical readings to some events—especially Gulliver's visit to Lilliput. Arthur E. Case adds

to Firth's reading though he does not agree with him on the interpretations of some of the events. Case believes that the events in voyage to Lilliput start in Queen Anne's reign and end in the era of George I; he reads all the four voyages from allegoric point of view.⁷ With the exception of some differences, both these critics broadly follow the same pattern in their readings of *Gulliver's Travels*. Harth does not agree to what Firth and Case say about voyage to Lilliput. He contends that it seems strange to believe that Swift expresses such sinister views in simple and clear allegorical allusions but adopts indirect way to cover his innocuous opinion about Oxford, Bolingbroke and George I. Nevertheless, he acknowledges allegorical references to some events and politicians in the voyage to Laputa. He refers to certain excerpts from voyage to Laputa (Chapter 3 and 6), and asserts that Swift's publisher, Motte, has changed and omitted some parts of these chapters which seem to be the reason behind opinions of the critics mentioned. In addition, Harth points that Firth's allegorical references in the third voyage relate to one of Swift's poetic works, *Life and Genuine Character of Dr. Swift*.⁸ Irvin Ehrenpreis, however, holds slightly different opinion; he considers Case's take quite justified. But he sees flaws in the direct comparison made between the events in Lilliput and the actual political happenings of 1708 to 1715.⁹ W. A. Speck, despite being largely in agreement with Firth and Case, contends that various contemporary critics hardly relate events in Lilliput to their own time but to events at the beginning of the century. He does not find Firth's and Case's arguments convincing.¹⁰

J. A. Downie, on the other hand, sees the happenings in Lilliput in a different way. He believes that the events and characters there do not relate to any specific historical event or personalities although he accepts the allegorical base of the work. Downie asserts that allegoric references in the first voyage are generic in nature and not specific one. He specifically refutes

Case's stance on Gulliver's urination. In his opinion, there is no evidence to relate this event to Queen Anne's displeasure with the Treaty of Utrecht. To him, Case is also wrong to assume that Oxford and Bolingbroke were not in a position to openly hold negotiations with France. Downie opines that Queen Anne did not oppose those negotiations, and thus holds Case's views on the happenings of the first voyage erroneous.¹¹ F. R. Lock holds a similar opinion; he also denies a specific and personal satire in the first voyage. He believes that Swift's satire is intended to lay open the corrupt practices and follies of politicians in general and not essentially of the then political figures. He further adds that Swift's characters are character-type which can relate to several people "but none more than another"; they are not portraits. He writes that limiting the meaning of what Swift says or his characters to any specific person or event shrinks the scope of *Gulliver's Travels*. In his view, the text encompasses a broader range; it does not target any political party but all those who suffer from political diseases. To him, Swift focuses on problems which are as old as politics.¹² Another critic, Simon Varey, refuses to accept any allegorical interpretation of *Gulliver's Travels*; he asserts that this work is a "species of history" and such readings might result in illogical parallels. In his opinion, there are certain allusions to particular people and happenings, but it cannot be labeled as a political allegory in "which every character, action, and motive contribute to a portrait of a single period. *Gulliver's Travels* is analogical rather than allegorical, and its generality emerges only through specific allusions" (40-42).¹³

One issue with allegoric reading of the text is that it does not cover all the voyages, and focuses mainly on the first and the third voyages. The second and the fourth voyages have largely been overlooked by the critics in their allegorical reading of the text. Reading *Gulliver's Travels* merely from allegoric perspective not only narrows down its universal appeal and

underlying meaning but also reduces the significance of Gulliver's character to a mere tool. It makes him his author's mouth-piece. Gulliver is a highly symbolic character who represents human beings irrespective of their caste, creed and religion. His behavior is based on what has been seen centuries ago among human beings and which still exists around us. It is this aspect of *Gulliver's Travels* that makes it relevant for all times. Perhaps this is why Gulliver's character has remained a fascination for a huge readership, and thus a large number of critics have analyzed it from multiple lenses. Swift reflects human nature which he observes in the people and events around him; he has a deeper message to give through Gulliver.

It is pertinent to discuss how some critics have treated Gulliver's character. J. L. Clifford has grouped them as 'Soft' and 'Hard' schools of thought. The 'Soft' school of thought, according to Clifford, reads the text with a focus on the comic aspects of the text and offers "compromise solution". The 'Hard' school of interpretation lays emphasis on the problems and difficulties of the text and reads it with "tragic overtones" (33).¹⁴ Critics, grouped in the 'Hard' school, contend that Gulliver is not a character like Tom Jones or other such characters in literature. They believe that Gulliver is devoid of any psychological depth, and thus it is difficult to study him from psychological perspective; he is simply a tool to speak for its creator. The 'Soft' school of interpretation, on the contrary, analyzes Gulliver's character in a different light. They are of the opinion that Gulliver is a comic character and not a tool or mouth-piece of Swift. In their view, Gulliver is a realistic character who bears psychological depth and consistency. They point out that Gulliver's personality changes during the four voyages; and he learns from his experiences. However, such critics base their premise on their readings of what they observe in Gulliver's character, mainly during his stay in Houyhnhnmland.

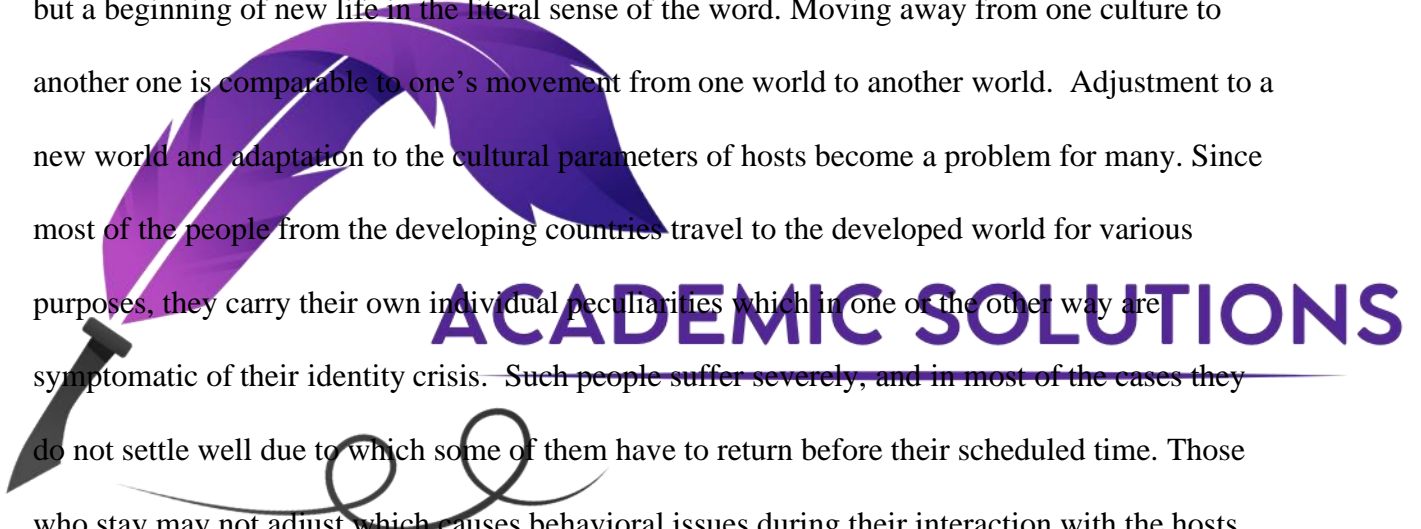


ACADEMIC SOLUTIONS

reverse culture shock is mainly a result of his identity crisis.



Culture shock and reverse culture shock have gained tremendous importance in this era of globalization. It cannot be limited to an individual or a limited number of people or any character in literature. It pertains to each one of us and thus to the entire humanity in a broader perspective. In our contemporary world, millions of people of varying age groups go abroad; some stay for short duration and some stay for a longer period of time. Some people travel for personal reasons while the others travel for professional or educational purposes. There are people who leave their country for good—either willingly or being forced to leave—and there are people who settle abroad illegally. This is not simply a change of place that they experience, but a beginning of new life in the literal sense of the word. Moving away from one culture to another one is comparable to one's movement from one world to another world. Adjustment to a new world and adaptation to the cultural parameters of hosts become a problem for many. Since most of the people from the developing countries travel to the developed world for various purposes, they carry their own individual peculiarities which in one or the other way are symptomatic of their identity crisis. Such people suffer severely, and in most of the cases they do not settle well due to which some of them have to return before their scheduled time. Those who stay may not adjust which causes behavioral issues during their interaction with the hosts around. Upon return to their home country, they fail to cope with the impact of reverse culture shock which spoils their family life and social adjustment. Most of the returnees are not at ease in their homes. They remain under the influence of their hosts' culture even when they are in their native land. Consequently, they remain misfit in their native societies. However, those who do not suffer from identity issues may cope with such problems sagaciously while being abroad as well among their native people on return. This experience proves extremely beneficial



as they grow as individuals and develop a better understanding of themselves and the people around them.

My research methodology is based on focused and careful reading of the text of *Gulliver's Travels* to identify how Gulliver is before embarking on his voyage to Lilliput and other three lands and how he undergoes culture shock in these lands. Besides, I will minutely observe the transformation that he goes through under the impact of reverse culture shock upon his subsequent re-entries to his home. Based on my readings of the secondary sources, I will present the views of several important critics on Gulliver's behavior to show how they look at him and his peculiar behavior. I will also bring into focus the numerous ways in which a variety of researchers have analyzed the concept of culture shock and reverse culture shock. I will support my argument that Gulliver suffers from the effects of culture shock and reverse culture shock by analyzing his behavior and interaction with the people of the hosts countries and with his own native people in the light of what Weaver says about these 'shocks'. I will try to answer:

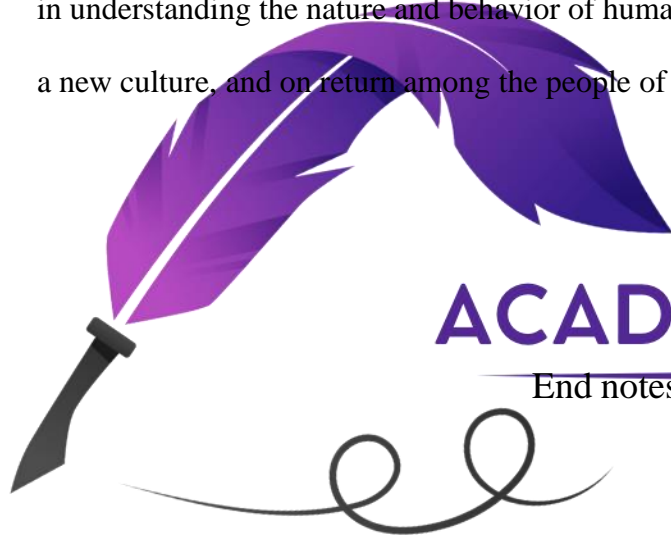
What is wrong with Gulliver that makes him embark on voyage to Lilliput? How does his identity crisis worsen the impact of culture shock and reverse culture shock? Why does the intensity of culture shock increase in every successive visit to his four hosts? Why does he fail to overcome the effects of reverse culture shock, especially after his final re-entry to his country? Why is he unable to grasp the patterns of the internal culture of any of his hosts? What obstructs his psychic growth despite living in a variety of cultures? How and why does he deteriorate as a



ACADEMIC SOLUTIONS

misanthropist after his re-entry from Houyhnhnmland? How does Gulliver relate to us and the people who live around and among us? What do we learn from Gulliver's experiences?

I believe my effort will open a new perspective of reading *Gulliver's Travels*. It will help the future researchers to read other literary works in the perspective of culture shock and reverse culture shock. Especially, the diaspora living all over the world can be studied more effectively from such a lens. A number of researchers have analyzed the literature based on diaspora through post-colonial perspective, but such literary works can be better analyzed if read from the perspective of culture shock and reverse culture shock. In addition, it will contribute a great deal in understanding the nature and behavior of human beings during their stay among the people of a new culture, and on return among the people of native society.



ACADEMIC SOLUTIONS

End notes

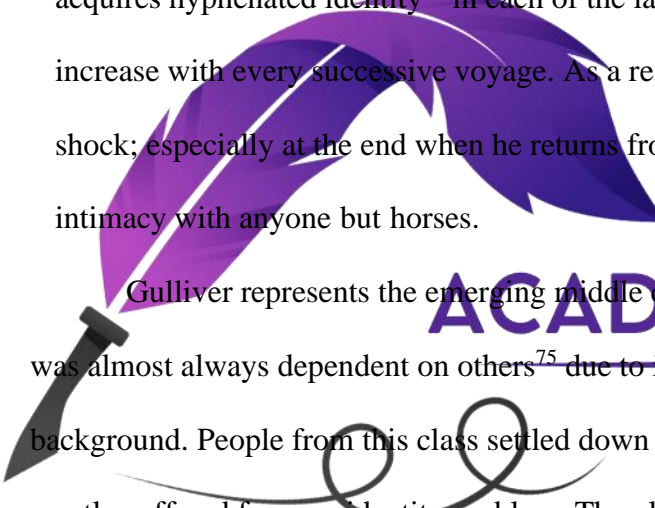
Causes of Gulliver's Culture Shock

Some individuals may be predisposed to be unable to tolerate the pressure of culture shock at the time of their relocation.

Weaver, *Intercultural Relations: Communication, Identity, and Conflict*⁷²

Gulliver belongs to the middle class of Eighteenth Century English society and happens to be the middle child of his family. His family sends him to become a doctor, but he spends time to learn navigation and mathematics. He joins several ships as a doctor, but fails to practice in his field as an established medical practitioner. He does not utilize his navigational skills as he never reaches his destination but lands on strange lands unknown to him. He is

always in the middle of things and thus fails to follow a decisive track. He marries, not on choice, only to improve his financial status. He impregnates his wife several times but fails to live a peaceful and contented family life. He neither learns any lesson from his experiences abroad nor does he learn from his own countrymen. Gulliver does not know who he is and what his needs are. In other words, he lacks self-knowledge.⁷³ Such traits in his personality are indicative of severe identity problem. This is why, Gulliver fails to cope with the culture shock in the four lands where he stays for a considerable time. Although he physically lives in a different land, yet he judges everything from the English cultural parameters which is why he acquires hyphenated identity⁷⁴ in each of the lands he visits. His disillusionment and dismay increase with every successive voyage. As a result, he has to bear the pangs of reverse culture shock; especially at the end when he returns from Houyhnhnmland, he fails to develop intimacy with anyone but horses.



Gulliver represents the emerging middle class in the 18th Century England. This class was almost always dependent on others⁷⁵ due to its financial issues and usually had a rural background. People from this class settled down mainly in the urban areas due to which they mostly suffered from an identity problem. They looked upwards despite being rooted in the lower class and its mores. It was quite natural for them to try to move upwards in the social and economic hierarchy. A major chunk of the middle class was factory workers, peasants, skilled labor, teachers and sailors. This tier of middle class earned little amount for their survival, and always strove to change their financial and social status. They could not assert their identity⁷⁶ since they were torn between two different worlds—lower class and elite.

This chapter probes into the causes due to which Gulliver succumbs to the impact of culture shock and suffers a great deal. The scope of my study covers how Gulliver's identity crisis overshadows the other factors⁸⁵ which make things worse for him when he passes through

culture shock during his stay in the four lands he visits. To Weaver, the “disorienting states” (140)⁸⁶ of collision of internal cultures; breakdown of communication; the loss of cues and reinforcers; and identity crisis prove obstructive in adapting to any new environment as they “overlap and complement” (141) each other. Weaver contends that identity problem results in psychic growth if the culture shock is positively tackled. By enlarging the psyche, it helps an individual negotiate with those psychic issues which inhibit his/her personality development. But he also acknowledges the “enormous struggle and possibility of failure” (143) which in some cases complicate such experience. To him, it mainly depends upon “the



predisposition” and “psychological makeup” of an individual at the time of stress that causes a “Psychotic breakdown” (143). Since Gulliver suffers from severe identity problem, he is more susceptible to fall a victim to culture shock. It does not mean that he fails in handling every situation. He does overcome a number of adjustment problems which are symbolic of the enlargement of his personality. However, due to his identity crisis, he is least aware of what he is going through. As a result, neither does he control the menacing influence of culture shock, nor does he consciously assimilate the psychic growth in his personality. This is why in every successive voyage Gulliver goes through the agony of culture shock. He deteriorates into a more disillusioned and disoriented personality after his final return.

Sojourners travel abroad due to various reasons: study, business, diplomacy, tourism, and aid activities. Their stay extends from few weeks to several years. Bochner et al assert that sojourners display different psychological responses when they start living in a new culture.

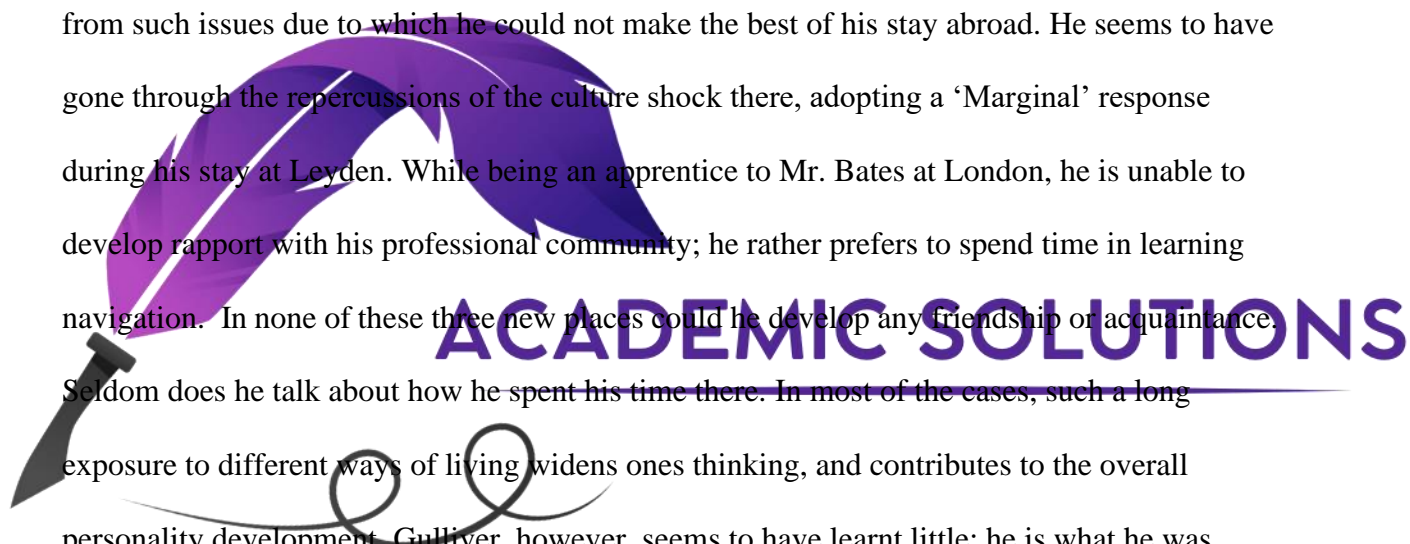
Some may acquire the host culture while the others may stick to their culture of origin. On the other hand, some sojourners may not find themselves at ease for they are unable to mediate between their culture of origin and the host culture; the norms of both the cultures are mutually incongruous to them. Thus, by hovering between the two cultures the individual is unsure of who he is (12). Such an outlook is what Bochner labels as ‘Marginal’ response. Recent research conducted on culture shock focuses on international students who find it fairly difficult to cope with unfamiliar changes.⁸⁷ According to Furnham, most of students feel alienated and powerless which trigger psychological issues (15) and further complicate their acculturation⁸⁸ process. The ‘Marginal’ response of some of the foreign students seems to stem out of their psychological issues. Gulliver’s initial experiences out of home are meant for educational purposes. Though the first two experiences at Cambridge and London are intra-



ACADEMIC SOLUTIONS

cultural, he experiences his first inter-cultural exposure at Leyden, Holland. Gulliver remains there for thirty one months. Swift does not provide any details of Gulliver's stay in Holland. But based on the evidence of his stay in Cambridge where he restricts himself to his studies only, Gulliver seems to have spent most of his time to himself during his stay in Leyden which implies his lack of adjustment in his new environment. Janca and Helzer,⁸⁹ in their research on foreign students observe that 67% of the students suffer from paranoid delusion, 62% suffer from anxiety, and 52% from related problems which they believe is symptomatic of psychiatric morbidity and maladjustment to the new conditions (287). Gulliver seems to have suffered from such issues due to which he could not make the best of his stay abroad. He seems to have gone through the repercussions of the culture shock there, adopting a 'Marginal' response during his stay at Leyden. While being an apprentice to Mr. Bates at London, he is unable to develop rapport with his professional community; he rather prefers to spend time in learning navigation. In none of these three new places could he develop any friendship or acquaintance. Seldom does he talk about how he spent his time there. In most of the cases, such a long exposure to different ways of living widens ones thinking, and contributes to the overall personality development. Gulliver, however, seems to have learnt little; he is what he was before proceeding to Cambridge, a teenager—despite being in his early twenties. Instead of thinking and planning for his future, he lets the others decide significant aspects of his life.

The readers do not know a lot about Gulliver's parents and siblings. Gulliver who otherwise provides details of every minute happening during his voyages does not furnish sufficient details about his family life. Family plays a vital role in the development of personality. Several theorists are unanimous about the influence that family has on any individual, especially in the adolescence.⁹⁰ It seems as if Gulliver did not enjoy the natural



intimacy that any adolescent requires at this stage with his/her family. Gulliver skips details about his interaction with his siblings; he never shares the time when he remains home after his return from Cambridge and Holland. Perhaps he deliberately avoids mentioning the bitterness he might have experienced at home for we find him providing sufficient details about the time he spends with his children after he returns from every voyage. Though he cannot be regarded as a person who prefers to live with his family most of the time, yet he mentions his wife and children upon each successive return. Conversely, he shuns sharing any such details about his siblings and parents with the reader. Family system theorists affirm the vital role that family plays in an adolescent's life.⁹¹ Families which can maintain a proper balance between closeness and distance facilitate adolescent's growth and development. On the contrary, families which are close and enmeshed generate fear and dependency.⁹² Gulliver's family seems to have left no stone unturned to make him a dependent person.

Furthermore, Gulliver's lack of self-knowledge makes him more oblivious to his bond with his family members. For him, relations with people revolve around how much people help and support him. As a result, his relations with his family members are not based on any emotional attachment which is symptomatic of his identity crisis. He seems to live a lonely life despite having a family. Perhaps whatever he talks about his father and uncle is out of his financial dependency on them. He receives "small Sums of Money" (3) during his stay in London from his father. Later on, during his stay in Leyden, he receives "Thirty pounds a Year" (3) from his uncle and father. Such relations are based on superficial reasons, like material comfort. Perhaps this is why he remembers his mentor, Mr. James Bates, more fondly than he does his father. The former "recommend[s]" (3) Gulliver as a surgeon to the



ACADEMIC SOLUTIONS

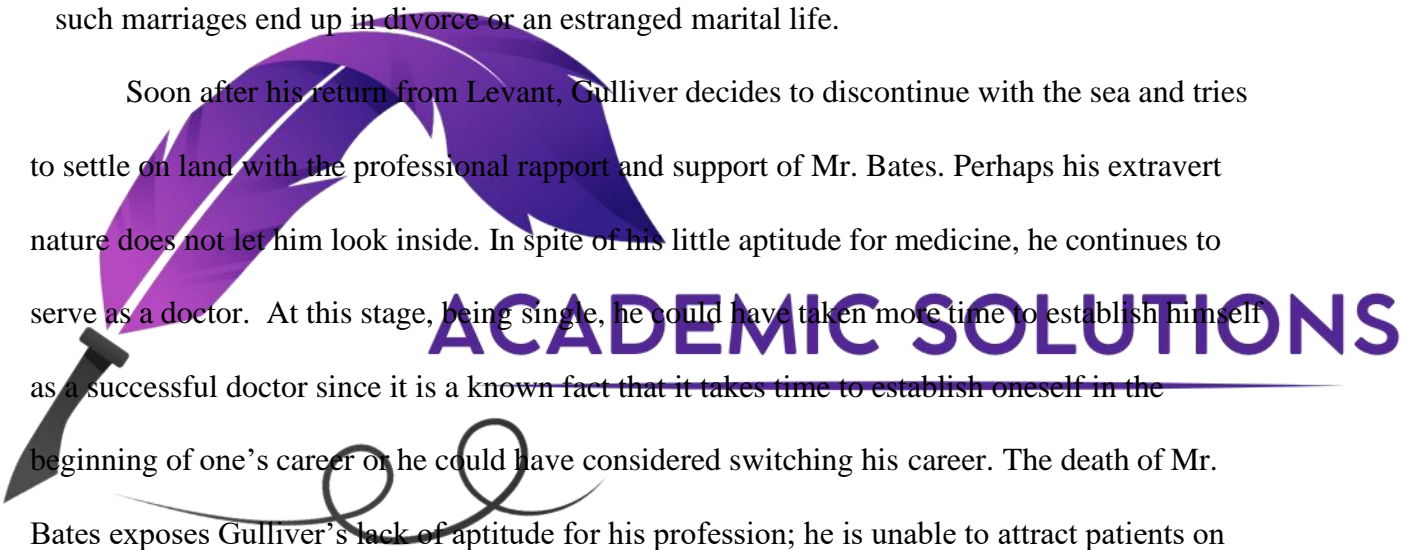
“Swallow” (3), and later on recommends him to “several Patients” (3) in London; his Master, Mr. Bates, becomes his surrogate father.

Under the umbrella of culture shock and identity crisis, Gulliver assumes a symbolic significance that relates closely to society in specific and humanity in general terms. Being a victim of identity crisis and culture shock, he dwells around us: he is seen among students who go abroad for higher education; he is present among refugees who later on are unable to settle in their own native country; he is visible among Diaspora and migrants all over the world. Most of the people of these multifarious groups belong to the middle class who move abroad for better living and better financial prospects. Being more susceptible to identity crisis, people of middle class, no matter wherever they belong to, are more prone to the effects of culture shock. It does not mean that everyone from the middle class would fail to cope with problems associated with acculturation. Those who successfully negotiate their identity issues carry positive impacts of culture shock which speaks of the psychic growth. They adjust well and make good rapport with the people of the host country. For those who are unable to resolve their identity issues, staying abroad becomes a continuous torture. Like Gulliver, not only are they a constant source of trouble for themselves, but they are also a cause of problems for the others around them.

Dr. Khattak, who analyses Gulliver from Jungian lens, contends that Gulliver is an extremely extraverted-sensation-type character for whom everything exists on sensory level. He judges and evaluates people at their face value. This makes him an extremely superficial character who suffers from Identity crisis. Since he lacks self-knowledge, he cannot make use of his abilities to cope with the challenges that he comes across in his four voyages (6, 30). Most of our middle class people carry such traits that mirror various aspects of Gulliver’s character. They are dependent; they lack self-knowledge; they are superficial; they suffer from

identity crisis; and they are unclear about themselves. They have aptitude for one field but they are forced to opt for a profession that is more lucrative. Being over dependent on their parents, they fail to explore themselves as they have little freedom to think and plan for their lives. It kills their potential to do big. With weak analytical and critical abilities, they mostly fail to lead, and thus they are always led by others. Our society produces thousands of doctors, engineers, and MBAs, but a huge majority of such graduates fail to excel in their relevant fields. Most of such graduates have to switch to some other profession. Similarly, most of them do not marry out of their own choice but on the choice of parents. This is why either such marriages end up in divorce or an estranged marital life.

Soon after his return from Levant, Gulliver decides to discontinue with the sea and tries to settle on land with the professional rapport and support of Mr. Bates. Perhaps his extravert nature does not let him look inside. In spite of his little aptitude for medicine, he continues to serve as a doctor. At this stage, being single, he could have taken more time to establish himself as a successful doctor since it is a known fact that it takes time to establish oneself in the beginning of one's career or he could have considered switching his career. The death of Mr. Bates exposes Gulliver's lack of aptitude for his profession; he is unable to attract patients on land. This situation forces him to once again take the role of a surgeon on two ships for six years voyaging to the East and West Indies. With just one less lucrative voyage, yet again he decides to settle on land. His decisions are based on the appearance of things, and not on analysis of the situations and happenings. It never occurs to him that he is not fit for this profession. Given his aptitude for navigation and mathematics, he needs to reconsider his choice of profession. This, however, is not possible for a person who lacks self-knowledge and suffers from identity crisis.



A large number of people stay away from their family and live in other cities and countries in order to earn livelihood. Their separation from family results in an emotional vacuum. Some people find outlets to satiate their needs, but many secretly marry. However, those who are unable to fulfill their emotional needs succumb to psychological issues though apparently they are unaware of these issues. In such scenario, a person fails to fill the emotional vacuum, and thus creates problems not only for her/himself but also for those around him. Gulliver does not apparently miss his family (he rarely dreams of them), whereas in reality he needs his family to take care of him when he is in a precarious situation, especially in Brobdingnag. He is unaware that he needs someone to cater to his physical and emotional needs. As a consequence, he develops fondness for Glumdalclitch who appears more like a motherly and wifely character to him. She looks after him to the extent that “she [is] able to dress and undress [him]” (86), which is why, Gulliver acknowledges “To her [he] chiefly owe[s] [his] preservation in that country” (86). Interestingly, he does not mention anything regarding his mother throughout the voyages. It seems as if he misses both his mother and wife but is oblivious of it. Bouce suspects Gulliver to have occasionally opted for masturbation during long separation from his wife (102).¹⁰⁴ He thinks that Gulliver has deliberately avoided giving such details. It is natural for Gulliver to get close to someone like Glumdalclitch. She keeps him updated about the intensions of her father regarding his future. During long journeys, she would



ACADEMIC SOLUTIONS

“be so careful to put the Quilt of her Baby’s Bed into it for [him] to lye down on” (88). He seems to be satiating himself for what he misses in his life: mother’s love and wife’s love.

Nothing else but Gulliver’s lack of self-knowledge in Laputa obstructs his vision to see his reflection in the one sided¹⁰⁵ attitude of the Laputans. He finds them too speculative and one sided, but he is least aware of his own problem. Being over worried about their future, the Laputans never enjoy “the common Pleasures and Amusement of Life” (161); they breathe in a constant state of “continual Disquietedness” (161) as they live under shadows of apprehensions on which they have no control. In contrast, we find Gulliver on another extreme. He is least bothered about his future. Little does he realize that he needs to look into himself, instead he feels ignored. He tries to see through the peculiar behavior of the Laputans, but he never relates it to his own problem. He observes that the Laputans men are responsible for the infidelity of their wives. However, he cannot relate it to how he treats his wife; Gulliver never stays at home for a long time; he is all for the outer world; he never sees his children growing. It seems as if he has made his wife and children captives in England the way the Laputans have ignored their “Wives and Daughters in confinement” (162). Being lost in the external world, Gulliver gets disassociated from what lies inside him, and thus he can see Laputans’ oddities but not his own.

Before Gulliver embarks upon his fourth voyage, he seems to be in severe identity crisis. Just like he finds faults with others in Laputa but remains blind to his own, he finds Captain Pocock, “a little too positive in his own Opinions, which was the Cause of his own Destruction” (223). The captain seems overconfident to him since he does not listen to Gulliver’s advice. Ironically, Gulliver himself seems to be least bothered about the possible consequences of the voyage that he wants to embark upon. He can advise other people but cannot think properly about himself. It seems as if he constantly looks for an excuse to be at the sea and away from

home and his family. Being “weary of a Surgeon’s Employment at the sea” (223), he should avoid another voyage. But he is blind to his weaknesses and does not know his limitations. And thus, he accepts the offer to captain the ship without any hesitation. The thought of meeting a misfortune for not being a trained captain does not cross his mind. Nor does he take into consideration the challenging aspects involved in captaining a ship which he may not know. As a result, he has to repent appointing new recruits¹⁰⁶, who, after joining the ship, incite the existing crew to revolt. They enslave Gulliver, and later “[force] [him] into a long boat” and “[push] off” (224). He does not show any control on his crew as he seems to be out his own control. Gulliver cannot lead; he can only follow. As a consequence, his own crew support the outsider group instead of their own captain. They take him as “their Prisoner” and “get rid” of him on a stranded island—while he is in a “desolate Condition” (224). Weaver is of the opinion that experiencing any stressful events just before one interacts with a new culture pushes a sojourner on the edge. As a result, the additional stress of the culture shock incapacitates the sojourner to tackle the situation in a proper manner (136). Perhaps this is why, we find Gulliver in hot waters the moment he arrives in Houyhnhnmland.

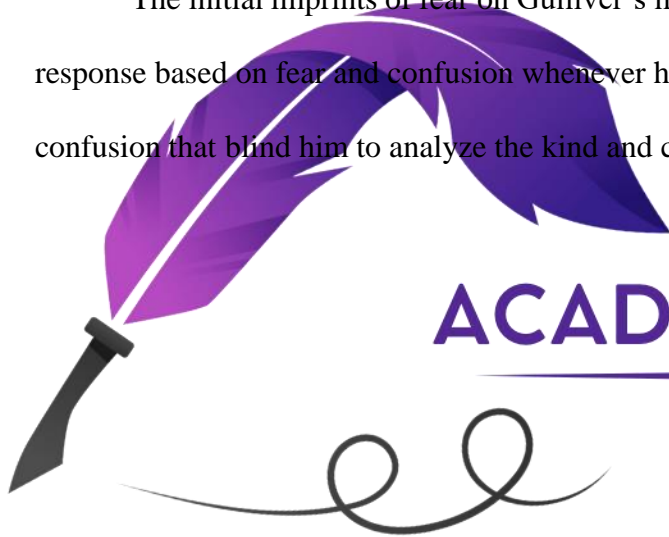
Being shrouded in disillusionment upon his arrival in Houyhnhnmland, Gulliver is unable to see Yahoos’ close physical resemblance with him—human form. To him, they appear more as “animals” and “ugly monsters” (226). The physical description of “Yahoos” is sufficient to make any reader notice their close physical resemblance with humans, but Gulliver is more impressed with the civility of the horses—the Houyhnhnms. The Houyhnhnms observe him closely from head to toe, exactly the way he observes the Yahoos, and find out what Gulliver could not. Gulliver is unable to see what others can see in him. When the Houyhnhnms juxtapose Gulliver and the Yahoos, they find his appearance closely resembling the latter. He

feels shocked and terrified: “My Horror and Astonishment are not to be described” (232). This forces Gulliver to convince the Houyhnhnms that he is not a Yahoo. It is at this point that his identity crisis appears in its most severe form. Quintana rightly points out that Gulliver’s reactions result in losing his self-esteem as a human being (161).¹⁰⁷ He wants to project an image of not being one of the Yahoos, but deep in his heart he considers himself a Yahoo. Price is of the opinion that Gulliver can only hope to resemble a Houyhnhnm so that he is not to be taken as a Yahoo (100).¹⁰⁸ Perhaps Gulliver fails to learn anything from his previous voyages. If the existence of tiny Lilliputians, giant Brobdingnagians, and immortal Struldbrugs is possible then there is every possibility of coming across creatures like the uncouth Yahoos and rational Houyhnhnms. However, Gulliver is unable to link his past with his present; he fails to analyze the situation that his physical resemblance does not make him a Yahoo; he fails to see that he is different from Yahoos. His hosts, however, do not consider him a Yahoo; he can see this in reality, but does not believe it. Ironically, he is impressed with the rational horses but does not see that they do not consider him a Yahoo. Gulliver overlooks the fact that the type of treatment he gets from Houyhnhnms is not extended to any of the Yahoos in Houyhnhnmland. He is intensely irritated by his close resemblance with Yahoos. Despite yearning to be accepted as a rational Houyhnhnm, he behaves irrationally. He imitates them in order to be like them, but never use reason which his hosts value.

According to Buttaro, cultural misunderstandings and conflicts arise mostly out of culturally-shaped perceptions and interpretations of each other's cultural norms, values, and beliefs. Although many dimensions of culture are universal, there are several dimensions along which cultures differ. This variance in the basic values results in cross-cultural miscommunication and strife (28).¹²³ Gulliver is not in a position to understand that the Emperor is highly civilized person who is averse to violence and destruction. To Gulliver, everything big

and strong must have more viciousness and cruelty; he forgets about the over ambitiousness and viciousness of his previous hosts despite their small size. He still cannot grasp the fact that human beings living in different parts of the world are shaped by the culture and norms of their native lands. Perhaps he over generalizes human nature to be same everywhere in the world. His understanding of people around him is based on how they appear and look. Never does it cross his mind that human beings are molded by the ethos and norms of the culture they are born and brought up in. He lacks the depth to understand cultural norms of Brobdingnagian society, and thus he misunderstands the Emperor and his court.

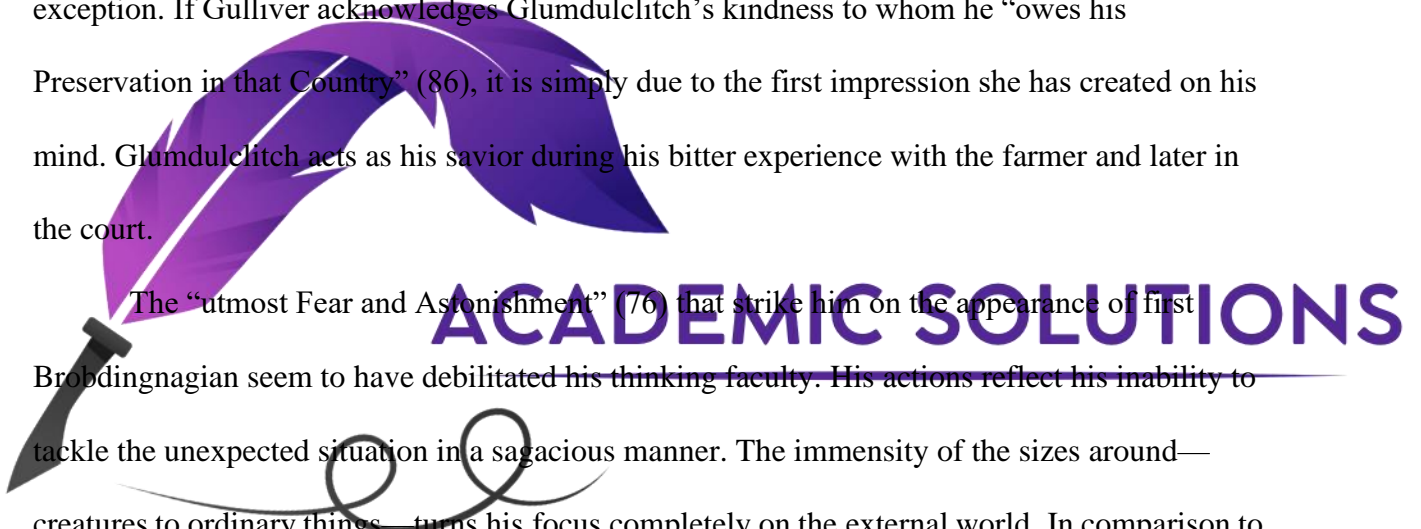
The initial imprints of fear on Gulliver's mind are so strong that they cause an impulsive response based on fear and confusion whenever he is among these giants. It is fear and confusion that blind him to analyze the kind and compassionate nature of the Emperor and



ACADEMIC SOLUTIONS

Empress though they take great care of him during his stay in the court. When he arrives in the court, he seems to be terrified and confused. He tries to please everyone, and behaves in a servile manner, and thus happily agrees to be his “Master’s Slave” (92) when he is sold to the Empress for “a Thousand Pieces of Gold” (92). For him, cruelty and bigness are synonymous. Fear surrounds him everywhere, and confusion debilitates his understanding. Hence he is unable to see beyond appearance of his surroundings. And so he fails to see how kind but critical and analytical his hosts are. Brobdingnagians, despite the enormity of their physical size, show a great level of kindness in treating Gulliver during his stay though the farmer’s cruelty is an exception. If Gulliver acknowledges Glumdulclitch’s kindness to whom he “owes his Preservation in that Country” (86), it is simply due to the first impression she has created on his mind. Glumdulclitch acts as his savior during his bitter experience with the farmer and later in the court.

The “utmost Fear and Astonishment” (76) that strike him on the appearance of first Brobdingnagian seem to have debilitated his thinking faculty. His actions reflect his inability to tackle the unexpected situation in a sagacious manner. The immensity of the sizes around—creatures to ordinary things—turns his focus completely on the external world. In comparison to his present tininess, he is reminded of his huge stature and strength when he is in Lilliput which further confounds him. He never realizes that he is the same Gulliver; it is only the surroundings that have changed. Though he thinks that “Nothing is great or little otherwise than by Comparison” (77), his actions in Brobdingnag betray what he says. Without understanding their values, world views and ways of solving problems, he speaks in a “humble” (78) manner, and stands in a “supplicating Posture” (78) as if he were a born slave. He tries to impress his giant host with tiny pieces of gold which ironically are invisible to the giant host. The close

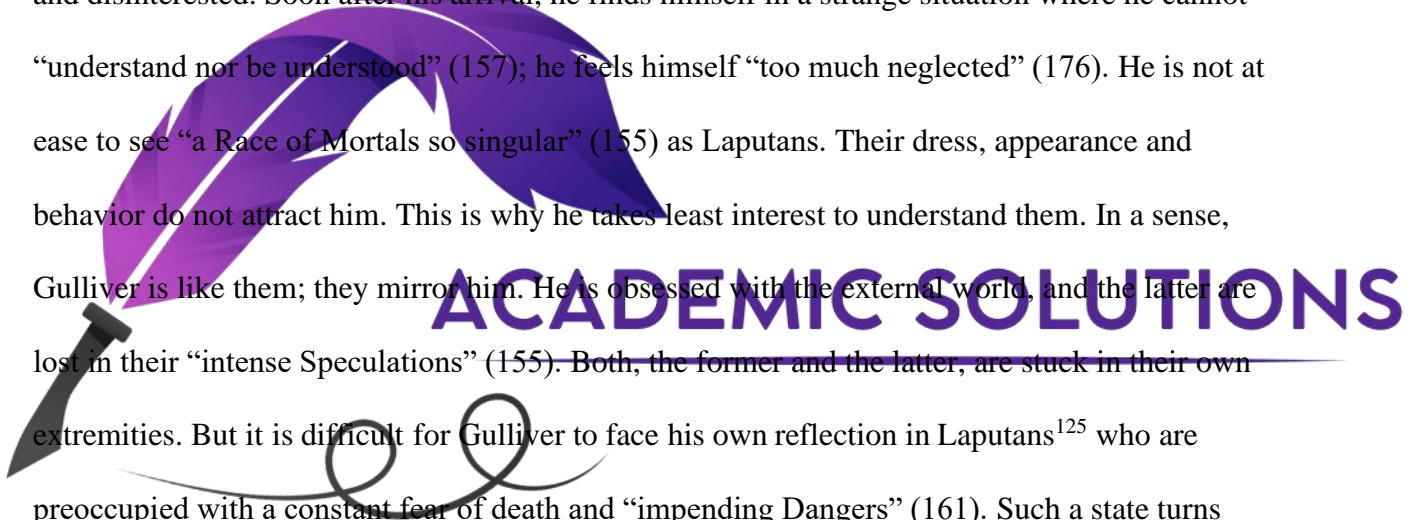


observation of huge human bodies makes him nauseate. He escapes an attack from two rats-- which are as large as “Mastiff” (84) with the help of his hanger. Though he is in “Freight” (83) and credits his good fortune for his survival, yet he boasts and celebrates his victory. He wipes his hanger with his lappet and puts it “in the Scabbard” (84) as if he won a military feat. Moreover, the cruelty that he meets at the hands of the farmer adds to his fear of being mistreated to death. The farmer treats him as an object of display. The farmer makes Gulliver perform various feats in more than “eighteen large Towns” (91) in ten weeks. Gulliver is “reduced to a Skeleton”; he feels a “considerable Change” (92) in his health.

Kocak contends that it is crucial to understand that problems in culture shock increase if a visitor overlooks the uniqueness of his hosts’ culture—as each country is in some ways different from any other country, and thus unique.¹²⁴ Both Gulliver and Laputans are unique in their own ways. Instead of understanding the peculiarity of his hosts, Gulliver feels fascinated by the operation of the flying island. Owing to his interest in Mathematics, he quite easily grasps the principles on which the island is moved and controlled. But understanding human nature is not his cup of tea. He observes how the flying island operates, but fails to understand why it is created. It bears a strong political purpose to maintain law and order in the host state. The King uses it to curb any “Rebellion or Mutiny” (168). He orders to keep the Island over the town that rebels against his authority. This practically deprives the rebellious town of rain and the sun, and thus makes it prone to diseases. However, such absolute authority of the King is subject to the approval of his Ministry. These ministers never approve of any such step because of their own interests in the town under attack. There is an obvious check on the authority of the Laputan King. Furthermore, the citizens in the towns below also show a great level of intelligence. They have raised “high Spires or Pillars of stone” (169) to protect themselves from such aggressive

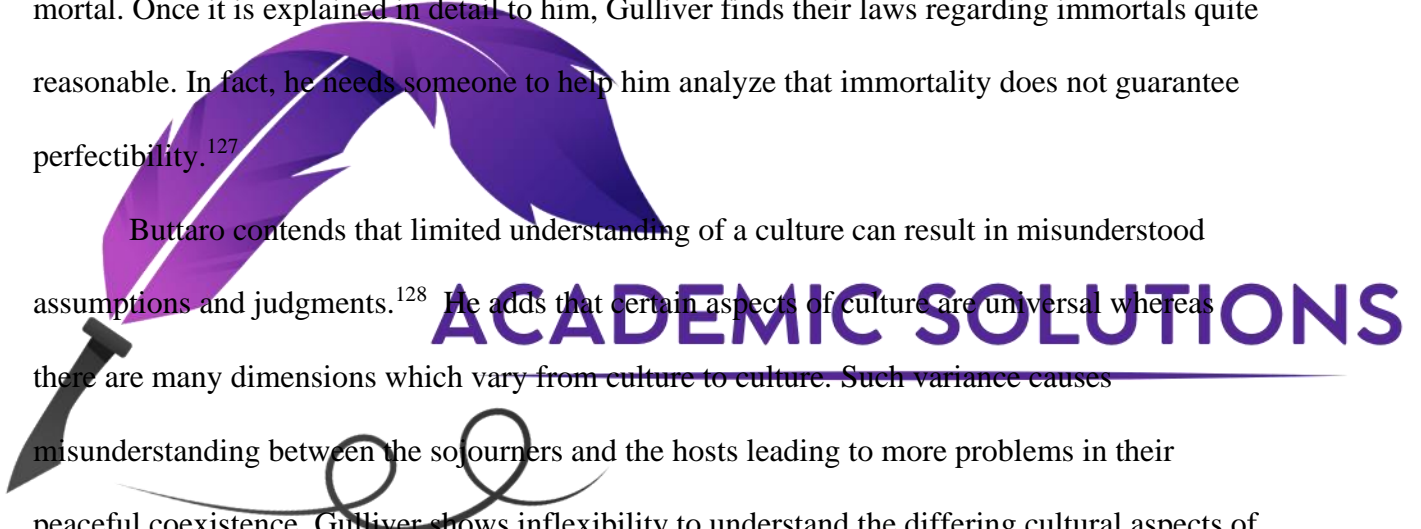
move of the King. However, besides lowering the island, the King could pelt stones on the rebellious town, but he never resorts to the last option of “letting the Island drop directly upon their Heads” (169). Both the King and the citizens have their own limits to observe lest there should be a universal destruction. The latter have to abide by the laws of the state, and the former has to show restraint in order to keep life going in an amicable manner. But Gulliver cannot see such unique values of Laputans’ culture which show a deep influence on the political stability of Laputa.

As Gulliver fails to see through the internal culture of his third hosts, he seems confused and disinterested. Soon after his arrival, he finds himself in a strange situation where he cannot “understand nor be understood” (157); he feels himself “too much neglected” (176). He is not at ease to see “a Race of Mortals so singular” (155) as Laputans. Their dress, appearance and behavior do not attract him. This is why he takes least interest to understand them. In a sense, Gulliver is like them; they mirror him. He is obsessed with the external world, and the latter are lost in their “intense Speculations” (155). Both, the former and the latter, are stuck in their own extremities. But it is difficult for Gulliver to face his own reflection in Laputans¹²⁵ who are preoccupied with a constant fear of death and “impending Dangers” (161). Such a state turns them oblivious to their wives and families. Like them, Gulliver is also oblivious of his family as he spends little time with them due to his love for the outer world. He is driven by his surroundings. Instead of trying to analyze the odd appearance and behavior of the Laputans, he feels bad by being ignored by them. He never probes why some people from Balnibarbi, after visiting Laputa, begin to “dislike the Management of every Thing below” (176). They put all “Arts, Sciences, Languages, and Mechanicks upon new Foot” (176), and play havoc with these fields. Gulliver is least interested to know what brings such a radical change in the outlook of



these Balnibarbians—soon after their return from Laputa—to opt for some highly impracticable and ridiculous projects.¹²⁶ It never crosses his mind if his stay in Laputa has affected him in any terms. He is unable to analyze himself, other people, things and events. He fails to understand the strange values and odd worldviews of his hosts. Since every mortal yearns for immortal life, it is natural for Gulliver to get excited when he hears about “Struldbrugs” (207)—the immortals; he wishes if he were born one of them. Such feelings come out of his obliviousness of his hosts’ values and worldviews. His hosts never envy these immortals, the way Gulliver does. It is only when his attention is drawn to the miseries of these immortals that he feels thankful for being a mortal. Once it is explained in detail to him, Gulliver finds their laws regarding immortals quite reasonable. In fact, he needs someone to help him analyze that immortality does not guarantee perfectibility.¹²⁷

Buttaro contends that limited understanding of a culture can result in misunderstood assumptions and judgments.¹²⁸ He adds that certain aspects of culture are universal whereas there are many dimensions which vary from culture to culture. Such variance causes misunderstanding between the sojourners and the hosts leading to more problems in their peaceful coexistence. Gulliver shows inflexibility to understand the differing cultural aspects of Houyhnhnmland, and looks at everything from the fixed cultural parameters of his native land. His arrival in Houyhnhnmland is marked with misunderstanding. Perhaps, like any typical Eighteenth Century Englishman, he thinks of himself as a civilized being with a deep prejudice against people living in other parts of the world. He believes that he is somewhere in India whose inhabitants are looked down upon as uncouth by his countrymen. Consequently, despite being ignorant about the reality of the inhabitants of the land—Houyhnhnms and Yahoos—he expects that he would come across a “Cabin of some Indians” (226). His assumption is based on



his initial experience after sighting the Yahoos whose very appearance fills him with “Contempt and Aversion” (226). This is symptomatic of what Berry labels as ‘Separation’—a response in which an individual sticks to her/his own cultural identity and rejects the hosts’ culture.¹²⁹ In an earlier research, Berry et.al link such an outlook to psychological maladjustment of the sojourner. Schmitz in a similar finding associates ‘Separation’ with higher levels of neuroticism, psychoticism and anxiety.¹³⁰ Gulliver’s antagonism towards Yahoos can easily be understood in this context. He is more of a racist who bears strong hatred for people other than his own race. He finds Yahoo’s shape “very singular, and deformed” (225). As a result, he expects to see “Savages” (225) in this land though he has not yet come across any inhabitant there. He takes Yahoos as “Animals” (225) when he first observes them in a field, but soon he labels them as “ugly Monster” (226). Without exchanging a single word, he feels disgusted with them. Since he lives in the moment, he forgets about the “most horrifying Sight” (214) of Strudbruggs; he also forgets about the “Horror and Disgust” (111) that he experiences when he interacts with the Brobdingnagian maids. Consequently, he claims that he has never seen such “disagreeable an Animal” (225) like Yahoos in all his previous voyages. Clearly, Gulliver carries his English bias along when he steps into Houyhnhnmland.

Gulliver’s reason seems to be almost paralyzed though he wants to be and live like the rational Houyhnhnms—that is possible only if he sheds off his basic human instincts and turns himself into a robot. Human beings, bestowed with reason and emotions, are supposed to maintain a proper balance in order to live a normal life. Life devoid of emotions or reason takes human beings towards abnormality. Both reason and emotions play their respective role to determine human behavior in different circumstances. At times one needs to behave emotionally, while in certain cases one has to curb emotions and let reason lead. Gulliver, who

is guided by the outer world, cannot see beyond the appearance of the things. This is why, after he finds his close physical resemblance with the Yahoos, he is unable to control his emotions. Thus, all his time in Houyhnhnmland is spent in an endeavor to be as rational as Houyhnhnms are, but instead of becoming one such rational being he is swayed away by emotions—the most dominant characteristic of the Yahoos.

In such a state of affairs, Gulliver fails to understand the internal culture of the inhabitants of Houyhnhnmland. He cannot grasp that the Houyhnhnms lack holistic rationality; they are rational in a limited sense—after all they are animals living an isolated life. Their life is devoid of any happiness and sorrow. For a female Houyhnhnm, the death of her husband brings no sorrow. It is an ordinary happening which simply causes delay in visiting one of her family friends—Gulliver’s Master horse. The Houyhnhnms “are much visited by their friends” (281) before their approaching death. And when they are near their death, they “return those Visits, and take a solemn Leave of their Friends, as if they [are] going to some remote Part of the Country” (281). Such emotionless and robotic response on such a tragic matter is possible only from Houyhnhnms; but Gulliver, despite being a human being, never analyzes the unnatural values of Houyhnhnms, and thus regards Houyhnhnm society as his Bible.¹³¹

Xia is of the opinion that knowledge and understanding of the new environment help a visitor to comprehend a new culture; it results in reducing visitor’s disorientation (99).¹³² Xia believes that familiarity with the new culture helps a visitor to anticipate problems he/she may come across. On the other hand, unfamiliarity with the new culture worsens the effects of culture shock. Gulliver’s unfamiliarity with his hosts’ culture adds to his misery. He is unable to anticipate the nature of problems he might come across in a strange land like this. Consequently, instead of trying to read and understand his hosts, he not only misunderstands his

ideal—Houyhnhnms—but also Yahoos, the ones he hates. Gulliver is impressed to hear that Houyhnhnms possess no “Falsehood”(262) and “Evil”(282). But he fails to understand that Houyhnhnms’ life is devoid of any vice due to their simple and limited lifestyle, not due to their piety or reason. Houyhnhnms have not adopted such a lifestyle by choice, but nature has placed them in such a situation that Houyhnhnms have to live the way they live. Houyhnhnms’ isolated life reduces their needs due to which they live an austere life. No doubt, they live a peaceful life due to their rational approach to the existing reality surrounding them. Gulliver is unable to reflect that these Houyhnhnms are not human beings, and thus they follow different values and culture. As a result, Gulliver seems to judge them as if they are human beings from the same world to which he belongs.

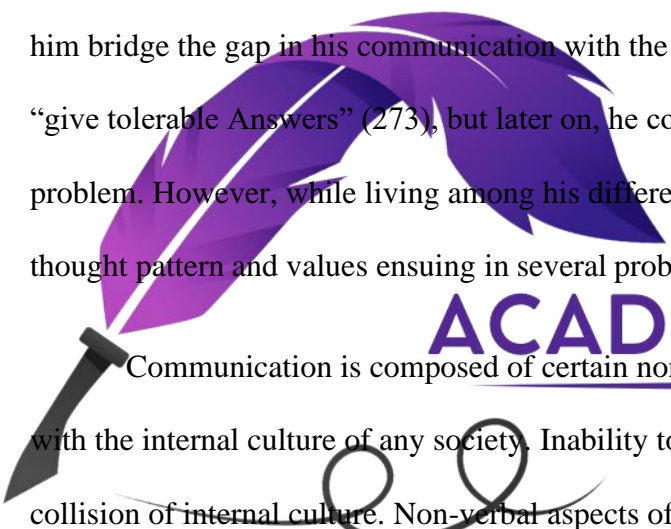
Language is culture specific. Learning the host language helps a visitor understand the beliefs, values, way of thinking, and perception of reality of the hosts’ culture. Acquiring basic proficiency in a new language does not ensure fruitful communication with the native speakers of that language; neither does it help in understanding the cultural norms of the host society.

John W. Berry et.al contend that visitors face problems in the practical use of language: like politeness, direct and indirect style of communication, exchange of compliments etcetera (410).

Most of the sojourners, while being abroad, gradually learn to communicate in the host language at the basic level which does not ensure overall understanding of the culture. Gulliver learns his hosts’ languages but does not go deeper to understand their internal culture which includes values and thought pattern. According to Hofstede, values represent “a broad tendency to prefer certain states of affairs over others” (19).¹³³ Values are regarded as more general in character than attitudes. They seem to be more stable features of people and their social norms; they are

closely related to cultural characteristics and personality traits. Understanding such aspects requires a mind which can see through such subtleties of a new culture.

Being fond of learning languages, Gulliver learns the languages spoken in all of the host countries that he visits. In Lilliput, “in three Weeks [he makes] a great Progress in Learning their Language” (18). It takes him a bit long—more than “ten Weeks” (91)—in Brobdingnag to “[learn] their Alphabet” and “explain a Sentence here and there” (91), but later on he holds long discussions with the Emperor on numerous occasions. It takes him a little time to develop “some Insight into their Language” (158) in Laputa. In Balnibarbi, Lord Munodi and his friend help him bridge the gap in his communication with the Balnibarbians. It takes him three Months to “give tolerable Answers” (273), but later on, he communicates with Houyhnhnms without any problem. However, while living among his different hosts, Gulliver fails to understand their thought pattern and values ensuing in several problems that he fails to cope with.



ACADEMIC SOLUTIONS

Communication is composed of certain non-verbal aspects which are deeply entwined with the internal culture of any society. Inability to communicate at this level adds to the collision of internal culture. Non-verbal aspects of communication in high cultural context¹³⁴ do not need explicit expression in words; they are unconsciously expressed and are tacitly agreed upon by the members of a society. The members of society know well what to communicate, when to communicate and how to react non-verbally under certain circumstances. As a result, it is not possible for a new comer into a society to understand and effectively use such aspects of communication. Morris et.al believe that sojourners mostly misunderstand the gestures, expression of emotions, and responses of the host culture.¹³⁵ This is why adaptation becomes a problem for the sojourners. Since Gulliver is a person who lives in the sensory world, he never goes beyond whatever is visible. He pays least attention to the non-verbal aspects of the

communication of his hosts. The Lilliputians' swift response to fasten his legs and arms "on each side of the Ground" (5) after they spot Gulliver is indicative of their collective approach which can happen in high context culture. They must have worked quickly using non-verbal aspects of communication. Later on, his intoxication and carriage to the capital city also speak of such a response and culture. Similarly, conferring 'Nardac' "the highest Title of Honour among them" (39), tacitly appears to be a political bribe to appease Gulliver. The courtiers and the cabinet members are all on board; they are aware of the emptiness—without any influence and authority—of this title for Gulliver, who, on the other hand, takes it as a great honour. He is so given to the outer world that he fails to see through and understand gestures and facial expressions.

John W. Berry et.al write that unfamiliarity with the non-verbal communication, customs and social rules of the host society causes problems to the sojourners. It also adds to the inability of the sojourners to tackle different day to day affairs (411). This mostly results in misunderstanding the situation sojourners are faced with. Gulliver faces almost a similar

problem which makes him suffer in various ways. He fails to follow the non-verbal aspects of communication while he lives among the Brobdingnagians. His extreme fearfulness results from his lack of understanding of the non-verbal aspects of their communication. As mentioned earlier, Gulliver adopts a servile attitude in his interaction with the Emperor. As a result, he becomes an object of mirth and entertainment at the royal court. The Queen's Dwarf plays practical jokes on him in the presence of other people in the royal dwelling. Once he "let [him] drop into a large Silver Bowl of Cream" (100); at another instance, the Dwarf squeezes and wedges his Legs "into the Marrow-bone above [his] Waist" (100). The Dwarf could not have played such physical jokes on the dining table unless he and other people there are on board

through non-verbal communication. The Maids of Honour invite Glumdulclitch and Gulliver “to have the Pleasure of seeing and touching” (111) him. Such instances, along with his own follies, “[furnish] the Court with some ridiculous Story” (117) on daily basis, but he is blind to understand the non-verbal communication among the ones present at the court.

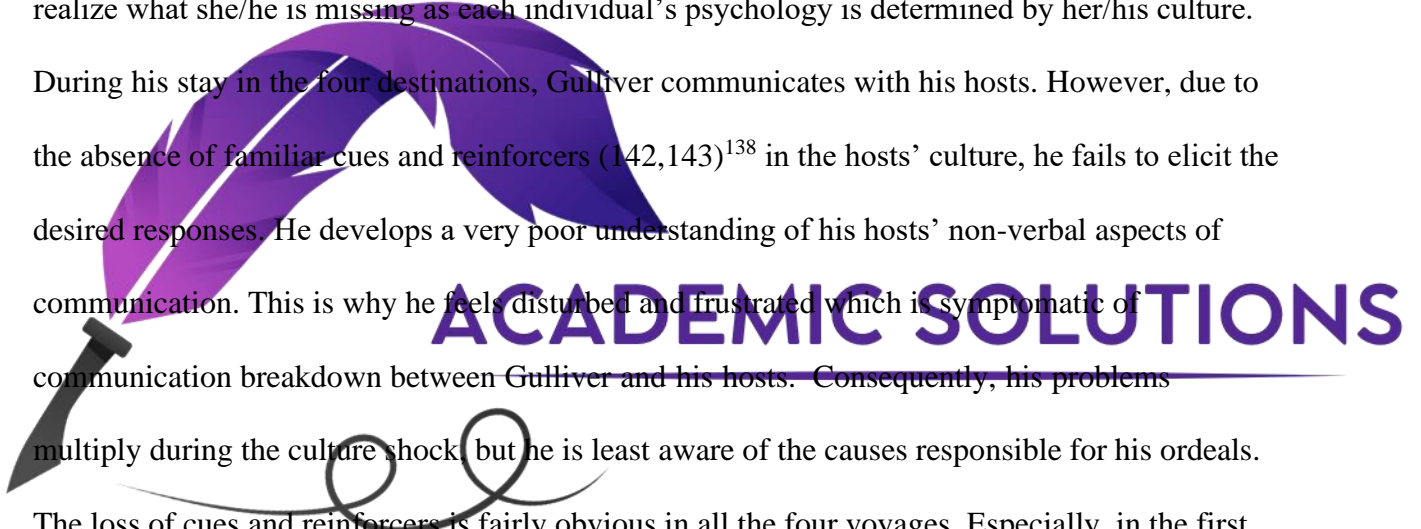
In Laputa and Balnibarbi, the inhabitants are lost in their own speculations. To Kathleen Williams, they are involved in attaining objectives which are impossibly high and unrelated to real conditions.¹³⁶ Gulliver is unable to understand his hosts who despite being silent and lost in speculation have their own pattern of non-verbal communication. They do not take any notice of Gulliver’s presence which makes the latter feel ignored. This is why except the “Lord at Court” (172) in the flying island, and Lord Munodi in Balnibarbi—who are the two odd men out on this destination—Gulliver feels repulsion for everyone. Perhaps he is at ease with these two as he finds it easy to communicate verbally as well at non-verbal level.

Gulliver’s interaction with Houyhnhnms is also based on how he understands their apparent behavior. He has never been to a world like Houyhnhnms’ who live a restricted life with limited needs and wants. What fascinates Gulliver and makes him blindly admire them is their organized life which is solely ruled by reason. Within a year, he decides “never to return to human Kind”, and “to pass the rest of [his] Life among these admirable Houyhnhnms” (262).

Though he develops a little understanding about some aspects of their non-verbal communication, he fails to inculcate in his behaviour most of the non-verbal aspects of his hosts’ communication. Despite spending “three Years in this Country” (172), he can only imitate them in their appearance and manner without showing a deeper level of understanding about the non-verbal aspects of their communication. He understands that “a short Silence” (185) improves conversation, but fails to understand why the reason incarnate Houyhnhnms have placed him six

yards away “from the Stable of Yahoos” (235) and their own house; indeed the Houyhnhnms “distinguish [him] from the rest of [his] Species” (285). Despite this, he considers himself a Yahoo, contrary to what his ideals—Houyhnhnms—think about him.

As discussed earlier, when the channel of communication changes from sound to sight and touch, Gulliver is unable to grasp it. According to Weaver, the non-verbal aspects of communication are culture specific and mostly unconscious (142). To Oberg, most of the signs and symbols are carried without conscious awareness of it.¹³⁷ He adds that both individual psychology and cultural differences cause problems in adjustment. The individual does not realize what she/he is missing as each individual’s psychology is determined by her/his culture. During his stay in the four destinations, Gulliver communicates with his hosts. However, due to the absence of familiar cues and reinforcers (142,143)¹³⁸ in the hosts’ culture, he fails to elicit the desired responses. He develops a very poor understanding of his hosts’ non-verbal aspects of communication. This is why he feels disturbed and frustrated which is symptomatic of communication breakdown between Gulliver and his hosts. Consequently, his problems multiply during the culture shock, but he is least aware of the causes responsible for his ordeals. The loss of cues and reinforcers is fairly obvious in all the four voyages. Especially, in the first two voyages, the sizes of his hosts and everything around: ordinary things, houses, trees and infrastructure, are diametrically different from the sizes of his native people and things there—ordinary things, houses, and infrastructure. Apparently, Gulliver acclimatizes himself to the physical cues. However, the social cues—signs, signals, and signposts which guide us through our daily activities¹³⁹---are entwined in the internal culture of hosts, and so are inconsistent to Gulliver’s native culture. Such a critical situation further confounds his confusion during his interaction with his hosts.

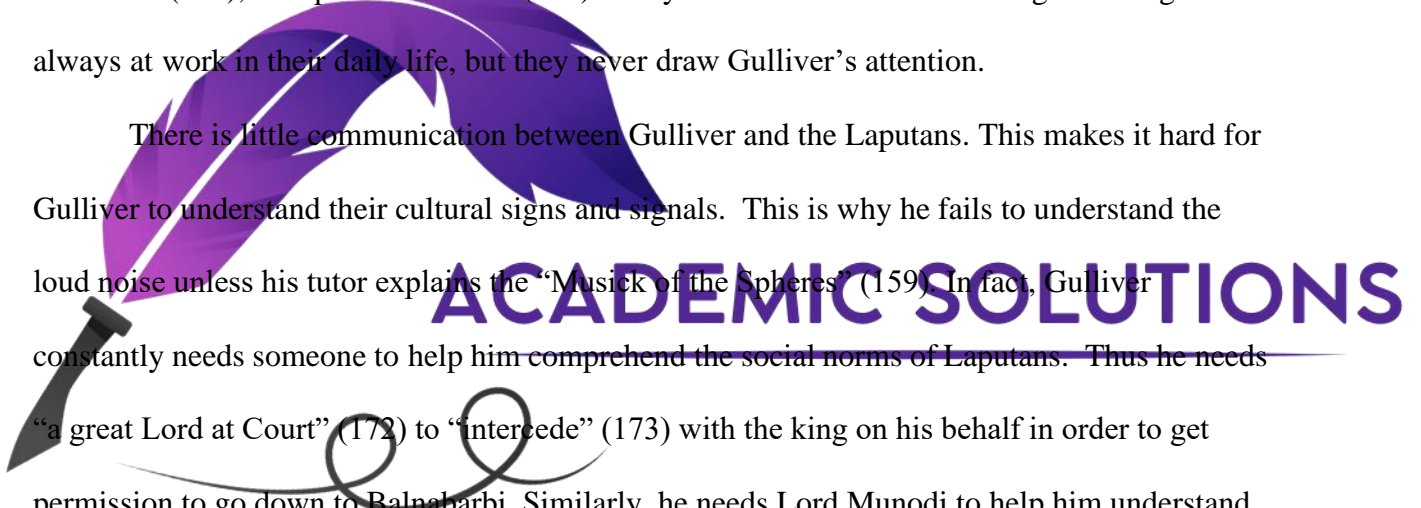


Gulliver is uncertain about the response of the Emperor after he extinguishes the fire in the “Imperial Majesty’s Apartment” (42)—which is unacceptable to the royal court. He expects the Emperor to grant him pardon for being a Nardac. The Empress, on the other hand, feels “greatest Abhorrence” (43) for what Gulliver has done, and thus wants to punish him. At another instance, he pleads exoneration for a Lilliputian who has committed a “Breach of Trust” (46), but against his expectations his request is flatly refused by the Emperor. Gulliver feels “heartily ashamed” (46) for his act, but it cannot be undone. Furthermore, he never suspects the Lilliputians to intoxicate him and carry him to their metropolis. There are hundreds of Lilliputians who must be directly involved in mixing “sleeping Potion” (10) in his wine. They must be aware of the plan to carry him on a wooden carriage to their city. In order to execute their plan effectively, the Lilliputians or for that matter any other group of people in such circumstances must have communicated through their cultural signs and signals. The Lilliputians are familiar with such signs and signals of their society which is why “Five Hundred Carpenters and Engineers” and “Nine Hundred of the strongest Men” (11) communicate without any confusion while being at work. However, Gulliver does not have such a deep vision to help him understand them.

During his stay in Brobdingnag, Gulliver fails to read the cultural cues and reinforcers of the Brobdingnagians. Being a sagacious race, the Brobdingnagians have developed a better understanding of human nature which is obvious from the discussion between the Emperor and Gulliver. Gulliver constantly remains under fear, and consistently endeavors to impress him. During his stay in the royal court, he fails to comprehend their cultural signs and signals. He fails to comprehend that despite their huge size, Brobdingnagians are not belligerent by nature; they abhor war and destruction. Having misread their cultural cues, Gulliver shares the

destructive nature of Gun powder with the Emperor with a hope to impress him and win his favour. But to his utmost surprise, the Emperor is “struck with Horror” (129) when he hears about such menacing invention. According to Quintana, Gulliver on many occasions exhibits a naiveté that results in his erroneous conclusions about people he comes across¹⁴⁰; he makes the same mistake when he misjudges the Emperor. He fails to understand that these people have their own cues which are based on peace, love, and kindness. It is not only the royal couple who treats him with utmost care but other members associated with the court as well take great care of him. This is why they are always considerate about Gulliver, be it Glumdulclitch, “Nurse’s Footman” (115), the “poor Gardener” (109) or any other servant. The silent signs and signals are always at work in their daily life, but they never draw Gulliver’s attention.

There is little communication between Gulliver and the Laputans. This makes it hard for Gulliver to understand their cultural signs and signals. This is why he fails to understand the loud noise unless his tutor explains the “Musick of the Spheres” (159). In fact, Gulliver constantly needs someone to help him comprehend the social norms of Laputans. Thus he needs “a great Lord at Court” (172) to “intercede” (173) with the king on his behalf in order to get permission to go down to Balnabarbi. Similarly, he needs Lord Munodi to help him understand the social signs and signals in Balnibarbi. Moreover, he is first fascinated when he comes to know about the Struldbrugs—the immortals—and yearns to have been one of them. However, when he comes to know about their misery and witnesses their sufferings only then he changes his opinion about them. These immortals are not celebrated in that society, but they are discarded. As a result, Gulliver’s “inexpressible Delight” (208) soon fizzles out into a “horri-fying Sight” (214).



Gulliver can see but cannot analyze a happening which is why he is unable to see through the visible signs and signals that determine the interrelationship between the Houyhnhnms and Yahoos. Despite Yahoos being chained in his master's house, Gulliver fails to comprehend the contrasting equation of Master-Slave, since in his social set-up humans rule over animals, and not the vice versa. This is something unexpected for him and adds to his confusion. He first misreads the situation: he assumes as if the well-behaved horses serve "a Man of Quality" (231); he thinks that he "might be in a Dream" (231); he takes it as "nothing else but Necromancy and Magick" (231). Even before these events Gulliver misses the signs and signals in his very first interaction with Yahoos and Houyhnhnms. When he spots these "singular and deformed" (225) creature, prior to his interaction with them, Gulliver develops intense abhorrence for them. This is why he hits the first Yahoo he comes across without even being provoked by him. The Yahoo approaching him "[distorts] several Ways every Feature of his Visage, and [stares] as at an Object he [has] never seen before" (226). Gulliver is not certain if the Yahoo intends to attack, yet he draws his hanger and attacks him. Conversely, his very first direct interaction with first Houyhnhnm is quite friendly though the latter disdainfully "[shakes] his Head" (227) when Gulliver is about to stroke its neck. This Houyhnhnm suspects that Gulliver "might not escape" (227), and thus keeps a strict watch on him. Gulliver behaves normally although he does "not much like [his] present Situation" (227); he only roars to protest when the Houyhnhnm squeezes his hand. Thus the disparity of his first response to both Yahoos and Houyhnhnms results from his inability to understand and follow the signs and signals prevalent in that society. He judges everything on its appearance without analyzing and understanding it.

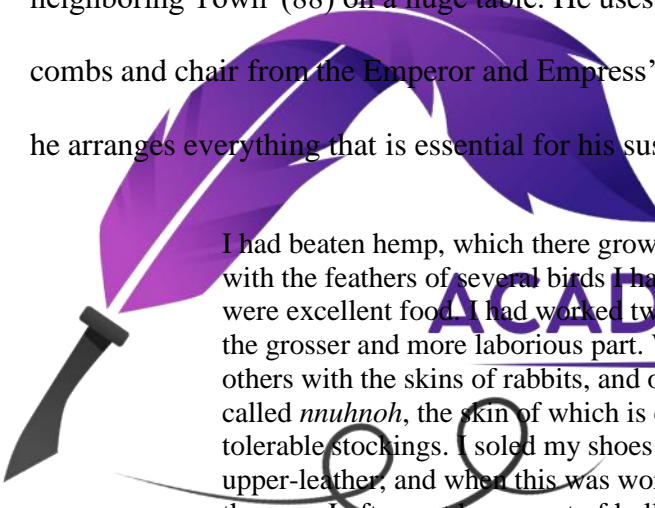
Clearly Gulliver, despite being an experienced traveler, has issues due to which he undergoes severe culture shock. The all-pervading reason is his identity crisis that arises out of

his attraction for the outer world due to which he fails to analyze people, their actions and happenings. He fails to see through the internal culture of his hosts; and he is unable to comprehend their non-verbal cues. As a result, he never establishes a rapport based on mutual understanding with his hosts. Weaver believes that culture shock helps to bring to conscious awareness about the hold that our home culture has on our behavior and personality. By accessing one's unconscious, it is easy to explore and rationalize the irrational apprehensions. This is how culture shock helps in the psychic growth and expansion. Nevertheless, he also adds that a great deal of effort is required to go through such an experience.¹⁴¹

Adler contends that culture shock, with all its problems, opens vistas for personal growth and self-development. To him, the hardships and the frustration that one faces during culture shock enlarge one's understanding of the transformation that one undergoes during such experiences. It paves a way for the higher level of personality development. Adler further adds that the time of crisis and stress carries the seed to one's personality development. During such situation, a person is compelled to reconsider various aspects of her/his existence. Stepping into a new culture and environment results in a psychological movement to such a venue where a person finds everything new and different in perception.¹⁴² For people with self-knowledge, this experience proves to be rewarding one as it helps in enlarging their personality growth. Adler traces this development and growth in personality in five stages—Disintegration to Independence—, which are also reflective of a gradual enlargement of the psyche.

It is not surprising that Gulliver fails to cope with the stress of culture shock. However, there are instances where we can see him behaving in a sensible manner though he is oblivious of it. His ingenuity surfaces when he skillfully makes use of “ The strongest Cable and Bars of Iron... as thick as Packthreads... and [fixes] fifty Hooks to as many Cables” (37,38). He pulls

over the enemy's entire fleet to the Lilliputians' side. He never consciously shows such ingenuity for his own benefit or comfort. Moreover, it is his presence of mind that he helps his hosts to extinguish the fire and saves the ancient palace that "would have infallibly been burnt down to the Ground" (42). Although it is an appalling act and a violation of Lilliputians law, it shows that when Gulliver is faced with such critical moments he unconsciously makes use of his potentialities. Similarly, in Brobdingnag, he makes use of his potentialities and performs some extraordinary deeds; but he cannot make use of these abilities when he needs them. He performs impressive feats for "twelve Sets of Company" (89) when he is shown "on Market Day to the neighboring Town"(88) on a huge table. He uses his energies in a negative manner. He makes combs and chair from the Emperor and Empress's hair. In a similar fashion, in Houyhnhnmland, he arranges everything that is essential for his sustenance: dress, food, and dwelling:



I had beaten hemp, which there grows wild, and made of it a sort of ticking; this I filled with the feathers of several birds I had taken with springes made of *Yahoos'* hairs, and were excellent food. I had worked two chairs with my knife, the sorrel nag helping me in the grosser and more laborious part. When my clothes were worn to rags, I made myself others with the skins of rabbits, and of a certain beautiful animal, about the same size, called *nnuhnoh*, the skin of which is covered with a fine down. Of these I also made very tolerable stockings. I soled my shoes with wood, which I cut from a tree, and fitted to the upper-leather, and when this was worn out, I supplid it with the skins of *Yahoos*dried in the sun. I often got honey out of hollow trees, which I mingled with water, or ate with my bread. No man could more verify the truth of these two maxims, "That nature is very easily satisfied;" and, "That necessity is the mother of invention." I enjoyed perfect health of body, and tranquillity of mind. (283)

However, this happens only when Gulliver is forced into a situation. He cannot make use of his potentialities when he is supposed to do. His identity crisis obstructs his psychic growth during culture shock. He fails to resolve his dependency issue that he carries since childhood. In the above mentioned instances, he does everything himself—without being dependent on anyone—which means he can overcome his dependency on others if he realizes his own

potentialities. But he lives in and for the outside world, and thus cannot critically analyze things, events, and people. In fact it is his lack of self-knowledge that makes him suffer throughout.



End notes

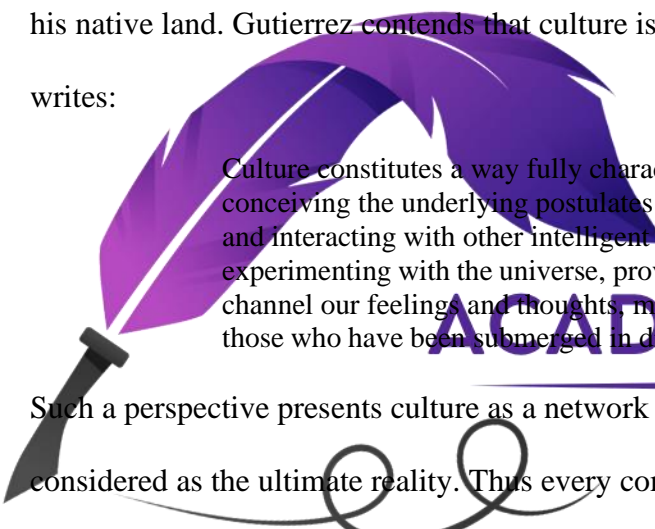
Effects of Culture Shock on Gulliver

Rather than behaving rationally, [the sojourners'] emotions take over and they become irrational. Sojourners may be frustrated and confused because they cannot engage in simple human

interaction. This in turn produces a sense of powerlessness, incompetence, and even childishness. Self-esteem decreases and, if the reaction is extreme, there is sometimes a neurotic feeling of both helplessness and hopelessness. For those who have a strong psychological need to be “in control,” this can be quite overwhelming.

Weaver, *Intercultural Relations: Communication, Identity, and Conflict*¹⁴³

It is fairly evident from our discussion in the previous chapter that Gulliver adopts the external culture of his hosts at a superficial level but he fails to understand and adopt their internal culture. This is attributed mainly to his identity problem and to his failure to understand the nonverbal aspects of his hosts’ communication as well to the loss of cultural cues and reinforcers in his host countries. He sees and judges everything from the cultural parameters of his native land. Gutierrez contends that culture is more than a simple set of customs.¹⁴⁴ He writes:



Culture constitutes a way fully characteristic of organizing life, of thinking and of conceiving the underlying postulates of the principal human institutions, of relating to and interacting with other intelligent human beings. It influences our way of experimenting with the universe, providing a combination of intermediate patterns which channel our feelings and thoughts, making us react in a particular way, different from those who have been submerged in different patterns (17).

ACADEMIC SOLUTIONS

Such a perspective presents culture as a network of meanings which is shared and often considered as the ultimate reality. Thus every community constructs a common model based on their shared meanings. In the absence of such a model people experience the world as completely chaotic and uncertain. According to Price and Williams, besides traditions and customs, culture consists of a conceptual style which signifies a way of organizing things, of putting things in a certain order, of looking at the world in a specific way. People attempt to structure the outside world by matching the external surrounding in the perspective of internal conceptual pattern. If there is compatibility at both levels, it is easy to give meaning to the outside world. However, if match is not made, people may feel afraid, frustrated and disoriented (157).¹⁴⁵ Many sojourners overlook the possibility of coming across problems while interacting

with the values, meanings, and norms of the host culture. The deeply engraved patterns of their own native culture hamper the realization of being physically present in a different culture. As a result, the normal reactions of the people of host country cause shock to the sojourners.

However, this always may not be the case. Gudykunst contends that sojourners adopt new behavior while being exposed to a new culture. Theorists, like Bochner, Kim, and Gudykunst believe that development of intercultural competence is an outcome of one's willingness to embrace other culture while retaining one's identity. This results in producing mediating personalities which bear positive implication for world peace and understanding.¹⁴⁶

To such theorists, international sojourn carries great transformative power for sojourners; with an increased tolerance level, they serve more as a human bridge and mediator between the cultures.

O'Reilly along with some other contemporary theorists is of the opinion that foreign exposure contributes a great deal to self-exploration. The sojourners go through a transformative phase of self-discovery as the absence of familiar cues and comfort offers an opportunity to develop better self-understanding. Thus it contributes to the overall psychic growth of the sojourners. This seems to be the reason that displacement from one's culture and the changes that one undergoes have become the focus of present day psychoanalytic research.¹⁴⁷

Oberg analyses the process of culture shock in four consecutive stages: Honeymoon, Crisis, Recovery, and Adjustment. During the first stage, sojourners are enthusiastic as they feel fascinated by the new environment around. There is readiness to accept challenges as they see innumerable opportunities ahead. In a sense, they are curious to discover new avenues. They take more interest in the pleasant aspects of the host culture which overshadows their natural irritation in an alien environment. As a result, they adopt a friendly attitude towards the hosts. In the Crisis stage, the sojourners get exposed to the actual culture shock. Given the differences

in the language and cultural norms of the host nation, they suffer from anxiety and frustration. Sojourners in this stage prefer the company of their co-nationals as they feel uncertain about themselves and suffer from a general unease. This happens mainly due to the absence of familiar signs of orientation and belonging. This stage is followed by Recovery stage. The sojourners acknowledge their problems and initiate to sort out their issues. Since they are familiar with the language of the hosts, they feel at ease and thus develop better relationship with their hosts. Later in the Adjustment stage, the sojourners' anxiety fades away and they do not feel bad about the behavior and habits of the hosts. They are more functional and flexible in their behavior.¹⁴⁸

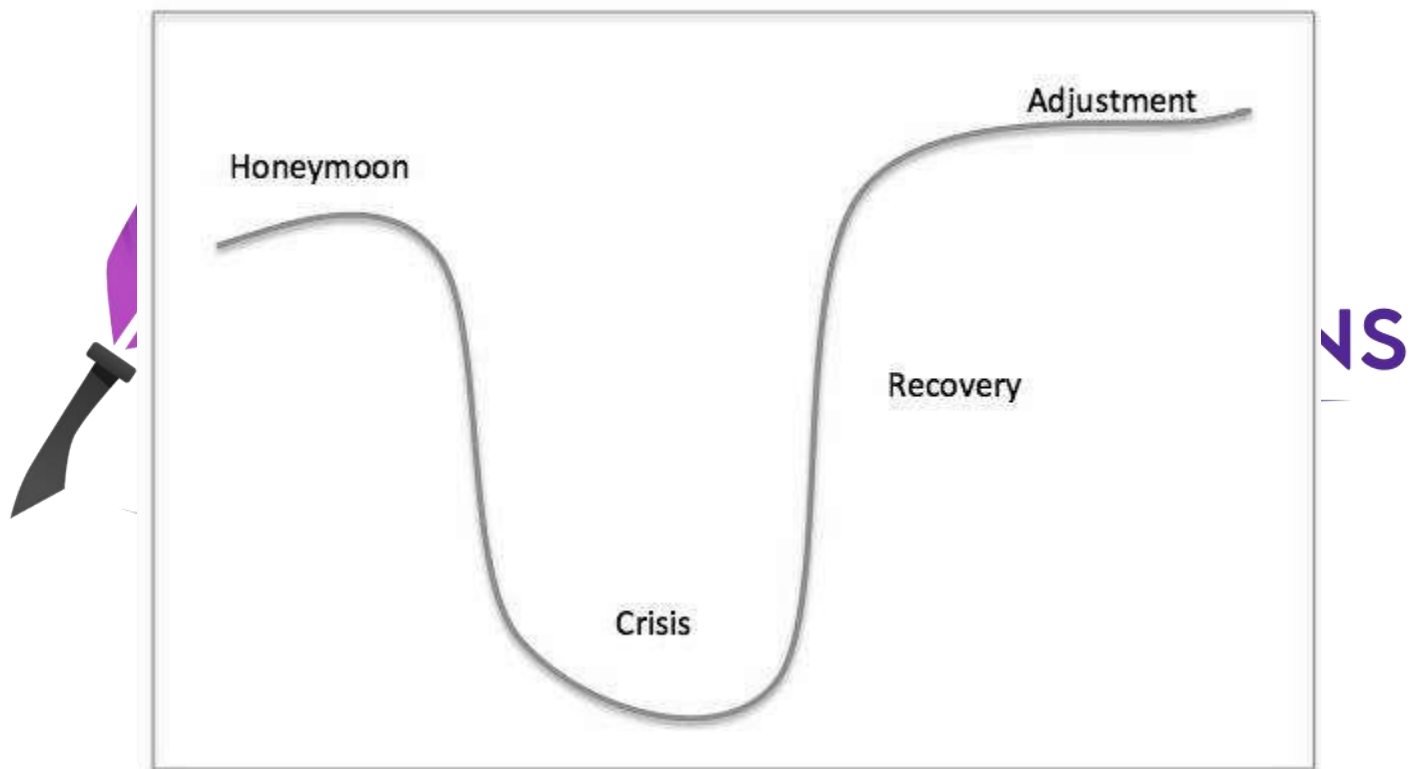
Hofstede, however, describes culture shock in three states; he focuses on the emotions and feelings of the sojourner to the situation in native country before their departure. If the sojourners constantly feel isolated and ignored, their feelings and emotion may remain negative than they are in their native land. However, if they feel better than they were, they may go native and get absorbed in that culture.¹⁴⁹ This is more of an ideal picture of culture shock and adaptation that Hofstede presents. Moreover, it is not essential that every sojourner goes through the stages that Oberg presents. Depending on the type of personality of the sojourner, the nature and intensity of the conflict are not always same. Wagner believes that a sojourner may get stuck in the Crisis stage as it is difficult for her/him to overcome some intercultural problems due to which recovery may not take place. In most of the cases the crisis worsens for the sojourners. In contrast, some intercultural interactions may not cause any problem and the sojourners may not feel the effects of culture shock.¹⁵⁰ Marx does not agree to strict linear sequence of the four stages that Oberg discusses in his model. To Marx, it is more integrated and dynamic “repetitive cycle of positive and negative phases until you break through culture shock” (10).¹⁵¹ Her



ACADEMIC SOLUTIONS

approach seems more practical since every sojourner may not go through every successive stage mentioned by Oberg.

Theorists have presented different adaptation models to explain cross culture adjustment of the sojourners.¹⁵² The general cross culture adjustment is most often presented in the form of a U-curve. The U-curve pattern presents a description of the four stages of culture shock as propounded by Oberg. Black and Mendenhall, in their research, suggest that situational and personal factors faced by a sojourner may affect the pattern of adjustment.¹⁵³



Irrespective of the number of stages involved in culture shock, one cannot generalize this pattern. Some sojourners may not get out of the Crisis stage. This is why many sojourners fail to stay for the intended period. Students, migrants, and sojourners intending to do business or undertaking a professional assignment return home early for they are unable to cope with the problems of

Crisis stage. Almost 16 to 40% of the American employees sent to work abroad return home early. Such return not only causes huge financial loss to employee's firms but also jolts their self-esteem.¹⁵⁴ Even if they do not return, they are unable to perform up to their optimum level of performance. Owing to the high cost of repatriation, majority of the students complete their duration of stay. But they remain under severe stress which is manifested in their passive and withdrawn interaction style, and in their untidy and disheveled looks. Some of them somatise their problems and visit physicians for medical treatment. In reality, they need psychological treatment that they avoid in fear of losing face. This naturally has adverse implications on their academic pursuits. It is due to such cases that many educational institutions have set up counseling and orientation cells for their foreign students.¹⁵⁵ Exposure to a foreign culture brings unfamiliarity and change encountering which cause problems related to psychological adjustment and socialization in the host culture. Such psychological and emotional discomfort results in psychological stress. These adverse effects of culture shock mostly culminate into feelings of helplessness, anxiety and depression. Mio contends that such a state of disorientation increases the severity of psychological distress which leads to difficulty in understanding new culture.¹⁵⁶ It also impairs their ability to settle problems and make appropriate decisions.



ACADEMIC SOLUTIONS

Sojourners who already have identity problems suffer more as such experiences of maladjustment intensify their identity problems. Gulliver is one such sojourner who lumbers along with his identity crisis. To Elliot, Gulliver's life is mainly based on his senses; "He sees—how superbly he sees !—he hears, smells, feels. Poke him and he twitches; but there is little evidence of rational activity" (48).¹⁵⁷ As a result, he is more susceptible to the adverse effects of culture shock. In the first three voyages, he is stuck in the Crisis stage and somehow manages to return his homeland. However, in Houyhnhnmland, owing to his increased disillusionment and

deteriorated identity crisis, he tries to settle forever among his hosts. Seldom does he realize that his desire to go native is unnatural and impracticable.

Despite travelling to various parts of the world, Gulliver fails to adjust himself to the cultural dimensions of his hosts' culture. He desires liberty; he misses his family; he dreams of his homeland; he feels melancholic and helpless. He adopts a servile and obsequious attitude as he fails to cope with most of the situations in his hosts' countries. In Lilliput he willingly jeopardizes his life, but in Brobdingnag he is constantly under the fear of being trampled to death. He is disturbed when he comes across the strangely dressed strange inhabitants of Laputa and Luggnagg; in Houyhnhnmland, Gulliver seems so disoriented that he blindly follows what Houyhnhnms do. An objective reader observes a gradual deterioration in Gulliver's problem. However, Gulliver is unaware of these problems, and thus he never strives to overcome them. An experienced person like him is supposed to be well aware of the possible adjustment problems that one may come across in a strange and new environment. Since Gulliver lives in the moment, he hardly learns any lesson from his past experiences. He appears frustrated and confused, but he does not know how to cope with such issues. As a result, he fails to plan for a better future as he is oblivious of the possible implications of his disposition on his life.

This chapter focuses on the effects on culture shock on Gulliver's personality in the light of what Weaver says about such reactions. It traces how Gulliver behaves under the effects of culture shock in the four lands that he has been to, and how his personality undergoes a gradual deterioration. Weaver believes that an individual normally goes through five stages—Out of Control, Flight, Fight, Filter, and Flex Behavior—which may not be in sequence¹⁵⁸. To him, both the patterns of adjustment and reaction to culture shock vary from individual to individual. The sooner one adjusts in a foreign culture the more effectively one lives in that culture. Weaver

adds that breakdown in communication causes a state of being out of control, and one becomes more irrational. Such behavior causes frustration and confusion. Ultimately, it leads to powerlessness, incompetence, and childishness. The decreasing self-esteem may result in neurotic feeling of helplessness and hopelessness. Flight stage, according to Weaver, not only overlaps the sense of being out of control but also causes it. It mostly results in confusion, frustration, disorientation, and anger. In such a painful situation, one tends to avoid those who cause pain. Visitors repent their decision, and mostly think about going back home. This is followed by Fight stage in which visitors adopt neurotic aggression when they fail to find an escape back. In this state, anger is directed to people who are lower in social set up. If this anger is repressed, it often causes severe depression which in turn aggravates the feeling of hopelessness and helplessness. Filter stage manifests in “denying, distorting or simplifying the complexity and reality of a painful situation” (147-148).¹⁵⁹ If these effects are taken to extreme, they can result in a neurotic behavior. Weaver defines the fifth stage as Flex behavior which is based on a proactive approach. This is a conscious way to decrease the duration of stress in which one develops one's own unique ways of curbing this stress, and gradually adapting to the new culture.



ACADEMIC SOLUTIONS

To Weaver, identity problem is a major factor that deteriorates the effects of culture shock. He adds that people who have gone through recent stressful events often fail to endure the additional stress caused by entry to a new land. Some people, he believes, are predisposed to be unable to tolerate this kind of pressure. Such ones are engulfed by the extreme stress of battle.¹⁶⁰ Gulliver starts his voyage to Lilliput almost in the same situation. One can imagine a person with children and wife to feed is most prone to stress if he sees them suffering. Similarly, professional incompetence results in a low self-esteem. In fact, it is out of extreme compulsion

that Gulliver embarks on this voyage. It is pertinent to take into account the circumstances in which Gulliver embarks upon this voyage— already explained in detail in Chapter Two. Before he embarks on his voyage to Lilliput, he shuttles between the land and the sea but fails to establish himself in his profession. Owing to his over dependency on his Master Mr. Bates and his lack of interest in his field, he seems to be under tremendous stress. Perhaps he has failed to establish his competence on ships which is why despite shifting twice to two different places to find job, he is unable to establish his medical practice among the sailors.

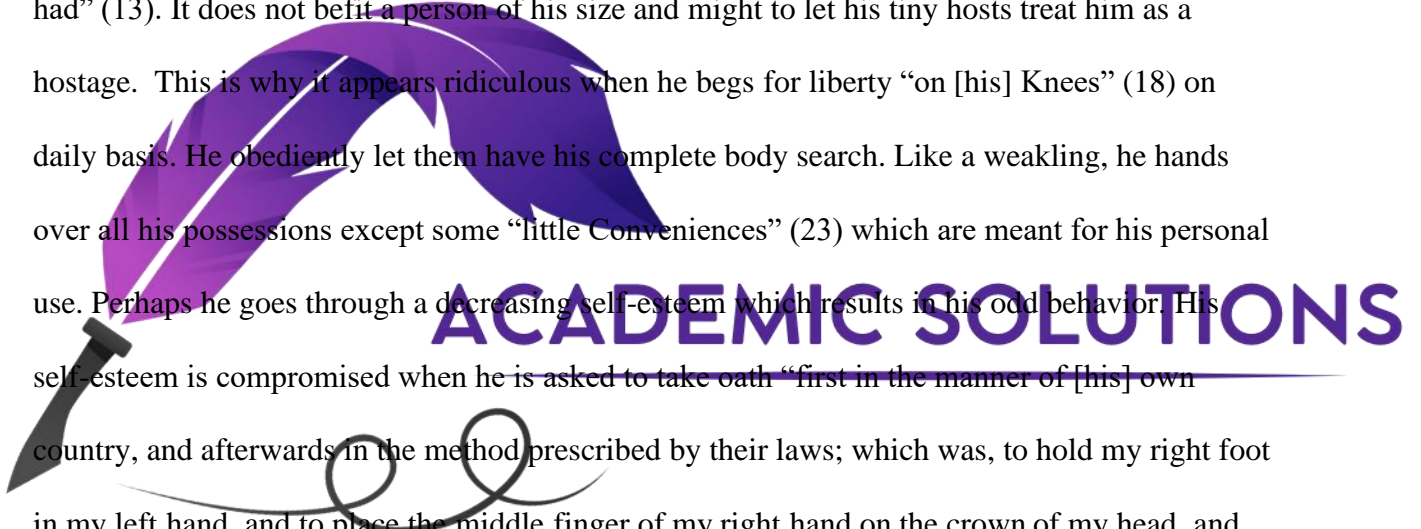
Although culture shock manifests itself in a variety of different symptoms, it is not essential that every sojourner would experience all of them. Besides depression and anxiety, Mio considers feeling of helplessness as one of the major symptoms of culture shock.¹⁶¹ This mostly results in severe psychological disorientation that hampers adjustment to the host culture. Xia attributes the increasing feeling of helplessness to the decreasing social support. To him, social support plays a vital role in controlling such helplessness.¹⁶² Sojourners who develop and maintain good relationship with the hosts win more social support. Scheyvens is of the opinion that contact with family adds to sojourner's sense of security as she/he can share fears and stress openly with them; this reduces their feelings of helplessness. On the other hand, Sojourners who are unable to establish good social intercourse with the hosts and who cannot maintain contact with their family are more vulnerable to feeling of helplessness.¹⁶³ Neither is Gulliver in contact with his family, nor does he enjoy a normal social intercourse with his hosts. With the exception of one or two Lilliputians, he is unable to make good friends. One can understand his initial helplessness and powerlessness when he wakes and finds his "Arms and Legs" (5) tightly "fastened on each Side to the Ground" (5). But he has the ability to free himself with a little effort. Despite that, he continues to behave in a helpless and "most submissive manner" (7). He



ACADEMIC SOLUTIONS

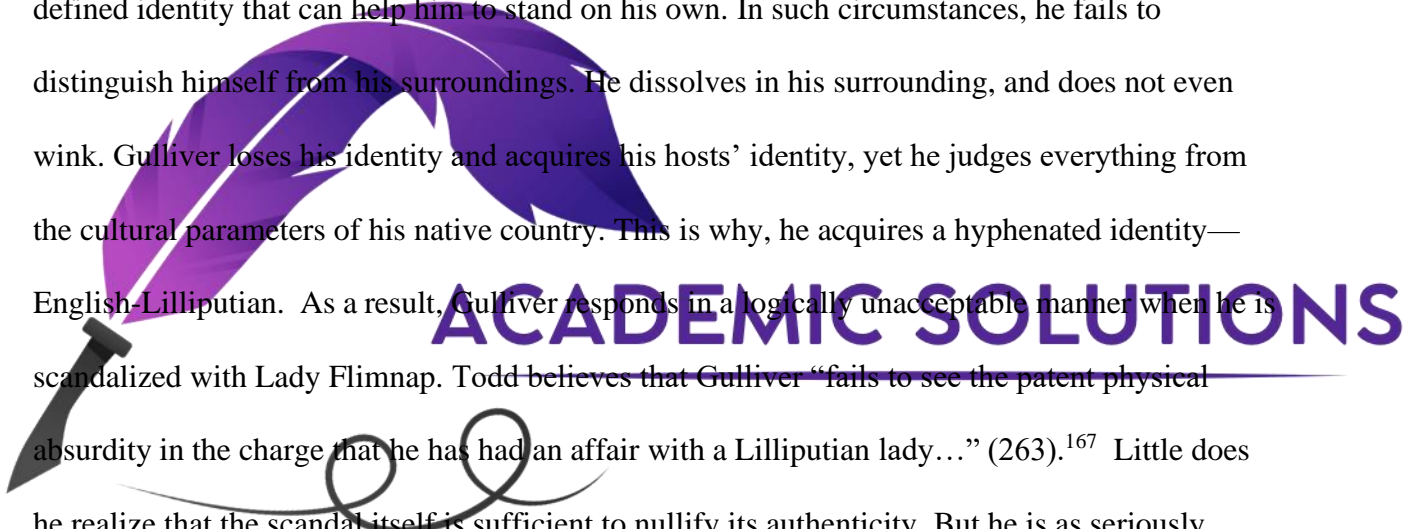
let the Lilliputians do “what they pleased” (9), and thus renders himself helpless and submissive. Taylor opines that Gulliver moves into self-delusion, and sees the world around him in a warped perspective. The more he looks around the less he looks within.¹⁶⁴ Thus, despite having all his strength and size, he is complacent. He boasts to outmatch the entire military force of his tiny hosts but is afraid of their tiny arrows. He is unconscious of that he is out of his own control; he is in the control of his hosts. Like a corpse, Gulliver is carried to the Capital. He is made captive at a place that is too small for him.

Gulliver seems hopeless when he rises “with as melancholy a Disposition as ever [he] had” (13). It does not befit a person of his size and might to let his tiny hosts treat him as a hostage. This is why it appears ridiculous when he begs for liberty “on [his] Knees” (18) on daily basis. He obediently let them have his complete body search. Like a weakling, he hands over all his possessions except some “little Conveniences” (23) which are meant for his personal use. Perhaps he goes through a decreasing self-esteem which results in his odd behavior. His self-esteem is compromised when he is asked to take oath “first in the manner of [his] own country, and afterwards in the method prescribed by their laws; which was, to hold my right foot in my left hand, and to place the middle finger of my right hand on the crown of my head, and my thumb on the tip of my right ear” (29). The apparently happy Gulliver carries along a deep wound of decreasing self-esteem of which he seems unconscious. For him, some conditions on which he is granted liberty are “too servile” (41). Since beggars cannot be choosers, Gulliver has no other option but to accept all the conditions that grant him liberty. He dare not refuse the royal request to help them against the neighboring Blefuscudians. Though he brags that “the whole Strength of that Empire could hardly subdue [him]” (60), he presents lame excuses to show how helpless he is. He is confused about doing something that he can do but he finds



himself unable to do. Williams aptly puts it in these words, “Gulliver, we begin to see, is apt to draw every wrong conclusion from his experiences” (165).¹⁶⁵ He considers ‘Nardac’ as a title of high mark and great honour and respect, but is unaware of its emptiness.

In such a state of affairs, Gulliver fails to respond in a rational manner; he seems disoriented. Dr. Khattak, in his doctoral dissertation, points out that anyone who is limited only to the objective world soon loses her/his identity. The inner being and identity of such a person dissolve in the new setting which is symptomatic of psychological abnormality. Khattak also points out that Gulliver does not have a fully developed personality.¹⁶⁶ He does not have a well-defined identity that can help him to stand on his own. In such circumstances, he fails to distinguish himself from his surroundings. He dissolves in his surrounding, and does not even wink. Gulliver loses his identity and acquires his hosts’ identity, yet he judges everything from the cultural parameters of his native country. This is why, he acquires a hyphenated identity—English-Lilliputian. As a result, Gulliver responds in a logically unacceptable manner when he is scandalized with Lady Flimnap. Todd believes that Gulliver “fails to see the patent physical absurdity in the charge that he has had an affair with a Lilliputian lady...” (263).¹⁶⁷ Little does he realize that the scandal itself is sufficient to nullify its authenticity. But he is as seriously concerned about the whole issue as if he were a Lilliputian. He loses “all credit with [Flimnap]” and finds his “Interest decline very fast with the Emperor” (53). When he comes to know about some of the “Articles of Impeachment” (55), he remains disoriented for a long time. He does not know what to do; neither does he know how to convince the Emperor and his court of his innocence. It is obvious that if the Lilliputians cannot have his body search without his consent, then how is it possible to remove his eyes in a state controlled surgery. Such a surgery is only possible if Gulliver would completely surrender to his hosts. Gulliver could have easily defied



them and crossed over to the neighboring state. However, he fails to take a bold decision and secretly wades over to Blefuscu.

Weaver is of the view that in such situation a visitor to new culture gets preoccupied with thoughts of escape. She/he mostly thinks about going back home. Gulliver's persistent demand for liberty seems to camouflage his unconscious desire to escape—to go back to his native land. Perhaps this is why he keeps on comparing almost everything and every situation in Lilliput with that of England. After he arrives in Blefuscu, he finds himself in a difficult situation as the Lilliputian Emperor demands his return. Gulliver cannot cope with such a situation. Having found a boat, Gulliver wants to leave, "since fortune, whether good or evil, had thrown a vessel in my way, I was resolved to venture myself on the ocean, rather than be an occasion of difference between two such mighty monarchs" (65). Clearly, he wants to escape this situation. He avoids those who cause pain to him. He stores the boat with all the essential requirements for his journey back home. He desperately looks for some ship to help him take home. He feels jubilant and overjoyed when he locates an English merchant ship in the sea: "It is not easy to express the joy I was in, upon the unexpected hope of once more seeing my beloved country, and the dear pledges I left in it" (67). The familiar "English Colours" (67) on the ship overwhelms him with joy and happiness. Obviously this is what a home sick person would feel when she/he boards a ship/plane to take her/him back home.

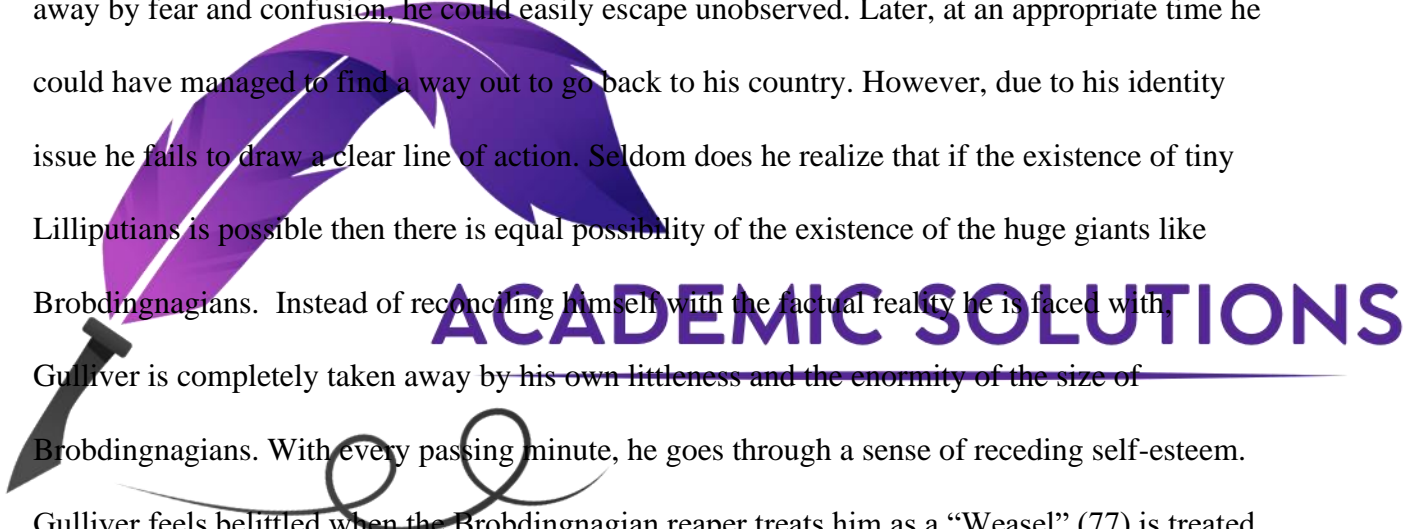
Since Gulliver's return to his homeland is fortuitous, the symptoms of Fight, Filter and Flex stages are not visible in his behavior. Unlike other tourists or sojourners, he has no proper itinerary to leave on a particular date or time; his good "Fortune [has] thrown this Boat in [his] Way" (64). If Gulliver were to stay for a longer period of time, he would undergo the other effects of culture shock discussed by Weaver—the symptoms of the next three stages. In this

voyage, his identity problem does not seem to have worsened as it does in the subsequent voyages. The effects of culture shock diminish during the nine month long voyage back to his native land. This is why when he reaches home, he behaves normally and makes money by showing the cattle that he brings along to “many Person of Quality” (68). He acts like a patron. He arranges a house and sufficient amount—fifteen hundred pounds—for his family. At the time of departure for the next voyage, he takes leave of his family in an emotional manner “with Tears on both Sides” (69).

Various researchers have focused on the impact of culture shock on self-esteem of the sojourners. Moyerman and Forman provide a detailed analysis of the positive relationship between acculturation and self-esteem. They report that self-esteem gains among the old sojourners. Phinney relates ethnic identity with self-esteem. Heine and Lehman present an elaborate study on the effects of culture shock on self-esteem.¹⁶⁸ They get mixed results as some of the sojourners come out with an increased self-esteem; whereas, the other group ends up with a decreasing self-esteem. Freud regards the ambivalence for the lost object as the main cause of his patients’ low self-esteem.¹⁶⁹ Bibring considers low self-esteem as a major indicator of depression. He adds that depression is a response of the ego to an unexpected realization of its helplessness to attain the required aspiration.¹⁷⁰ Weaver believes that the impact of culture shock varies from individual to individual. It makes the personality and psyche of individual more significant for analysis.

In Brobdingnag, Gulliver finds himself in a precarious condition. The size and language of his hosts are more a shock for him than a change. He appears confused and helpless with a sense of lowering self-esteem. He is hopeless when the Brobdingnagian reaper comes close to him. He regrets his decision of embarking on this voyage “against the Advice of all [his] Friends

and Relations” (77). The confused Gulliver thinks of his bigness in Lilliput, and unconsciously feels a sense of lowering self-esteem as he appears a pigmy before these Brobdingnagians. Cook contends that Gulliver’s attention in Lilliput is focused on the macrocosm, upon the overall state, viewed from the wrong end of telescope. While in Brobdingnag, his small size makes him see “in detail, the individual, the microcosm, as if through a microscope or magnifying glass” (39).¹⁷¹ He does not realize that he is the same Gulliver, and that it is only the surroundings that have changed. His own confusion makes him noticeable to the huge Brobdingnagian. He cries “as loud as Fear could make [him]” (77). If he kept his nerves intact instead of being swayed away by fear and confusion, he could easily escape unobserved. Later, at an appropriate time he could have managed to find a way out to go back to his country. However, due to his identity issue he fails to draw a clear line of action. Seldom does he realize that if the existence of tiny Lilliputians is possible then there is equal possibility of the existence of the huge giants like Brobdingnagians. Instead of reconciling himself with the factual reality he is faced with Gulliver is completely taken away by his own littleness and the enormity of the size of Brobdingnagians. With every passing minute, he goes through a sense of receding self-esteem. Gulliver feels belittled when the Brobdingnagian reaper treats him as a “Weasel” (77) is treated in England. In such a state of affairs, Gulliver seems helpless as he is powerless in the hands of his giant host. He offers all the gold that he has, realizing little that these pieces of gold are hardly visible to the giant Brobdingnagian. In fact, it is his disoriented state of mind that makes him do so. Since he is locked in his present, he is disconnected from his past. This is why he forgets how intelligently the Lilliputians treated him. They never fear him; neither do they appear helpless before him. The only thing that he remembers of the Lilliputians is their smallness and his bigness.



Fear of being squashed to death surrounds Gulliver. On the one hand, his helplessness and powerlessness result in adopting a servile attitude. On the other hand, his unconscious desire to cover up his inferiority—small size—makes him act ridiculously to impress his hosts. This is why he falls “on [his] Knees” (80) before the farmer, and makes “Three Huzza’s” to show that he is unhurt when he “[stumbles] against a Crumb” (80). Though he is a pigmy among the giants, still he behaves as if he is their equal. Gulliver seems disoriented; he cannot afford to displease his hosts, and thus adopts a servile attitude towards them. He pleads to his farmer Master to forgive his son who takes Gulliver “by the legs, and [holds] [him] so high in the Air, that [he][trembles] every Limb” (80). The huge cat decomposes him, but he does not want to show any “Manner of Concern” (81), and thus he walks “with Intrepidity five or six Times before the Head of the Cat” (81). Ironically, the cat seems to be more afraid of him—the way human beings at times get afraid of small insects. When the dwarf lets a number of flies open on his nose, Gulliver draws “[his] hanger” and “cut them in Pieces with [his] Knife” (101) to cover up his mortification. This makes him look more ridiculous. His life is in jeopardy when a monkey takes him as one of its specie. “[holds] [him] like a baby in one of her Fore-Paws” (115). The whole lot of people laughs at him. When he reports it to the Emperor, he brags:

if my fears had suffered me to think so far as to make use of my hanger,” (looking fiercely, and clapping my hand on the hilt, as I spoke) “when he poked his paw into my chamber, perhaps I should have given him such a wound, as would have made him glad to withdraw it with more haste than he put it in.” (116)

This results in a loud laughter in the court. Gulliver’s identity problem aggravates since he behaves in a strange manner. Despite being almost invisible to his giant hosts, when he wants to pass stool, he “[goes] on one side about two hundred yards, and beckoning to her not to look or to follow [him], [he] [hides] [him]self between two leaves of sorrel, and there discharge[s] the

necessities of nature” (84). He does not realize that he is much smaller in size as compared to his hosts, and thus he behaves as if he is one of them.

Coupled with his identity problem, Gulliver’s lack of understanding of his hosts’ external and internal cues adds to his problems— especially, servility of manner, and a sense of decreasing self-esteem. At this stage, he is not well familiar with their language. Fear has undone him, and thus he hardly notices their body language. He does not have any idea about their thinking pattern. He is introduced as a Splacnuck which resembles human beings. This attracts the neighborhood around. With servitude, he performs whatever he is asked to do.

Gulliver is helpless; he is unconscious that he does everything at the cost of his self-esteem. He keeps on performing till he is “half dead with Weariness” (89). After being shown around in eighteen different towns for more than two months, Gulliver finally arrives at the royal court.

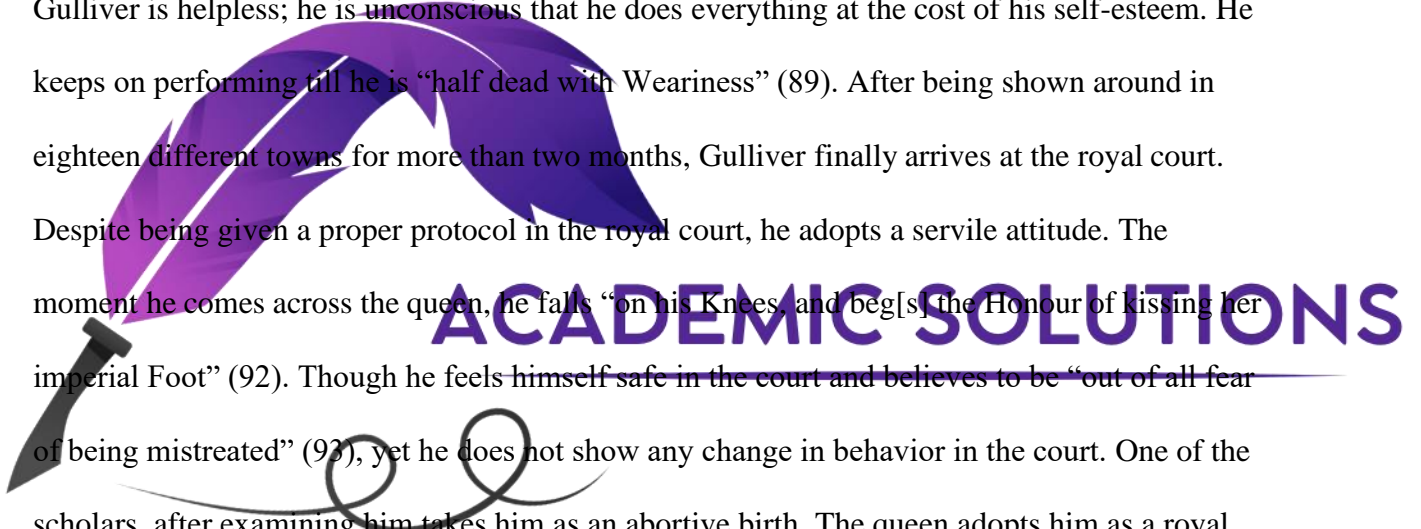
Despite being given a proper protocol in the royal court, he adopts a servile attitude. The moment he comes across the queen, he falls “on his Knees, and beg[s] the Honour of kissing her imperial Foot” (92). Though he feels himself safe in the court and believes to be “out of all fear

of being mistreated” (92), yet he does not show any change in behavior in the court. One of the scholars, after examining him takes him as an abortive birth. The queen adopts him as a royal

pet. Gulliver’s self-mortification increases when he finds himself much smaller in size in comparison to the Queen while facing the mirror. With a disoriented mind, he laughs at this incongruity. Even the Queen’s dwarf— the smallest Brobdingnagian—makes fun of him

whenever he finds a chance to do so. The dwarf on one instance drops him in a bowl full of cream; at another instance the dwarf wedges him in a bone-marrow. Due to Gulliver’s

fearfulness, the Queen labels him as a coward. However, it is not only the Brobdingnagians people who cause a sense of decreasing self-esteem but also the animals and birds add to his



distress. His self-esteem dwindles when he is attacked by rats, flies, wasps, monkey and dog. Two “horrible” (83) rats attack him from both sides. A “small white Spaniel” (109) takes him in its mouth. A kite attacks him and nearly takes him “in his Talons” (110). The flies “leave their loathsome Excrement or Spawn behind; a Thrush takes away his “Sweet-Cake” (110). Todd writes that after Lilliput, Gulliver is increasingly mortified. His sense of his identity is continually under attack: he is “mortified” that the “smaller Birds” were not afraid of him acting as if he were “no creature at all” (264).¹⁷² Being at the royal court, he thinks of himself to be a person of great importance, hardly realizing that he is simply an object of mirth for the court. The only thing he remembers is to show how brave he is, and thus behaves as if he is one of them.

With increased international travelling, the ensuing cultural interaction results in a variety of problem for sojourners. Cultural incompatibility and lack of articulation to communicate and express problems cause anger in the sojourners. Such state also results in nostalgia and disillusionment.¹⁷³ Folkman and Lazarus, while evaluating stress and coping strategies, point withdrawal as one of the effects of stress related to facing a new culture. Withdrawal incapacitates the sojourners with dissatisfaction that further complicates their problems.¹⁷⁴ Some of the researchers in their quantitative research find that sojourners show hostility and aggression due to the stress of being lonely. Naturally such state is a consequence of being unable to communicate well. Hamboyan and Bryan label this state of aggression and hostility as ‘uprooting disorder’.¹⁷⁵ Weaver contends that a sojourner’s suppression of anger results in a painful situation; one tends to avoid those who cause pain. Such visitors repent their decision and mostly think about going back home. The visitors, then, adopt neurotic aggression when they fail to find an escape back. If this anger is repressed, it often causes severe depression



ACADEMIC SOLUTIONS

which in turn aggravates the feeling of hopelessness and helplessness. Given the painful situation that Gulliver faces at the hands of the farmer, he seeks escape. But owing to his helplessness and powerlessness, he has to comply with the demands of the farmer at the cost of his physical comfort. Under such circumstances, he seems unable to articulate his anger. The only source of consolation for him is Glumdalclitch—though she could hardly protect him from the physical discomfiture—who looks after him when he is done with physical feats. He finds an easy escape at the emperor’s court and readily offers to “devote [his] life to her Majesty’s service” (92)—since in the present circumstances this is the best option to avoid the farmer. Later, Gulliver is under the attack of the royal Dwarf who develops feeling of jealousy against him, “Nothing angered and mortified [him] so much as the Queen’s Dwarf” (99); however, owing to his powerlessness, Gulliver cannot punish him. Repression of his anger foretells an eminent spell of depression that he succumbs to in the later part of this voyage.

In none of the other three destinations does Gulliver feel so much disoriented and disturbed as he feels in the second voyage—Brobdingnag. Tracy is of the view that Gulliver does not arouse the sympathy of the reader in any other voyage except in Brobdingnag. Tracy adds, “He is vulnerable to be squashed under foot, stung to death by the huge wasps, eaten by rats...” (607).¹⁷⁶ He misses his family and native land which is why he dreams of his family that makes him more melancholic; but he is helpless to join them. His sadness and withdrawal cannot escape the Queen’s notice who tries to divert his attention by arranging different activities to entertain him. Despite all such efforts, the pall of nostalgia and withdrawal surrounds him, he “sat quietly meditating” (114). Like a typical victim of culture shock, when he finds it impossible to cope with the situation, he takes a “Nap in [his] Hammock” and sleeps most of the time expecting it “would do [him] good.” Perhaps he seems hopeless about his safe return home.

He is “not very well” (135) and wants to be near the sea since that is the only means of his return. He turns more isolated, hopeless and withdrawn from everything. In other words, one can clearly observe that he has fallen a victim to depression.

Under the effects of culture shock, Gulliver becomes a bewildered sojourner who is not only confused about his identity but also unaware of how people look at him. Like a child, he mostly aims at things that are unattainable for him. Although he is among giant hosts, he considers himself a ‘Man Mountain’ with tremendous power and strength. Despite being physically present in Brobdingnag, he behaves as if he is among Lilliputians.¹⁷⁷ He identifies himself with the giant Brobdingnagians as “our people” (87), and thus acquires a hyphenated identity under whose effect he suffers as long as he remains there. For sure, he is helpless before the Brobdingnagians, but he never acknowledges it. In Taylor’s view, Gulliver is flattered into overlooking the fact that he is an object of curiosity or exhibit rather than a great man being sought after.¹⁷⁸



ACADEMIC SOLUTIONS

Gulliver’s departure from Brobdingnag is sudden and unplanned; his departure is not based on any scheduled itinerary. He seems to be stuck in the Fight stage of culture shock when he is carried away by the bird; the symptomatic evidences suggest that he has not yet gone through the last two stages—Filter & Flex. After being flown away and dropped in the sea, he is spotted and picked by the crew of a ship. His disoriented behavior with the crew is symptomatic of reverse culture shock—to be discussed in the next two chapters. His two years’ long stay among the giant Brobdingnagians has left deep imprints on his mind. As a result, he needs to readjust himself with the normal sizes of things and people around in his native land. He acknowledges that upon his arrival he feels as if he is in Lilliput owing to the “Littleness of the

Houses, the Trees, the Cattle and the People” (144). Disillusionment shrouds him. In spite of physically present in his native land with his family, he considers himself a Brobdingnagian.

Some sojourners feel themselves alienated in the host culture. Perhaps it is a part of the ‘Role shock’¹⁷⁹ that they go through. Role shock is mostly linked to culture shock. A sojourner stepping into a new culture experiences the overall stress of confused expectation in every aspect of life. Mcleod, in his doctoral dissertation, contends that indifference of the hosts puts a sojourner into difficulties which at times become quite challenging. Inability to understand the hosts’ language adds to sojourner’s feeling of being alienated from the host society. Such a state hampers positive attitude. He believes that this type of alienation mostly mitigates with the presence of family—wife and children.¹⁸⁰ Bhugra, however, relates feeling of alienation from the host culture to low self-esteem. In circumstances like these, a vulnerable sojourner lands into difficulties and may fall a victim to psychosis.¹⁸¹ To Jingyun Li, feeling of alienation can also be reduced if a sojourner could get into the company of native people. If not so, then a sojourner may develop a feeling of social estrangement.¹⁸²



ACADEMIC SOLUTIONS

Given the importance that Gulliver receives at the royal court of Lilliput and Brobdingnag, he expects a similar attention from his third host. Since the Laputans are lost in their speculations, they do not take any special notice of him. The Laputan Emperor and his court form a “mean Opinion of [his] understanding” (157). In their initial sittings, the Emperor is unable to give him the importance that he expects. The Emperor, according to Taylor, in Laputa is too far out of this world to be interested in courtier ship.¹⁸³ This is why despite meeting the Emperor a couple of times, he feels “too much neglected” (172). The effects of culture shock surface more evidently when he firmly decides to leave the island “with the first Opportunity” (172). The Laputans and Gulliver are poles apart to understand each other due to

which he gets “heartily weary of those people” (172). As a result, despite being understood well by the illustrious lord who is interested to listen to him and know about his experiences, Gulliver is impatient to leave this flying island. Coupled with the aerial environment, the indifference of his hosts shrouds him in confusion. Though Gulliver feels a little relieved with lord Munodi, he fails to shed away the air of disorientation. His interaction with the projectors once again makes him feel ignored. He is “ill-entertained” (187) which makes him feel “Melancholy” (187). Weak analytical ability hampers his understanding to grasp the process of degeneration reflected in the futile and absurd plans the projectors pursue. He cannot reconcile himself with the impracticable and illusionary ideas of the projectors. This is why he desires to go back home. Clearly, he is under the strong effects of culture shock.

His experience with the magicians disillusion his already disoriented mind. This episode seems to have left deep imprints on his mind. It changes his outlook to life; it challenges his beliefs about life. Being already a victim of identity problem, he is prone to misread these supernatural experiences. His over dependency on his senses intensifies the effects of culture shock that he is going through. He literally believes in what the ghosts say, seldom realizing that the former are called to appear by magicians. What he thinks about the eminent heroes of past proves out to be wrong. The ones whom he esteems as heroes and role models turn out to be rogues and ruffians. Their high social status is attributed to “Prostituting their own Wives and Daughters”, “betraying their Country”, and “perverting of Justice” (200). Instead of rationalizing the authenticity of the whole event, he accepts what he sees and listens. Being credulous by nature, he seems convinced when the governor of Glubbudbrib tells him that the idea of lying is unknown to the “the lower World” (195). He never suspects the veracity of what the governor says about the ghosts. It is interesting to note that while informing Gulliver about



ACADEMIC SOLUTIONS

the dubious role of commentators, one of the ghosts prefers to “be nameless” (197). Gulliver could have taken it as a cue to the falsity of what the ghost says. Logically, a ghost loses nothing if named as it is no more a part of this living world. But Gulliver neither analyzes nor reflects; he believes in what he perceives through his senses; it never crosses his mind to analyze why the ghost wants to hide its name. Under the influence of such revelations, he develops abhorrence for the scholars, historians and nobility of past. Lord Munodi aptly observes through this aspect of Gulliver’s character; which is why he considers him a man “of easy Belief” (177). Tracy contends that by calling up out of the underworld the ghosts of great men of the past, Gulliver learns that what we call history is often more than legend. Gulliver also realizes that much of our commentary on the classics of literature and philosophy is mistaken and misleading (602).¹⁸⁴ He seems disoriented, and so he yearns to be with his “Wife and Family” (206) which is indicative of the severity of culture shock that Gulliver passes through.

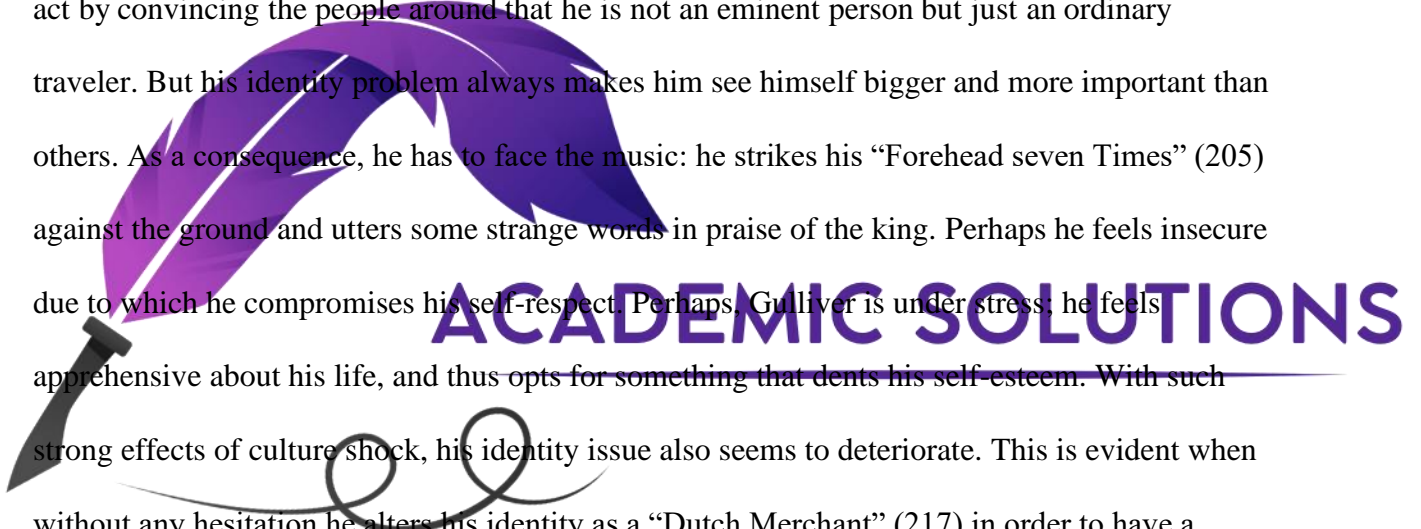
According to Taylor, the experience of living in a foreign culture brings transformation in a sojourner’s perspective. To him, it is more a change in culture outlook. However, one cannot overlook the change that it brings in a sojourner’s personal outlook which has an obvious impact on daily life activities.¹⁸⁵ For a sojourner in an alien culture, the existence of immortal beings must arouse an overlapping feeling of wariness and exoticism. Any sensible sojourner is supposed to think twice if there can be any such possibility of the existence of immortals beings. However, a disillusioned and disoriented sojourner like Gulliver would respond in a euphoric manner without realizing what confronts him. It is human nature to wish for an unending life, but meeting such immortals does not mean becoming immortal. The disillusioned Gulliver’s initial response, when he comes to know about the existence of immortal beings, is marked with “inexpressible Delight” (208) as if he is going to get immortality. When asked how he plans to

live life if he were born an immortal, he responds in a childish manner and comes up with a long list of wishful thinking to become “living Treasury of Knowledge” and “Oracle of the Nation” (210). He wants “to be the wealthiest Man in the Kingdom” (209) in two hundred years seldom realizing that he will never remain young for two hundred years. Then he wishes to dedicate himself “to the Study of Arts and Sciences” (209), document every event, and honestly write about the “Succession of Princes, and great Ministers of State” (209). So strong is his disillusionment that he turns oblivious to the ironic laughter of the Luggnaggians around him. This initial excitement fizzles out soon after he is taken to Struldbrugs and made to see their miserable life. It seemingly alters his ideas about life and death. He feels embarrassed about how he used to look at life and death before this experience: “I grew heartily ashamed of the pleasing Visions I had formed; and thought no tyrant could invent a Death into which I would not run with Pleasure from such a Life” (214). Looking at the physical decay and discomfiture of the Struldbrugs, he no more yearns for immortality. But he is completely oblivious of the fact that “Struldbrugs are the supremely effective symbol that not even immortality can get man perfectibility” (17)¹⁸⁶ as pointed by Cornfield. Freedman believes that the Struldbrugs episode is more an attack on “Gulliver’s own foolishness, naïve greed, and personal ambition as an assault on humanity’s intellectual inadequacies and unearned pride” (457).¹⁸⁷ It affirms Brady’s claim¹⁸⁸ that Gulliver’s character can hardly be said to develop; it simply changes. It is interesting to observe that after this experience, he once again firmly resolves to “return to [his] Native country” (216) which is symptomatic of culture shock.

Giddens is of the view that the stress and anxiety ensued from culture shock may threaten a sojourner’s existential security. He believes that the stress ensuing from culture shock may also contribute to the internal strength of a sojourner. However, there is always a subtle

difference in the experience that strengthens or threatens the personality of a sojourner.¹⁸⁹ Any sojourner who suffers from a severe identity crisis is more susceptible to behave in an unwanted manner. Being an attention seeker, Gulliver introduces himself as a great traveler in the royal court at Clumegnig. He catches the attention of “several Persons” (204) who visit him “out of Curiosity” (204). Soon he has to bear the brunt. Before he meets the king, he has to stoop low and “crawl upon [his] Belly, and lick the Floor” (205) as per the conventions of the royal court. He compromises his self-esteem, and lamely covers such a mean act by labeling it as a sign of respect for people of the “highest Rank” (205). He could have spared himself from this belittling act by convincing the people around that he is not an eminent person but just an ordinary traveler. But his identity problem always makes him see himself bigger and more important than others. As a consequence, he has to face the music: he strikes his “Forehead seven Times” (205) against the ground and utters some strange words in praise of the king. Perhaps he feels insecure due to which he compromises his self-respect. Perhaps, Gulliver is under stress; he feels apprehensive about his life, and thus opts for something that dents his self-esteem. With such strong effects of culture shock, his identity issue also seems to deteriorate. This is evident when without any hesitation he alters his identity as a “Dutch Merchant” (217) in order to have a smooth journey. He forgets about all the moral scruples he believes in. However, like the previous two voyages, Gulliver fails to recover from the impacts of culture shock in this voyage, which is why we do not notice the traces of Fight, Filter and Flex behavior as discussed by Weaver. Like the previous two voyages, he is unable to adjust and acculturate in the host culture, and thus exits during the Crisis stage of culture shock.

Gulliver’s disturbed psychological state aggravates his identity crisis. He seems to be in a confused state of mind. Despite being a trained surgeon, he remains surgeon on ship only in



his voyage to Laputa. On his voyage back to his homeland, he pays half of the fair in return of offering his professional service as a surgeon. But he proves out to be of little help to save the lives of three persons on board who die during the voyage. At least he could have helped in saving the lives of one or two if not all who die of “Sickness” (219). He was and is still unclear whether he is a doctor or a navigator. This becomes more obvious when he opts to captain a ship on his next voyage since he has “grown weary of a Surgeon’s Employment at Sea” (223). This is why he fails to excel in either profession: he cannot help to save ship from disasters; neither can he save the lives of sick people on board. He enjoys little control on his crew who “seize the Ship and secure” (224) him as a prisoner. The problem of choice of profession in his teenage has remained unresolved. Gulliver is still in the middle of things; he still thinks like middle class, which is why his heartiest desire is to become “the wealthiest Man in the Kingdom” and to get rich “by all Arts and Methods whatsoever” (208); this is very typical of middle class. Instead of enlarging his psychic growth, the experience of culture shock results in psychic regression that further deteriorates his identity issue.



ACADEMIC SOLUTIONS

Gulliver is happy with his family after he comes back from his third voyage, but he cannot figure out the source of his happiness. Never does it cross his mind that he is free from troubles only when he is with his family. His extroverted nature does not let him realize that he has a comfort zone which can provide a base to live a peaceful and contented life. As a result, he cannot relate his happiness to his family which is the real nucleuse of his happiness. Instead of revolving around it, he always loses his orbit to make things difficult for himself. In the backdrop of how Gulliver gets married to his wife, one can see that marriages based on financial gains result in hollow relationship. His is a marriage of convenience meant to improve his social status, and not to make him live a contented marital life. Thus he stands at the same point in his

marital life from where he started. This seems to be a valid clue that his interaction with other cultures has contributed least to his psychic growth; he has failed to live with his family like a responsible family head. Like the Laputan prime minister, he is least bothered about his wife and family and is simply lost in his own world.

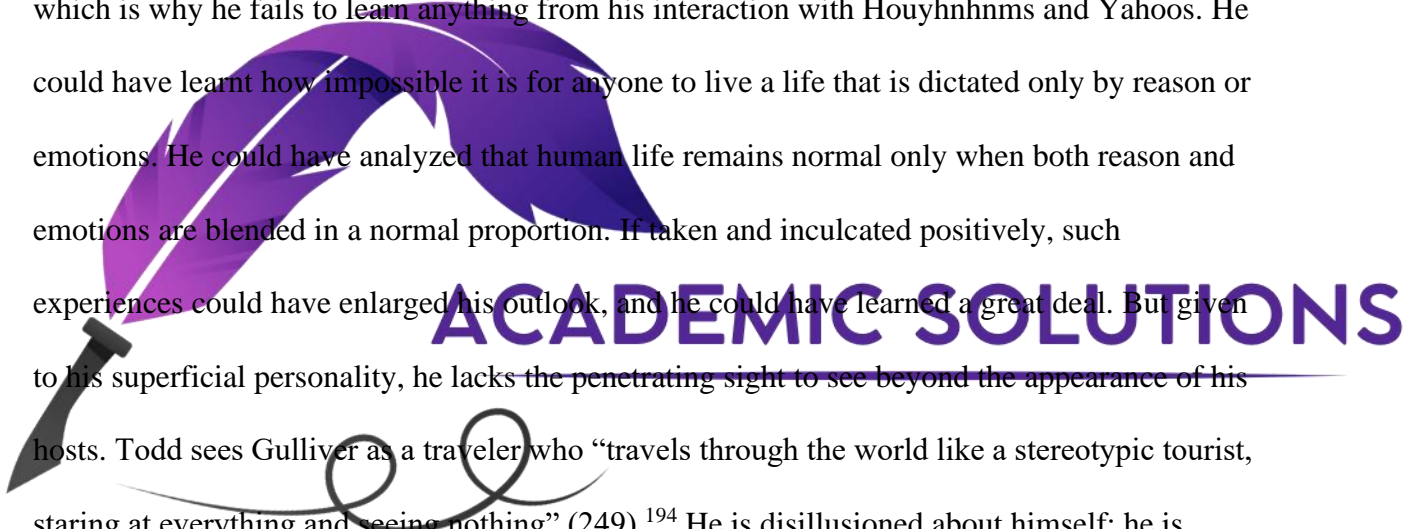
In the light of what Weaver contends, Gulliver's behavior in Houyhnhnmland reflects the marks of most of the first four stages that a sojourner goes through during culture shock. In spite of the fact that he happens to be a lost stranger in Houyhnhnmland and does not have any itinerary—just like his previous destinations—he desires to settle there for good. His deteriorating identity crisis makes him impose on himself even those aspects of his hosts' culture which otherwise are impossible for any human being to adapt to. Under the effect of culture shock, he develops an extreme hatred for human beings. So much so that he starts hating his own human form. He is convinced that he is one of the Yahoos—whom he hates to his core—and in turn identifies the entire human race with them. He aspires to become as rational as Houyhnhnms are but never acts in a rational manner. His identity issue aggravates to its worst which makes it difficult to readjust after he returns his homeland.

Hoopes¹⁹⁰ contends that for an effective and successful sojourner, it is pivotal to have self-understanding and awareness (4). In their absence, the sojourner is more susceptible to problems pertaining to the effects of culture shock. Sojourners are reported to have experienced personal discomfort and changes which cannot be simply justified on the basis of cultural differences.¹⁹¹ Theorists disagree that such discomfort is merely associated to cultural variables. They point out issues—relating to personal growth, attitude change, and self-awareness—which play a significant role in the process of cultural adjustment.¹⁹² Adler takes intercultural experience as a transitional one; it starts with encountering the new culture and results in

encountering with self. To him, such experience is tantamount to a gradual unraveling of the self as a sojourner comes across new aspects of existence (18). Bennet¹⁹³ contends that the issue of self-identity surfaces in such situations. A sojourner may fail to follow a clear line of direction and clarity to attain her/his purpose. Only those sojourners who have a clear and solid sense of self identity overcome such problems (48).

Coupled with the imprints of Gulliver's experiences with ghosts and Struldbrugs at the back of his mind, the betrayal of his own crew prepares ground for his suffering in Houyhnhnmland. Gulliver's lack of self-knowledge hampers any possibility of personal growth which is why he fails to learn anything from his interaction with Houyhnhnms and Yahoos. He could have learnt how impossible it is for anyone to live a life that is dictated only by reason or emotions. He could have analyzed that human life remains normal only when both reason and emotions are blended in a normal proportion. If taken and inculcated positively, such experiences could have enlarged his outlook, and he could have learned a great deal. But given to his superficial personality, he lacks the penetrating sight to see beyond the appearance of his hosts. Todd sees Gulliver as a traveler who "travels through the world like a stereotypic tourist, staring at everything and seeing nothing" (249).¹⁹⁴ He is disillusioned about himself: he is disgusted with Yahoos who bear close physical resemblance to him and yearns to be as rational as Houyhnhnms are. Like a child he imitates the latter but never inculcates the essence of their rational approach in his actions.

The perils that Gulliver faces on ship make him wary about his safety when he lands in Houyhnhnmland. His first interaction with Yahoos and Houyhnhnms ensues in a disorienting effect on his mind. The very sight of Yahoos arouses "so strong an Antipathy" (226) in him that he develops an intense repulsion towards them. As discussed in the previous chapter, he forms a



very positive opinion about the Houyhnhnms without any solid reason. In the words of Lord Munodi, he has “not been long enough among them to form a Judgment” (174). Though this comment was made in the context of Gulliver’s interaction with the Laputans, yet one can see him repeating the same mistake in Houyhnhnmland. He is judgmental about Yahoos and Houyhnhnms without spending ample time with them. However, it must be observed that he is not at ease with his “present Situation” (227). And despite being impressed with Houyhnhnms’ behavior, he tries to “conceal [his] Fear” (227). He cannot reconcile himself with the “orderly and rational” (228) behavior of the horses; he takes them as magicians who might have appeared in the garb of horses. Out of helplessness and confusion, he starts pleading them in his own mother tongue to take him to “some House or Village” (228). He is disillusioned and disoriented about the real inhabitants of this land. In a childish manner he imitates “the Neighing of a Horse” (229) to impress the horses around him.

Once Gulliver comes to know about reality of these horses as the ruling Masters of the land, he is shocked. For a while, he is bewildered. His disorientation makes him suspect his own senses and mental health; he attributes such condition to his “Sufferings and Misfortunes” (230) that he has been through. The way he utters the word Yahoo but does not understand what it means or refers to, he perceives everything but is unable to grasp. He is jolted when juxtaposed with a Yahoo. The disoriented Gulliver feels disgusted to see the close resemblance between Yahoos and human beings, but does not seriously take into consideration some of the obvious disparities in their physical features. No doubt, various races across the world do differ from each other in some aspects of their physical appearances. But they do not differ from each other in so many ways as Yahoos differ from human beings. A Yahoo’s face is “flat and broad”, “nose Depressed”, “Mouth wide”, and “Lips large” (232). The nails of their hands are long and



ACADEMIC SOLUTIONS

their palms are marked with “Coarseness and Brownness” (232). Ironically, the Houyhnhnms “could hardly believe [him] to be the right Yahoo” (238) because of the differences in the physical features and other aspects of Gulliver and Yahoos. It is his disoriented state of mind that unleashes “Horror and Astonishment” (232); and he finds his resemblance with Yahoos magnified by degrees and differences minimized.

It is his lowering sense of self-esteem and helplessness that Gulliver yearns to be with someone from his “own Species” (233,234). His sense of self-esteem decreases and helplessness increases when the “Secret of [his] Dress” (238) is revealed. The Houyhnhnm Master can see Gulliver’s close physical resemblance with Yahoos, yet he is surprised at Gulliver’s “Capacity for Speech and Reason” (240). To him, the Yahoos are incorrigible whereas Gulliver proves out to be an impressive learner. He treats Gulliver with respect, and does not let him dwell with Yahoos; he is impressed with his “Teachableness, Civility, and Cleanliness” (236). It is indeed surprising that a horse can observe what Gulliver fails to see. Nothing else but Gulliver’s identity issue traps him into a situation in which he is least able to see who he is. Being dependent on his perception, he considers himself a Yahoo. After a sexual assault from a “young Female Yahoo”, he is convinced that he is a “real Yahoo” (272). It is strange to see that just before this happening, he approaches a Yahoo child to make him quiet, but the latter responds in “squalling, and scratching, and biting” due to which Gulliver is “forced to let it go” (271). If he were a real Yahoo, the child would never respond in such agitation. But this thought never crosses his mind simply because he cannot connect and relate events and happenings. He feels more helpless as he cannot ward off his physical appearance which resembles Yahoos. And it is this resemblance that keeps on reducing his self-esteem since he never wants to be identified as a Yahoo. Low self-esteem is the most conspicuous indicator of depression¹⁹⁵ which further

complicates the situation for a sojourner suffering from identity crisis. Perhaps this is the reason that renders Gulliver unable to make the best of this experience and thus ends up as a misanthrope.

N. J. Adler is of the view that people usually are oblivious of several aspect of their culture. As a result, the opinion that others have about them causes surprise.¹⁹⁶ J. S. Adler thinks on the same pattern; he believes that most people are unaware of their cultural beliefs, values, and overall attitudes. When such people come in contact with a different culture, the most severe shock appears in the form of their own culture. Sojourners develop better understanding of those aspects of their culture of which they are oblivious so far.¹⁹⁷ Weaver shares a similar view; he states that “Culture shock tends to bring to conscious awareness the grip that our native culture has had on our behavior and personality” (146).¹⁹⁸ Both Adler and Weaver believe that such awareness enlarges a sojourner’s psychic growth and personal development. However, a sojourner’s predisposition and psychological state play a vital role in overcoming the effects of culture shock. In this context, Gulliver’s case fascinates the reader a great deal. In the company of Houyhnhnms, Gulliver is made to see those aspects of his culture and human nature which were invisible to him earlier. It changes his outlook, and thus he views “Actions and Passions of Man in a very different Light” (262). He can clearly see what was “least Perceptible” (262) to him before.

Ironically, no such change takes place in Gulliver’s outlook when the Brobdingnagian Emperor reveals to him some negative aspects of his countrymen; Gulliver remains reticent there. In Brobdingnag, Gulliver’s identity problem has not yet deteriorated as it does after he visits Laputa— as discussed earlier about his interaction with the ghosts and Struldbrugs. Resultantly, he glorifies his nation in the best possible manner. There, he wishes to have “the

Tongue of Demosthenes or Cicero” (121) so that he can praise his country in a befitting manner. He introduces the House of Lords as “Persons of the noblest Blood” (121); he applauds their “Valour, Conduct and Fidelity” (121). In a similar tone, he praises the members of House of Common as “principal Gentleman” (121). He introduces judges at the Court of Justice as “venerable Sages” (122). He is fairly euphemistic in pointing the social ills of the English society. He confesses that he “would hide the Frailties and Deformities of [his] Political Mother, and place her Virtues and Beauties in the most Advantageous Light” (127). But the Emperor is sharp enough to suspect the authenticity of what Gulliver informs him about his native country. To him, Gulliver has narrated “a most admirable Panegyrick upon [his] Country” (126). And sums up Englishmen as “the most pernicious Race of little odious Vermin that Nature ever suffered to crawl upon the Surface of the Earth.”(126)

However, when the Houyhnhnm Master exposes the weaknesses of his countrymen, Gulliver feels more repelled towards his own race. Even the vocabulary that he uses to inform his Houyhnhnm Master about his native country is in stark contrast with the choice of words that he makes in Brobdingnag. Being trapped in a deteriorating identity crisis, Gulliver seems to show that he disapproves of what human beings do. In other words, he wants to show how superior he is to his own people or perhaps he wants to disown his race. He describes the

English nobility to his Houyhnhnm Master in the following words:

... nobility, among us, was altogether a different thing from the idea he had of it; that our young noblemen are bred from their childhood in idleness and luxury; that, as soon as years will permit, they consume their vigour, and contract odious diseases among lewd females; and when their fortunes are almost ruined, they marry some woman of mean birth, disagreeable person, and unsound constitution (merely for the sake of money), whom they hate and despise. That the productions of such marriages are generally scrofulous, rickety, or deformed children; by which means the family seldom continues above three generations, unless the wife takes care to provide a healthy father, among her neighbours or domestics, in order to improve and continue the breed (261).

He informs Houyhnhnm Master about the “Ambition of Princes” and the “Corruption of Ministers” (249). He lays open the brutalities that people have to suffer because of war; he ridicules the judicial system prevalent in England. While informing his master, he is well aware of the fact that the former has “no Conception” (245) about what he is being told about. Also, Gulliver laughs “at his Ignorance”(250), yet is spell bound by what his Houyhnhnm Master says about human beings. Since his first interaction with Houyhnhnms, he falls in love with them and follows them blindly. He credulously believes in what his master says despite knowing that his master faces difficulty to “comprehend what [Gulliver] meant”, and he too faces problems to “understand [Houyhnhnm Master]” (242). Without any realization that he might have misunderstood the real sense of what his master opines about his race, he interprets it in his own sense. This is what Nancy J. Adler points at; she says that cross-cultural communication constantly brings misunderstanding which in turn is the result of misperception, misevaluation and misinterpretation (2). The disoriented, helpless and confused Gulliver does not take this communication vacuum into consideration. And thus, in his blind love for Houyhnhnms, he resolves “never to return to human kind” (262) and to spend rest of his life among them. Owing to Gulliver’s identity crisis, instead of showing any capacity for psychic and personal growth, he regresses into goal structures which are unattainable.

Since the Houyhnhnm Master relates every human frailty—mentioned by Gulliver—to Yahoos’ weaknesses and vice versa, Gulliver’s hatred for both human beings and Yahoos gets intensified. The readers can spot this aspect of his Houyhnhnm Master’s observation when Gulliver says “he could never discover the Reason of this unnatural Appetite, or how these Stones could be of any Use to a Yahoo; but now he believed it might proceed from the same

Principle of Avarice which I had ascribed to Mankind”(265). At another instance, the

Houyhnhnm Master comments on a Yahoo leader in the following words:

...in most herds there was a sort of ruling Yahoo(as among us there is generally some leading or principal stag in a park), who was always more deformed in body, and mischievous in disposition, than any of the rest; that this leader had usually a favourite as like himself as he could get, whose employment was to lick his master’s feet and posteriors, and drive the female Yahoos to his kennel; for which he was now and then rewarded with a piece of ass’s flesh. This favourite is hated by the whole herd... (267).

The comments of the Houyhnhnm Master further strengthen his belief that Yahoos are the most detestable creatures on earth and so are human beings. Donoghue contends that Gulliver offers

no resistance: “Nothing about him is more revealing than his willingness to have his brain

washed by new master” (143).¹⁹⁹ Gulliver is gullible²⁰⁰ which is why he accepts and believes in

everything that the Houyhnhnm Master says. His hatred for human beings can be largely

attributed to what he comes to know through the mouth of the Houyhnhnm Master. As he is told

that the Houyhnhnms have no concept of what falsehood is, he takes their words with religious

reverence. When Gulliver informs the Houyhnhnm Master about various aspects of English

society and his countrymen, the latter makes observations which Gulliver reports in these words:

...as far as it related both to myself and my country; that he looked upon us as a sort of animals, to whose share, by what accident he could not conjecture, some small pittance of reason had fallen, whereof we made no other use, than by its assistance, to aggravate our natural corruptions, and to acquire new ones, which nature had not given us; that we disarmed ourselves of the few abilities she had bestowed; had been very successful in multiplying our original wants, and seemed to spend our whole lives in vain endeavours to supply them by our own inventions...(263)

The Houyhnhnm Master feels disappointed and disgusted with human nature. Had Gulliver

focused on the better aspects of English society and people, the Houyhnhnm Master might have

formed a better opinion of human beings.

On the one hand, if Gulliver’s fascination for Houyhnhnms is based on irrationality, on

the other hand his repulsion for the Yahoos also manifests the same irrationality. He adopts

neurotic aggression which according to Weaver ensues from a painful situation from which a

sojourner cannot escape. As a consequence of such neurotic aggression, the sojourners mostly victimize the ones who belong to the lower strata of society (147). Gulliver not only adopts antagonistic attitude towards Yahoos but also against human beings and his own body. His disorientation does not let him analyze events and people beyond the impression that they create on his sense perception. Quintana regards Gulliver as a persona who “is trapped in an agonizingly ambiguous situation between Houyhnhnms and the Yahoos...He errs in assuming that all Houyhnhnms are admirable, and again in jumping to the conclusion that only Houyhnhnms have been endowed with excellent qualities” (122,123).²⁰¹

Like a sojourner, in a new land, would pay more attention to the physical outlook and behavior of the people in the host country, Gulliver too pays more attention to the physical appearance and the apparent behavior of Yahoos. From the very outset Gulliver adopts an antagonistic attitude towards Yahoos simply because of their ugliness and disdainful behavior. He fears them and attacks them with his hanger. His disgust and dislike for them is based on their physical resemblance with him. Even he feels “Uneasiness” (239) when addressed as a Yahoo by the Houyhnhnm Master in the initial days, and thus entreats him not to use the word Yahoo for him. If there had been any possibility of physical transformation, Gulliver would have lost no time to be transformed into some other form. But that is an impossibility.

Interestingly, the Houyhnhnms whom he idealizes consider him Yahoo only during their very initial interaction. But once they observe his behavior, his demeanor and his “Appearances of Reason” (236), they have to change their opinion about him. Ironically, he pays least heed to what the Houyhnhnm Master tells him. Since the latter finds him different from rest of the Yahoos, he never identifies him as one. But Gulliver seems to be at war with himself due to his close resemblance with the Yahoos. This is a fact he cannot decimate, but it does not make him

a Yahoo either. He hates himself whenever he looks at his reflection in water; he turns away his “Face in Horror and detestation” (286). To him, his family, his friends, his countrymen and the entire human race are “Yahoos in Shape and Disposition” (286).

Weinrich contends that identity changes with the process of acculturation. He further adds that identity of a person encompasses the overall self-construal. It thus covers how a person figures out her/himself in the present time; how a person understands her/himself as she/he was in the past; and how a person construes her/himself as she/he wants to be in future. Identity development and the ensuing changes in the personality due to acculturation alter one’s construction of identity. And thus this makes identity fluid.²⁰² This is fairly visible if we look at the gradual regression in Gulliver’s identity crisis. As discussed in the previous chapter, he acquires hyphenated identity in Lilliput and Brobdingnag. He faces his own silent mirror when he finds the Laputans lost in their speculation. His opinion about human beings is jolted after he interacts with the ghosts of some great people of past and the immortal Struldbrugs. However, in Houyhnhnmland, Gulliver strides beyond the limits of his previous voyages. His identity crisis deepens and he fails to see who he is.

According to Weaver, a sojourner’s neurotic aggression if suppressed often results in depression. This, along with hopelessness and lack of control, increases the helplessness of the sojourner who is unaware of what causes this situation, and thus feels unable to cope with such situation. As a result, the sojourner yields to irrational behavior and in turn fails to control the situation. This happens when the sojourner steps into Filter stage which according to Weaver “is a matter of distorting, denying, or simplifying the complexity and reality of a painful situation” (147). In such a state of affairs, one possible reaction is based on denying one’s own culture by “over adapting to the local culture” (148)—going native. The sojourner adopts the superficial

aspects of the host culture—like language, food and dress—which is just the tip of the iceberg. But this does not make him an inherent part of the host culture. This is quite common among the third world Diaspora settled in the west. They acquire the superficial aspects of the western culture, but instead of becoming a part of that culture they become a laughing stock for the hosts.

The disillusioned Gulliver is unable to part with his physical appearance, but he strives to live in the manner of his hosts. He learns their language, and adopts their “insipid Diet” (234). He provides details of how he adapts to the external aspects of Houyhnhnms culture in these words:

...the sides and Floors of which I plastered with Clay, and covered with Rush-mats of my own contriving... When my Clothes were worn to Rags, I made myself others with the Skins of Rabbits, and of a certain beautiful Animal, about the same size, called Nuhnnoh, the Skin of which is covered with a fine Down. Of these I also made very tolerable Stockings...I supplied it with the Skins of Yahoos dried in the Sun. I often got Honey out of hollow Trees, which I mingled with Water, or ate with my Bread. No man could more verify the Truth of these two Maxims, “That Nature is very easily satisfied;” and, “That Necessity is the Mother of Invention” (283).

Despite all such efforts, he develops least understanding about his hosts and their internal culture. He is stuck in the physical world beyond which he cannot see. As his hatred for humans reaches a level of detestation, his love for Houyhnhnms rises to the extent of “highest Veneration” and “respectful Love and Gratitude” (285). The situation seems to be fairly difficult for him to control since he appears to have no control over himself. Instead of reconciling himself with the reality of his hosts and his own self, he adopts denial strategy, as Weaver would say. Being disillusioned about his own identity, he turns away his face from the reality that he is a human being. The Houyhnhnm Master considers him different “from the rest of [his] Species” (285). And Gulliver thinks of his “Family, [his] Friends, [his] Countrymen, or Human Race” (286) as Yahoos except they being a bit more “civilized” with the “Gift of Speech” (286). Little does he realize that Yahoooness is a behavior and is not to be associated with any shape or form.

Perhaps this is why he denies being a human being. He denies his own beliefs, his own culture, his own family, his own nationality and his own race; psychologically, he has buried them. The decision of the Grand Assembly forces him to see the reality which he cannot. And thus he falls “into a Swoon” (287). With a heavy heart, he complies with the rational decision of Houyhnhnms, but he fails to see the rationality in their decision: that he is neither a Yahoo nor a Houyhnhnm. Donoghue assumes that imposition of ideas and values of a system “becomes our second nature and determines our fate” (143).²⁰³ Gulliver imposes Houyhnhnms culture on himself which is why he faces ordeals in the days ahead.

Diaspora from the third world and mostly from the previously colonized countries tries to settle in the western world. They adapt to the external aspects of their hosts’ culture: dress, food, language and accent. Like Gulliver, they look down upon their own people and culture. They imitate their hosts; they wear the same hair style; they use the same brands. But they are unable to adapt to the internal aspects of the hosts’ culture. The way Gulliver cannot do away with his human shape and form, the Diaspora also cannot change the colour of their skin. And thus, like Gulliver, they are not accepted by the society at large as they never immerse in the host society. They may make a friend or two there, and may get a chance to attend their parties but the entire society does not accept them as their natural part. They face the same situation that Gulliver is faced with. And thus they react in the same fashion as Gulliver does when they are deported to their native lands.

Like identity crisis, Weaver looks at culture shock as a death/rebirth process. A sojourner acquires new ways which help her/him adapt to the new culture. The emotional disturbance and disillusionment that a sojourner goes through, while being abroad, are similar to those which an adolescent goes through while stepping into adulthood. To Weaver, the “death” of child and the

resultant birth of “adult” are analogous to what a sojourner goes through during culture shock: death/rebirth process (160,161). This is what is true about Gulliver: he has faced a psychological death/rebirth process during his stay in Houyhnhnmland. He is no more Gulliver the human, but has been transformed into Gulliver the Houyhnhnm. Rosenheim rightly points that “the story of Gulliver’s last voyage is one of increasing alienation from the traditional sources of human society” (161).²⁰⁴



Causes of Gulliver's Reverse Culture Shock

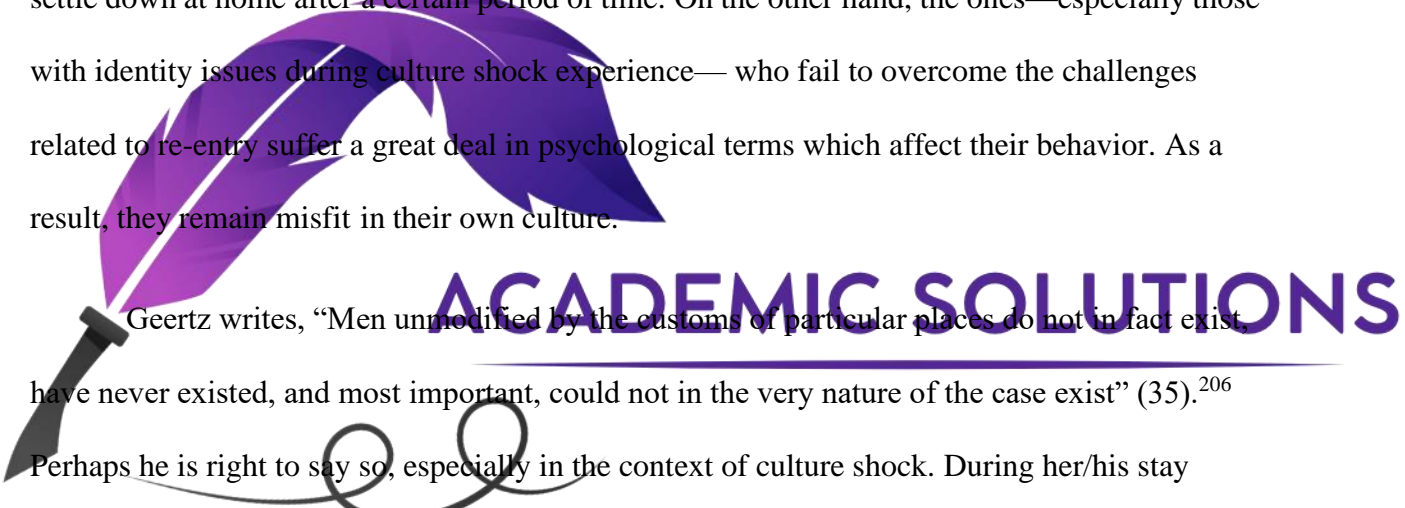
When sojourners adapt to another culture, they are like the lobster that sheds its skin. Carrying this metaphor a bit further, when we return home we are fundamentally the same lobster we were when we left, but we have grown in ways we never would have had we not gone overseas.

Weaver, *Intercultural Relations: Communication, Identity, and Conflict*²⁰⁵

During the process of acculturation, a sojourner has to face several problems while adjusting to the host culture. The habits that she/he acquires all over life may not be compatible to the parameter of the foreign culture. The norms and the ethos of the home culture may prove unacceptable to the people of the host culture. Resultantly, the sojourner has to go through culture shock. In this experience, the sojourner compromises on many aspects of his native culture, and adapts to the norms prevalent in the host culture. In a way, the sojourner goes through the troublesome processes of de-learning some of the cultural aspects of native land, and relearning those aspects of the host culture which make him acceptable to that society. A sojourner with stable personality devises means and ways to minimize the severity of the culture shock. She/he also develops a better idea about those aspects of his native culture which she/he might not have appreciated while at home. But this may not be the case with those sojourners who suffer from identity crisis and bear a one-sided approach to life. Such sojourners fail to tackle not only any unexpected upcoming happenings but also misjudge the familiar and expected situations.

Culture shock logically ensues in reverse culture shock. After going through the physical and psychological pains of culture shock, a sojourner faces the pangs of reverse culture shock. It causes a period of re-acculturation and readjustment to the home culture which poses more challenges to cope with as the sojourner carries deep imprints of the culture where she/he has

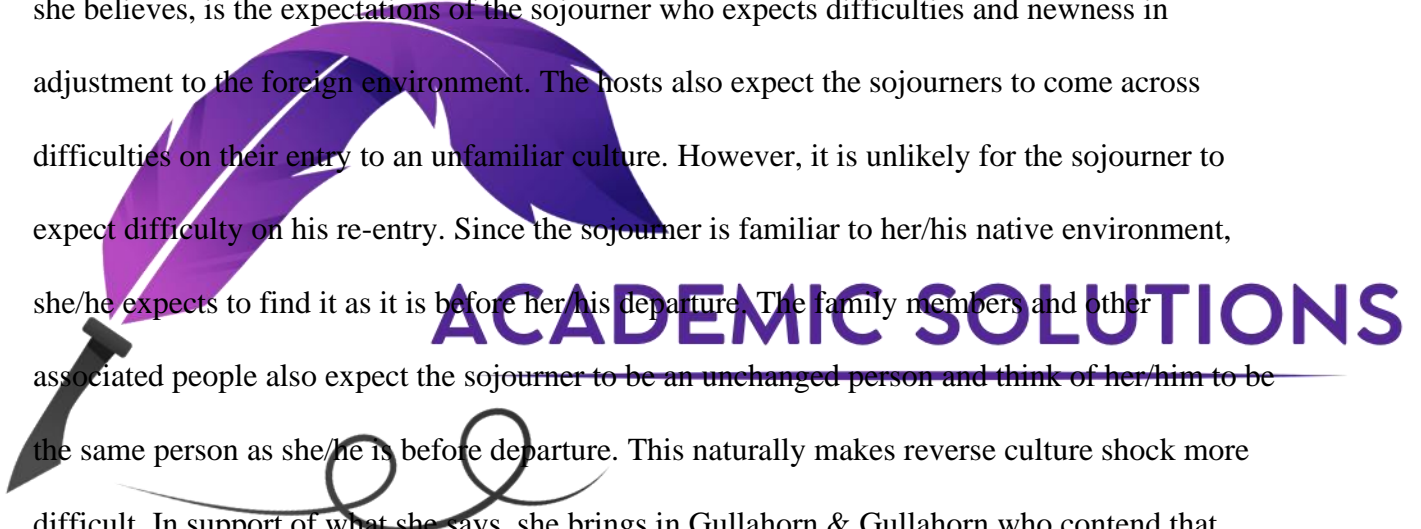
spent time. Not only does such experience create problems in the physical readjustment of the sojourner, but it also causes issues pertaining to the psychological aspects of readjustment in one's native culture. Perhaps this is the reason that most of the sojourners on their return home find it quite difficult to adjust with the native environment and the people around them. Be it students, refugees, migrants, business professionals or tourists who spend a considerable period of time abroad face readjustment issues at home. The severity of reverse culture shock varies from individual to individual since it relates to the experiences that they have in their stay abroad. Those who successfully deal with the problems associated with reverse culture shock settle down at home after a certain period of time. On the other hand, the ones—especially those with identity issues during culture shock experience—who fail to overcome the challenges related to re-entry suffer a great deal in psychological terms which affect their behavior. As a result, they remain misfit in their own culture.



Geertz writes, “Men unmodified by the customs of particular places do not in fact exist, have never existed, and most important, could not in the very nature of the case exist” (35).²⁰⁶

Perhaps he is right to say so, especially in the context of culture shock. During her/his stay abroad, a sojourner goes through the process of acculturation. Selye believes that intercultural adaptation carries a potential to adversely affect the physical, social, and psychological wellness of a sojourner.²⁰⁷ Clearly, such issues result in problems during the psychological adjustment and socio-cultural adaptation process of a sojourner. The former mainly pertains to the feeling of well-being and the level of contentment during cross-culture transitions, and the latter focuses more on the ability to adjust and interact effectively in the new social set up. Factors such as life changes, personality, and social support carry deep influence on the psychological adjustment of the sojourner. It is observed that variations in such adjustment are not time bound; they may

occur at any stage of adjustment process. On the other hand, socio-cultural adaptation is associated more to the sojourner's contact and relations with the hosts.²⁰⁸ As a result, a sojourner's cultural adaptation in a new country is most often not a smooth sailing. Martin contends that one has to be careful in understanding the difference in the nature of culture adjustment in a foreign land while abroad, and adjustment in one's own country after re-entry. She argues that readjustment to one's native culture seems to be more arduous task as compared to adjustment to overseas culture.²⁰⁹ She sees essential differences in the process of acculturation (culture shock) and re-acculturation (reverse culture shock). The first difference, she believes, is the expectations of the sojourner who expects difficulties and newness in adjustment to the foreign environment. The hosts also expect the sojourners to come across difficulties on their entry to an unfamiliar culture. However, it is unlikely for the sojourner to expect difficulty on his re-entry. Since the sojourner is familiar to her/his native environment, she/he expects to find it as it is before her/his departure. The family members and other associated people also expect the sojourner to be an unchanged person and think of her/him to be the same person as she/he is before departure. This naturally makes reverse culture shock more difficult. In support of what she says, she brings in Gullahorn & Gullahorn who contend that during adjustment in a foreign culture, the sojourner, in the initial period, does not undergo any changes. But with the passage of time, new attitudes and behaviors are incorporated which affect the sojourner's self-identity. This causes problem on her/his re-entry to home as she/he finds home culture changed in various respects—physical and social surroundings. She also quotes Adler, who contends that the awareness of the change on behalf of the sojourner is more important than the change itself. The sojourner mostly remains unaware of the transformation that she/he has gone through while abroad. This is a symptom of stagnation and indicates lack of



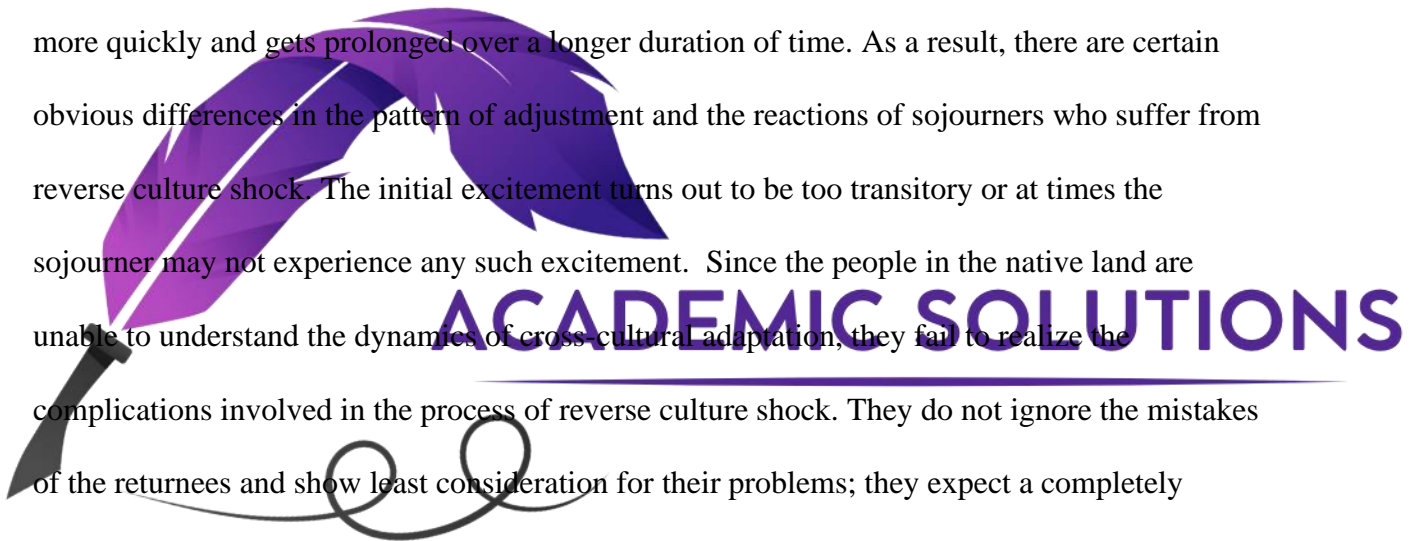
growth in the sojourner's personality during her/his stay abroad. Martin thus concludes that expectations and awareness of change differentiates reverse culture shock from culture shock.

Given the effects of culture shock that Gulliver undergoes during his stay in the four different lands, he inevitably faces problems associated with reverse culture shock after each successive return. Though primarily reverse culture shock is associated with the expectations of a sojourner, yet in Gulliver's case there also exist several other reasons which enhance the intensity of reverse culture shock and complicate his life after returning home from the first three voyages in general, and from Houyhnhnmland in specific. After returning home, he misses the physical and emotional cues and reinforcers, as Weaver would say, with which he was used to—except after his return from Laputa where he never remained at ease—while among hosts. Being an active carrier of identity crisis, he looks at the things around him but cannot see beyond the surface level. Upon each re-entry, one can observe a gradual deterioration in his identity problem, especially after he returns home from the last three voyages. Brady believes that “In each voyage, he tends to lose his sense of identity as he assimilates himself to his new world and its creatures” (7).²¹⁰ This adds further complications to the process of re-acculturation. Gulliver seems trapped in a vicious circle in which identity crisis intensifies culture shock which leads to circumstances that further complicate his identity crisis and his readjustment after his each re-entry to his native land.

This chapter analyzes the factors which lead to reverse culture shock that Gulliver goes through each time he returns home from his four successive voyages. Gulliver's unplanned and sudden arrival and departure from these lands, coupled with his interaction with the strange inhabitants there, singularize his position as a sojourner. He does not follow any itinerary neither does he have any return tickets. He is more like a stranded person who is forced to land on these

four destinations. These circumstances make both his culture shock and reverse culture shock an unusual experience. Several dynamics are at work to cause reverse culture shock that Gulliver experiences, but his worsening identity issue overshadows all other factors. Moreover, the effects of culture shock in each of the lands he has been to develop into factors which influence the intensity of reverse culture shock after his subsequent re-entries to his native land.

Weaver contends that reverse culture shock or reentry-transition stress is another adjustment period that a sojourner goes through upon returning to her/his native culture. This experience is regarded to be more severe in comparison with culture shock. Besides, it starts more quickly and gets prolonged over a longer duration of time. As a result, there are certain obvious differences in the pattern of adjustment and the reactions of sojourners who suffer from reverse culture shock. The initial excitement turns out to be too transitory or at times the sojourner may not experience any such excitement. Since the people in the native land are unable to understand the dynamics of cross-cultural adaptation, they fail to realize the complications involved in the process of reverse culture shock. They do not ignore the mistakes of the returnees and show least consideration for their problems; they expect a completely unchanged returnee who does not show any change in behavior after re-entry. In simple terms, they expect the same person on return. Many sojourners devise their own strategies to overcome the effects of reverse culture shock.²¹¹ Weaver contends that reverse culture shock is caused by factors almost similar to those which cause culture shock: “the clash of internal cultures including values and thought patterns, the loss of cues and reinforcers, a breakdown of interpersonal communications, and an identity crisis” (157). It does not imply that people on their return lose their cultural values, but they arrive with a different set of preferences for these values.



Before Gulliver embarks upon his voyage to Lilliput, he has been abroad for almost nineteen years: before his first assignment as a surgeon on the ‘Swallow’, he lived in Cambridge, London, and then at Leyden for almost nine and half years. He then, served in the ‘Swallow’ and remained busy in voyages for more than three years; after a gap of two years, he again joins as a surgeon on two ships and makes voyages “for six years to the East and West Indies” (4). After his return, he decides to settle with his “Wife and Family” (4) but to no avail. Clearly, he has to join ‘Antelope’ as a surgeon on voyage to the South Sea. Perhaps there is something wrong with Gulliver that prevents him to adjust well both on the sea and land. In Donoghue’s words, Gulliver “has no sense of anything beneath the visible surface, no powers of derivation, and no inkling of the need for such powers” (131).²¹² Despite being a seasoned traveler, he is unable to fathom the depth of issues beyond their physical appearance. Resultantly, he finds it difficult to adjust himself with his surroundings. With an obvious identity problem, he shows least development as a person during his interaction with multitude of people and variety of cultures. As a consequence, he is unsuccessful in benefitting from his previous experiences of culture shocks and reverse culture shocks before he departs for Lilliput.

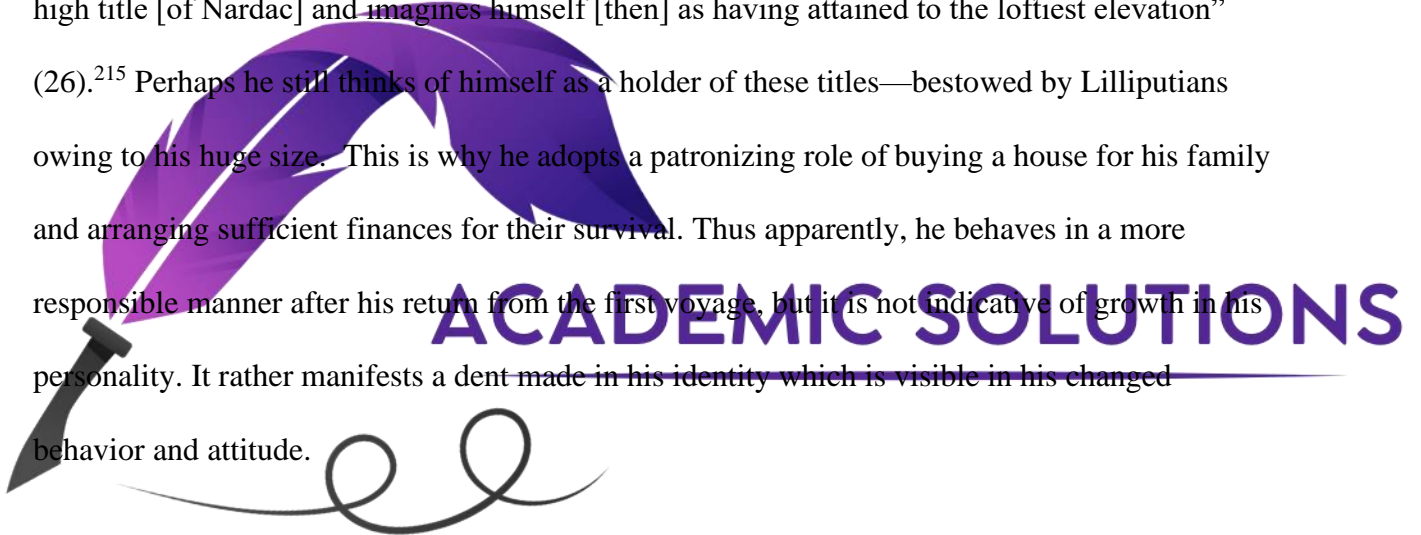
Roger and Ward are of the opinion that differences between what one expects and what one experiences mostly result in depressing feelings.²¹³ The sojourners feel disoriented on their re-entry if the responses from friends and family are not up to their expectations. Gullahorn and Gullahorn point out that the sojourners’ expectation about their re-entry forms the basic disparity between culture shock and reverse culture shock. They add that sojourners expect no change upon arriving home. Besides, the sojourners also fail to acknowledge any change in themselves. However, before entering any foreign culture, sojourners, in most of the cases, are prepared to experience a change, and thus they may not face the severity of the effects of culture shock. But

the expectations associated with re-entry create difficulties and make reverse culture shock more severe.²¹⁴ Gulliver feels jubilant and his “Heart [leaps]” to see a ship with “English Colours” (67) before he reaches home. He misses his family and wants to reach his native country. Though Swift desists providing sufficient detail regarding Gulliver’s expectations about his re-entry, the latter’s excitement is indicative of his expectations. He anticipates having a rejuvenating reunion with his family in his country, he sees his “beloved Country, and the dear Pledges [he] had left in it” (67). He expects returning to an unchanged country as an unchanged person. It never occurs to him that his outlook about people and things might have changed due to his experience with the Lilliputians, and that the native people might not be aware of the nature of his experiences abroad. He faces difficulty in convincing Peter Williams, an old acquaintance of Gulliver, about his experience in Lilliput unless he shows him the tiny cattle he brings along from Lilliput. For Williams, this is something bewildering but the solid evidence that Gulliver provides is fair enough to convince him. Though untold, Gulliver seems to have faced almost a similar situation with his family and other people he comes across after being back to England. Like Williams’s initial response, others must have doubted his mental sensibilities. Perhaps this is why he could not stay for long and leaves for another voyage.

Finances seem not to be a real problem at this stage as he acknowledges to have sufficient money which he spares for the needs of his family before he prepares to go on another voyage. Neither does his “insatiable Desire of seeing foreign Countries” (68) seem to be a genuine one. Perhaps, it his readjustment problems at home and in his native country which force him to go out.

The little information provided in the text about Gulliver’s short stay at home apparently presents him as a responsible figure. However, beneath his apparent behavior lies his identity problem. He makes sure that his family does not face any issue after he sets on another voyage.

Though he readjusts to the external aspects of his native culture quickly, he remains unaware of the changes he has undergone during his stay abroad. Since he remains the mightiest person in both Lilliput and Blefuscu, where people see him with awe and admiration, he seems to expect the same response from his native people. Just like a retired person expects but does not get the same respect and obedience which he enjoys before retirement from his ex-subordinates, Gulliver also expects similar responses—cues and reinforcers—from his native people with which he remains used to during his stay with his tiny hosts. But to his people, he is neither a ‘Man Mountain’ nor a ‘Nardac’. Taylor points out that “He [Gulliver] is extremely proud of this high title [of Nardac] and imagines himself [then] as having attained to the loftiest elevation” (26).²¹⁵ Perhaps he still thinks of himself as a holder of these titles—bestowed by Lilliputians owing to his huge size. This is why he adopts a patronizing role of buying a house for his family and arranging sufficient finances for their survival. Thus apparently, he behaves in a more responsible manner after his return from the first voyage, but it is not indicative of growth in his personality. It rather manifests a dent made in his identity which is visible in his changed behavior and attitude.



Weaver compares a sojourner adapting to a foreign culture to a lobster that sheds its skin. The experience of undergoing culture shock transforms the sojourner like a lobster. Before re-entry, the sojourner adds another cultural layer and thus he enters his native land with a different identity (161). He believes that upon re-entry, the sojourner has to surrender the identity that worked well in the host culture and must adopt a new one. Clearly, it is not possible to re-acquire the identity that the sojourner had before exiting home country. However, no one can refute that after going through culture shock, a sojourner’s identity changes. Gulliver is no exception; he acquires a hyphenated identity in Lilliput. It appears as if he is unable to shed that

identity upon his re-entry and thus faces reverse culture shock. In his crisis of identity, Gulliver does not seem to have analyzed the real cause due to which he has to leave for another voyage. In fact, he goes through the physical and superficial aspects of readjustment at home, but he is unable to see inside and realize that it is he who has undergone a change, and not the people and his family. He seems helpless to discard the hyphenated identity he acquires in the host nation. Perhaps, at home too, he expects the same importance that he gets from the Lilliputians. But he does not get what he expects. As a result, Gulliver's excitement and fascination for his beloved country fizzles out when he finds things going on against his expectations. It is beyond Gulliver's ability to grasp the situation he is faced with. There is a huge difference to what he was to the Lilliputians and what he is to his own native people. Perhaps he fails to reconcile himself with the reality that he is no more a giant, but a human being of normal size among normal people. Or perhaps he feels to have fallen from a higher status of being a giant to a lower one. As a consequence, he seems to have lost control over the situation, and thus wants to go out of this scenario. This is pretty common in case of those returnees who hold some high profile designation during their stay abroad. Upon their re-entry, they expect the same response—cues and reinforcements—from the local people which they don't get. They behave in a patronizing manner assuming as if they still hold that important portfolio.

Sojourners, in most of the cases, remain unaware of the fact that they return as a transformed being after living in an alien culture. As a consequence, upon re-entry they come across unexpected circumstances. Most of the people who spend a considerable duration of time abroad are least aware of how changed their behavior is after they come back home. People around them can see the transformed person in various aspects of the returnees' attitude. Most of the happenings turn out to be against the expectations of the returnee. Since the returnee is

attuned to the way things work in the host culture, she/he finds the affairs at home quite unexpected. Timmons, in her doctoral dissertation, documents the observations of several students who, to their surprise, meet unexpected circumstances not only at home but also in the social and cultural surroundings. One of the students believed that she had to be hyper-vigilant in order to ascertain how to interpret things at home after she returned from abroad. She had to think ten times harder than others to figure out what had happened and what would happen the next moment. Another sojourner, who returned from a developing country to the US, reported that she expected everything to be normal but she did not find that normal at all. She felt a sense of betrayal due to her unrealistic expectations.²¹⁶ Hurn reports—a survey he conducted in 1995 focusing on returnees coming back to the UK—that the returnees did not expect to encounter any problem on their re-entry and expected a smooth readjustment to their native culture. However, to their dismay, they did not get what they expected.²¹⁷ Stelling is of the view that such expectations are generated by what is communicated to the sojourners by others—friends, family and media.²¹⁸ But this is not the case with Gulliver; he has no access to such means to develop his expectations. It is his identity problem that makes him develop expectations, of which he himself is unaware, and causes re-adjustment and re-acculturation issues which in turn makes his reverse culture shock much severe.

The intensity of reverse culture shock rises on Gulliver's re-entry to his motherland after staying for more than two years in Brobdingnag. During his stay in Brobdingnag, he faces extreme physical discomfiture. The reversal in the equation of sizes around him adds further complications to his identity problem. The imprints of his mightiness in Lilliput are still fresh on his mind. He goes through extreme self-mortification and remains helpless before the (benign) giants. He is disoriented due to which he behaves as if he is of the same size as Brobdingnagians

are. Like in Lilliput, he acquires a hyphenated identity in Brobdingnag too. Never does he yearn for home so strongly and helplessly as he yearns among his giant hosts. Clearly, he is under the severe effects of culture shock. This is why from the outset of this voyage, he regrets his decision of joining ship; he misses his family. He is in “Grief and Despair” (76); he dreams as if he is at home with his “Wife and Family” (83). He badly misses the “domestic Pledges” (134) with his wife, and wants to be with his family and his native people in order to “converse upon even Terms; and walk about Streets and Fields without Fear of being trod to death” (134). It seems he carries his native state along as he constantly compares everything—living or non-living—he comes across in Brobdingnag with the way things are in England. His sudden departure takes place at a time when he is in the mid of the U-curve of culture shock. This makes his fortuitous re-entry more terrible since he is not yet out of one shock when he is forced to go through yet another one—reverse culture shock.

Sojourners, anywhere in the world, if return home in the crisis stage of culture shock, face numerous problems in the re-adjustment phase upon re-entry to their home culture.

Bergman et al analyze the causes and effects of reverse culture shock on military personal who find it difficult to re-adjust in the civilian set up. Military everywhere in the world follows a culture of its own which makes it peculiar. Their ethos—loyalty, discipline, and devotion to their commitment—create a socio-cultural environment in which they carry a respected status. Not only those who return without being adjusted to military culture—the ones stuck at the bottom of U-Curve—, but even those who serve for longer period of time in military go through the pangs of re-adjustment once they are back home. The former one’s re-entry starts with a disadvantage as they are culturally disoriented at the time of exit from military. Upon re-entry, their disorientation increases as the civilians see them as someone from a different culture. This



ACADEMIC SOLUTIONS

makes the re-entry ground quite uneven for them. Their own self-image and the response of their family and other social groups may not be reconciled, making reverse culture shock more severe.²¹⁹ Among the latter group, those who return from combats suffer more severely upon re-entry. For example, they suffer from a loss of status, and mostly face readjustment issues in various aspects of life. This is the reason that the US and the UK military offer resettlement packages and certain other programs to help the leavers settle at their re-entry into civilian set up.²²⁰

Gulliver seems shrouded in disillusionment and behaves in a disoriented manner from the very first step before his re-entry to his native culture. The circumstances in which Gulliver is carried away from Brobdingnag are not less than a combat situation. The very first jolt “shakes [him] out of [his] Hammock”; “the Box was tossed up and down”; he hears “several Bangs and Buffets” (136). The first human voice that he hears brings such “Transports of Joy” (138) which can be felt only by someone in his situation. Soon this excitement is replaced with an imploring and begging tone to the sailors who rescue him. The imprints of Brobdingnagian environment are so deeply engraved on his mind that he expects the sailors to be of their size. Cook traces the same problem in Gulliver, he says “After his time in Brobdingnag he [Gulliver] has problems of perceptual re-adjustment, since he has been used to perceiving things from a midget’s point of view” (38).²²¹ His thought pattern operates and responds in the same manner as it would do in Brobdingnag: he assumes that it is easy for any of the sailors to “put his Finger in the Ring, and takes the Box out of the Sea into the Ship” (139) disregarding the fact that he is among people of his own size. The deep imprints of the huge physical sizes of Brobdingnagian people and objects still pervade his senses and mind. Brady appropriately highlights it; he writes that “on his return from Brobdingnag [Gulliver] has lost all sense of human size” (7).

Weaver contends that a sojourner's behavior and rhetorical style undergoes an obvious change during culture shock. He observes that journalists and students, from low-context cultures, adopt the writing style of the high-context culture where they have worked over a period of time. Once back home, they write under the effect of host culture which is regarded irrelevant in their native culture. As a consequence, they have to reorganize their thought pattern and way of writing. In Gulliver's case it is not his writing style but his speaking style that has changed during two years' stay in Brobdingnag. Captain Wilcocks, the captain of the ship, finds his loud voice quite unusual and asks if his host "were thick of Hearing" (143). He speaks wildly and loudly during his interaction with the sailors who take him to be out of his senses. He is confused to interact with "so many Pigmies" (139). His behavior also carries the imprints of his stay among Brobdingnagians. He looks at "everything with a Sort of Wonder" (143). Captain Wilcocks appeases and consoles him to relax, and treats him as a mentally abnormal person. Despite being on a ship destined to take him home and surrounded by human beings of normal size, he behaves as if physically he is in Brobdingnag. Perhaps this is why, he dreams about his hosts. The captain time and again doubts his mental health owing to his "absurd Speeches" and his odd "Looks and Behaviour" (141).

Sojourners, during their adjustment period in the host country may come across feeling of strangeness. Those who successfully overcome culture shock easily do away with it and familiarizes with the host environment. On the contrary, the ones who are still stuck in the adjustment process keep on feeling strange. Such sojourners are inclined to take this feeling to their native culture where it adds to the process of readjustment and creates complications in reverse culture shock. Martin is of the view that sojourners find their home environment less familiar than they expect it to be, and thus they experience a feeling of strangeness upon their re-

entry to home culture.²²² Gulliver finds everything quite unfamiliar: sizes of human beings, houses and “Household-stuff and Provisions” (143) to name a few. So much so, that he finds his home town quite unfamiliar and thus is “forced to enquire” (144) of one of his servants about his home. It is this feeling of strangeness that obstructs his readjustment at home and environment around. Certainly, things and situation seem out of his control; as a result, re-settlement at home becomes impossible.

Werkman in his clinical observation notices that sojourners who surrender significant aspects of their lives, after re-entry, come across problems associated to loss and separation due to the unavailability of support at home. Such returnees face more discomfort and feel dissatisfied with their life at home. They badly miss their lost lifestyle, and thus remain in an uncomfortable state.²²³ Bieber, in his dissertation, points out that the men who remain in close relationship in the host culture face more severe effects of reverse culture shock as they find the support network missing in their native culture.²²⁴ Gulliver has been well taken care of by

Glumdulclitch throughout his stay in Brobdingnag. She always looks after him “with so much Care and Kindness” and “understood to do it so well”; she is his “Nurse and Instructor” (93).

She is so devoted to his wellbeing that she “could not endure that [Gulliver] should be out of her Sight” (94). She takes every possible care to make him comfortable in his otherwise uncomfortable travel to the Metropolis. In the royal court too, she makes every possible effort to make his life comfortable. Gulliver, who is away from his family, appears to have developed fondness for her. Perhaps he expects the same behavior of his wife upon his re-entry. But cues and reinforcers that he expects of his family at an unconscious level are missing. Though his wife welcomes him warmly, it seems she fails to provide the emotional support that he looks for; it appears that he is not properly looked after. There is reason to believe that the couple is not on



ACADEMIC SOLUTIONS

good terms as his wife protests that he “should never go to Sea any more” (145). He appears to be in a disturbed state at home. The intensity of desire to be with his family does not prevail for long after he returns home.

Weaver points out that professional people—“business person or faculty” —at times get used to with the status of “honored guest” (163) while abroad. The hosts take great care to make sure that the guest is at ease in every aspect of her/his life. After returning home, the sojourner may not find the same care and respect. She/he may even find it difficult to get a desk or office. She/he has to do everything her/himself against their expectations. Though Gulliver does not visit Lilliput or Brobdingnag in any official capacity, his physical size makes him special in both these destinations. He enjoys the company of the Emperors, especially in Brobdingnag he is thoroughly taken care of regarding every aspect of his life—dress, food, dwelling, refreshment etc. The Emperor there even desires to find a “Woman of [his] own size” (134). Taylor contends that “Though the King and the Queen and Glumdalclitch are kindly, their kindness is evil in its effect, for Gulliver, puffed by their interest in him and by their attention...to play a Brobdingnagian role” (57).²²⁵ He returns with the same role in mind. As discussed earlier, Gulliver does not get any special treatment at home on his re-entry. His friends and family do not respond the way he wants them to respond. Clearly, such treatment in one’s native land must be unexpected and irritable for anyone who returns home after almost three years. And especially in case of Gulliver, such situation must have caused disturbing effects on his mind. His short stay at home seems to be linked to such circumstances which are beyond his control.

Other factors that Weaver believes to cause distress to the experience of reverse culture shock are the conflicting social cues and nonverbal communication which essentially create readjustment issues for the sojourners. African sojourners, having spent time in America, on

their return develop a clear tendency to keep an arm's distance while talking to someone instead of keeping close, and prefer a quick handshake instead of shaking hands for long. Their friends and family members cannot overlook this obvious change in their behavior while the sojourners are mostly unaware of the change in their own behavior. Gulliver, while living among giants, gets used to the physical parameters of his giant hosts. When he finds surrounded by people twelve times smaller than the Brobdingnagians, he gets disillusioned. It is just like the disillusionment experienced by people the moment they come out of a '3D Motion Ride'. Being used to with laughing loud among his giant hosts, Gulliver is "hardly able to contain [his] Laughter" (143) on ship that bewilders the captain whether to take it in a positive or in a negative manner. He cannot reconcile himself with the sudden change in the length, breadth, and width of the things around him. As a result, he considers himself a giant and others as pigmies. His responses are driven by the social and cultural parameters of his hosts. Like the captain, his family and friends are not at ease with his behavior as they are unable to see what he has been through during his voyage abroad. Clearly, this sort of hiatus in their communication and understanding must have caused a great deal of problems in Gulliver's readjustment with his family and friends.

A sojourner, during the process of acculturation in a new culture, consciously or unconsciously adopts a role. The sojourner comes across a variety of demands, conflicts, and stress in order to maintain equilibrium between the expectations and obligation related to role identity.²²⁶ Gulliver is a prisoner in Lilliput; a state guest in Blefuscu; and a prisoner cum royal object of jest in the Brobdingnagian court. Balancing the multiplicity of roles becomes really challenging in the context of cross-cultural adaptation.²²⁷ The experience of being a giant among pigmies and pigmy among giants during the previous two voyages has left deep imprints on his

identity issues. He seems to be unclear about himself as he is stuck between the role of being a giant and a pigmy. He is unable to balance the equation to see clearly the role he holds after his re-entry. The strong and intense yearning to be with his family vaporizes into thin air. His commitment to fulfill his pledges at home also disappears before he materializes them. It appears that he has readjusted himself only to the external and superficial aspects of the changes around him. He is unaware that his sense perception and response pattern are still attuned to the way they responded in the hosts' culture. Moreover, against his expectations, he finds his countrymen, whom he defended in Brobdingnagian court, fail to welcome him warmly. Perhaps, the adverse comments of Brobdingnagian Emperor who held a "very mean Opinion" (130) of Gulliver's countrymen stir up in his mind. The skein of his thought pattern obscures the clarity of his thinking about his present state. Since he lacks the ability to relate his present to past, he cannot see the reason of his unexpressed distress. He is like a child who is in pain but cannot locate the origin of his pain.



ACADEMIC SOLUTIONS

In the post Oberg era, the idea of culture shock has been expounded by several researchers. To them, culture shock is a normal phenomenon that relates to cultural adjustment in a new culture. It involves the cultural stress related to the feeling of irritability, helplessness anxiety and a desire for better environment. Researchers have also identified issues pertaining to the anxiety caused by cultural stress.²²⁸ Anderson points four possible adjustment responses during culture shock : "change the environment; change oneself; to do nothing; and to walk away" (305).²²⁹ She believes that there is a striking resemblance between disturbed reaction of the people when they are faced with disruptive changes and the disturbance caused by culture shock. She adds that it is more of a frustration reaction symptom. At times going through culture shock becomes almost unbearable. As a consequence, some of the sojourners cannot get

through it. Some of them may adopt critical attitude towards the hosts, and some look for ways to leave earlier than planned. It results in mental exhaustion and thus may lead to several mental health problems. Many students, businessmen, professionals and immigrants have to return prematurely but if they stay, they have to face adjustment issues which aid to their adjustment problems.

The effects of culture shock that Gulliver goes through during his stay in Laputa, Balnibarbi and other associated islands seem to have ensued behavioral changes, and have certainly deteriorated his identity problem and thought pattern. Unlike the previous two hosts, his hosts in Laputa and Balnibarbi do not take any special notice of his presence due to which he does not show any interest to stay. These lopsided hosts hold a mirror to his lopsidedness due to which he feels repelled; he cannot face the reality, and so he turns away his face. However, it is his interaction with the Struldbrugs and the ghosts that proves out to be the major cause of change in his outlook and identity. His ideas about human life, age, great scholars, critics and historians of antiquity undergo a substantial transformation. Gulliver has failed to adjust in Lilliput and Brobdingnag, most probably due to the glaring difference in the size of hosts and other objects around, but his inability to adjust with the third hosts is mainly because of his psychological reasons as discussed in the previous chapter.

Intercultural experience starts with encountering another culture but culminates in encountering the self.²³⁰ Self-knowledge on part of the sojourner facilitates in developing understanding about the new culture that the sojourner steps into. This enables the sojourner to develop an understanding about the cultural influences on his behavior. Adler views intercultural experience as a gradual unfolding of the self. During such experiences, one comes to know more about the different aspects of one's existence. It means that intercultural

experience helps in raising one's self-knowledge which in turn increases one's understanding of the host and native culture. The problem with Gulliver is his lack of self-knowledge. He is at loss in understanding himself and the impact of culture shock on his behavior. Mentally, he seems utterly confused about his own identity as he keeps on switching from one identity to another one. His acquisition of a hyphenated identity in Lilliput and Brobdingnag makes him expect a bit too much in Laputa. Since he is no one there, he goes through the overlapping effects of culture shock and identity problems. Before fully understanding and reconciling with these issues, he comes under the influence of reverse culture shock after he returns home from the third voyage. Jennet raises this issue and contends that during such experiences an individual may come across confusion about her/his identity and lose purpose and direction.²³¹ This is fairly evident in the presumably passive five-month stay at home.

Gulliver seems to have carried his confusions and disillusionment from his hosts' country to his native land. To a large extent, he owes his silence to his confused and disillusioned state of mind. He feels disillusioned about the reality behind what he apparently sees. If great critics and scholars and historians of past are proved wrong then how can he trust the authenticity of the people around him. As a result, he seems to have withdrawn himself from active life. The only thing he can do is to impregnate his wife and spend time in isolation. His ideas about life and death seem to have undergone a transformation which also contributes to his silence. He is not the type to analyze and reflect on his own attitude due to which the de-learning and re-learning phases become unmanageable for him. Owing to his superficial outlook about life, he readily believes in what he perceives, but he fails to understand the clash of ideas and values in his unconscious. His silence does not come out of tranquility of mind, but it signifies a tempest that may inundate him any moment.



ACADEMIC SOLUTIONS

Weaver contends that “sojourners want to share their overseas experiences, yet trying to do so is a painfully difficult task” (162). The people at home may listen to the sojourners, but after few days they lose interest in what the Sojourner talks about. The indifference of the native people, and more importantly of the family members, results in unsettling of the sojourner. For a person like Gulliver, who has already undergone some radical changes in his views about human race, such a situation causes frustration which makes him withdraw himself from the company of native people who are least interested to know what he wants to share. This seems to be one of the reasons due to which he remains passive and reticent during his stay at home. His disillusionment might have been reduced if the native people and family members had listened to his experiences and shown interest in the problems he is faced with. Perhaps it is the discouraging attitude of the people around due to which he desists sharing his feelings with his readers, and thus provides little information about his stay at home.

As Weaver points, culture shock can be a great opportunity to develop “deeper understanding” (155) of oneself which is vital for a stable personality. It develops existential awareness about human race that is learnt only after going through culture shock. He contends that sojourners develop a better awareness of what makes them different from their hosts. It helps the sojourners to know more about the values, beliefs, thought pattern of their own native society. In a way they discover their own culture when they leave it. However, the ones who lack self-knowledge and possess a weak analytical ability are least able to reap the harvest after going through the thick and thin of culture shock. Instead of enlarging their vision and understanding, they return with a more myopic outlook. Given to the severe identity crisis, Gulliver loses control of the situation. He could not understand the thought pattern and way of thinking of his hosts unless informed by someone from the hosts. This could have turned out to



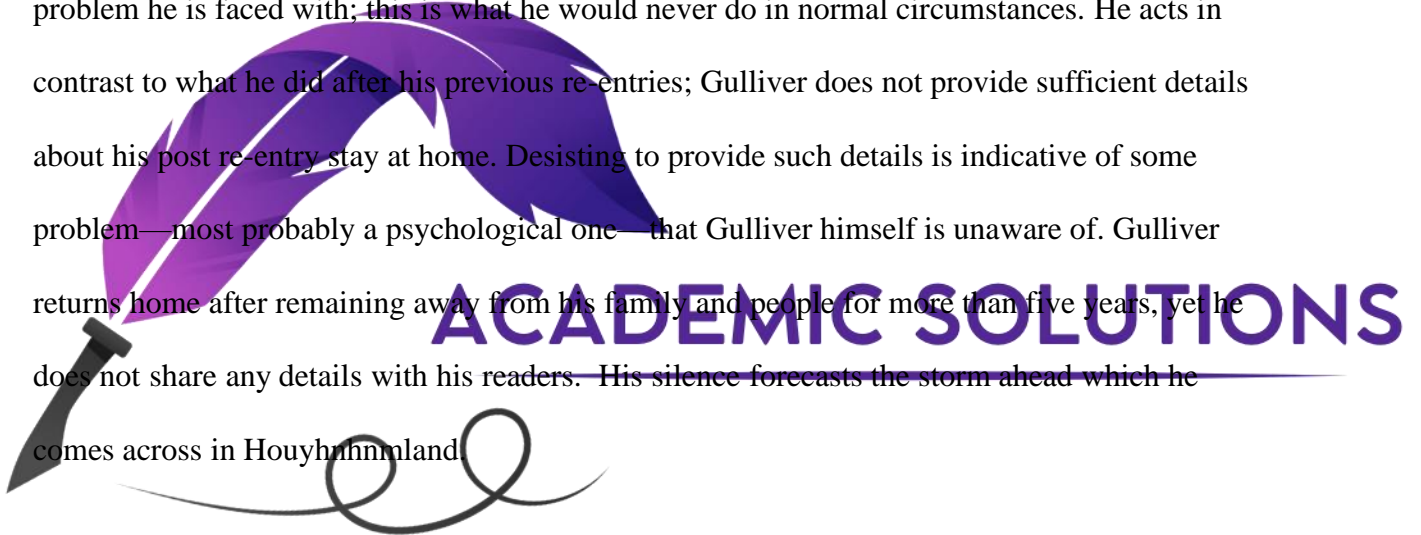
ACADEMIC SOLUTIONS

be a movement to the moment of self-awareness if he had developed understanding of his hosts. If he had been successful in doing so, he would have been in a better position to adjust himself and might have discovered his own lopsidedness. This could have helped him to settle once for all with his family. But he lacks the vision and understanding to see through his experiences and learn to know himself and his surroundings. Alas! None of these possibilities could be changed into realities.

Bhugra states that the self-esteem of a sojourner, while being abroad, is mainly attributed to the feeling of being discriminated or being alienated in the host culture. Such feelings of alienation lead to intense psychological problems which can cause psychosis²³² in the vulnerable individuals (89, 90).²³³ It is difficult for any sojourner to adjust to hosts' culture if they face indifference of the hosts. Kealey, Rohrlich and Martin contend that the more the sojourners interact with the members of the hosts' culture the better they adjust, and remain more contented.²³⁴ However, isolated sojourners fail to adjust, and especially those who suffer from identity issues. Such individuals find it difficult to adjust themselves in the host culture.

Gulliver does not have free interaction with his hosts this time. Except the Lord in Laputa and Lord Munodi in Lagado, he cannot interact with the people around without the help of some one from the hosts. As mentioned earlier, he feels alienated and isolated because his hosts seldom take any interest in him. The Laputans, as pointed by Williams, "produce a world of death, and the results of their efforts are purely destructive because their aims are impossibly high and are unrelated to real conditions" (171)²³⁵, but Gulliver cannot grasp what they are up to. He simply feels being ignored by his hosts. It seemingly results in lowering his self-esteem and enhancing his mental disturbance. During such circumstances, the Struldbrugs and the ghosts' episodes seem to have made a deep impression on his mind. These episodes have been taken in literal

sense. Eddy notices that “With the Struldbrugs...life itself is erased from the scanty list of things to be desired, and death is hailed as the great deliverer. Here is no attempt to reform the race, no sneering slur at human vanity, but only a melancholy renunciation of life itself” (170).²³⁶ In such a state of affairs, Gulliver’s mind appears in a state of bewilderment. Owing to his weak analytical and critical abilities, he is unable to cope with the mental chaos pre-occupying his mind. His mental disillusionment seems to persist when he returns home. There he is overtaken by reverse culture shock before he overcomes the effects of culture shock. He appears to be in a state of mental disillusionment. As a consequence, he remains silent and reticent to share the problem he is faced with; this is what he would never do in normal circumstances. He acts in contrast to what he did after his previous re-entries; Gulliver does not provide sufficient details about his post re-entry stay at home. Desisting to provide such details is indicative of some problem—most probably a psychological one—that Gulliver himself is unaware of. Gulliver returns home after remaining away from his family and people for more than five years, yet he does not share any details with his readers. His silence forecasts the storm ahead which he comes across in Houyhnhnmland.



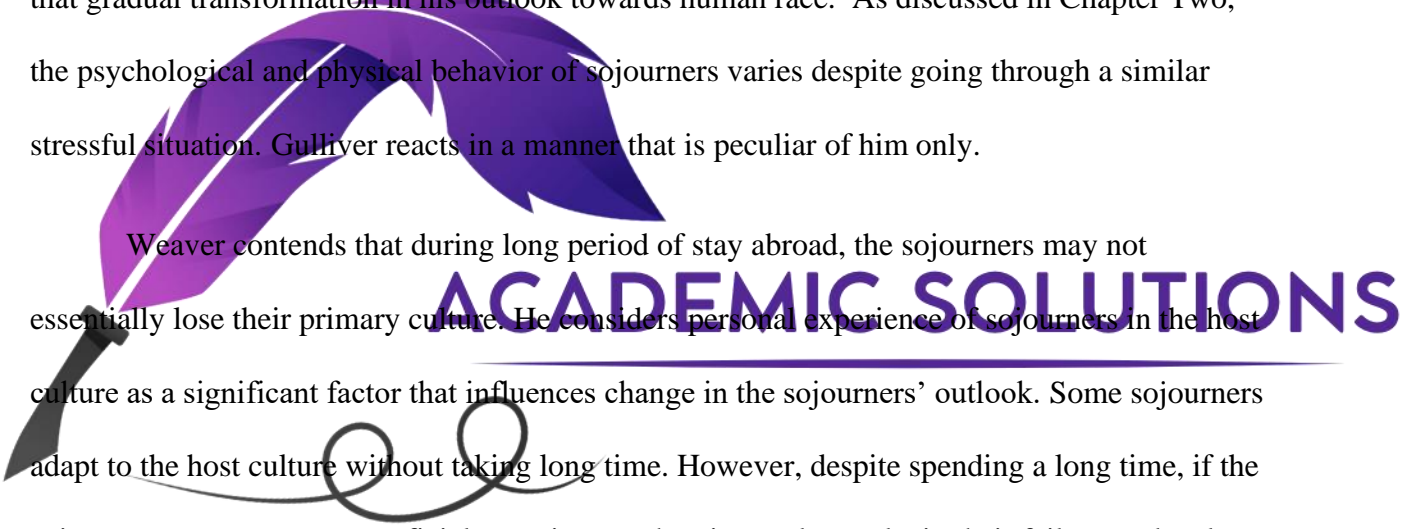
Gulliver arrives in Houyhnhnmland with a deteriorated identity crisis and with the effects of reverse culture shock after his re-entry from the third voyage. The unbecoming behavior of his crew on ship adds to his mental disturbance. Later on, his experience of living in the company of Houyhnhnms and Yahoos changes his very outlook about the human race. Under the severe effects of culture shock, Gulliver imposes an alien identity on himself after being exposed to yet another culture. His psychic disequilibrium causes to obstruct his ability to understand the situation in entirety. His lopsided outlook makes him take things in a ridiculously strange manner. Being already ill-disposed towards human beings (due to the revolt of his crew

on ship), he turns against the Yahoos, and befriends the Houyhnhnms. He aspires to be like the latter and live with them a life based on pure reason. His departure from Houyhnhnmland is not based on his own sweet will, but a forced departure declared by the Grand Assembly of Houyhnhnms. He dare not disobey what they have decided about his fate. This forced exit adds to his psychological problems, and thus leads to circumstances which make the effects of reverse culture shock difficult to handle and manage after his final re-entry.

In this world of globalization, people have to move abroad for a variety of reasons. Some of them return willingly and some out of compulsion. Whatever the case may be, they go through problems associated with reverse culture shock on their return. Repatriates returning from internal assignments, come across stressful situations where they face nerve breaking issues.²³⁷ Majority of the repatriates find their re-entry difficult to manage. In case of deportation, the level of stress and anxiety is much higher.²³⁸ The deportees suffer from more severe issues as compared to those faced by repatriates. Since deportees are well settled in the host country and they don't consciously plan their return home, they feel and live more like strangers in their own native land. In both situations, the process of re-adjustment sets in putting an individual in several unforeseen problems. In general, it is the transformation that people go through during their stay abroad which creates resettlement issues upon their re-entry.

Gulliver's return home is more like that of a deportee's unwilling re-entry to the native land. His unwillingness to return home makes this re-entry different from his previous re-entries. His irrational emotional attachment to Houyhnhnms and his hatred for Yahoos certainly come out of his identity issues and his lack of understanding of the internal culture of his hosts as well as their thought pattern. He fails to comprehend the Houyhnhnms' thought pattern, and imposes an unnatural way of living and thinking on himself. According to Zimmerman, "[Gulliver] has

internalized a moral system that interprets civilization as necessarily corrupting” (134).²³⁹ By doing so, he believes that he is undergoing the process of becoming a human-Houyhnhnm, but his physical resemblance with the Yahoos brings an element of extreme frustration in his attitude. Before his arrival in Houyhnhnmland, his ideas about human life and human race have undergone a major transformation (after Struldbrugs and ghosts episodes). Clearly, this adds to his identity crisis which in turn changes his behavior and outlook. His passiveness at home after his return from Laputa seems symptomatic of the mental transformation he is going through after the Struldbrugs and ghosts episodes. His irrational dislike for the Yahoos seems to be a result of that gradual transformation in his outlook towards human race. As discussed in Chapter Two, the psychological and physical behavior of sojourners varies despite going through a similar stressful situation. Gulliver reacts in a manner that is peculiar of him only.



Weaver contends that during long period of stay abroad, the sojourners may not essentially lose their primary culture. He considers personal experience of sojourners in the host culture as a significant factor that influences change in the sojourners’ outlook. Some sojourners adapt to the host culture without taking long time. However, despite spending a long time, if the sojourners come across superficial experiences, then it mostly results in their failure to develop thorough understanding of the host culture. And thus, they may not develop a better level of awareness about themselves and the host culture. To O’Reilly, travelling abroad carries transformative potential, which offers a great possibility of self-understanding.²⁴⁰ Madison and Hayes see extended stay in a foreign culture as a source of great change in the sojourners. They look at such experiences from psychoanalytic lens and assert that the change in sojourners can be so intense that their re-entry to home culture becomes a cause of severe apprehension.²⁴¹

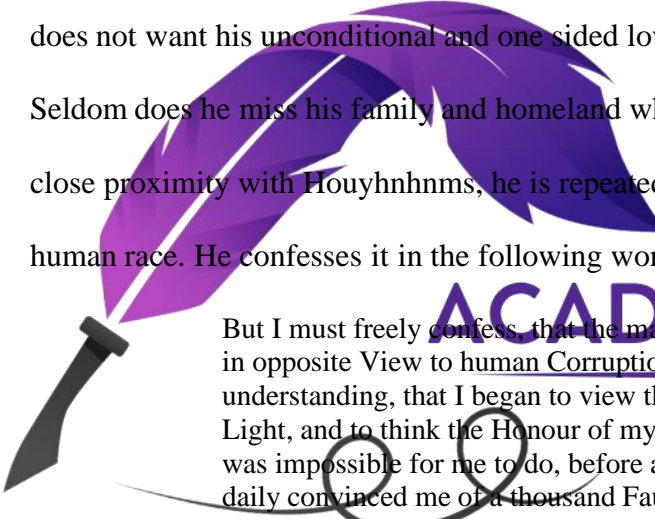
Gulliver's long term stay both in Laputa and Houyhnhnmland does not contribute at all to enhance his self-understanding, and thus yields no positive effect on his understanding of the hosts' culture. The readers find him in a strange situation which he is unable to cope with despite being an experienced sojourner. His over dependency on the outer world results in his disconnection from his inner world which finally leads to the worsening of his identity crisis. Without self-knowledge, one cannot understand the world and people around. An understanding of the other is possible only if one knows oneself. Gulliver not only misunderstands the odd situation he is faced with but also his hosts and their limitations. Based on his close physical resemblance with Yahoos, he identifies himself with them. And being strongly impressed with the civility of horses, he falls in love with them. With a superficial level of understanding, he only sees what is visible in its appearance without analyzing and rationalizing it. He cannot delve deeper beyond the physical and superficial level of grasping things, events and people. His reason remains dormant to rationalize the situation. His initial response to both the Yahoos and Houyhnhnms clearly reflects the superficiality of his understanding. He gives a "good Blow" (226) to the first Yahoo that he comes across simply because in appearance it looks more like a brute. Likewise, he is fascinated towards the Houyhnhnms because of their "Actions and Behaviour" (227). It proves out to be his love at first sight for the latter and his hate at first sight for the former. However, this first impression turns out to be an inerascable one due to which Gulliver faces unmanageable issues in re-adjustment upon his re-entry to his motherland.

Martin asserts that sojourners often face a spell of grief and bereavement during the process of cultural adaptation. This owes to the "loss or change" (302)²⁴² that the sojourners undergo during their adaptation to a different culture. Bridges explains that during such experience, the sojourners who reflect upon the nature of experience attain personal growth and

their personality develops. Grief mostly afflicts the ones who lack the ability to reflect.²⁴³

Marris sees Grief as “the expression of a profound conflict between two contradictory impulses” (15).²⁴⁴ He states that the impulse is based on the urge to strengthen the important aspects of the past and to save it from any possible loss, and to reestablish proper relationship with the people around. In other words accepting the loss is a part of this grief. Clearly, it is a difficult situation to cope with for any one. But those who are mentally disillusioned will find it harder to come out of it unaffected.

The unwilling Gulliver, when forced to leave, appears to be shrouded in intense grief. He does not want his unconditional and one sided love affair with Houyhnhnms to come to an end. Seldom does he miss his family and homeland while being in the company of his hosts. Being in close proximity with Houyhnhnms, he is repeatedly reminded of the ills and deformities of human race. He confesses it in the following words:



ACADEMIC SOLUTIONS

But I must freely confess, that the many Virtues of those excellent *Quadrupeds*, placed in opposite View to human Corruptions, had so far opened mine Eyes and enlarged my understanding, that I began to view the Actions and Passions of Man in a very different Light, and to think the Honour of my own Kind not worth managing; which, besides, it was impossible for me to do, before a Person of so acute a Judgment as my Master, who daily convinced me of a thousand Faults in myself, whereof I had not the least Perception before, and which, with us, would never be numbered even among human Infirmities. I had likewise learned, from his Example, an utter Detestation of all Falsehood or Disguise; and Truth appeared so amiable to me, that I determined upon sacrificing everything to it (262).

He never realizes that human beings can never be perfect, and that they also possess several qualities which make them better than the Houyhnhnms. His love for Houyhnhnms generates more hatred for human beings. When he is asked to leave by his own beloved Houyhnhnms, he suffers from the most terrible shock of his life and is “unable to support the Agonies” (287). Despite striving to quit all the bad habits of human race and adapt to his hosts’ way of life, he gets nothing but is commanded to leave. “Death would have been too great an Happiness” (287)

for him instead of being asked to leave. The intensity of grief makes him firmly resolve not to return to his homeland and never to live among human race. He does not want to lose what he has gained and learnt in the company of Houyhnhnms. And thus he finds it practically irritating to live among human company when he gets back home.

Gulliver does not want to live among human race, yet he has to return with a heavy heart as he cannot go against the decision of the Grand Assembly of Houyhnhnms. Despite his affection for Houyhnhnms, he has to part away from them. Hence, after his re-entry he physically lives in England but mentally he is preoccupied with his beloved Houyhnhnms. His grief of loss implies his acceptance of loss. Deep in heart, he knows that he cannot be with Houyhnhnms again, and that he has to live among human beings. One can see how his initial resolution to live among “*Barbarians, than live with European Yahoos*” (293) gradually changes when he interacts with the Portuguese captain, Don Pedro de Mendez. Gulliver finds him “a very courteous and generous person” (295); such words are expressive of his unconscious acceptance to live among human beings despite his resistance to board the ship. For a long period, after he returns, he shuns the company of his immediate family. But he knows that he cannot completely shun away from human beings, which is why, in the later years, he changes his attitude a little towards his wife. He wants to keep the values of his beloved Houyhnhnms alive, but at an unconscious level he also wants to adjust living among human beings. Gulliver is caught in such conflicting impulses which generate a strange disillusionment making his reverse culture shock an extremely terrible experience for him.

Weaver believes that the “ranking of home culture values” (157) may change during the sojourn. He presents a detailed study of how the Nigerian undergraduate students, during their stay in the U.S, underwent a visible change in their personal values which clashed with Nigerian

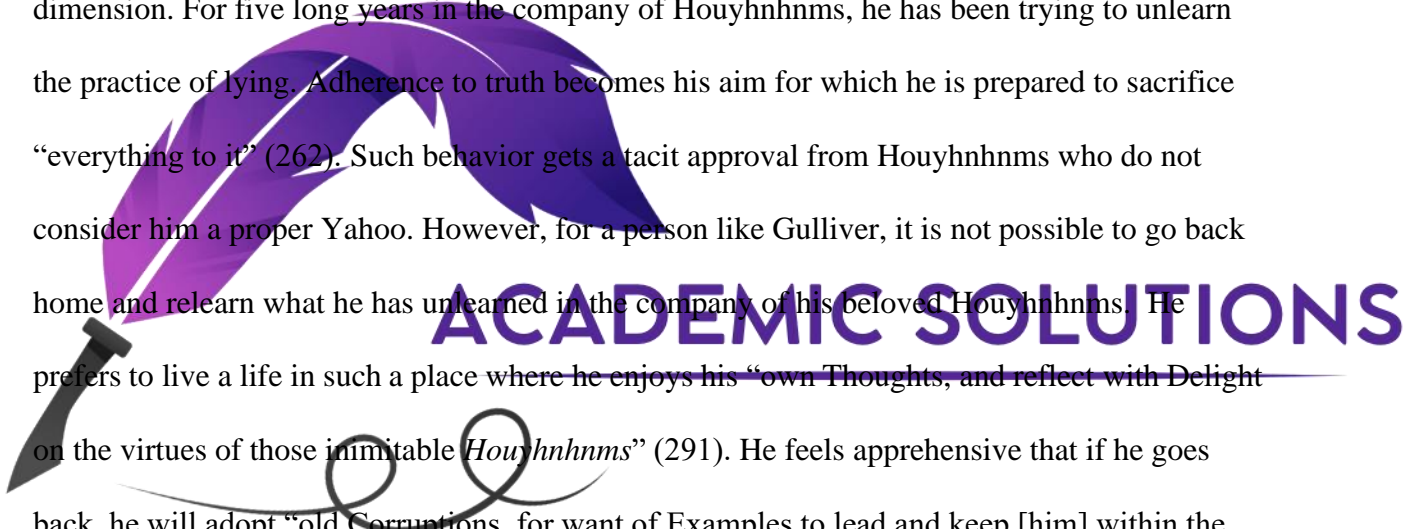
values upon their re-entry. They were unaware of the internal changes which they went through during their stay in the U.S. The value structure that they adopted in their host culture was quite different from the one that they had in Nigeria. As a consequence, their re-entry showed an evident change in their behavior, language and dress code, gestures, social distance and other such non-verbal cues. Weaver adds that such changes pave way for changes in the internal culture—values and thought pattern—of the sojourners. The clash of values on their return home, thus, becomes inevitable. Resultantly, most of the Nigerian students did away with their traditional and cultural values. Only a few of them could hold fast to some of the values of their home culture. Gulliver's 'miss-fitness' in his own native culture on his return is comparable to the situation faced by most of the Nigerians students upon their re-entry. His own cultural values have been replaced by the value structure of his hosts. He speaks less but whatever he says is said in the neighing tone like horses; he enjoys the company of horses and carries himself in the manner of his beloved Houyhnhnms. As a result, he lands in his native land as a transformed being and finds himself misfit even among his own family members.



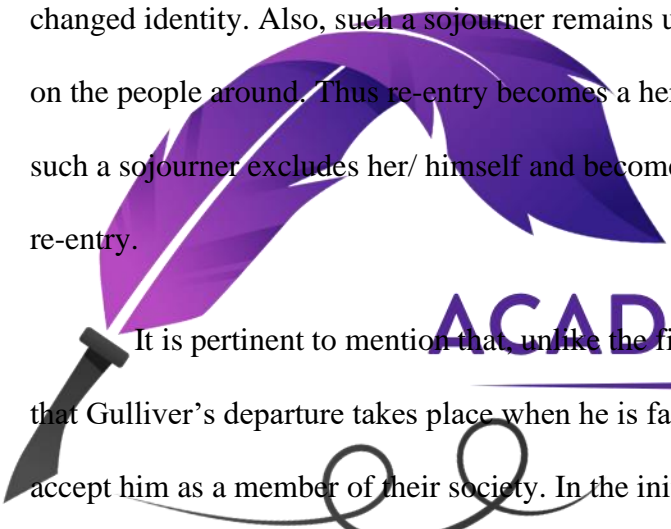
ACADEMIC SOLUTIONS

Tsukada observes that during the process of readjustment at home, the outlook of the returnees is based on how they have been interacting with their hosts. Through their interaction with the hosts, they relearn skills, values and norms which help them live smoothly in the new culture. Upon re-entry to their home culture, these perceptions are still operational which hamper their re-adjustment in the native culture.²⁴⁵ They do not get the desired responses which become the cause of their frustration upon re-entry. In other words the cues and reinforcers with which a sojourner gets used to during the process of acculturation are found missing in the native culture. Gulliver's case is not much different. He has been trying ardently to adopt the habits and behavior of Houyhnhnms so that he should not be identified with the Yahoos. He feels

encouraged when he imitates the Houyhnhnms. For example, besides adopting certain other aspects of Houyhnhnms' life style, he learns about their 'falsehood-free' life and readily gets prepared to shun away with lying. Falsehood is a concept alien to Houyhnhnms' culture; they have not lexicalized "the thing which was not" (237)—lying. However, Gulliver hails from a culture where lying is a normal part of everyone's everyday life. Gulliver speaks disproportionately high of his countrymen before the Brobdingnagian Emperor. He also lies about his nationality while on return from Laputa. Once he comes to know about the absence of the idea of falsehood among Houyhnhnms, he starts looking at the things from a different dimension. For five long years in the company of Houyhnhnms, he has been trying to unlearn the practice of lying. Adherence to truth becomes his aim for which he is prepared to sacrifice "everything to it" (262). Such behavior gets a tacit approval from Houyhnhnms who do not consider him a proper Yahoo. However, for a person like Gulliver, it is not possible to go back home and relearn what he has unlearned in the company of his beloved Houyhnhnms. He prefers to live a life in such a place where he enjoys his "own Thoughts, and reflect with Delight on the virtues of those inimitable *Houyhnhnms*" (291). He feels apprehensive that if he goes back, he will adopt "old Corruptions, for want of Examples to lead and keep [him] within the Paths of Virtue" (288). His re-entry to his native land adds to his frustration as he does not get any applause for his ideas and behavior. Nobody in the native culture approves of what he does. The encouraging cues and approving reinforcers are missing in his native land and home. His behavior is normal as far as he is concerned, but it is far from normality for his family members. Perhaps this is why he prefers to live in isolation as the people around him are least impressed with what he does and believes in.



Bamber is of the view that the sojourners who come across experiences which cause marginalizing and excluding effects on their behavior find their re-entry process inflicted with numerous problems.²⁴⁶ It is quite difficult to unlearn what the sojourners have learnt in the new culture. Unlearning itself becomes unmanageable if the experience abroad is intensely felt. At times the change in one's attitude, after re-entry, may threaten other people's values and understanding of the world.²⁴⁷ Such experiences may have disabling effects on the newly returned sojourners if they pertain to their psychological issues.²⁴⁸ If a sojourner's identity crisis relates to his lack of self-awareness then the sojourner most probably remains unaware of her/his changed identity. Also, such a sojourner remains unaware of the impact of his changed identity on the people around. Thus re-entry becomes a herculean task for the sojourner. As a result, such a sojourner excludes her/ himself and becomes an alien to his own home and society upon re-entry.



It is pertinent to mention that, unlike the first three voyages, it is only in Houyhnhnmland that Gulliver's departure takes place when he is fairly settled among his hosts though they never accept him as a member of their society. In the initial years of his arrival, he firmly resolves to "pass the rest of [his] life among these admirable *Houyhnhnms*" (261). He acclimatizes and acculturates himself to a large extent to the hosts' culture though he fails to see beyond what is physically visible, and thus is unable to understand the deeper aspects of their thought pattern and internal culture. During this period, he gets himself used to eating "insipid" (234) food. He attains a fair level of proficiency in "Houyhnhnm Tongue" in more than "two Years" (248). He lives in a dwelling made of rush mats and clay; he wears wooden soled shoes covered with the skin of Yahoos. He has the privilege to interact freely with Houyhnhnms and have long discussions with his Houyhnhnm Master as well as his guests. He adopts their manner and

ACADEMIC SOLUTIONS

behavior. And being deeply impressed with their rationality, he starts imposing rational thinking on himself. Little does he realize that rationality cannot be adopted by imposing it on oneself. Ironically, Houyhnhnms know what he is up to. That is why despite all his efforts to impress Houyhnhnms and earn a good reputation, Gulliver is never accepted as a part of Houyhnhnm society. A forced departure at such a stage of acculturation certainly asks for a better understanding of the situation which proves next to impossible for a person like Gulliver. Foster is of the view that Gulliver “has finally reached the point from which he cannot render a rational judgment” (188).²⁴⁹ At this point, he needs to reconcile himself to return to his land. He needs a conscious effort to change his way of thinking and behavior. But this is possible only for those who keep a better psychic equilibrium and who can understand the complexity of situation and deal with it in a sensible manner. As Weaver points out that sojourners “who adjust best” face a “the most severe reverse culture shock” (156), Gulliver proves no exception in this case. He acculturates well to a large extent in Houyhnhnmland due to which wading through the flood of reverse culture shock becomes paralyzing for him. Physically he is in England, but psychologically he dwells in Houyhnhnmland, and thus remains in hot waters upon his re-entry.

Gulliver undergoes experiences which cannot be termed normal in ordinary circumstances. After he comes across the brute like Yahoos and the civilized horses, he gets confused and disillusioned. He finds it really hard to believe his senses when he comes to know that horses are the real inhabitants in this land. He doubts his sanity and believes it to be the result of his “Sufferings and Misfortunes” (231). The most bewildering and disorienting episode takes place when his attention is drawn to his physical resemblance with the Yahoos whom he abhors. His close resemblance with the Yahoos punctures his self-esteem in his own eyes. This is the moment when Gulliver’s identity problem undergoes a worsening change. He begins to

hate his own human form disregarding the obvious dissimilarities between the physical and behavioral features of Yahoos and human beings. He desists looking at his reflection in any “Lake and Fountain” (286) as it refreshes the agony of being a human. Given his lack of self-knowledge and dependency on senses, he fails to see that mere physical resemblance with any creature does not make one to be so. Since he cannot do away with his human form, he starts to “imitate their Gait and Gesture” (286) which soon becomes his habit. He wants to be like Houyhnhnms in every aspect—thought pattern and behavior; he relates the vices and ills of Yahoos to entire human race. The neurotic aggression that he adopts against the Yahoos is projected on the entire human race.

Weaver is of the view that both culture shock and reverse culture shock reflect a death/re-birth process.²⁵⁰ Clearly, he implies the change that a sojourner undergoes in the host culture, and after re-entry back home. Hall points out that it is impossible to remain isolated from the culture in which one is born unless one adapts to another one. He compares the process of culture shock to psychoanalytic experience in which people incorporate such unconscious aspects of their psyche of which they remain unaware into their conscious behavior. People, in this way, get conscious awareness of their values and ways of thinking, and thus they develop a broader way of thinking.²⁵¹ However, sojourners with psychic lopsidedness may not integrate the unconscious aspects of their psyche into their conscious awareness. Such onesidedness obstructs them to broaden their way of thinking and outlook to life. By being unconscious of their inner world, they are unable to see the whole reality that results in misunderstanding not only the people but also the happenings around them. Understanding internal culture of the host people turns out to be impossible for them though they may familiarize well with the external aspects of the hosts’ culture. The sojourners who already have identity issues acquire a new



ACADEMIC SOLUTIONS

identity which may not be truly reflective of the hosts' culture. And thus, the death of one identity is followed by the birth of an abnormal identity. This makes their re-entry a bitter experience.

As discussed earlier, Gulliver blindly loves the Houyhnhnms. He cannot see the entire picture due to which he fails to grasp the reality of Houyhnhnms. His identity problem deteriorates due to his close resemblance with the Yahoos. The process of acculturation in Houyhnhnmland is reflective of his slow death. The Gulliver we met in the initial pages of the text seems to have disappeared. He is re-born as a different Gulliver after he recovers from the spell of unconsciousness. This newly born Gulliver is firmly determined to live away from human beings; his heart is "sunk with grief" (289) at the time of his departure. He has to leave but not to settle among human beings. The very idea of going back to his native land sounds "horrible" to him; he is unwilling to live in human society "under the Government of Yahoos" (291). Gulliver's forced departure from Houyhnhnmland, his strong antipathy towards human beings, and above all, his own dilapidated identity make his re-entry to England extremely terrible.



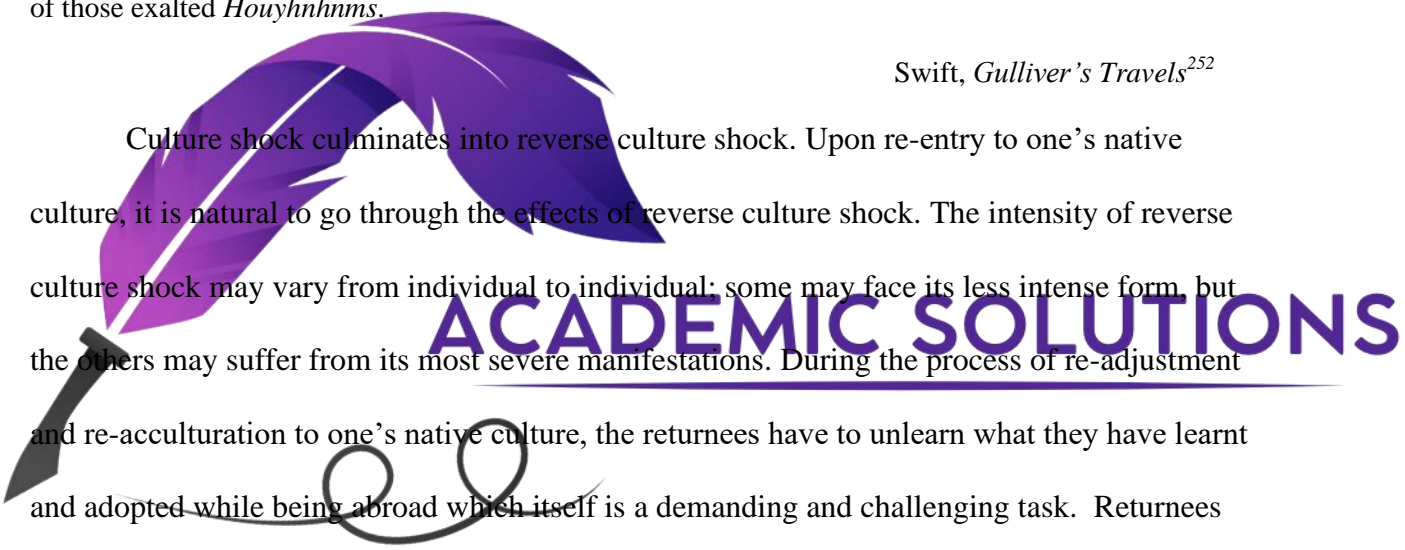
ACADEMIC SOLUTIONS

End notes

Effects of Reverse Culture Shock on Gulliver

My wife and family received me with great surprise and joy, because they concluded me certainly dead; but I must freely confess the sight of them filled me only with hatred, disgust, and contempt; and the more, by reflecting on the near alliance I had to them. For although, since my unfortunate exile from the *Houyhnhnm* country, I had compelled myself to tolerate the sight of *Yahoos*, and to converse with Don Pedro de Mendez, yet my memory and imagination were perpetually filled with the virtues and ideas of those exalted *Houyhnhnms*.

Swift, *Gulliver's Travels*²⁵²



Culture shock culminates into reverse culture shock. Upon re-entry to one's native culture, it is natural to go through the effects of reverse culture shock. The intensity of reverse culture shock may vary from individual to individual; some may face its less intense form, but the others may suffer from its most severe manifestations. During the process of re-adjustment and re-acculturation to one's native culture, the returnees have to unlearn what they have learnt and adopted while being abroad which itself is a demanding and challenging task. Returnees who are aware of the changes they undergo during their stay abroad not only understand the nature of problems they are faced with upon their re-entry but also devise strategies to make their re-adjustment easy. While abroad, they discover those aspects of their native culture about which they remain unaware before they are exposed to the host culture. Though adaptation to the host culture puts their identity in a challenging situation, they successfully manage issues related to their identity on their re-entry. Such returnees, during their re-adjustment at home, show a better understanding of their home culture. And thus, they readjust after facing some initial problems. However, there are returnees who during their adaptation to the host culture,

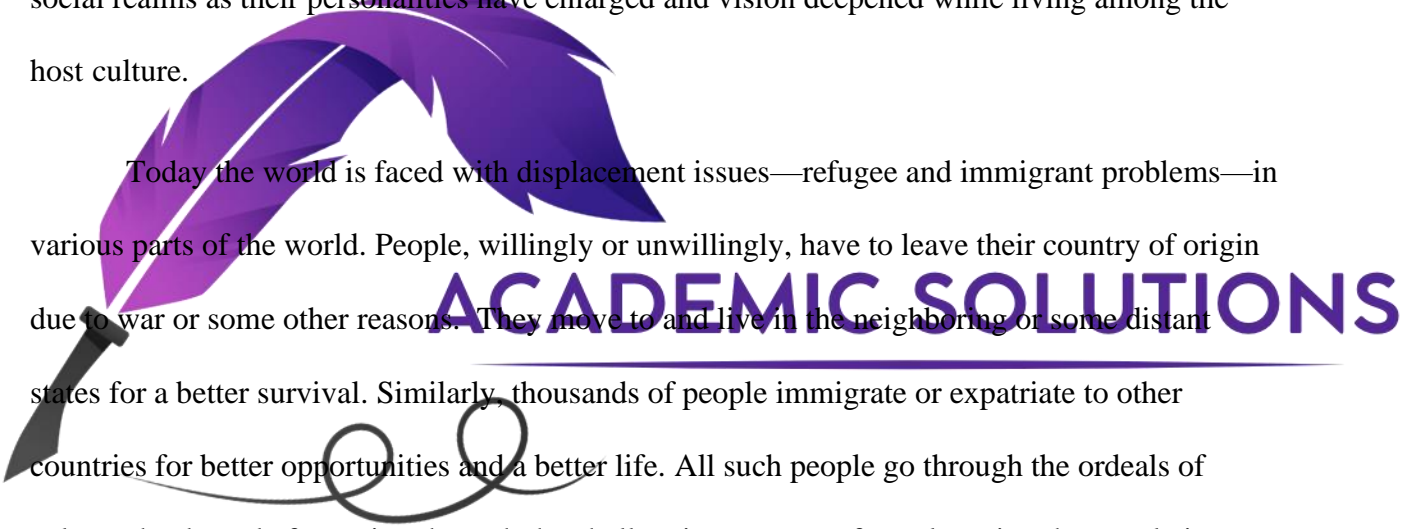
remain thoroughly unaware of the changes they undergo. They superficially acquire the external aspects of their hosts' culture and get themselves used to with their way of living. In such cases, the returnees are unable to understand their hosts' internal culture and fail to know about the hidden aspects of their own native culture. They are prone to suffer from identity issues which they are often oblivious of due to which they are confronted with unmanageable circumstances. They are unable to do away with the identity they acquire in the host culture and show least understanding of the problems they are confronted with which leads to the severity of reverse culture shock on their reentry. As a result, reverse culture shock prolongs making the returnees live like strangers under their own roof.

Returnees who outwardly adapt to the values and external culture of their host return as transformed beings; they are faced with behavioral and psychological issues related to readjustment after they come back home. These issues cause different problems pertaining to their domestic and social life. A father coming back home after spending a considerable time abroad may not be on the same frequency while interacting with his children who have grown up physically and mentally during his absence. A wife may find her husband an entirely changed person while he being unaware of it. In such circumstances, the returnee's behavior may lead to stressful situation disturbing the entire family. In highly stressful situations, it may result in domestic violence, family separations, and divorces. Such issues inevitably affect their social and professional life. Some of the returnees may not find their native job environment as pleasant as the job environment of the host country. Besides, they may face problems pertaining to the behavior of people around in the organization they work in. As a consequence, many people quit their jobs in the initial phase of their re-entry; some switch to organizations with environment like that of the host country. Depending on the intensity of returnees' personal



ACADEMIC SOLUTIONS

idiosyncrasies and psychological complexities, they may not cope with the readjustment problems and may opt to alienate themselves from the people around. For example, such returnees avoid meeting guests who pay goodwill visit to meet them which leads to an embarrassing situation for the rest of the family members. However, returnees with deeper insight upon their re-entry readjust well to their domestic, professional and social environment. They show a positive behavior towards their family and adjust to the way their organization functions. We find returnees getting promoted to better ranks in their organizations after they return. They show a better understanding of the people they come across in professional and social realms as their personalities have enlarged and vision deepened while living among the host culture.

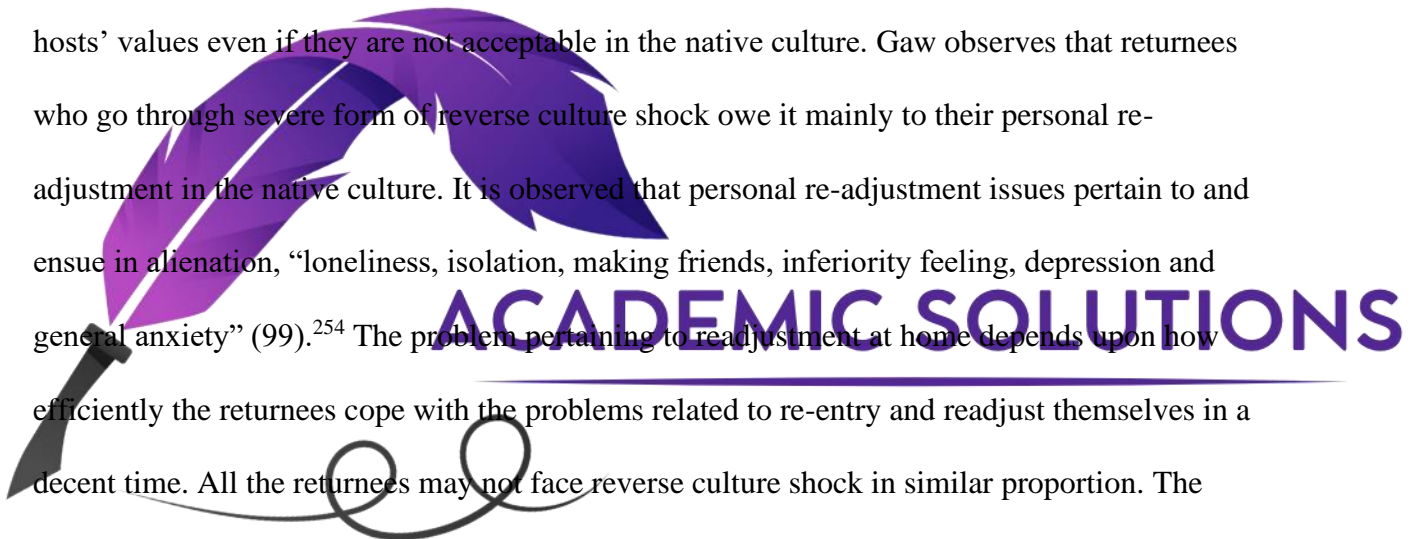


Today the world is faced with displacement issues—refugee and immigrant problems—in various parts of the world. People, willingly or unwillingly, have to leave their country of origin due to war or some other reasons. They move to and live in the neighboring or some distant states for a better survival. Similarly, thousands of people immigrate or expatriate to other countries for better opportunities and a better life. All such people go through the ordeals of culture shock, and after going through the challenging process of acculturation they settle in a new culture. However, after repatriation, most of them find readjustment quite difficult. Perhaps this is the reason that refugees, deportees, and repatriates find themselves in extreme readjustment problems. Most of the refugees prefer not to return keeping in view the troubles confronting the ones who have returned to their native land. For deportees it becomes difficult to re-acculturate in their native culture, and the repatriates have to reconsider their decision of returning home country. Most of the Afghan refugees prefer to settle in Pakistan rather than to return home. The Mexican expatriates also feel more comfortable in the United States and thus

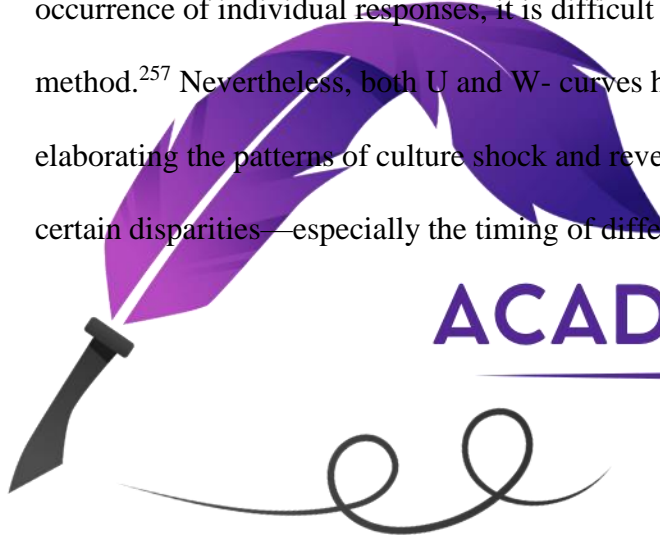
do their utmost to avoid deportation. Their decision is mostly based on the feedback provided by their near and dear ones who have returned to their native lands and find readjustment an unmanageable task. Such returnees know that going back home will make them an alien in their society; they will be misfit to live among people of their native land.

Kagitcibasi looks at the re-entry experience as de-culturation since the returnees are trapped between the native and the host culture.²⁵³ What he means is that the returnees have to unlearn whatever they have learnt during their adjustment in the host culture. If they acquire certain thought pattern while acculturating abroad, they find it difficult to do away with the hosts' values even if they are not acceptable in the native culture. Gaw observes that returnees who go through severe form of reverse culture shock owe it mainly to their personal re-adjustment in the native culture. It is observed that personal re-adjustment issues pertain to and ensue in alienation, "loneliness, isolation, making friends, inferiority feeling, depression and general anxiety" (99).²⁵⁴ The problem pertaining to readjustment at home depends upon how efficiently the returnees cope with the problems related to re-entry and readjust themselves in a decent time. All the returnees may not face reverse culture shock in similar proportion. The variation in the level of intensity of the reverse culture shock depends upon the personality of the sojourner. Gullahorn and Gullahorn assert that returnees who develop clear perception of themselves find it easy to manage the problems associated with re-entry. On the other hand, those whose identity is in a constant flux suffer more, and often find the situation beyond their comprehension.²⁵⁵

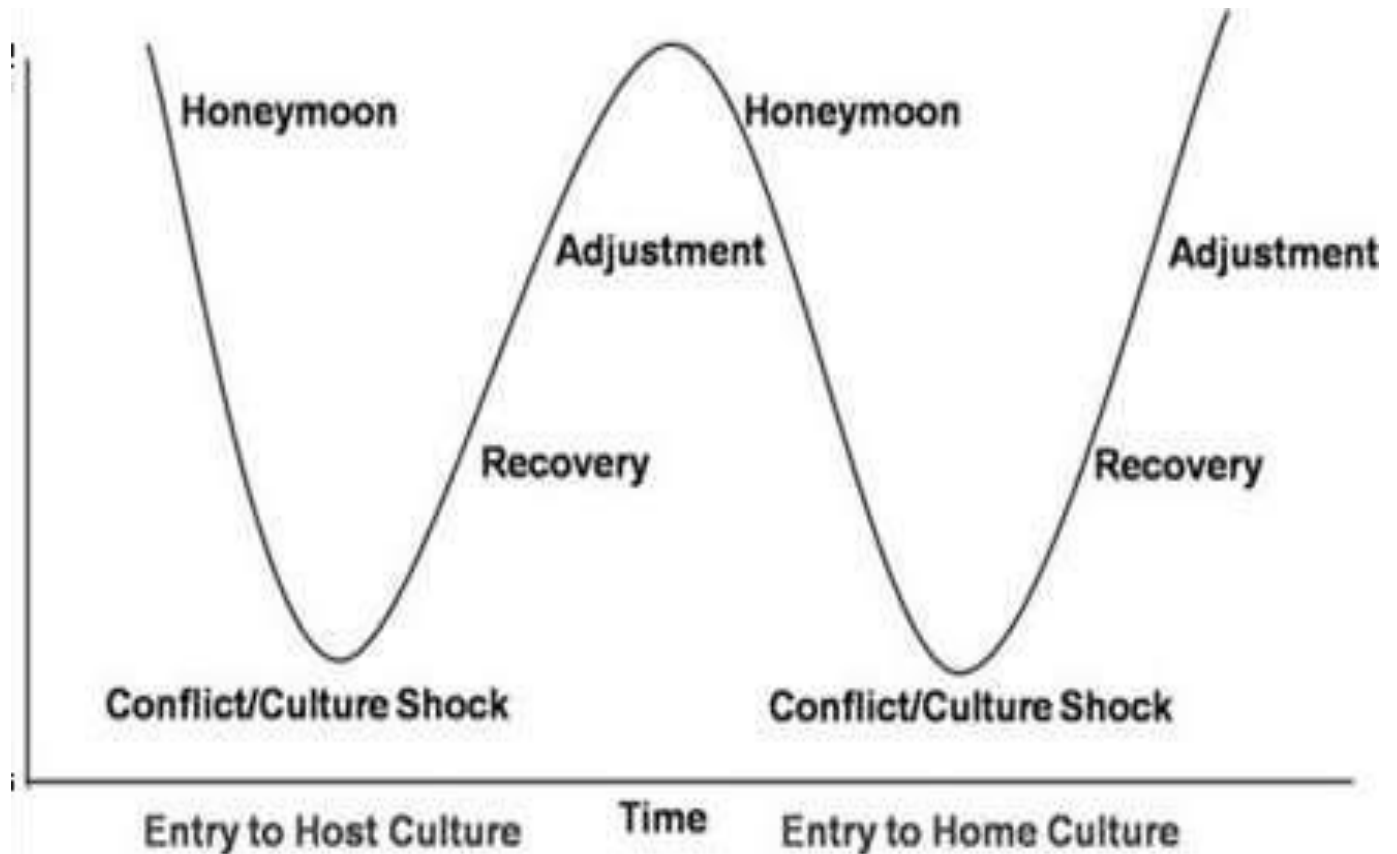
Gullahorn and Gullahorn and several other theorists²⁵⁶ have extended the U-curve of culture shock to W-curve of reverse culture shock. After going through the process of acculturation, the returnees after returning home culture have to re-acculturate to the native



culture. Upon re-entry, the home culture appears to be an alien one. In a way, a replay of the stages of culture shock starts. The initial excitement is followed by a stressful period of depression and anger which then ends up with re-adjustment and re-adaptation to the home culture. Thus the U-curve of culture shock, when added with another U-Curve, acquires a W-shape curve. Brislin, however, raises concerns about the W-curve based pattern during the process of re-acculturation. He contends that conflicting response patterns in various research studies make one cautious about the credibility of W-Curve model. In some cases, the readjustment pattern follows the W-curve pattern of adjustment, but owing to the untimely occurrence of individual responses, it is difficult to obtain accurate data with usual research method.²⁵⁷ Nevertheless, both U and W- curves have their significance in tracing and elaborating the patterns of culture shock and reverse culture shock though both processes have certain disparities—especially the timing of different phases.



ACADEMIC SOLUTIONS



ACADEMIC SOLUTIONS

According to Weaver, most of the returnees consider their re-entry as a normal process and take their ability for granted to adjust with family and friends without facing any communication problem. However, failure to communicate effectively results in “frustration and pain” (164)²⁵⁸ which culminate in physical and psychological related to stress. Since this stress is not expected, the reactions of the returnees are more severe in comparison to those of the effectees of culture shock. Such reactions of the returnees overpower their ability to cope with any situation as they remain unaware of the possible causes behind such reactions. It results in avoiding others or fantasizing a return to overseas or sleeping a great deal. The returnees suffer a lot as they cannot access and locate the internal disturbance. Such circumstances lead to adopting Fight behavior manifested in anger and frustration of the returnees. There is a sense of

guilt about what they do, but they are helpless to control it. In such a situation, the returnees either refuse to acknowledge the impact of their experience abroad, and refrain to talk about it or they may opt for some other extreme. They never return home mentally or deny that they are at home. They overlook the bad times they faced abroad and ignore the brighter side of their own native culture. Another possible way to react is based on the “modification of these distortions and denials” in which the returnees “constantly relive their overseas adventures” (165), as Weaver would say. In this type of behavior the returnees unconsciously avoid the people who have never been to the host nation, and restrict their interaction only to those ones who have been to the same host country.

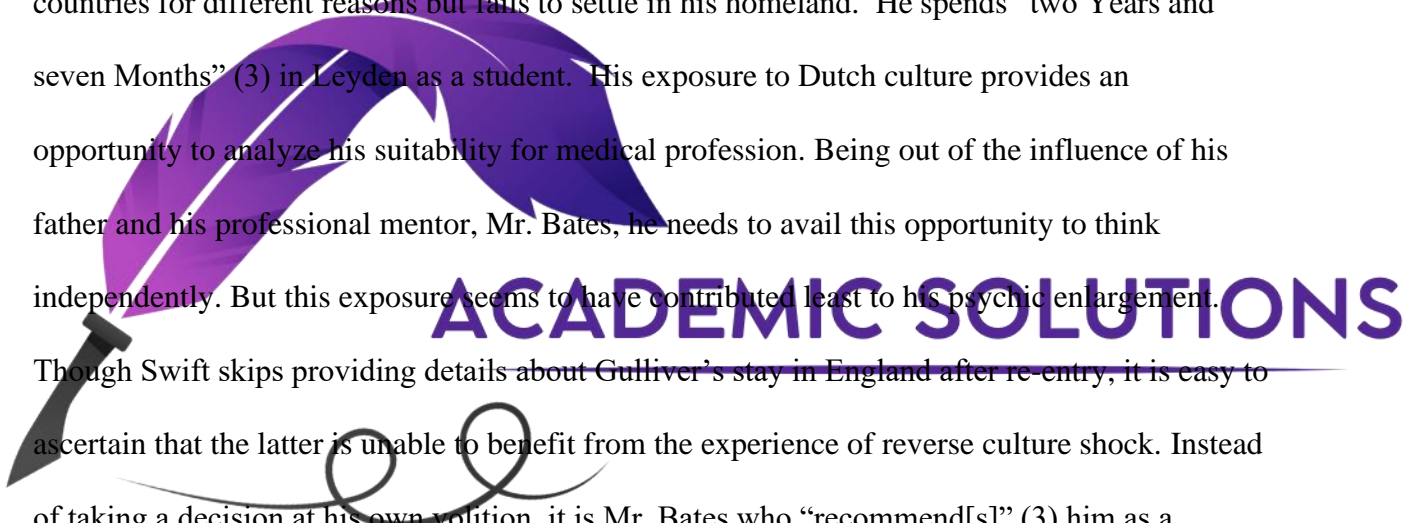
This chapter analyzes the effects of reverse culture shock on Gulliver’s personality and behavior and how it affects his relationship with his family. The scope of the chapter also covers the effects of reverse culture shock that he goes through after each re-entry back home from four different lands, as discussed in the text of *Gulliver’s Travels*. Besides suffering from identity crisis, Gulliver appears to have undergone the effects of culture shocks and reverse culture shocks from his previous travels and voyages (as discussed in Chapter Two and Four: travels to Cambridge, Holland and voyages on different ships to various cultures) which is evidently visible in his behavior before he embarks on his first voyage—Lilliput. His short stay at home, after his re-entry from the first two voyages, manifests the initial stages of the effects of reverse culture shock. The little information provided about his five month stay after he arrives from the third voyage reflects the marks of more intense effects of the reverse culture shock on Gulliver’s behavior and psychological state. However, it is after his re-entry from Houyhnhnmland that he undergoes the severe effects of reverse culture shock, and thus one can observe the extent to which his behavior deteriorates. There is a gradual deterioration of his identity crisis after each



ACADEMIC SOLUTIONS

successive re-entry which culminates in severe psychological problems after his re-entry from the last voyage. Brady observes that “ In each voyage, he tends to lose his sense of identity as [Gulliver] assimilates himself to his new world and its creatures...and in his final exile in England he more or less thinks he is a Houyhnhnm ...” (7).²⁵⁹ Though he shows some flexibility in his behavior long after his final return, he does not show any obvious signs of betterment in his outlook and behavior which is symptomatic of the fact that he remains unable to enlarge his personality after undergoing the experiences related to culture shock and reverse culture shock.

Before Gulliver visits Lilliput, he is shrouded in problems; he has been to several countries for different reasons but fails to settle in his homeland. He spends “two Years and seven Months” (3) in Leyden as a student. His exposure to Dutch culture provides an opportunity to analyze his suitability for medical profession. Being out of the influence of his father and his professional mentor, Mr. Bates, he needs to avail this opportunity to think independently. But this exposure seems to have contributed least to his psychic enlargement. Though Swift skips providing details about Gulliver’s stay in England after re-entry, it is easy to ascertain that the latter is unable to benefit from the experience of reverse culture shock. Instead of taking a decision at his own volition, it is Mr. Bates who “recommend[s]” (3) him as a surgeon on the *Swallow*. Travelling experience is a means to gain firsthand knowledge, but it is not possible for a mind which lacks analytical thinking and reflection. Gulliver, being a victim of identity crisis, is interested only to see things in their tangible form; he cannot see beyond their physical reality. His weak analytical faculty cannot grasp anything that is abstract. This is the reason that he cannot think about his own choices—both in personal and professional aspects of life. His lack of aptitude for his profession appears more conspicuously when he fails to practice in his profession after the death of Mr. Bates. Gulliver remains unable to settle on land



after the death of his mentor. This certainly gives rise to a question that why he has been unable to do so. The experience of culture shock and reverse culture shock provides an opportunity to develop a better understanding of his own self and the people around. But Gulliver seems to have developed no such understanding about himself despite having numerous such chances.

For the next three and half years Gulliver visits Levant and “some other Parts” (3). Later on, he remains on ship visiting “the East and West Indies” (4) for six years. Each time after he returns home, he fails to settle in his profession on land. Apparently, his identity problem coupled with the adverse effects of reverse culture shock seem to have created problems due to which he fails to establish his practice and settle with his family. Donoghue aptly observes that “Swift has created in Gulliver one of the most memorable characters in fiction by giving him virtually no character at all, no imagination, no depth of feeling, no resources of inner life...” (131).²⁶⁰ We do not see him growing as an individual despite his rich traveling experiences.

After Gulliver’s re-entry from Lilliput, he undergoes effects of reverse culture shock which causes his early departure. He boards the ship in an excited mood unaware of what the people around feels about him. He remains unaware of the change that he has undergone during his stay among the Lilliputians. The excitement and happiness that he feels while returning his homeland reflect how intensely he misses his home. But to the surprise of readers, he does not stay for long and leaves after spending “two Months” (68) with his family. For such a seasoned voyager, the sea cannot be a very strong fascination to disturb the peacefulness of family life. As discussed in the previous chapter, Gulliver expects to be treated like a ‘Nardac’ and ‘Man Mountain’. Since his family is unaware of what he has gone through during previous voyage, they treat him as they used to treat him before he visited Lilliput. A responsible husband and father would prefer to be with his family, to look after them, and to solve their problems on the

spot. Above all, it is the emotional and moral support that the family members expect of a father and husband. Fulfilling financial needs of family is of secondary importance as compared to the sense of security provided by his physical presence. However, for Gulliver it is the physical aspects of life that carry more importance. Consequently, he shows little consideration for the emotional needs of his family but he makes sure to provide sufficient finances to cater their physical needs. He arranges “fifteen Hundred Pounds” along with “Thirty Pound a Year” and “a good house in Redriff” (68) for his family and then leaves for another voyage despite “Tears on both sides” (69) at the time of departure.

Some of the theorists believe that one’s interaction with the people around helps in understanding oneself.²⁶¹ Koester believes that communication with friends and family is of vital significance during the re-entry transition. He contends that interaction and communication with friends and family help the returnees to understand and interpret the changes they have experienced within themselves and the people around. Such interactions facilitate them to readjust to the environment—place, culture and people—they were well familiar with during the pre-departure days. Family members and friends, along with neighbors and colleagues, help in understanding and interpreting situations. This makes it easier to cope with the effects of reverse culture shock and re-adjustment in a decent time.²⁶² It is observed that after experiencing culture shock, the returnees return with a transformed identity. They want to be treated differently from other native people as they carry a special identity. The transformed aspects of their identity cannot be understood by the people of the native culture as they do not share the experiences that the returnees have undergone. The returnees feel a communication gap between themselves and the people around which makes them suffer from isolation. As a result, the returnees feel out of place in their native land which adds to the severity of reverse culture shock.²⁶³

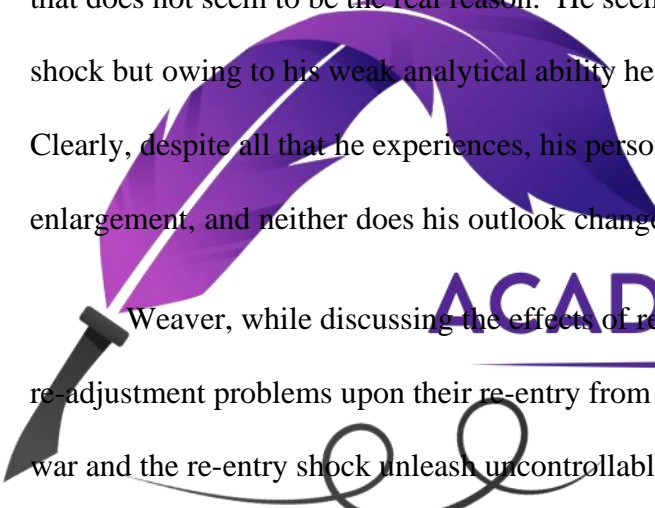


ACADEMIC SOLUTIONS

Under the effects of reverse culture shock, Gulliver does not show any enlargement and growth in his personality. Gulliver cannot see through human behavior and feelings, which is why he fails to understand what his family needs, and he is least conscious of what he needs himself. Perhaps there seems to be a communication gap between Gulliver and his family upon his return. Or to be more exact, he suffers from a breakdown of communication with his family due to which he feels uneasy. Psychologically, he thinks of himself as a mighty being with a special status, whereas, his family needs his emotional support and physical presence. His children are in growing age, they need his presence: his son is in “Grammar School”, and his daughter is at her “Needle-Work” (68). He is supposed to reconcile himself with the physical reality around him which is possible only if he analyzes the change of environment and people around him, and grasps the demand of time. But he appears to be in a state of denial; he appears to assume as if he is still a giant among pigmies though the physical reality speaks otherwise. Since he is being out of his own control, he behaves in a euphoric and patronizing manner.

Swift provides more information about Gulliver’s interaction with the people on ship than what he tells us about the latter’s stay with his family after his re-entry from Brobdingnag. In fact, after his two years long stay among the Brobdingnagians, he hardly spends two months with his family. It seems strange to find him leaving for another voyage in such a short time despite missing his home, family and people while being in Brobdingnag. Clearly, it indicates that he finds it difficult to overcome the effects of reverse culture shock upon his re-entry. The unusual experiences that Gulliver goes through during his stay in Brobdingnag along with the traumatic and dramatic experience of his sensational departure have left deep imprints on his mind. Being unaware of the identity change that he undergoes during such tantalizing experiences, he loses control on the situation he is faced with. The moment he is shifted from his wooden box to the

ship, he faces perceptual and psychological problems of readjustment. His senses, which are attuned to enormous sizes of things and people, fail to readjust with the normal sizes of things and people around. Since Gulliver's identity issue has deteriorated during his stay among the giant hosts, his family seems unable to understand the transformation of identity that he has gone through. As a result, they fail to respond up to his expectations. This seems to have disturbing effects on his relation with his family which forces his early departure. Like his re-entry from Lilliput, here too, he is unable to figure out the real reasons behind his discomfort. Once again he believes his desire of "seeing the World" (149) pushes him to embark on another voyage. But that does not seem to be the real reason. He seems to be under the effects of reverse culture shock but owing to his weak analytical ability he is unable to locate the cause of his problem. Clearly, despite all that he experiences, his personality does not show any signs of growth and enlargement, and neither does his outlook change.



Weaver, while discussing the effects of re-entry, focuses on the U.S military personnel's re-adjustment problems upon their re-entry from wars. He states that trauma undergone during war and the re-entry shock unleash uncontrollable effects on these soldiers. He reports that there has been a significant increase in "suicide and spouse abuse" "among soldiers returning from Iraq and Afghanistan" (164) between 2011 and 2013. One of the major reasons that Weaver mentions about such problems is their direct and quick re-entry to America. He states that in past the soldiers returning from Vietnam and Korean-American war would be made to stop and spend some time in some other country. The purpose of such stop-over was to make them introspect on their experiences so that they can "anticipate the reaction back home" (165). Those soldiers would return home not directly from the war zone, but after midway stop-over in other

ACADEMIC SOLUTIONS

countries. In this way, the re-entry back home would not cause devastating effects on the soldiers returning.

Gulliver's stay and his exit from Brobdingnag seem to have traumatic effects on his personality and behavior soon after he is picked by the crew. His nine month long voyage back home is comparable to the mid-way stay of the U.S soldiers as discussed by Weaver. But he does not exploit this opportunity; seldom does he ponder over what he has gone through. He seems not to be conscious of his odd behavior and the changes that he has undergone. He is anxious to return home but never thinks about how he will be received with such odd behavior.

This is high time for him to look inside, to grasp the situation and what it demands of him.

Perhaps before that he needs to readjust his sense perception to the normal sizes of things and people around him, which he is unable to do. Gulliver's perceptual readjustment causes

immediate problems when he finds himself among people of normal size. He feels "confounded at the Sight of so many Pigmies" (139); he behaves as if he were a giant. He remains unaware of

his wild looks, inconsistent talk and his loud voice. The crew and the Captain attribute such behavior as a "Disorder in [his] Brain" (143). This is the right time for him to reconsider his

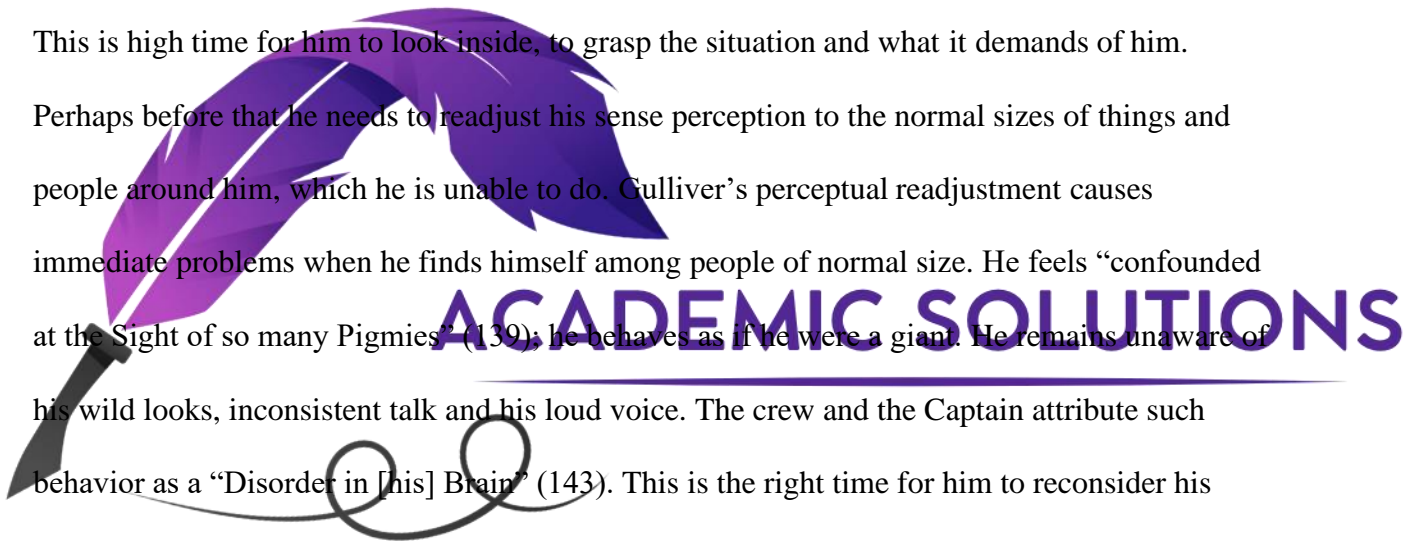
behavior. If the crew and the Captain could take him to be out of his senses, there is every

possibility to face a similar response from his own family. However, given to his superficial

outlook and poor analytical abilities, he is unable to consider what he must do. Nine months is a

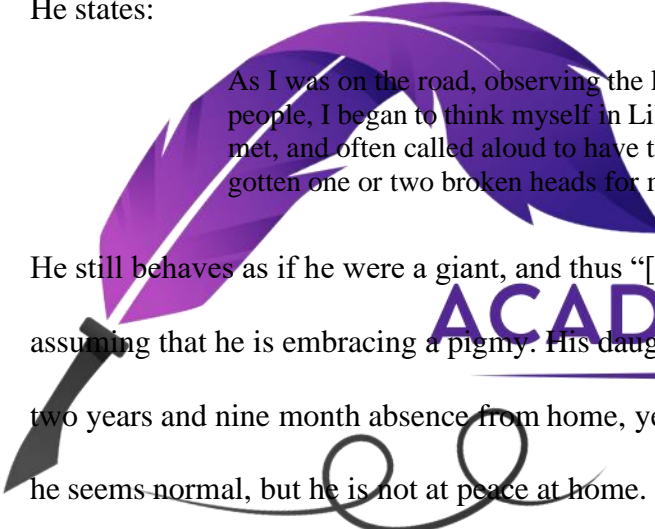
fairly sufficient period of time to reconcile oneself with the changing realities and circumstances of life; to ponder over the possible problems he may face once he is back home; and to plan how

to overcome readjustment problems. Had Gulliver made use of this time properly, he might have stayed in peace with his family for a longer duration.



Since Gulliver fails to utilize his time on his voyage back home despite the company of Captain Wilcocks whom he considers “an honest worthy” (139) man, he is unable to brush off the effects of the experiences after his re-entry to his native land. Being confused and disillusioned, he hires a “Guide for five Shillings” (144) to take him home. Two years and nine months is not such an extended time to forget the route to one’s home. Maybe, the imprints of Brobdingnagians surroundings are so deeply engraved on his sense perceptions that he behaves like an alien. He has been unsuccessful to make perceptual readjustment due to which he is reminded of his size in Lilliput.

He states:



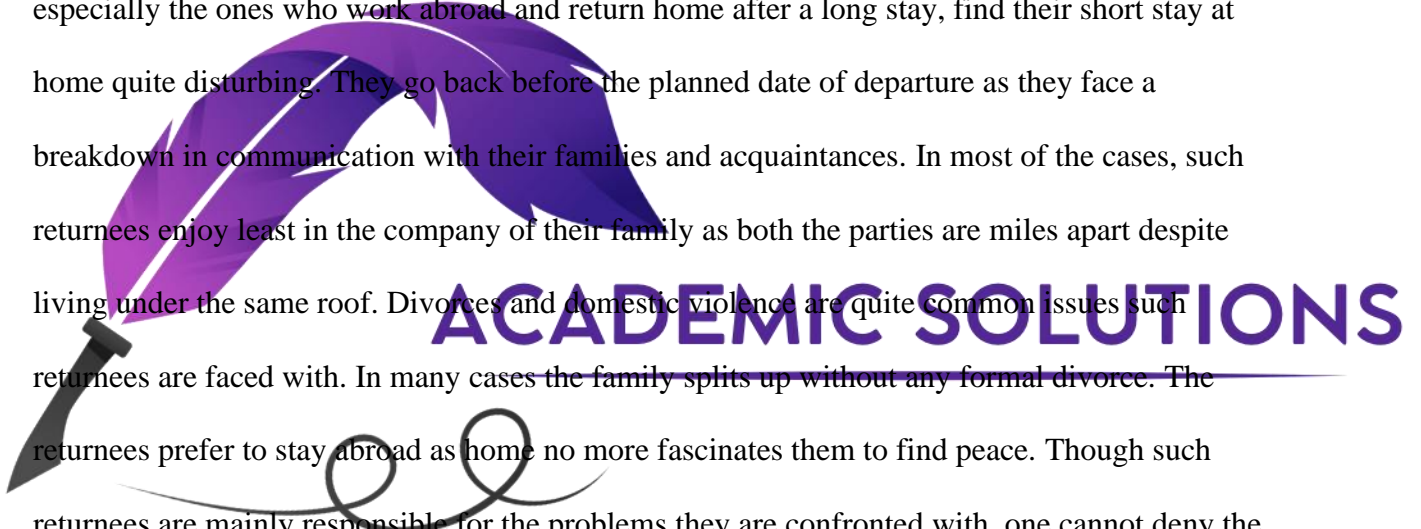
As I was on the road, observing the littleness of the houses, the trees, the cattle, and the people, I began to think myself in Lilliput. I was afraid of trampling on every traveller I met, and often called aloud to have them stand out of the way, so that I had like to have gotten one or two broken heads for my impertinence (144).

He still behaves as if he were a giant, and thus “[stoops] lower” (145) than his wife’s knees—assuming that he is embracing a pigmy. His daughter must have grown up physically during his two years and nine month absence from home, yet he finds her weaker physically. Apparently he seems normal, but he is not at peace at home. Perhaps he misses the love and care with which Glumdulclitch looked after him for two years. But his family and friends are least aware of what he has gone through and what he expects of them. They fail to see the vacuum that Gulliver desperately needs to fill in. The care, love and tender treatment with which Glumdulclitch looks after him is missing at home. Though Gulliver feels to have managed “right Understanding” (145) with his family and friends, yet he cannot stay there anymore and decides to leave for another voyage. There seems to be a communication gap between him and his family, especially with his wife. She does not want him to leave again as she and the grown up children need his presence at home. Gulliver appears to have assumed that his wife and other acquaintances, like

ACADEMIC SOLUTIONS

captain Wilcocks, consider him to have “lost [his] Wits” (145) though it is never mentioned that they think so. It is out of his own “Habit and Prejudice” (145) that he seemingly assumes them to have such negative thoughts about him. Naturally, such misunderstanding along with breakdown in their communication is going to affect his ties with his wife and friends. The gap between him and the ‘other’ widens resulting in more misunderstanding between them. He cannot endure such circumstances as they are beyond his control. In contrast to his departure for Brobdingnag when both had tears in their eyes, this time the couple part on a displeasing note.

We live in a world with so many Gullivers living around us. Many Gullivers (returnees), especially the ones who work abroad and return home after a long stay, find their short stay at home quite disturbing. They go back before the planned date of departure as they face a breakdown in communication with their families and acquaintances. In most of the cases, such returnees enjoy least in the company of their family as both the parties are miles apart despite living under the same roof. Divorces and domestic violence are quite common issues such returnees are faced with. In many cases the family splits up without any formal divorce. The returnees prefer to stay abroad as home no more fascinates them to find peace. Though such returnees are mainly responsible for the problems they are confronted with, one cannot deny the role of their families and friends who have their part in widening the gap. Owing to their lack of understanding of the “dynamics of cross cultural adaptation” (156), as Weaver would say, they are unable to develop understanding about the returnees’ problems. Children in such families suffer the most due to which they develop several complexes in their life. In comparison, returnees who have their families with them during their stay abroad live a much peaceful and contented life as the family members also pass through similar circumstances from which the returnees go through. They enjoy better communication with each other, and thus they face little



chances of any misunderstanding. Their children grow up in a friendly environment; they do not develop complexes, and thus are placed in a better position to contribute positively to the nourishment of a healthy society.

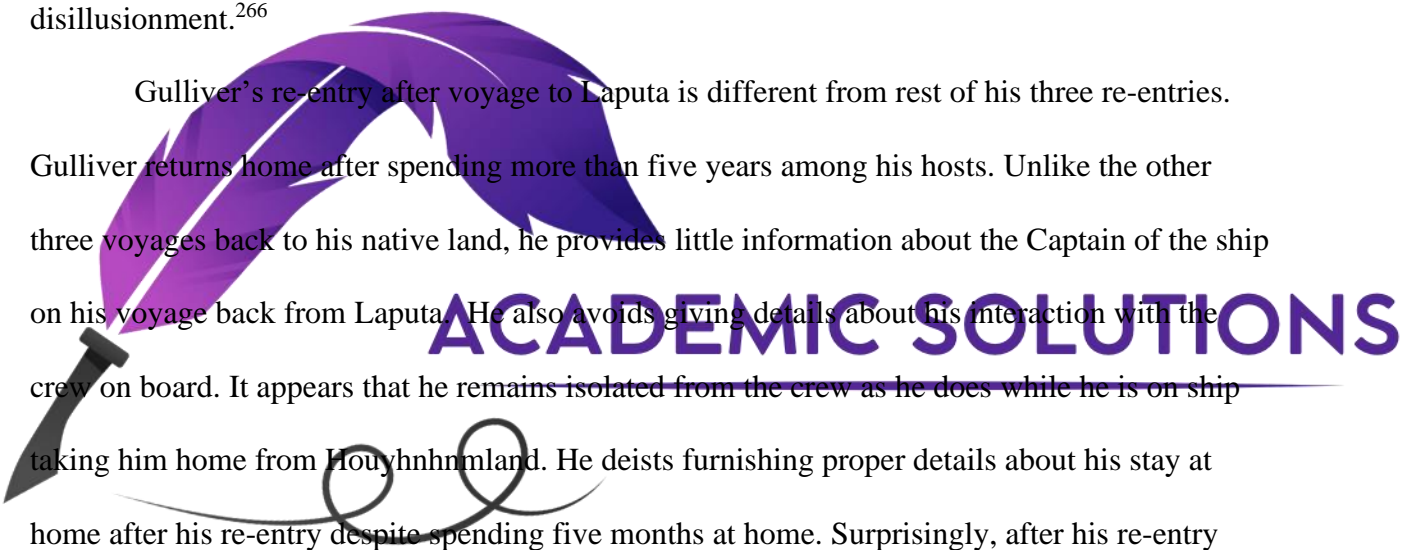
Freedman contends that in order to be at one's ease one must need to predict the behavior of the people around. Returnees suffer from stress and anxiety as not only their own behavior is unpredictable, but the behavior of the people at home is also unpredictable.²⁶⁴ Both the parties are unaware of what the other expects. As the behavior of the returnee is unpredictable owing to the transformation they go through, they mostly disappoint the people at home. The latter want the former to behave in a predictable way but the former is unable to do so. This brings both the parties under a stressful situation, especially the returnees. Weaver believes that the returnees if fail to cope with the effects of reverse culture shock withdraw from others or consider going abroad again. If it is not possible to avoid people or go abroad, the returnees end up in painful and frustrating situation. They lose temper but are oblivious of what causes it; they feel guilty and remain confused about their own behavior. The immediate family is the first and most vulnerable victim of the unpredictable behavior of the returnees.

Since Gulliver is still attuned to the cue and signs of Brobdingnagians culture, he has adopted certain behavioral aspects of his giant hosts. In Cock's words he faces problems based on perceptual adjustment²⁶⁵ on his return from the land of giants which results in his disoriented behavior. He bends "down to go in (like a Goose under a Gate)" (144) and bows down to his wife's knees "thinking she could otherwise never be able to reach [his] mouth" (145). Clearly, his family's response to such behavior must be based on confusion and worry. Instead of adopting affectionate way to interact with his wife, he complains that she has "starved herself and her Daughter" and has been "too thrifty" (145). Given his changed way of interacting with

people around, there is reason to believe that he must have said it in a loud and wild manner—which is what the Captain and his crew observe about him (as discussed in Chapter Four). Such unpredictable response from Gulliver seems to have created a shocking impact on his wife who has been looking after his two children all alone in his long absence from home. Such responses from husbands create alienation between the spouses both at emotional and physical level which in turn leads to strained ties between them. Most probably this is what happens between Gulliver and his wife. Their initial conversation stretches the distance between them before they get close to each other. This is the time they must share their experiences while they remained away from each other. It seems that both are inaudible and unreachable to each other. Being trapped in a painful situation, Gulliver cannot make others understand him neither does he understand them. He hardly seems to have been at peace during his stay at home. In such a situation, either he has to withdraw himself from the people around or he has to think of going overseas again. Since it is difficult to have a complete withdrawal from his family and other acquaintances, the option of going overseas appears more feasible. This is why Captain Robinson finds it easy to persuade him to join his ship offering him various benefits and authority. The only difficulty is to “persuade [his] wife” (149) who halfheartedly let him go after protesting against his decision. Gulliver’s unpredictable behavior has caused bitterness between him and his wife from the very outset of his re-entry which persists till the day he departs for another voyage.

Hertz investigates the effects of reverse culture shock among returnees who return home after remaining away for a prolonged duration of time. Such a re-entry presents a crisis situation as it ensues in psychological problems which further hamper readjustment at home. The behavior of such returnees is marked with ambivalence. Their psychological problems (disappointment) make them less tolerable to the stress caused by the external factors. This

mostly results in withdrawal on part of the returnees. Hertz adds that the returnees at times show a sudden change in their attitude with family or they may show complete inactiveness to tackle the problems related to readjustment. At social level, they may find it difficult to face the realities and thus reject the home values. He adds that in such circumstances the returnees may manifest neurotic disturbances and changes in their personality traits. They may also adopt loneliness as a habit which may further increase the crisis situation. If their families do not respond positively, the returnees may prefer to socially isolate themselves. He sums up that the overall impact of reverse culture shock culminates into detachment, disorientation, and disillusionment.²⁶⁶



Gulliver's re-entry after voyage to Laputa is different from rest of his three re-entries. Gulliver returns home after spending more than five years among his hosts. Unlike the other three voyages back to his native land, he provides little information about the Captain of the ship on his voyage back from Laputa. He also avoids giving details about his interaction with the crew on board. It appears that he remains isolated from the crew as he does while he is on ship taking him home from Houyhnhmland. He deists furnishing proper details about his stay at home after his re-entry despite spending five months at home. Surprisingly, after his re-entry from the previous two voyages, he remains home for shorter duration of time yet he provides more details about his interaction with his family. But this time, his reticence makes his re-entry not only different but mysterious as well. Perhaps his interaction with the strange inhabitants in Laputa and Balnibarbi causes repulsion in him which results in a feeling of boredom. But it is after his interaction with the Struldbrugs and the ghosts that he seems to have undergone a radical change in his views about human beings. One can see the deep impacts of these events in the long term silence that he adopts on his way back on ship and then at home after his re-entry.

His thought pattern and way of thinking have gone through such a transformation that it not only affects his five months long stay at home but also his stay among the Houyhnhnms in his subsequent voyage.

Gulliver desists from providing details of his stay with his family and children. He seems to have been in a state of inertia; he seems to have surrendered to loneliness and passivity. He states that he spends “five Months in a happy Condition” (223), but he does not specify what makes him feel happy. Perhaps this nameless happiness comes out of the sensual pleasure, but that proves out to be a temporary one. Since he cannot enjoy love making after his wife conceives a baby, he decides to embark on another voyage. He never mentions how he has been enjoying in the company of his family: whether he takes his family out to spend quality time or he is busy with them sharing how he spends those five lonely years. Though he acknowledges—as an afterthought—that he “could have learned the Lesson of knowing when [he] was well” (223), he never realizes it consciously when he is among his children and wife. In other words, he remains unaware of what he is going through. A responsible husband and father would not let his wife unattended with a baby in her womb. He would stay till the baby is delivered and wife restored to normal routine. But Gulliver, instead of doing so, accepts “an advantageous Offer” (223) to captain a ship. It implies that he is not happy internally and is dissatisfied with his own circumstances. Resultantly, he prefers to be away from his kids and wife which makes his earlier statement, of being happy with his family, quite dubious.

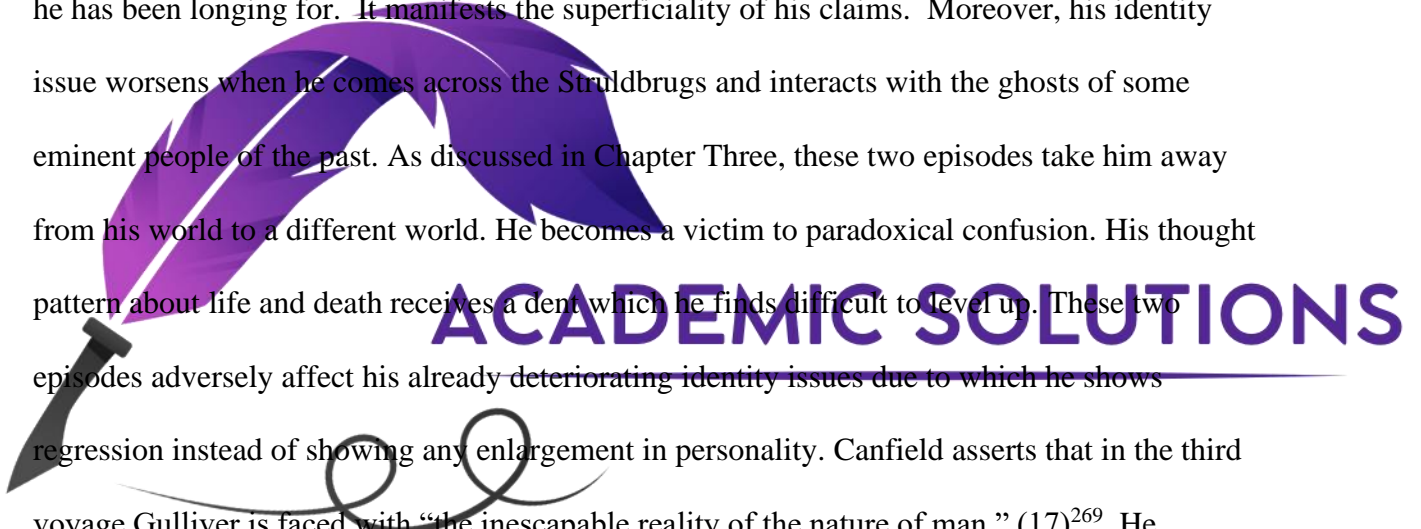
Moreover, it is quite unusual for a person like Gulliver to avoid giving details about what he observes and what he does. We observe him giving minute details about everything that he comes across during all his voyages. This certainly raises a question that why he suddenly goes out of routine on his re-entry after the third voyage. A person who is not at peace with himself

and with the external circumstances would always remain disillusioned. Upon entry, Gulliver seems to be ambivalent about what he believes to be the reality, and what his family and other natives believe to be the reality. He carries a different thought pattern which is conflicting to the thought pattern of his family and other people around. He rejoins his family after a long period of time but he lives like an alien among them. He does not mention anything about his children who must have stepped into their teenage after his five years stay overseas. He seems trapped in a mental conflict which keeps him away from taking interest in his children. There is a strong possibility that under the effect of what he discovers on his previous voyage, he goes through mental disillusionment. Maybe he looks at the people around with doubt and suspicion. His cynical attitude does not let him trust their beliefs and attitude. He cannot reconcile his changed way of thinking with the way of thinking of the people related to him. His silence speaks of his transformed thought pattern which does not function according to the thought pattern of his family and other people around him. Apparently, it seems as if he has withdrawn himself from social interaction as well. It seems that Gulliver finds the overwhelming mental confusion difficult to deal with, and so he avails an easy way out by joining the ‘Adventure’ as a captain.

Zaharna discusses the problem related to identity in the context of intercultural discomfort. Intercultural experience not only brings into focus the problems that returnees face with the people they interact with but also their relationship with themselves. He introduces the concept of ‘self-shock’ which focuses on the differences with and within the Self. It is an “intrusion of new and, sometimes, conflicting self-identities” (511) which an individual comes across when she/he encounters culturally different people. Such interactions affect the returnees to maintain “recognizable, consistent self-identities” (511).²⁶⁷ Bennet states that “during any transitional experience, the quandary is frequently: ‘Who am I?’ There is a loss of continuity in

one's purpose and direction" (48). She adds that overcoming problems in cross cultural adaptation is only possible if one maintains "a firm sense of identity" (48).²⁶⁸ Clearly, identity comes directly under attack, and especially returnees who already suffer from identity crisis are far more susceptible to the negative impact of culture and reverse culture shock.

Gulliver's deteriorating identity crisis becomes more visible when he prefers the offer to captain the ship instead of attending to his pregnant wife. It reminds the readers of his strong yearning for home, while he is about to return home from Luggnagg, to spend "Remainder of [his] days with [his] Wife and Family" (206). So easily and quite quickly he forgets about what he has been longing for. It manifests the superficiality of his claims. Moreover, his identity issue worsens when he comes across the Struldbrugs and interacts with the ghosts of some eminent people of the past. As discussed in Chapter Three, these two episodes take him away from his world to a different world. He becomes a victim to paradoxical confusion. His thought pattern about life and death receives a dent which he finds difficult to level up. These two episodes adversely affect his already deteriorating identity issues due to which he shows regression instead of showing any enlargement in personality. Canfield asserts that in the third voyage Gulliver is faced with "the inescapable reality of the nature of man." (17)²⁶⁹ He considers Struldbrugs an effective symbol of the misperception of human beings who take immortality as a sign of perfectibility. Gulliver is in doubt about the credibility of human beings and the longevity of human life. This mental chaos and confusion blur his mind making his identity issue more complex. He has become more of a cynic who is suspicious of the entire human race. Since he is also a human being, he seems to be uncertain about where he stands among other human beings. His unusual reticence is apparently an effect of his worsening



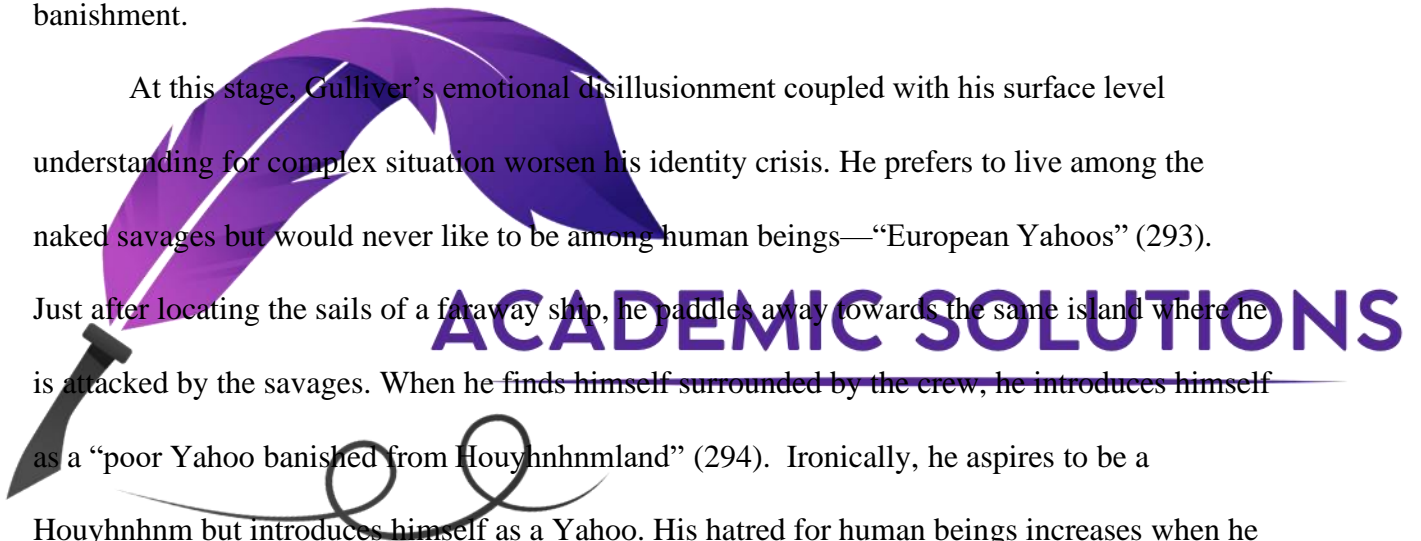
identity crisis. This seems to be the reason that he baselessly adopts an anti-human outlook soon after he mingles with Houyhnhnms.

According to Welsh, the psychological and emotional state of the returnees is of significant importance to cope with the problems associated to reverse culture shock.²⁷⁰ If the returnees are emotionally disturbed and manifest psychological lopsidedness, they find reverse culture shock more perturbing. La Brack believes that reverse culture shock causes an “intense stress” (245) and regards it as the most difficult stage in the process of reverse culture shock.²⁷¹ Kostohryz et al. contend that such a shock leads to “social withdrawal, anger, conflicts of cultural values, identity conflict, stress anxiety, depression, and interpersonal conflicts” (2).²⁷² As discussed in the previous chapter, Gulliver is in a highly charged emotional state when he is leaving Houyhnhnmland; his eyes are “flowing with Tears” (289). In addition, his identity issue has undergone worsening changes—during his four subsequent voyages to different lands—ensuing in misanthropic way of thinking. In such a state of affairs, he leaves Houyhnhnmland with a firm determination to live away from the company of human beings and to spend his remaining life according to the norms and ethos of Houyhnhnms’ culture. Cock contends that Gulliver’s “surrender to the Houyhnhnms’ world-view should not come as a surprise” as these happenings are result of “carefully managed disruption of Gulliver’s perceptual and moral norms” (41) in the first three voyages.²⁷³

Gulliver is emotionally disillusioned when banished from Houyhnhnmland mainly because the Houyhnhnms do not consider him one of them. He hates Yahoos and anyone who looks like them. Apparently, he adores the Houyhnhnms due to their rationality and their devotion to reason. However, his behavior and way of thinking betray what he claims to have learnt in their company. Instead of inculcating their rationality in his thinking and behavior, he

simply copies the superficial aspects of their physical behavior. He is swayed away by a strong fit of emotional behavior. His emotional disillusionment about human race makes him look for an island uninhabited by any human being. Certainly, one gets surprised to see Gulliver completely forgetful about Yahoos when he comes across some native “Savages”—children and women—(293). Just a couple of days ago, he could see human beings in Yahoos and Yahoos in human beings. But he fails to see Yahoos in the human inhabitants of the island he intends to stay. Their human forms and savage behavior do not remind him of anything about Yahoos. Gulliver is disoriented; most probably because he is unable to absorb the grief and pain of his banishment.

At this stage, Gulliver’s emotional disillusionment coupled with his surface level understanding for complex situation worsen his identity crisis. He prefers to live among the naked savages but would never like to be among human beings—“European Yahoos” (293). Just after locating the sails of a faraway ship, he paddles away towards the same island where he is attacked by the savages. When he finds himself surrounded by the crew, he introduces himself as a “poor Yahoo banished from Houyhnhnmland” (294). Ironically, he aspires to be a Houyhnhnm but introduces himself as a Yahoo. His hatred for human beings increases when he confronts the crew; he trembles “all the while betwixt Fear and Hatred”. The crew talking to him appears like “a Dog or Cow should speak in England or a Yahoo in Houyhnhnmland” (294). Gulliver is emotional, disillusioned and confused. The inconsistency in his outlook and behavior marks a clear sign of his regressing identity crisis. Had he reflected and analyzed his own behavior, he would have benefitted from his last voyage. Owing to his disconnection from his inner world, he never realizes who he is and what he does.



As mentioned earlier, a midway stopover is essential to help the returnees reflect on the anticipated circumstances that they may face at home. Gulliver gets ample time on ship to think about and analyze his behavior and the circumstances which have changed his thought pattern. Despite knowing that he is on his way to his homeland, Gulliver is not in a position to reflect about his ultimate reunion with his family unless someone (Don Pedro) reminds him that he is going to meet his family. Most surprisingly, he never remembers his family—especially, his third child who is conceived during his five month stay at home before he embarks on his last voyage. His irrational fascination for Houyhnhnms has taken his family out of his mind. In spite of the fact that Gulliver finds Captain Don Pedro a “Courteous and generous person” (295), he fails to see how he is not a Yahoo, neither does he act like a Yahoo. He cannot figure out that Yahoosness is not to be found in form but in manner and behavior. Despite being treated with extreme care on ship, he is about to “leap into” (295) the sea but is saved by one of the crew. The Captain and his crew initially take him to be weak in brain. As a result, after the escape episode they chain him in his cabin for some time. The Captain who displays a higher level of human understanding acts more like a counselor and persuades Gulliver to desist from escaping the ship.

Weaver believes that returning home through train or boat or stopping at some other country in the midway provides ‘decompression’ time. Such time is usually given to hostages when they return home after being released in order to make them anticipate how their home country might have changed during their captivity. They can think about the possible problems they might confront on their re-entry. This time period also provides an opportunity to think over the changes they might have gone through and “to anticipate reverse culture shock” (167). To some extent, the interim period between Gulliver’s departure from Houyhnhnmland and re-

entry back home has contributed to stabilize his mental condition. He remains in the company of Captain Pedro de Mendez for nine months on ship and for ten days at his home. Certainly, the credit goes to the latter's rational behavior and attitude to keep the former busy. Though Gulliver limits himself to his "Cabin to avoid seeing any of the Crew" (296), he communicates, off and on, with Don Pedro who convinces him to wear clean clothes. Initially, Gulliver almost "faint at the very Smell of [Don Pedro] and his Men" (295) as his senses are attuned to the company of his beloved Houyhnhnms. This repulsion mitigates a little for no other reason but Don Pedro's persuasion. When taken to Don Pedro's house, Gulliver's flexibility increases as he agrees to wear the former's dress though he airs it for a day before he uses it. With Don Pedro's efforts, he comes out of his isolation: he starts peeping out of the window and walks in the street but keeps his "Nose well stopped with Rue" (297). The Captain convinces him that he needs to be with his wife and children as it is "impossible to find a solitary island" (297) and live in isolation. Gulliver resists doing so, but at last, he agrees to go and join his family. At this stage, we get an impression that gradually he will come back to normal life after spending some time with his family. But this does not happen as his "Hatred and Contempt seemed to increase" (297) which becomes quite evident the moment he arrives home.

As mentioned earlier, according to Weaver the returnees at times react as if they have not returned home. He considers it one of the possible manifestations in the 'Filter' stage of reverse culture shock. In such a scenario, the returnees behave as if they are still among their hosts; they dress and speak like their hosts. They are lost, missing their stay abroad. Strange enough that they only remember their good time among their hosts and turn oblivious of the hard time they might have come across. Weaver contends that the returnees upon their re-entry undergo death-rebirth cycle in which some of the returnees "hang onto their identity acquired overseas" (161).

It is indeed impossible to be what the returnees were before their departure abroad. Though they may deny any change in their identity, yet they look at their surroundings differently. Adult returnees who part from friends in the host environment are reported to suffer from a serious sense of dislocation. If such returnees do not enjoy any affiliation in their country they tend to live in isolation and spend most of their time being lonely.²⁷⁴

Gulliver reenters home with a completely different psychological outlook. He is no more the Gulliver whom his family saw off five years ago. Instead of showing any excitement, Gulliver appears apprehensive on his return home. In fact, he arrives with a new born but worsened identity which makes him see everyone and everything in a different light.

Symbolically, his family members seem right when they assume that he has died during his long absence as he re-enters in the old body form but with a newly acquired identity which is severely prejudiced against human beings. Under the overlapping effects of reverse culture shock and his worsening identity crisis, Gulliver feels appalled to see his children and wife. He regrets to have fathered human children; he is overtaken by “utmost Shame, Confusion, and Horror” (298). This

is the lowest ebb to which a father and a family head can stoop down. This is his new face and newly acquired identity which beget hatred for what he has begotten. He is simply being out of his own control as Weaver would say. Surely, with such an outlook, he fails to enjoy his stay with his family, and thus prefers to live away from them and other human beings. So much is he obsessed with the love of Houyhnhnms that “The first Money that [he] laid out was to buy two young Stone-Horses” (298). Most surprisingly, he never bothers to ask about his child who is conceived during his stay at home before he departs for Houyhnhnmland.

Raschio opines that the returnees’ readjustment issues range from mild emotional disturbance to long term sense of isolation. They look at their own culture as outsiders as they

find it conflicting with their hosts' culture.²⁷⁵ Werkman finds the returnees feeling dissatisfied, restless, rootless and nostalgic for the life style and company they enjoyed in the host country.²⁷⁶ The sense of loss and inability to share their experiences with the people around creates a gap to develop a normal understanding with family, friends and the surrounding people. In such a state, feelings of dislocation prevail over the returnees and naturally the family members, being the nearest, are bound to bear the brunt. Black discusses reverse culture shock in the context of domestic relation with family and children.²⁷⁷ Naturally, the returnees being restricted to themselves are bound to neglect their primary responsibilities that they owe to their immediate family members. It is reported that returnees come across many problems in reestablishing their interpersonal relationship with family and friends. All the parties—returnees, family and friends—go through changes to some extent but do not realize the changes they have gone through.²⁷⁸ Every party holds a different perspective to look at the people and things around.

Gulliver's newly acquired identity is beyond the understanding of his family members due to which he is unable to settle down with them. To him, it is less a family reunion and more a direct interaction with Yahoos. Perhaps this is why he "Swoon for an Hour" (298) when he is embraced by his wife at his arrival. To his family, his return is not less than a miracle as they considered him dead during his prolonged absence. In such circumstances, both the parties, despite being close, are so distant that they cannot hear and understand each other. As a result, during the first year of his re-entry, Gulliver is unable to "endure [his] Wife or Children in [his] Presence" (298). The family does not enjoy each other's company as they never dine together. Even after five years of his re-entry, his wife and children "dare not presume to touch [his] Bread, or drink out of the same Cup", neither are they allowed to touch him "by the Hand" (298). Instead, Gulliver feels more contented in the company of his horses. He says:



ACADEMIC SOLUTIONS

...I feel my spirits revived by the smell he contracts in the stable. My Horses understand me tolerably well; I converse with them at least four Hours every Day. They are strangers to Bridle or Saddle; they live in great Amity with me and Friendship to each other (298).

This kind of behavior must be incomprehensible to his family members. Though not mentioned in the text, it must be torturous for his children to see their father accompanying animals instead of being with them. He is dissatisfied with his children who according to him are least interested in what he says. One is certainly reminded of how he would prefer “to pass the remainder of [his] Days with [his] Wife and Family” (206). Such a Gulliver is no longer visible to the readers as he has undergone a psychological death-rebirth process after his stay among the Houyhnhnms. Thus, we find him a different Gulliver who is full of contempt for his family. The little change that we observe in him is when after five years of his return he dines with his wife while she sits “at the farthest End of a long Table; and to answer (but with the utmost Brevity) the few Questions [he] asked her” (304). Later on, he realizes that he has to adjust himself to “tolerate the Sight of human Creature”, and hopes that he might be able “to suffer a Neighbour Yahoo in [his] Company” (304). But that is subject to the condition that they are not corrupted with unnatural vices. However, his contempt for human beings does not mitigate; he does not feel at ease with many people visiting him, and most probably with his family, due to which after five years he alienates himself from his domestic and social circles and moves to Newark. Brady observes that “in his final exile in England he more or less thinks he is a Houyhnhnm, or at least a horse” (7).²⁷⁹

Bergman et al contend that it is not only the returnees who undergo the effects of reverse culture shock but the family and friends also go through the impact of it. Family members face a changed individual; this makes readjustment equally vital for both the parties.²⁸⁰ Jansson argues that the family members and friends, in some cases, find the returnee moving away from the

norms of the system. Returnees' behavior and values are incompatible to those prevalent in the native social scenario.²⁸¹ It is significant for both sides to redefine their relationship at this stage keeping in view the possible changes which might have taken place in each side. Since readjustment is a slow and painful process, such a response needs tolerance and deep understanding of human nature from both the sides. But it will be too idealistic to find both sides acting in such a manner. Perhaps this is the reason which makes Jansson consider re-entry as a terrifying experience.

As mentioned earlier, Gulliver's re-entry is a moment of great jubilation for his family. Certainly, they are excited to find him among them once again. However, they are unable to understand the "Hatred, Disgust and Contempt" and "Shame, Confusion and Horror" (298) which take control of him the moment he faces them. His family must have observed the change in his behavior and outlook during the first year of his re-entry since he completely alienates himself from their company. He confesses that he "could not endure [his] Wife or Children in [his] Presence" (298) during the first year. His family member must have felt being treated like apartheid: they are not allowed to physically touch his meals nor his personal utensils. They are least aware of the psychological and behavioral changes which he has undergone. Also, his grown up kids must have developed repulsion for him. His wife must be willing and trying to restore the previous equation of their relationship but perhaps Gulliver proves out to be a hard nut to crack as he expects them to silently follow his way of thinking and thought pattern. In a way, Gulliver tries to brainwash his family members; he wants them to think and act as he does. The little flexibility that he shows to his wife seems to be a feeble urge to reconcile relationship with his wife and children, but the magic spell of Houyhnhnms still proves to be stronger than the love of his family. He appears to be in a numb pain which he feels but fails to locate.

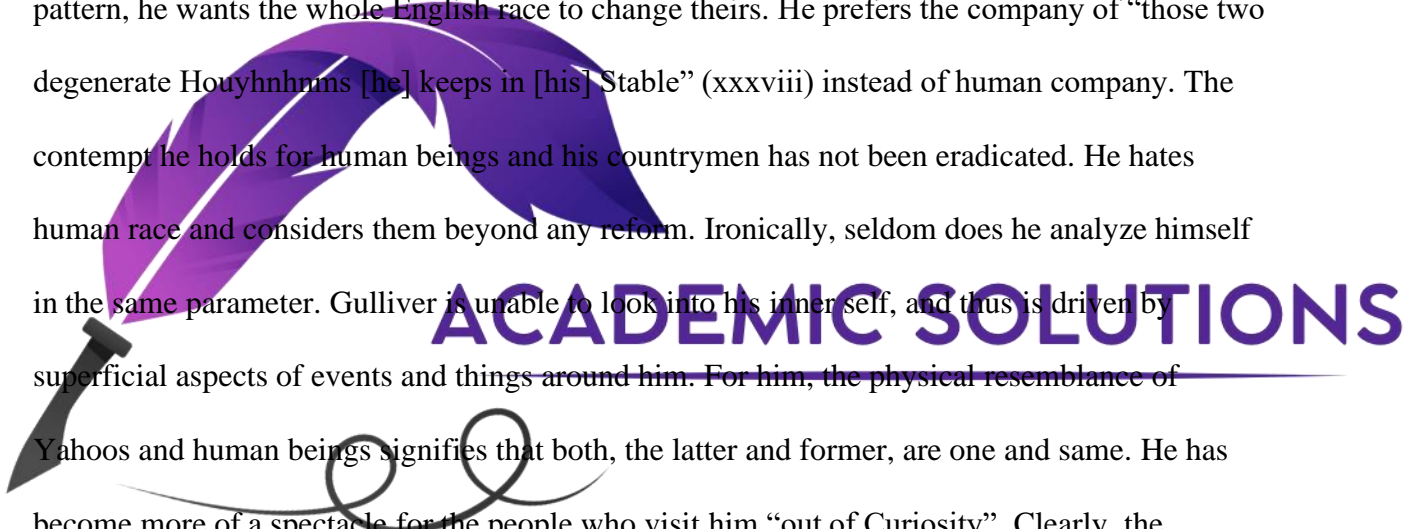
Welsh contends that during their stay abroad, the returnees may go through a “transformative experience” (20)—identity change—which if not addressed in time may result in “anguish for a prolonged period of time” (20).²⁸² That causes change in the returnees’ relationship with their family and friends as the former arrive with their newly acquired identity. Along with identity, the thought pattern and way of thinking acquired abroad make them see the world differently, as Weaver would say. Under the overwhelming influence of Houyhnhnms’ thought pattern and the newly acquired identity, Gulliver is irrationally obsessed with their thought pattern. He finds himself preoccupied with Houyhnhnms, he tries to emulate “those excellent Lessons of Virtue which [he] learned among Houyhnhnms to instruct the Yahoos of [his] own Family” (304), but he himself never acts upon ‘those excellent lessons of Virtue’. Ironically, his behavior is devoid of what basis the essence of Houyhnhnms thought pattern—reason. He fails to liberate himself from his irrational approach to human life. He treats horses in England with respect, and talks to them “at least four Hours every Day” (298). He claims to hate and detest pride in human beings, and is firmly resolved to abstain meeting any one suffering from this malady. But he does not see how his own pride isolates him from the rest of his race. He looks down upon them as cannot tolerate their company. Doesn’t it mean that he considers himself superior to the rest of people around him? His inconsistency speaks loud of his identity problem which alienates him from his family.

Sicola observes that mostly returnees face language problems on their re-entry to their native culture. It is observed that lexical items are unintentionally used by the returnees. She analyzes how returnees use intensifiers, set phrases and emotional expressions of the host language after their re-entry to their native land. It creates communication problems with those natives who do not have any idea of the host language. Such problems emerge more clearly

when the returnees are giving emotional responses.²⁸³ After almost sixteen years of absence from his native country (with short duration re-entries), Gulliver faces certain issues related to his language which are highlighted in his letter to his cousin Sympson. The sea-men believe that his “Sea-Language, as not proper in many Parts nor now in Use” (xxxvii). Gulliver defends the objections raised by sea-men who find his vocabulary in *Gulliver’s Travels* as faulty and obsolete. He attributes his long absence from his native land and the rapid changes that take place in English language during that time to have caused him such problems. Gulliver reports that language issue has also created communication problems with the people visiting him from London. Clearly, there exists a communication gap not only between Gulliver and the people around but also with his family. This is why what he wants to tell his family and friends might have been miscommunicated, and what they tell might have been misunderstood by him, resulting in increased misunderstanding and widened communication gap. However, this is pertinent to mention that Gulliver, who has been to several lands before his final re-entry, always tries to learn his hosts’ languages. He finds changes in English language but he seldom thinks of how after mingling with a variety of different cultures and peoples, his ability to communicate and understand his own native language might have been affected. No doubt, certain changes might have taken place in English language, but the influence of the host language that he has acquired must also have added to his communication issues.

Under the impact of reverse culture shock and his worsened identity crisis, Gulliver is unable to show any signs of improvement even after more than six months of the publication of his book--*Gulliver’s Travels*. Speaking out one’s mind certainly provides an outlet and results in a cathartic effect. It reduces the burden and the inexpressible pain one may carry and feel. Though Gulliver expresses his bitter most feelings against human race in his book, he does not

show any improvement which signifies that self expression has not had any cathartic effect on him. Since Gulliver's identity problem has debilitated his ability to look into and reform his attitude, he is unable to see how bitter he has become. The harsh tone of the letter, written to his cousin Sympson, shows that he is still under the influence of Houyhnhnms. Despite being physically away from them, his thought pattern is still under their influence as he still disapproves of human beings. He feels dejected to see none of his readers after reading his book could "correct every Vice and Folly to which the Yahoos are subject" (xxxvii). He imitates Houyhnhnms and desires everyone to see things as he sees it. Instead of changing his thought pattern, he wants the whole English race to change theirs. He prefers the company of "those two degenerate Houyhnhnms [he] keeps in [his] Stable" (xxxviii) instead of human company. The contempt he holds for human beings and his countrymen has not been eradicated. He hates human race and considers them beyond any reform. Ironically, seldom does he analyze himself in the same parameter. Gulliver is unable to look into his inner self, and thus is driven by superficial aspects of events and things around him. For him, the physical resemblance of Yahoos and human beings signifies that both, the latter and former, are one and same. He has become more of a spectacle for the people who visit him "out of Curiosity". Clearly, the "Concourse of curious People" (xxxviii) forces him to move away from Redriff to Newark. At this stage, he should have reflected about himself that why he has become a curiosity for the people. But, as mentioned, it is only possible if he connects himself to his inner world—but that is beyond his ability. He remembers only the positive aspects of Houyhnhnms and turns oblivious to their narrow and limited outlook. Conversely, he overlooks the positives of human race and focuses only on their weaknesses. His identity problem has trapped him; and his thought pattern has made him myopic. Without realizing that he has undergone a huge identity



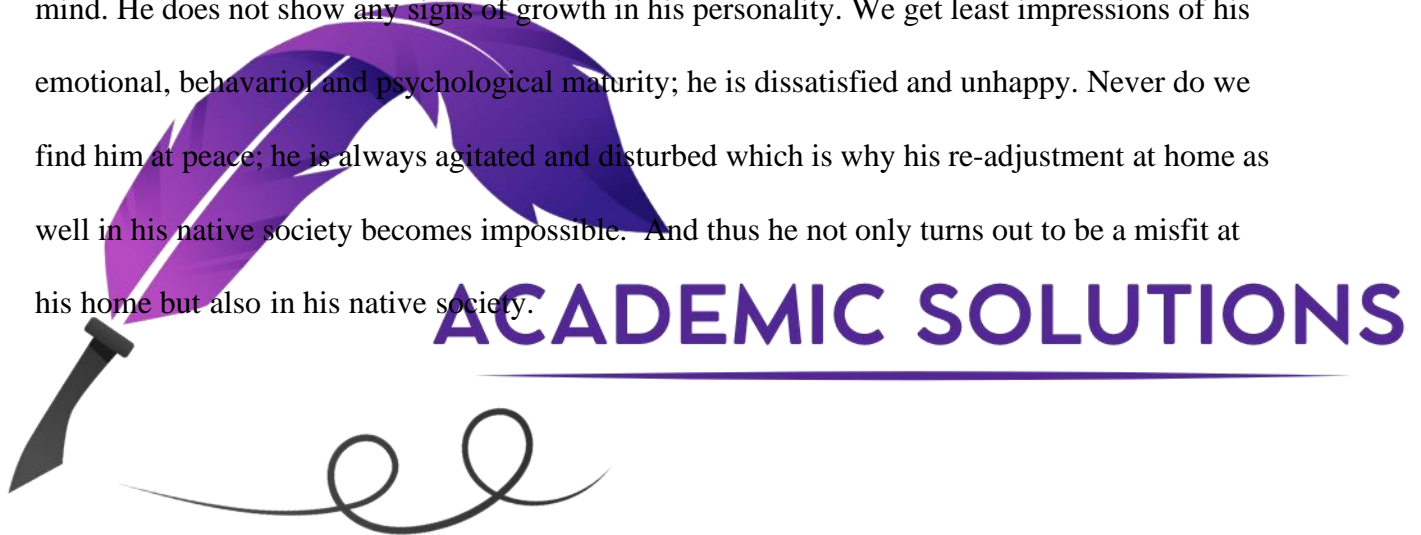
shift, he wants to impose his identity on others. This disturbs the whole equation of relationship with the people around, and thus he retires and alienates himself.

According to Weaver, a large proportion of returnees manage the stress they go through during culture shock which is a sign of enlargement of their psychic growth. They return with a broader outlook and “problem solving skill” (155), with self-confidence and with a better level of self-awareness. For many of them, the experience of culture shock carries a transforming influence on their lives after re-entry. Such returnees return with a higher degree of emotional and intellectual maturity. He lays great emphasis on the significance of the intensity of personal experience of the returnees which is “acquired through the interaction with the local people” (155). It makes them understand the internal culture of the hosts. The returnees learn more about their own native culture while living among their hosts. They discover those aspects of their native culture which so far they have not been aware of. Okpara also highlights the positive impact of culture shock on re-entry back home. He believes that readjustment at home becomes easier keeping in mind the skills acquired by the sojourner while handling precarious happenings abroad.²⁸⁴

However, returnees who fail to cope with the uncertainties in hosts’ culture and maintain a superficial level of interaction with the host, undergo a specious personal experience and show little personal growth. They mostly face problems pertaining to psychological and behavioral readjustment in their native culture upon their re-entry.

Gulliver belongs to the latter category of sojourners. As already discussed, he fails to understand the internal culture of his different hosts. He lives among them and adjusts to the external and superficial aspects of their culture. Price believes that Gulliver is used to “...surface observation and produces the kind of understatement that neglects completely the overtones of an experience...” (95).²⁸⁵ He could not see through the mind of Brobdingnagian emperor neither

could he understand their thought pattern. In a similar fashion, he interacts with the Lilliputians, but he is unable to see how cunning and opportunist they are. He turns oblivious to the problems of the Laputans who like him suffer from lopsidedness. Despite being impressed with the Houyhnhnms, he merely imitates them and fails to imbibe the spirit that drives them. Maintaining a superficial level of interaction with his hosts, he develops a shallow level of understanding about them. As a result, his personal experience contributes little upon his subsequent re-entries. Besides, his deteriorating identity crisis makes things more difficult to handle. Especially, when he returns from Houyhnhnmland, we find him in a different frame of mind. He does not show any signs of growth in his personality. We get least impressions of his emotional, behavioral and psychological maturity; he is dissatisfied and unhappy. Never do we find him at peace; he is always agitated and disturbed which is why his re-adjustment at home as well in his native society becomes impossible. And thus he not only turns out to be a misfit at his home but also in his native society.





End notes

ACADEMIC SOLUTIONS

¹For details see, Jonathan Swift, *The Correspondence of Jonathan Swift*, Vol. 3, Harold Williams (Oxford: The Clarendon Press, 1963), p. 182.

²For details see, F. P. Lock, *The Politics of Gulliver's Travels* (Oxford: The Clarendon Press, 1980), pp. 90-92.

³For details see, Phyllis J. Guskin, "A Very Remarkable Book": Abel Boyer's Views of *Gulliver's Travels*, *Studies in Philology*, Vol. 72, No. 4 (1975): pp. 439-453.

⁴For details see, Phillip Harth, "The Problem of Political Allegory in *Gulliver's Travels*," *Modern Philology*, Vol. 2 (May 1976): pp. S40-S47. Abbe Desfontaines is the first contemporary of Swift who reads *Gulliver's Travels* as a commentary on English political scene, thus limits its scope.

⁵For details see, Philip Harth, p. S47. The excerpt is originally written in French; Harth translated it from French.

⁶For details see, Sir C. H. Firth, "The Political Significance of Gulliver's Travels," who read it on December 10, 1919 at the British Academy (1919-20): pp. 1-23.

⁷For details see, Arthur E. Case, "Personal and Political Satire in *Gulliver's Travels*," *Four Essays on Gulliver's Travels* (Princeton: Princeton University Press, 1958), pp. 69-86.

⁸For details see, Harth, p. S44 and Firth, p. 17.

⁹For details see, Irvin Ehrenpreis, *The Personality of Jonathan Swift* (London: Methuen and Co. Ltd., 1958), pp. 83-116.

¹⁰For details see, W. A. Speck, *Literature in Perspective: Swift* (London: Evans Brothers Limited, 1969), pp. 105-114.

¹¹ For details see, J. A. Downie, "Political Characterization in *Gulliver's Travels*," *The Year Book of English Studies*, Vol. 7 (1977): p. 111.

¹² For details see, F. R. Lock, p. 2, 111.

¹³For details see, Simon Varey, "Exemplary History and the Political Satire of *Gulliver's Travels*," *The Genre of Gulliver's Travels*, ed., Fredrick N. Smith (Newark: University of Delaware Press, 1990), pp. 39-55.

¹⁴For details see, James L. Clifford, "Gulliver's Fourth Voyage: The Hard and Soft Schools of Interpretation," *Quick Springs of Sense*, ed., Larry S. Champion (Athens: University of Georgia Press, 1974), p.33. For further details on 'Soft' and 'Hard' critics see, John B. Moore "The Role of Gulliver," *A Casebook on Gulliver among the Houyhnhnms*, ed., Milton P. Foster (New York: Thomas Y. Crowell Company, 1961), pp. 95-107. Also read, John W. Tilton, *Gulliver's Travels as a Work of Art*, *Bucknell Review*, Vol. 8 (1959): pp. 246-259. Also read, Raymond J. Smith Jr., "The 'Character' of Lamuel Gulliver," *Tennessee Studies in Literature*, Vol. 10 (1965): pp. 133-39. Also see, Robert C. Elliott, "The Satirist Satirised," *Twentieth Century Interpretations of Gulliver's Travels*, ed., Frank Brady (Englewood Cliff, NJ: Prentice-Hall Inc., 1968), pp. 41-59.

¹⁵ For details see, Raymond J. Smith Jr., pp.134.

¹⁶For details see, Robert C. Elliott, p. 48.

¹⁷For details see, Claude Rawson's Introduction, *Jonathan Swift: A Collection of Critical Essays*, ed., Claude Rawson (Englewood Cliffs, NJ: Prentice Hall, 1995), pp. 1-15.

¹⁸ For details see, Dennis Todd, "The Hairy Maid at the Harpsichord: Some Speculations on the Meaning of *Gulliver's Travels*," *Texas Studies in Literature and Language*, Vol. 34, No. 2 (Summer 1992): pp. 238-83.

¹⁹For details see, John W. Tilton, pp. 248.

²⁰For details see, Norman O. Brown, "The Excremental Vision," *Swift: A Collection of Critical Essays*, ed., Earnest Tuveson (Englewood Cliffs, New Jersey: Prentice Hall, 1964), p. 38. Also John Middleton Murry, *Jonathan Swift—A Critical Biography* (New York: The Noonday Press, 1965), p. 440.

²¹ For details see, Ben Karpman, "Neurotic Traits of Jonathan Swift as Revealed by *Gulliver's Travels*," *Psychoanalytic Review*, Vol. 29 (1942): pp. 30-31.

²²For details see, Phyllis Greenacre, *Swift and Carroll; A Psychoanalytic Study of Two Lives* (New York: International Universities Press, 1955), pp. 85, 92. Also read, "The Mutual Adventures of Jonathan Swift and Lemuel Gulliver," *Psychoanalytic Quarterly*, Vol. 24 (1955): pp. 20-62.

²³For details see, Ferenczi, Sander, "*Gulliver's Phantasies*" *Final to the Contributions Problems and Methods of Psycho-Analysis* (NY: Brunned Mazel, 1955), pp. 52, 59.

²⁴For details see, doctoral dissertation of Dr. Nasir Jamal Khattak, "*Gulliver's Travels: A Journey through the Unconscious*," Massachusetts, Amherst (2001): pp. 4-5.

²⁵ This term was first coined by Cora Du Bois in 1951. However, it was first used by Kalervo Oberg in one of his papers, "Culture Shock: Adjustment to New Cultural Environment," *Practical Anthropology* , Vol. 7 (1960): pp. 177-182). He states that it is a state in which a person suffers from a sense of loss due to change of place—traveling abroad. In such a state a person judges everything from the parameters of one's native land. In this state one faces anxiety, homesickness, irrational fears, sleeplessness, and a general uneasiness. It also appears in the form of nausea, feeling sick and preoccupation with health issues. According to Weaver moving from one place to another produces a psychological stress. For further details see, G. Weaver, "Understanding and Coping with Cross-Cultural Adjustment Stress," *Cultural Communication and Conflict: Readings in Intercultural Relations*, ed., Gary Weaver (CA: Simon and Schuster, 1994), pp. 187—204, and *Intercultural Relations: Communication, Identity, and Conflict* (Boston: Pearson, 2014), p. 137.

²⁶ Reverse Culture Shock implies the problem of readjustment upon return to one's own country after living abroad. It is the feeling of uneasiness and disorientation that hampers adapting to the native culture after experiencing an unfamiliar way of life in any country abroad. Jennifer L. Huff states that it

results mainly from psychological aspects while readjusting in the primary culture. For details see, “Parental Attachment, Reverse Culture Shock, Perceived Social Support, and College Adjustment of Missionary Children,” *Journal of Psychology and Theology*, Vol. 29, No. 3 (Fall 2001): pp. 246-264. According to Weaver, the effects of reverse culture shock are more severe than that of culture shock. For details see, Gary Weaver, *Intercultural Relations: Communication, Identity, and Conflict* (Boston: Pearson, 2001), p. 164.

²⁷ This term was first introduced by Erik Erikson in his book *Identity: Youth and Crisis* (New York: Norton, 1968). Erikson used this term in explaining his ideas about human development. He further analyzes it in “Reflection on the Dissent of Contemporary Youth,” *International Journal of Psychoanalysis*, Vol. 51(1970): pp. 11-22. A brief detail of identity crisis has been given in the later part of this chapter.

²⁸ For details see, R. P. Rhoner, “Towards a Conception of Culture for Cross-Cultural Psychology” *Journal of Cross-Cultural Psychology*, Vol. 15, No. 2 (1984): pp. 111-138.

²⁹For details see, J. Peoples, & G. Bailey, *Humanity: An Introduction to Cultural Anthropology* (Belmont, CA: Wadsworth Cengage Learning, 2009).

³⁰ For details see, R. T. Moran, P. R. Harris, & S. V. Moran, *Managing Cultural Differences: Global Leadership Strategies for the 21st Century*, 7th ed. (Oxford, UK: Butterworth-Heinemann, 2007), p. 6.

³¹For details see, Edward T. Hall, *Beyond Culture* (New York: Bantam Doubleday Dell Publishing Group, 1976), p. 16.

³²For details see, Garry Weaver, *Intercultural Relations: Communication, Identity, and Conflict* (Boston: Pearson, 2001), p. 2, 4.

³³ For details see, C. Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), p. 35.

³⁴For details read, Gary Weaver, pp. 160-161.

³⁵ For details see, Erik Erikson, “Reflection on the Dissent of Contemporary Youth,” *International Journal of Psychoanalysis*, Vol. 51(1970): pp. 11-22.

³⁶ This aspect of Gulliver has been discussed in the second chapter—“Gulliver: a Man unknown to his self”—of my unpublished M.Phil thesis “Gulliver’s Identity Crisis: A Jungian Reading of the Character of Lemuel Gulliver, 2013, Dept. of English and Applied Linguistics, UOP.

³⁷ For details see, G. M. Foster, *Traditional Cultures* (New York: Harper & Row, 1962), p. 190.

³⁸For details see, K. Oberg, “Culture Shock: Adjustment to New Cultural Environments,” *Practical Anthropology*, Vol. 7 (1960), pp. 177-182.

³⁹For details see, C. M. Arensberg, & A. H. Niehoff, *Introducing Social Change* (Chicago: Aldine, 1964), p.189.

⁴⁰For details see, M. Clarke, “Second Language Acquisition as a Clash of Consciousness,” *Language Learning*, Vol. 26 (1976): pp. 377-390.

⁴¹For details see, J. H. Dulebohn, “A Historical Survey and an Overview of Culture Shock,” unpublished master’s thesis, Central Missouri State University (1989): p. ii.

⁴² For details see, G. Spindler, *Being and Anthropologist: Fieldwork in Eleven Cultures* (New York: Holt, 1970), p. 299.

⁴³ For details see, C. M. Arensberg, & A. H. Niehoff, p.189.

⁴⁴ For details see, P. K. Bock, Forward: On “Culture Shock”, in *Culture Shock: A Reader in Modern Cultural Anthropology*, ed., P. K. Bock (New York: Alfred A. Knopf, 1970), pp. ix-xii.

⁴⁵For details read, P. S. Adler, "Culture Shock and the Cross-Cultural Learning Experience," *Reading In Intercultural Communication*, Vol. 2 (1972), pp. 6-21.

⁴⁶For details read, Jingyun Li's doctoral dissertation, "Cross-Culture Contact: A Study of Factors that Contribute to Culture Shock on ESL Students' Adjustment in the English Language Institute at the University of Tennessee, Knoxville", University of Knoxville, (1999): p.17. It is taken from A. Furnham, and S. Bochner. *Culture Shock: Psychological Reactions to Unfamiliar Environments* (London and New York: Methuen, 1986).

⁴⁷ For details read, S. Lundstedt, "An Introduction to Some Evolving Problems in Cross-Cultural Research," *Journal of Social Issues*, Vol. 19 (1963): pp. 1-9.

⁴⁸ For details see, B. A. Anderson, "Adaptive Aspects of Culture Shock," *American Anthropologist*, Vol. 73 (1971): pp. 1121-1125.

⁴⁹For details see, Mary Sylvia Fernandez, "Issues in Counseling Southeast-Asian Students", *Journal of Multicultural Counselling and Development*, Vol. 16 (Oct 1988): pp. 157-166.

⁵⁰For details see, Lorraine Brown, "The Transformative Power of the International Sojourn: An Ethnographic Study of the International Student Experience," *Annals of Tourism Research*, Vol. 36, No. 3 (July 2009): pp. 502-521. Brown quotes E. Jandt, *Intercultural Communication: An Introduction*, (Thousand Oaks: Sage, 2001), who believes that the word 'tourist' describes people who visit a country for relaxation and leisure. They show no motivation to learn about the hosts and the new location. On the other hand, the word 'sojourner' is used for people who stay in a foreign country for a long time, and they try to adjust as they have some purpose of visit. Brown writes that since they are away from their home culture there is a tendency of adaptation in them.

⁵¹For details read, S. Dodge, "Culture Shock and Alienation Remain Problem for many Foreign Students on U.S Campuses," *The Chronicle of Higher Education*, Vol. 36 (1990): p. 33.

⁵²For further details read, B. D. Ruben, "Assessing Communication Competency for Intercultural Adaptation," *Group and Organizational Studies*, Vol. 1 (1976): pp. 334-354.

⁵³ For details read, W. A. Smalley, "Culture Shock, Language Shock, and the Shock of Self-Discovery," *Practical Anthropology* Vol. 10 (1963): pp. 49-56.

⁵⁴For details read, R. W. Casson, *Language, Culture, and Cognition* (New York: Macmillan Publishing Co, Inc., 1981), p.19.

⁵⁵ For details see, A. T. Church, "Sojourner Adjustment," *Psychological Bulletin*, Vol. 91 (1982): pp. 540-572.

⁵⁶For details see, P. S Adler, "The Transitional Experience: An Alternative View of Culture Shock," *Journal of Humanistic Psychology*, Vol. 15 (1975): pp. 13-23.

⁵⁷For details see, Maureen Guirdham, *Communicating across Cultures* (London: Palgrave, 1999), p. 277

⁵⁸For details see, Elisabeth Marx, *Breaking through Culture Shock: What you Need to Succeed in International Business* (London, Nicholas Brealey Publishing, 1999), p. 6.

⁵⁹For details see, D. Bhugra, Cultural Identities and Cultural Congruency: A New Model for Evaluating Mental Distress in Immigrants, *Acta Psychiatrica Scandinavica* , Vol. 111 (2005): pp. 84-93.

⁶⁰For details see, P. B. Pedersen, *The Five Stages of Culture Shock* (Westport, CN: Greenwood Press, 1995), pp. vii-viii.

⁶¹For details see, C. O'Reilly, "From Drifter to Gap Year Tourist Mainstreaming Backpacker," *Travel Annals of Tourism Research*, Vol. 33 (2006): pp. 998-1017

⁶²For details see, Y. Y. Kim, "Cross-Cultural Adaptation: An Integrative Theory," in R. L. Wiseman

(Ed.) *Intercultural Communication Theory* (Thousand Oaks, CA: Sage, 1995), pp. 170-193.

⁶³ For details see, Lawrence C. Bieber's dissertation, "Predictors of Reverse Culture Shock in Returned Peace Corps Volunteers," University of Wyoming (July 1999): p. 7.

⁶⁴ For details see, J. Perry, "Commonplace Thoughts on Home Leave," *Cross-Cultural Reentry: A Book of Readings*, ed., C. N. Austin (Texas: A. C.U. Press, 1986), pp. 73-78.

⁶⁵For details see, K. F. Gaw, "Reverse Culture Shock in Students Returning from Overseas," *International Journal of Intercultural Relations*, Vol. 24 (2000): pp. 83-104.

⁶⁶For details read, Gary Weaver, pp. 154-155.

⁶⁷For details see, Sverre Lysgaard, "Adjustment in a Foreign Society: Norwegian Fulbright Grantees Visiting the United States," *International Social Science Bulletin*, Vol. 7 (1955), pp. 45-51. M. K. Zapf, "Cross-Cultural Transitions and Wellness: Dealing with Culture Shock," *International Journal for the Advancement of Counseling*, Vol. 14 (1991): pp. 105-119. G. Weaver, "The Process of Reentry," *Culture, Communication, and Conflict: Readings in Intercultural Relations*, ed., G. Weaver (Boston: Pearson, 2000). J. Stewart Black, "The U-Curve Adjustment Hypothesis Revisited: A Review and Theoretical Framework," *Journal of International Business Studies*, (Second Quarter, 1991): pp. 225-247. Steven Deutsch, & Won George, "Some Factors in the Adjustment of Foreign Nationals in the United States," *Journal of Social Issues*, Vol. 19 (1963): pp. 115-20. S. Jeshua Golden, "Student Adjustment Abroad: A Psychiatrist's View," *International Educational and Cultural Exchange*, Vol. 8, No.4 (1973): pp. 28-36. Tamaral Becker, "Patterns of Attitudinal Changes Among Foreign Students," *American Journal of Sociology*, Vol. 73(1968): pp. 431-42. F. James Davis, "Perspectives of Turkish Students in the United States," *Sociology and Social Research*, Vol. 48 (1963): pp. 47-57. Hwa-Bao B. Chang, "Attitudes of Chinese Students in the U.S.," *Sociology and Social Research*, Vol. 58 (1973): pp. 66-77.

⁶⁸For details see, J. Steven Black and Mark Mendenhall, "The U Curve Adjustment Hypothesis Revisited: A Review and the Theoretical Framework," *Journal of International Business Studies*, Vol. 22, No. 2 (2nd Qtr., 1991): pp. 225-247.

⁶⁹For details see, J. T. Gullahorn and J. E. Gullahorn, "An Extension of the U-Curve Hypothesis," *Journal of Social Issues*, Vol. 19, No. 3 (1963): pp. 33-47. G. Weaver, "The Process of Reentry," *Culture, Communication, and Conflict: Readings in Intercultural Relations*, ed., G. Weaver (Boston: Pearson, 2000), pp. 230-238. K. Oberg, "Cultural Shock: Adjustment to New Cultural Environments," *Practical Anthropology*, Vol. 7 (1960): pp. 177-182. R.W. Brislin, & H. Van Buren, "Can They Go Home Again?," *International Educational and Cultural Exchange*, Vol. 9 (1974): pp. 19-24.

⁷⁰For details see, R. Brislin, *Cross-Cultural Encounters: Face to Face Interaction* (New York: Pergamon Press, 1981), p. 304

⁷¹ Jonathan Swift, *Gulliver's Travels*, ed., Paul Turner (Oxford, Oxford University Press, 1971). All subsequent references of the text in this thesis are taken from this edition of *Gulliver's Travels* based on page numbers of this edition.

⁷²For details see, Gary Weaver, *Intercultural Relations: Communication, Identity, and Conflict* (Boston: Pearson, 2014), p. 136.

⁷³ 'Self-knowledge' implies the ability to reflect back on oneself; it is the mental process of being aware of oneself. Duval and Wicklund define two aspects of self-knowledge: if the focus of attention is

inward, a person's consciousness is directed on him/herself. He remains the object of his own consciousness--'objective' self-knowledge". On the other hand, if the focus of attention is the outer world then he/she becomes the source of perception and action. Thus a person can be a subject as well an object. Duval and Wickland believe that objective self-knowledge results in negative views about oneself whereas subjective self-analysis results in positive effects on one's behavior. For details see S. Duval, & R. Wicklund, *A Theory of Objective Self-Knowledge*, (New York: Academic Press, 1972), p. 1-3. However, In Gulliver's case the case is entirely different: he is moved more by the outer world, he never realizes that he needs to look into his own self. In Jungian terms he needs to integrate his conscious into his unconscious. For details see, C.G Jung: *The Structure and Dynamics of the Psyche*, Vol. 8, CW 5 (London: Routledge, 1960), pp. 184-186. Gulliver does not look inward, he lives in the outside world, and thus he remains unaware of his own potentialities and abilities. This is why he suffers from identity problem which makes things more difficult for him when he undergoes culture shock.

⁷⁴ For details see, "Hyphenated Identities and the Limits of 'Culture,' " *The Politics of Multiculturalism in the New Europe: Racism, Identity and Community*, eds., Tariq Modood and Pnina Werbner (London: Zed Books St. Martins' Press, 1997), p. 169. This term is used for people who think of themselves in terms of multiple national attachments. It refers to the dual identity of people who emigrate to another country or culture. In such state of mixed identity people fall a victim to confusion and disillusionment. The nationality of origin comes before hyphen whereas the acquired nationality is written after hyphen. For example, Pakistani-American would mean a person who is born in Pakistan, and has settled in America.

⁷⁵ Some parts of my arguments here reflect my views discussed in the first chapter-- Being in the Middle:

Gulliver Stands No where--of my unpublished M.Phil dissertation titled: "Gulliver's Identity Crisis: A Jungian Reading of the Character of Lemuel Gulliver", University of Peshawar, KP, Pakistan, 2013.

⁷⁶ For Details see, Jayme Yahr, *Appropriating Identity: William Hogarth, Thomas Gainsborough, and Britain's Myth of the Self-Made Man*, Forum, University of Edinburgh, post graduate Journal of Culture and the Arts www.forumjournal.org/site/issue/11/meaghan-thurston, quotes Michael Kimmel "The Birth of the Self-made Man," *The Masculinities Studies Reader*, eds., Rachel Adams and David Savran (Oxford: Blackwell Publishers, 2002), pp. 135-152. The Self-Made Man, [is] a model of manhood that derives identity entirely from a man's activities in the public sphere, measured by accumulated wealth and status, by geographic and social mobility... Since a man's fortune is as easily unmade as it is made, the Self-Made Man is uncomfortably linked to the volatile marketplace, and he depends upon continued mobility. Jayme Yahr, while discussing the eighteenth century middle class in England, believes that these self-made individuals rely on the economy and public sphere for their identity and success. To him, the eighteenth century English middle class conforms to Kummel's model. Also see, Isabel Karremann's Introduction "Mediating Identities in Eighteenth Century England," *Public Negotiation, Literary Discourse, Topography*, eds., Isabel Karremann and Anja Muller (Ashbel, 2011). www.ashgate.com/.../Mediating_Identities_in_Eighteenth_Century_E.

They write:

Every viewer occupies a specific position in the cultural field which can be described through multiple parameters of gender, class, nation, religion, and so on. A point of view, in other words, functions as a point from which the individual can speak, think, and act – in other words, a subject position. Of course, subject positions are constituted not only in the act of looking, but also in being looked at. While de Bolla acknowledges that the scopic regimes he explores do not only produce a looking subject but also aim at making 'one's self visible' as 'an object of regard', he is concerned primarily with a specific class of visible individuals, 'a citizen in the demos of taste' (7). Looking and being looked at is here perceived as a culturally valid activity of the educated man of taste. But the eighteenth century actually offered a vast range of subjectivities in the field of vision.

These readings further strengthen the existence of identity crisis that confronted the eighteenth century English middle class.

⁷⁷ For details see Peter Earle, *The Making of English Middle Class Business, Society and Family Life in London, 1660-1730* (Berkeley: University of California Press, 1989), p. 5, 60,70, 137,177.

⁷⁸ For details see, Bernice Hamilton's article, "The Medical Professions in the Eighteenth Century," *The Economic Review*, Vol. 4, No. 2 (1951): pp. 141—170, P. 141

⁷⁹ For details see, Peter Earle, *The Making of English Middle Class: Business, Society and Family Life in London* (Berkeley: University of California Press, 1989), pp. 187-189.

⁸⁰ See Ian Watt, *The Rise of the Novel* (London: Penguin Books, 1976).

⁸¹For details see, J. P. Hunter, *Before Novels: The Cultural Contexts of Eighteenth Century English Fiction* (New York: W.W. Norton and Company, 1990), p. 303. M. McKeon, *The Origins of the English Novel* (Baltimore: The John Hopkins University Press, 1987), p. 118. D.A. Stauffer, *The Art of Biography in Eighteenth Century England* (New Jersey: Princeton University Press, 1941), p. 29.

⁸² For details see, Fred W. Boege, "Sir Walter Besant: Novelist. Part One" *Nineteenth-Century Fiction*, Vol. 10, No. 4 (Mar., 1956): pp. 249-280

⁸³For details see, W. B. Carnochan, *Lemuel Gulliver's Mirror for Man* (Berkeley: University of California Press, 1968), p. viii, 226.

⁸⁴For details see, Nasir Jamal Khattak, "Gulliver's Travels: A Journey through the Unconscious", doctoral dissertation (Massachusetts, Amherst, 2001): pp. 3-6.

⁸⁵ For details see, Gary Weaver, p. 141. He contends that there are four basic explanations to culture shock. These are: collision of internal cultures; breakdown of communication; the loss of cues and reinforcers; and identity crisis.

⁸⁶ For details see, Gary Weaver, *Intercultural Relations: Communication, Identity, and Conflict* (Boston: Pearson, 2014). All subsequent references to Weaver are quoted from this edition. Quotes from this book will be mentioned with page numbers.

⁸⁷ For details see, S. H. Miller, "Culture Shock: Causes and Symptoms," *International Business Research*, Vol. 1, No.1 (2008): pp. 26-37; C. Ward, S. Bochner, & A. Furnham, *The Psychology of Culture Shock* (London: Routledge, 2001); D. McNamara, & R. Harris, *Overseas Students in Higher Education* (London: Routledge, 1999)

⁸⁸ For details see, W. J. Berry defines Acculturation as a change that comes out of the contact or interaction between people of different culture: "Psychology of Acculturation: Understanding Individuals Moving between Cultures," *Applied Cross-Cultural Psychology*, ed., R. Brislin (CA: Sage Publishing, 1990), p. 236. Ward, Bochner and Furham look at it as a change in their work, *Cultural identity: The Psychology of Culture Shock* (England: Routladge, 2001), p. 99. Kim sees it as a process of an individual or group acquiring some but not all aspects of another culture, "Cross-cultural Adaptation an Integrative Theory," *Intercultural Communicative Theory*, ed., R. L. Wiseman (CA: Sage, 1983)

⁸⁹ For details see, A. Janca, & J. Hetzer, "Psychiatric Morbidity of Foreign Students in Yugoslavia," *International Journal of Social Psychiatry*, Vol. 38 (1992): pp. 287-292.

⁹⁰For details see, M. Bowen, "The Use of Family Theory in Clinical Practice," *Comprehensive Psychiatry*, Vol. 7 (1966): pp. 345-374. H. D. Grotevant, & C. R. Cooper, "Patterns of Interaction in Family Relationships and the Development of Identity Exploration in Adolescence," *Child Development*, Vol. 56, No. 2 (1985): pp. 415-428. J. Haley, *Leaving Home: Therapy with Disturbed Young People* (New York: McGraw-Hill, 1979): p.56. S. Minuchin, *Families in Family Therapy* (Cambridge: Harvard University Press, 1974). E. Teyber, "Structural Family Relations," *Family Therapy*, Vol. 8 (1981): pp. 39-48.

⁹¹ For details see, B. Carter, & M. McGoldrick, *The Changing Family Life Cycle: A Framework for Family Therapy* (New York: Allyn and Bacon, 1988). I. Goldenberg, & H. Goldenberg, *Family Therapy; An Overview* (California: Brooks, 1991).

⁹² For details see, W. R. Beavers, *Psychotherapy and Growth: A Family Systems Perspective* (New York: Brunner, 1977). Mazel S. Minuchin, *Families in Family Therapy* (Cambridge: Harvard University Press, 1974).

⁹³For details see, “Introductory Lecture on the Neo Classical Period in English Literature,” faculty.winthrop.edu/kosterj/ENGL201/neoclassical.html, date accessed 28th Jan, 2012. The lecture mentions that marriage was a financial deal. It mattered “who marries whom” in the then England as it would usually carry a financial benefit.

⁹⁴ For details see, Martin Price, *Swift’s Rhetorical Art: A Study in Structure and Meaning* (London: Yale University Press, 1963), p. 100.

⁹⁵ For details see, W. B. Carnochan, *Lemuel Gulliver’s Mirror for Man* (Berkeley: University of California Press, 1968), p. viii, 226.

⁹⁶ For details see, Joe Horrell, “What Gulliver Knew,” *Sewanee Review*, (Summer 1943): pp. 476-504.

⁹⁷For details see, “Introductory Lecture on the Neoclassical Period in English Literature,” faculty.winthrop.edu/kosterj/ENGL201/neoclassical.htm, date accessed, 28 Jan 2012. The article states that for the first time the periodicals offered advertisements about home decoration and furniture. It shows that the rising middle class of eighteenth century are interested in imitating the life style of upper classes. This is indicative of the fact that home decoration and furniture making was a lucrative business. Gulliver could have established himself as a successful dealer and manufacturer in furniture business.

⁹⁸ For details see, Martin Price, p. 100.

⁹⁹ For details see, Philip Bock, *Culture Shock - A Reader in Modern Cultural Anthropology* (Washington D.C., Alfred A. Knopf, 1970), p. IX. Elisabeth Marx, *Breaking through Culture Shock: What you Need to Succeed in International Business* (London, Nicholas Brealey Publishing, 1999, p. XIII

¹⁰⁰For details see T.S Eliot, “Religion and Literature,” *Selected Essays* (London: Faber and Faber, 1951), pp. 393-394. Eliot believes that reading a book is like meeting the author of that book. The more we read the more people we meet; thus our mind keeps on analyzing what others say. With the passage of time, this analytical ability is sharpened, and the reader develops his own original ideas. It clearly implies that a superficial reader reads for the sake of reading and is least affected in sense of personality development. Gulliver is one such superficial reader who reads a lot but without any effect. He cannot analyze what he reads and thus fails to assert his originality.

¹⁰¹ For details see, Dennis Donoghue, “The Brainwashing of Lamuel Gulliver,” *The Southern Review*, Vol. 32, No. 1 (Winter 1996): pp.128-46.

¹⁰² For details see, Richard W. Brislin, *Cross-Cultural Encounters: Face to Face Interaction* (NY: Pergamon, 1981), pp40—71.

¹⁰³ For details see, Swift, *Gulliver’s Travels*, pp.19-38. In the first chapter of the first voyage, Gulliver uses the first person pronoun “I” for himself, but after he arrives in Lilliput and spends some time there, he gradually loses his own identity. Without realizing this issue, Gulliver’s identity dissolves into the identity of his small hosts. That is why his “I” becomes “we” and “our”.

³⁴For details see, Paul-Gabriel Bouce, “The Rape of Gulliver Reconsidered,” *Swift Studies*, Vol. 11 (1996): pp. 98-114.

¹⁰⁵ For details see, Carl Gustav Jung, *Man and His Symbols* (London: Dell Publishing, 1968), p.17. Lopsidedness means to act in one extreme way and to overlook the other important aspect of one’s personality; such one directional attitude may be positive or it may be manifested in negative manner. It is normally a result of the lack of coordination between the conscious and the unconscious.

¹⁰⁶For details see, J. Swift, *Gulliver’s Travels*, p. 224. In the first chapter of Part Four, “Voyage to Houyhnhmland,” Gulliver employs some people from Barbadoes and the Leeward Islands since most of his own crew die due to sickness on the sea. The same new recruits collude with the others and take over the charge of the ship. They keep him as a prisoner and later on force him to leave in a long boat.

¹⁰⁷ For details see, Ricardo Quintana, “Lamuel Gulliver, World Traveler,” *Swift: An Introduction* (London: Oxford University Press, 1962), p. 161

¹⁰⁸ For details see, Martin Price, p. 100.

¹⁰⁹ For details see, Gary Weaver, p. 141. He contends that there are four basic explanations to culture shock. These are: collision of internal cultures; breakdown of communication; the loss of cues and reinforcers; and identity crisis.

¹¹⁰ For details see, Adrian Furnham and Stephen Bochner, *Culture Shock* (London: Methuen, 1986).

¹¹¹ For details see, S. Bochner, *The Mediating Person: Bridges between Cultures* (Cambridge: Schenkem, 1981).

¹¹² For details see, Junzi Xia, “Analysis of Impact of Culture Shock on Individual Psychology,” *International Journal of Psychological Studies*, Vol. 1, No. 2 (December 2009): pp. 97-101.

¹¹³ For details see, S. Treven, M. Mulej, M. Lynn: “The Impact of Culture on Organizational Behavior,” *Management*, Vol. 13, No. 2 (2008): pp. 27-39.

¹¹⁴ For details see Gary Weaver, P 141.

¹¹⁵ For details see, Terry Cook, “‘Dividing the Swift Mind’: A Reading of *Gulliver’s Travels*,” *Critical Quarterly*, Vol. 22, No. 3 (Autumn 1980): pp. 35-47.

¹¹⁶ For details read, J. Swift, *Gulliver’s Travels*, pp. 96-97. Swift provides details of how the Emperor and his Empress looked after Gulliver. They provide him with the best carpenter who makes a small wooden chamber in English style. Dress from the thinnest and finest fabric is provided. Dining utensils are provided in proportion to his size. All possible care is taken in order to provide Gulliver every possible comfort.

¹¹⁷ For details see, Edward T. Hall, *Beyond Culture* (NW: Doubleday, 1976).

¹¹⁸ For details see Gary Weaver, p. 141. Weaver believes that while living in another culture, one faces a real conflict when one fails to understand the values, thought pattern, world views and non-verbal communication based on the higher context language.

¹¹⁹ For details see, Li Dongfeng, “Culture Shock and Its Implications for Cross-Cultural Training and Culture Teaching,” *Cross-Cultural Communication*, Vol. 8, No. 4 (2012): pp. 70-74.

¹²⁰ For details see, Dennis Todd, “The Hairy Maid at the Harpsichord: Some Speculations on the Meaning of *Gulliver’s Travels*,” *Texas Studies in Literature and Language*, Vol. 34, No. 2, (Summer 1992): p. 259.

¹²¹ James Bates is Gulliver’s “Master” who helps out his pupil in the very initial and later stages of his professional life. He who guides Gulliver and recommends patients to him and his death renders Gulliver helpless in his professional life.

¹²² For details see, Colleen Ward, Stephen Bochner, Adrian Furnham, *The Psychology of Culture Shock* (Philadelphia: Routledge, 2001), p. 52.

¹²³ For details see, Lucia Buttarò, “Cultural Competency: The Effects of Culture Shock and Language Stress in Health Education,” *International Journal of Business, Humanities and Technology*, Vol. 4, No. 5 (October 2014): p. 28.

¹²⁴ For details see, Marek Kocak, “Management of Culture shock,” *CRIS Bulletin*, (2014), Hangzhou Normal University, Authenticated Download Date | 9/27/17 9:58 PM.

¹²⁵ For details see, doctoral dissertation of Nasir Jamal Khattak, “Gulliver’s Extraversion and Lack of Self-Knowledge: A Case for the Relevance of Gulliver’s Third Voyage,” *Gulliver’s Travels: A Journey through the Unconscious*, pp. 119-122.

¹²⁶ For details see, J. Swift *Gulliver’s Travels*, p. 176. Gulliver is informed that forty years ago a Group of Balnibarbian went up to Laputa. After staying there for five months, when they returned they were full of volatile spirits. Upon their return, they began to dislike the management of everything. They initiated some new schemes to put everything on new footings. They adopted such schemes and project which proved completely futile.

¹²⁷ For details see, J. Douglas Cornfield, "Corruption and Degeneration in *Gulliver's Travels*," *Norte Dame, English Journal*, Vol. 9 (1973): pp.15-22.

¹²⁸For details see, Lucia Buttarò, "Cultural Competency: The Effects of Culture Shock and Language Stress in Health Education," *International Journal of Business, Humanities and Technology*. Vol. 4, No. 5, (October 2014): pp. 27-34.

¹²⁹ For details see, W. J. Berry, "Acculturative Stress," *Psychology and Culture*, eds., W.J. Lonner & R. S. Malpass (Boston: Allyn & Bacon, 1994), pp. 211-215. W.J. Berry, "A Psychology of Immigration," *Journal of Social Issues*, Vol. 57 (2001): pp. 615-631.

¹³⁰ For details see, P. G Schmidt, "Immigrant Mental and Physical Health," *Psychology and Developing Societies*, Vol. 4 (1997): pp.117-131. W. J. Berry, U. Kim, T. Minde and D. Mok, "Comparative Study of Acculturative Stress," *International Migration Review*, Vol. 21 (1987): pp 491-511. W. J. Berry and T. Blondel, "Psychological Adaptation of Vietnamese Refugees in Canada," *Canadian Journal of Community Mental Health*, Vol. 1 (1982): pp.81-88.

¹³¹ For details see, Everet Zimmerman, *Swift's Narrative Satires: Author and Authority* (Ithaca: Cornell University Press, 1983), p. 131.

¹³² For details see, Jungzi Xia, p. 99.

¹³³For details see, G. Hofstede, *Culture's Consequences: International Differences in Work Related Values*, (CA: Sage, 1980)

¹³⁴ For details see, Gary Weaver, p. 142. Weaver highlights certain features of high context languages. He believes that nonverbal aspects of communication cause multiplicity of meanings. These meanings are unconscious and culture specific. People are more polite and avoid a direct 'No', and try to avoid confrontation in order to maintain social harmony. They adopt touch and sight, besides sound as medium of communication. On the hand, low context languages people prefer clear or strong verbal messages.

¹³⁵D. Morris, P. Collett, P. Marsh & M. O'Shaughnessy, *Gestures: Their Origin and Distribution* (London: Johnathan Cape, 1979).

¹³⁶ For details see, Kathleen Williams, *Jonathan Swift and The Age of Compromise* (Kan: University of Kansas Press, 1958), p. 171.

¹³⁷For details see, Marek Kocak, "Management of Culture Shock," *CRIS Bulletin*, (2014): Hangzhou Normal University. Authenticated Download Date | 9/27/17 9:58 PM. Oberg, K. (1960) "Culture Shock: Adjustment to New Cultural Environments," *Practical Anthropology*, Vol. 7 (1960): pp. 177-182.

¹³⁸For details see, G. Weaver, pp. 142-143.

¹³⁹For details see, G. Weaver, p. 142.

For details see, Ricardo Quitana, *The Mind and Art of Jonathan Swift* (London: Oxford University Press, 1936), p. 115.

¹⁴¹For details see, Weaver, pp. 143--144.

¹⁴² For details see, P. S. Adler, "The Transitional Experience: An Alternative View of Culture Shock," *Journal of Humanistic Psychology*, Vol.15, No. 4 (Fall 1975): pp. 13-23. He traces five phases of transitional of adjustment—Contact, Disintegration, Reintegration, Autonomy, and Independence-- which an individual goes through during cultured shock.

End notes

¹⁴³ For details see, Garry Weaver, *Intercultural Relations: Communication, Identity, and Conflict* (Boston: Pearson, 2014), p. 146.

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¹⁵⁹ For details see, Gary Weaver, pp.147-148. In the first type of reaction, a person develops a version of one's own culture. While in the second type of reaction one denies one's own culture by over adopting the host's culture. While in the third type of reaction one adopts flight reaction. In such a state, one never leaves home, and let go of friends and family back home to develop new relationship in new culture. Weaver believes that Flight, Fight, and Filter behaviors are neurotic defense mechanisms, and they are primarily unconscious reactions. They control one until one is consciously aware of it and put in effort to curb it. But Flex behavior is a conscious way to decrease the duration of stress. Moreover, one develops one's own unique ways of curbing this stress, and gradually adapting to the new culture.

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