

On the culture shock in the film of gua sha

[Science](#), [Anthropology](#)



On the culture shock in the film of Gua Sha Culture shock was introduced to describe the anxiety produced when a person moves to a completely new environment, especially when a person arrives in a new country where he is confronted with a new cultural environment. In our modern society, more and more people get this sick. You step into a new culture world. Everything around you is new. You begin to adapt. One of the most common causes of culture shock involves individuals in a foreign environment. Culture shock can be described as consisting of at least one of five distinct phases:

Honeymoon, Negotiation, Adjustment, Mastery and Independence, are the most common attributes that pertain to existing problems, further hindrances include: information overload, language barrier, generation gap, technology gap, skill interdependence, formulation dependency, homesickness, infinite regress, boredom, response ability. There is no true way to entirely prevent culture shock, as individuals in any society are personally affected by cultural contrasts differently. But, this process takes time. Generally speaking, culture shock is precipitated by the anxiety that results from losing all familiar signs and symbols of social intercourse.

Culture shock involved two aspects: physical symptoms of culture shock and psychological symptoms of culture shock. And, how can we cure culture shock? The first coping mechanism is called "repression." This happens when we pretend that everything is acceptable and that nothing bothers us. The second one is called "regression." We forget everything, and something we become careless and irresponsible. The third kind of defense mechanism is called "isolation." It is one of the worst coping mechanisms we can use because it separates us from those things that could really help us.

Grandfather Xu comes from China to visit the family of his son, Datong Xu, in St. Louis. While there, he gives his grandson, Dennis Xu, a treatment of Gua Sha to treat a slight fever. The authorities, however, mistake the harmless traditional Chinese medical treatment for child abuse due to the obvious marks left on Dennis' back. The family goes through hell when the child is taken away by the child protection agency. Meanwhile, Grandfather Xu leaves America because he finds that the living environment is really not suitable for him, as he feels that a simple, harmless treatment like Gua Sha, which is so common in China, is treated as child abuse in America.

Furthermore, he cannot converse in English. An American friend of the father, Benton Davi), tries gua sha and proves that the treatment leaves painful-looking marks that are not actually painful or harmful at all. Finally, the father is able to return home and the family is reunited. Returning to one's home culture after growing accustomed to a new one can produce the same effects as described above. This results from the psychosomatic and psychological consequences of the readjustment process to the primary culture. The affected person often finds this more surprising and difficult to deal with than the original culture shock. This phenomenon, the reactions that members of the re-entered culture exhibit toward the re-entrant, and the inevitability of the two are encapsulated in the saying "you can't go home again," first coined by Thomas Wolfe in his book of that title.

Honeymoon phase During this period, the differences between the old and new culture are seen in a romantic light. For example, in moving to a new country, an individual might love the new food, the pace of life, and the locals' habits. During the first few weeks, most people are fascinated by the

new culture. They associate with nationals who speak their language, and who are polite to the foreigners. This period is full of observations and new discoveries. Like most honeymoon periods, this stage after some time, differences between the old and new culture become apparent and may create anxiety. Excitement may eventually give way to unpleasant feelings of frustration and anger as one continues to experience unfavorable events that may be perceived as strange and offensive to one's cultural attitude. Language barriers, stark differences in public hygiene, traffic safety, food accessibility and quality may heighten the sense of disconnection from the surroundings. While being transferred into a different environment puts special pressure on communication skills, there are practical difficulties to overcome, such as circadian rhythm disruption that often leads to insomnia and daylight drowsiness; adaptation of gut flora to different bacteria levels and concentrations in food and water; difficulty in seeking treatment for illness, as medicines may have different names from the native country's and the same active ingredients might be hard to recognize. Still, the most important change in the period is communication: People adjusting to a new culture often feel lonely and homesick because they are not yet used to the new environment and meet people with whom they are not familiar every day. The language barrier may become a major obstacle in creating new relationships: special attention must be paid to one's and others' culture-specific body language signs, linguistic faux pas, conversation tone, linguistic nuances and customs, and false friends. In the case of Gua Sha, some develop additional symptoms of loneliness that ultimately affect their lifestyles as a whole. Due to the strain of living in a different country without parental

support, international students often feel anxious and feel more pressure while adjusting to new cultures—even more so when the cultural distances are wide, as patterns of logic and speech are different and a special emphasis is put on rhetoric. Again, after some time, one grows accustomed to the new culture and develops routines. One knows what to expect in most situations and the host country no longer feels all that new. One becomes concerned with basic living again, and things become more "normal". One starts to develop problem-solving skills for dealing with the culture and begins to accept the culture's ways with a positive attitude. The culture begins to make sense, and negative reactions and responses to the culture are reduced. In the mastery stage assignees are able to participate fully and comfortably in the host culture. Mastery does not mean total conversion; people often keep many traits from their earlier culture, such as accents and languages. It is often referred to as the biculturalism stage. You step into a new cultural world. Everything around you is new. We should devise defense mechanisms to help us cope with the effects of culture shock.