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Students from India in the United States: An Exploratory Study of Some Cultural and Religious Attitudes

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STUDENTS FROM INDIA IN THE UNITED STATES:

AN EXPLORATORY STUDY OF SOME CULTURAL

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by

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Finally, to many associates and colleagues at Loyola University, to many friends, and especially to the Sisters of Christian Charity, the writer extends his thanks for their encouragement, understanding, and prayerful support. On behalf of the students interviewed in this dissertation, and on his own behalf, on the eve of his departure for his home land, the writer expresses his gratitude and affection to all his American hosts. They have outdone themselves in their generosity and the giving of the best they have to their foreign visitors.

VITA

Victor Anthony Coelho was born on July 27, 1927 at Karwar, India.

He graduated from Bombay University, receiving the Bachelor of Arts degree in 1947. He entered the Society of Jesus in that year and was ordained priest in September, 1959. Coming to the United States the first time, he spent two years at the University of Detroit where he was awarded the Master of Arts degree with a major in psychology in 1963. Returning to India he engaged himself for a period of three years in formation work with the Jesuits as the Assistant Novice Master in Bangalore. He has been at Loyola University of Chicago in the School of Education since September 1966 and has served as Counselor at Campion, one of Loyola's Residence Halls, during most of this time.

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INTRODUCTION

A fairly common question that is posed to one pursuing his studies in a foreign land is, "Well, how do you like it here?" The very directness of the question is somewhat disconcerting, and makes for a difficult answer. Being a foreign student himself, time and again the writer has been confronted with it. Some time ago, however, he was jolted by another foreign student whom he happened on at college, who set the whole process of this dissertation moving. To the query as to how he was adjusting here in America came the blunt reply, "With great difficulty. Life is pretty hard. It's not what I thought it was going to be. School hasn't helped either. I do not know in what direction I am going."

All these phrases, strong and forthright, stimulated this writer. In a way they upset him. His own experience in the country had been quite a positive one. School had been particularly helpful, and he was on the whole contented and pleased. How many were there who shared his views? On the other hand, how many would there be who would feel like his follow student, lacking direction in their endeavors and "going it alone."

To research a subject of this nature, while not a particularly easy task, would shed a lot of light on an issue that demands searching and probing, and that would also help the parties involved. The bulk of the research on foreign students has dealt with attitudes and opinions about the United States, but it has dealt with a relatively narrow band of attitudes, neglecting changes in attitude toward the student's own country, toward his role in society, toward his life's work, toward religious issues, to mention only a few.

Does study abroad, for example, alter a foreign student's sense of social responsibility? What change does it bring about in his view of himself as an individual or in his sense of identity? Even fewer researchers have tried to enter into the religious domain. Inquiry into this field is beset with difficulties. Notable among these is the objection of the individuals to becoming the objects of scientific study that will coolly ask what they or their church do, rather than affirm or deny the ultimate truth of their beliefs and get at the basis of their religious attitudes. Some authors, too, entertain doubts concerning the objectivity of investigations in this regard, the most common criticism being that the questions asked to determine an individual's religious beliefs are so vague. A sincere attempt will be made to counteract some of these difficulties.

This research report is organized into six chapters, briefly described in the following paragraphs.

Chapter I describes the background and the nature of the problem and indicates its importance. It further lays the theoretical foundations for the research here conducted. A fairly exhaustive explanation of the terms involved and an understanding of their use in this study occupies a major part of this chapter.

In Chapter II a review of the literature serves to orient the study in the larger goal of education.

Chapter III includes a discussion of values and methodology and of the general approach underlying this research.

Chapter IV recapitulates the adaptation of techniques and procedures in the case study method to the specific nature of this survey.

Chapter V presents the evidence gained in 56 interviews with individual students from different institutions of higher education in the greater Chicago area.

Chapter VI is a summary of findings and the conclusions that may be drawn from them with some implications for further research.

CHAPTER I

THE NATURE OF THE PROBLEM

Of many concerns that encompass men, few are more profound or more extensive than those that touch on religion and education. In whatever culture it be, in whatsoever age or period of history, men have held and celebrated beliefs about the sources and destinies of human life and have respected values that are most cherished. It is also in proportion to the depth and sincerity of these convictions that there has been a determination to transmit them to posterity. Thus it is that between religion and education there is inevitably an intimate connection. Religion is concerned with dedication to whatever is deemed of fundamental and abiding worth, education with the process of bequeathing this treasure to succeeding generations.

For some reason, formal education frequently leads people to conclusions that undermine their spiritual convictions. William Graham Sumner, the author of Folkways, began his career as an Episcopalian minister. When he undertook his studies, he said he placed his religious beliefs "in a drawer." After finishing his new studies he returned to the drawer to retrieve

the beliefs that he thought he had only temporarily put aside.
But when he opened the drawer, he said, "It was empty."

Sumner's experience might seem to epitomize the effect
that formal education can have on religious convictions. But
does it? When a student leaves his home for college, must he
also leave his faith in God behind him? Is it true that
colleges are hotbeds of heresy or that science negates the
belief in a Divine Creator?

It is certainly true that religion, always a much-
discussed topic on any campus, is subject to the ferment that
currently pervades the college climate. Many religious leaders
are perturbed about the effects of this new trend. "Unrest,
discontent, friction, bright dreams, frustrated hopes, unfin-
ished sentences, unspoken complaints, occasional bitter out-
bursts -- these are so much a part of the life of the Church
in America today that one would feel confused should they come
to an end,"[1] says Greeley in one of his more recent books, The
Hesitant Pilgrim. Although not a prophet of gloom in any
sense, he does cite those who would insist that the present
crisis is a crisis of decline and those who would view the
Church in America as in a Diaspora situation, where "much of

[1]Andrew M. Greeley, The Hesitant Pilgrim, (Garden City,
New York: Image Books, 1966), p. 25.

what is institutional in social, civic, political and cultural life will be such as to exercise a negative influence on a Christian's moral life, and will bring his life into almost unavoidable conflict with his Christian morality."[2]

In an age of transition such as the present one, there is a mood of uncertainty around. The comforting feeling of security regarding religion has, indeed, been dissipated, but in its place one notices a vital and stimulating spirit of quest. The very note of unrest characteristic of the times we live in is a healthy one, marked by a move toward professionalism and an urge toward improvement in every aspect. While problems of considerable weight continue to harass us, the spirit that pervades the ranks of leaders in both education and religion is unmistakably one of challenge and undaunted courage. Change within a system naturally has repercussions for all individuals concerned. But change, to the real educator, is merely a call to better performance in his chosen field of endeavor.

If students and others are often obliged to face tensions of such great magnitude, how much more serious would these problems be to a person from another land? Only these words

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[2]Ibid.

of A. E. Housman could express it adequately:

> "I, a stranger, and afraid
> In a world I never made."[3]

This study attempts to enter this "world" of the foreign student and examine his own explorations therein.

The Foreign Student in America

Visitors in foreign lands have always been agents of cultural contact and transmission. These contacts between diverse peoples and races have grown over the years in remarkable fashion. This is especially verified with the student population that Charles Homer Haskins terms as "singularly mobile and singularly international." He characterized foreign students as these "wandering scholars" moving in "leisurely fashion from place to place in search of eminent masters." The flow of students to the United States in any substantial number began only after World War I, when "every country in the world began to look to the United States as a center not only for the study of education but also for advanced study in other fields."[4]

Since then an ever-increasing number of foreign students have found their way into institutions of higher education

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[3]Quoted in Margaret L. Cormack, "The Wandering Scholar," Exchange, Spring 1968, p.50.

[4]Edward C. Cieslak, The Foreign Student in American Colleges, (Detroit: Wayne University Press, 1955), p. 3.

throughout the United States.   In 1921-22, the first year for which figures are available, there were about 6,500 foreign students in the United States.   In 1970-71, there were 144,708 - a twentyfold increase, and an increase of seven per cent over the preceding year.[5]   This is not only a record number, it is also the peak of an unbroken series of record numbers since the end of the Second World War.

The Student from India

The bulk of foreign students in the United States comes from Asian countries.   In 1970, over thirty-five per cent of all foreign students in the United States were from Asia as compared with twenty per cent from Latin America, thirteen per cent from Europe, twelve per cent from the Near and Middle East, and six per cent from Africa.   Students from India alone accounted for more than eight per cent of all foreign students in this country.   They numbered 12,523, the second highest of any single nation represented in the foreign student body in America.

Indian students have been studying in foreign countries for over a century.   Although among modern university systems the

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[5]Open Doors 1971, (New York: Institute of International Education, 1971), p. 3.

Indian university is the oldest in the world outside Europe and America and in scale comparable to the American, the situation of the Indian university is far from satisfactory.

Defective traditions and too rapid a growth since the years of independence create problems in the task of improvement of the Indian university. The large number who go overseas do so because of the advanced educational system of these countries and the great social values attached to foreign degrees. The majority of these students until recently went to Britain and Europe, partly because of India's colonial relations with Britain and partly because of the traditional academic openings in England and Germany for foreign students. Since independence in 1947, however, there has been a radical directional shift in the outflow of Indian students and a majority of them now come to the United States.

The educational facilities abroad have afforded opportunities to the foreign student for intellectual growth and leadership. Quite significant is this comment made by an Indian, Amar Kumar Singh:

> During the twentieth century leadership in
> almost every field - social, political,
> literary and scientific - has mainly and
> most effectively come from the Western-
> educated Indians. Tagore, Gandhi, M. A.
> Jinnah, J. C. Bose, Subhas, Patel, Ambedkar,
> Nehru, Radhakrishnan, Menon, to mention
> only the most important names, were all

educated in the West. It is interesting to
note that even Aurobindo and Jayaprakash,
who have shown extreme reactions against
Western ideas during the later phase of
their lives, were also educated in the
West, and it is doubtful if without their
knowledge of the Western world and ideas
they would have developed their character-
istic personalities.[6]

And then, he makes this bold if disputable statement:

The future development of Asian and African
countries will probably depend largely upon
Western-educated persons. They will hold
important positions in almost all important
spheres of their national life policies,
administration, business, industry, educa-
tion and law. Their influence on their
societies will be tremendous. To a great
extent, future intellectual relations and
understanding, at least so far as these
countries are concerned, will also depend
on them.[7]

Personal Motives for the Study

The major motivations for this study were the writer's
interest in both religion and education and his specific inter-
est in the area of foreign student advising. For the study to
be worthwhile, there would evidently have to be a delimitation
of the area covered. The writer decided to include only stu-
dents from his own country, India, in the sample. The principal
problem he wished to explore was as follows.

[6]Amar Kumar Singh, Indian Students in Britain, (Bombay:
Asia Publishing House, 1963), pp. 1 & 2.

[7]Ibid., p. 2

How does the student of one country fit into the culture of another so vastly different from his own? In these days of change and concern in the religious, cultural, and educational fields, this knowledge of the adjustment problem of the foreign student in America is a source of considerable interest to many, and to the student personnel worker in particular.

Importance of the Study

As the number of foreign students in the country keeps growing, so does the desire of educators and administrators to know about their well-being. There is also an increasing amount of information available regarding these students -- increasing, and yet insufficient. This study is an attempt to fill in some of the gaps in our knowledge, especially in the area of religious and cultural attitudes. Even within the limited category of foreign students considered in this dissertation, more questions will be raised than answered. But a question well posed will often go far toward assuring an eventual answer. This will be one of the attempted tasks.

The foreign student is aptly spoken of as being a searching person. He is eagerly, even desperately, seeking for honest and dependable answers to questions about the meaning of life. With difficulties that he already has to make in adjusting to a new culture and way of life, he perceives the need for reliable

foundations upon which to erect a secure yet creative future
for himself. Many of the traditional values and beliefs he
cherished in his home country seem to him to have proven unsat-
isfactory, and he must discover new ones adequate to this modern
age. Conventional ways of life are being rudely shaken. What
influence does this environment have on him? Have his estab-
lished ways of life really been shattered? It is hoped that
this study may throw some light on these problems.

Certain preliminary questions may be raised before defining
the purposes of this study. Are foreign students in large num-
bers turning from their traditional religious beliefs to more
liberal attitudes of observance and of morality, perhaps even to
becoming agnostic or atheistic? Or is the alleged modern trend
toward liberalism somewhat of an exaggeration of apprehensive
leaders of the orthodox school? Are changes in religious dis-
cipline and the apparent decline of faith in modern society
touching deeply the life of the foreigner case in this society?
Are these changes attended by any sort of doubt or anxiety, or
do they lead to the acquisition of a newer and truer working
philosophy? How much of an overall difference does the college
experience make in students' values?

Purpose of the Study

The purpose has been to secure the facts regarding the religious and cultural attitudes of foreign students, to find the influences that prevail heavily on them, to point out the implications, and to draw the conclusions. More specifically, the following categories could be distinguished.

1. To determine the religious <u>position</u> of foreign students, in this case of students originating from India, and studying in institutions of higher education in the United States, to ascertain the beliefs of these people in a personal God, in prayer as a means of communication with God, their acquaintance with the sacred books of their religion, their religious practices and observance.

2. To determine the <u>strength</u> of this religious position, that is, to examine insofar as it is possible the force of inner conviction in their beliefs and their practices, the relationship therefore between professing their religion and practicing it, and the overflow of this in their daily lives and behavior.

3. To look for <u>factors</u> or patterns of factors that tend to influence the formation, development, or change of religious attitudes of these students.

4. To see whether the religious <u>crisis</u> now enveloping a large portion of the world and the United States in

particular has an undermining effect or a stimulating and an uplifting one on the attitudes of these students. In other words, so far as they are concerned, is it a crisis of decline or one of growth?

5. To try to discover what the felt needs of these students are that touch on the cultural side of their life in a foreign country. To see, also, how they handle these needs -- their successes and failures or frustrations in this regard.

6. To make some recommendations on the basis of these findings to the end that the task of the student personnel worker and the foreign student advisor concerning matters of religious and cultural interest may be improved.

Limitations of the Survey

There is no attempt in this study to gather a mass of statistical data. Rather, the aim is to take an intensive (as distinguished from extensive) look at some cases of foreign students studying in America. The sample, then, is of necessity restricted. It consists uniquely of students originating from one country, which would make it difficult to arrive at any conclusions regarding attitudes of foreign students in general. Another restriction concerns the geographical area. Only colleges and universities within the Greater Chicago area have been covered.

A sample of 56 for a case study approach may be considered satisfactory enough, but it is rather small for obtaining significant results from questionnaires and objective tests. It has not been possible to investigate fully and satisfactorily a complex problem like this in research done singlehandedly. The research, therefore, attempted in this project should be considered an exploratory study of some religious and cultural attitudes that offer some hypotheses to be tested by further research. The present survey could only suggest a number of important variables interacting in the field of religious and cultural attitudes of foreign students. To establish the role of specific factors separately and independently, it would be necessary to conduct a series of related studies.

Definition of Terms and Concepts

Attitude

The concept of attitude has always played an important role in empirical studies centering on students. Although there is a vast amount of literature in the fields of education, psychology and sociology regarding attitude, there has been, however, no single definition of attitude acceptable to all who do research on attitude or attitude change.

Within the definitions offered, it is possible to find some common elements. Quibbling over the definition of attitudes would probably be unfruitful. But a preliminary definitional discussion of attitude would help in the present research. It is hoped that the following discussion will indicate some of the issues and problems involved.

Attitudes are typically defined as "predispositions to respond in a particular way toward a specified class of objects."[8] Being predispositions they are not directly observable or measurable, but they can be inferred from the way we react to particular stimuli. For example, when it is said that a man has an unfavorable attitude toward communists, we would be led to expect that he will perceive their actions with distrust, will have strong feelings about them, and will tend to avoid them socially or otherwise. Thus when attitudes are studied, what are observed are the evoking stimuli on the one hand and the various types of response on the other.

The types of response that are commonly used as "indices" of attitudes fall in three major categories: cognitive, affective and behavioral. For certain types of research it may be sufficient to use a single response as the "index" of an

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[8]Gordon Allport, Personality -- a psychological interpretation, (New York: Henry Holt & Co., 1937), p. 280.

individual's attitude. Thus if we can keep other factors constant and merely introduce some external stimulus, we can see how the individual's way of perceiving an issue has been affected or changed. One of the major themes throughout the intellectual history of the concept of attitude has been the one of individual differences. Scientists have felt the need for a concept to name and explain a consistency in individual behavior across a variety of situations, and many have chosen the concept of "attitude" for this purpose.

Gordon Allport (1937) describes some of the properties of attitude that are consistent with those proposed by many other authors. He maintains that attitude is a form of readiness for response that is individualized, distinctive of its possessor, and guides the course of behavior. He continues:

> The term attitude, furthermore, usually
> signifies the acceptance or rejection of
> the object or concept of value to which
> it is related. Ordinarily attitudes are
> favorable or unfavorable, well disposed
> or ill disposed; they lead one to approach
> or withdraw, to affirm or negate.[9]

Nelson (1939) found twenty-three characteristics of attitudes. His definition resembles closely the one given by Allport: "a felt disposition arising from the integration of

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[9]Ibid., p. 2.

experience and innate tendencies, which disposition modifies in a general way the responses to psychological objects."[10]

The common elements that seem to appear repeatedly in definitions and descriptions of attitude are (a) a predisposition to act in a certain way toward something and (b) an inference from previous experience. In other words, it is acquired.

Krech and Crutchfield (1948) define attitude globally as "an enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individual world."[11] This Gestalt emphasis seems to be prevalent in contemporary thinking about attitude. The emphasis on the affective components of an attitude is well taken; the experiences of the individual include an appraisal of the object or situation in reference to the self.

A pioneer in the domain of research on attitudes, Thurstone (1946), advocates a broad definition: "The intensity of positive or negative effect for or against a psychological object. A psychological object is any symbol, person, phrase, slogan, or idea toward which people can differ regarding

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[10]E. Nelson, "Attitudes: I. Their Nature and Development," J. Genet. Psychol., 21, 1939, p. 381.

[11]D. Krech & R. S. Crutchfield, Theory and Problems of Social Psychology, (New York: McGraw Hill, 1948), p. 152.

positive or negative effect."[12] This definition is adopted by

Edwards (1957) in his Techniques of Attitude Scale Construc-

tion and will be used in the present study.

McGuire (1968) discusses some of the distinctions that

have been made to differentiate attitude from other similar

concepts, again demonstrating that there is relatively little

argument on the substance of distinctions. The distinction,

according to him, seems to be a situation involving names in

search of a distinction rather than a distinction in search

of a terminology.[13]

Measurement of Attitudes

As is typical of most new endeavors in science, investi-

gators in attitude surveys began with questions that turned out

to be too simple. It was apparent that it would be impossible

to make sweeping generalizations about individual differences

between individuals of different age, sex, intelligence, and

other variables. In measuring attitudes, one is trying to

assess the degree of positive or negative feeling associated

with some psychological object.

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[12]L. L. Thurstone, "Comment," American Journal of
Sociology, 52, 1946, p. 39.

[13]W. J. McGuire, "Nature of Attitudes and Attitude
Change," in G. Lindzey & E. Aronson eds. Handbook of Social
Psychology, (Reading, Mass.: Addison-Wesley, 1968).

An individual who through past experience associates positive affect with a psychological object can be said to have a favorable attitude toward it; conversely, negative affect connotes an unfavorable attitude. There are several techniques for assessing attitudes. Perhaps the most simple technique is to ask an individual questions about an issue in order to get a response that is then interpreted as an attitude. Practically all attempts at assessing attitudes involve a form of eliciting a verbal response from the subject.

Webb, Campbell, Schwartz and Sechrest (1966) have presented a number of non-questionnaire techniques of measurement.[14] But their book does not provide a presentation of alternative techniques of attitude measurement that can be immediately substituted for verbal self-report measures in the standard laboratory experiment on attitude change. Instead, it is admittedly an attempt to stimulate the creativity of researchers and lessen their dependence on the questionnaire. This is a most worthwhile aim. But now the question " Can attitudes be measured?" is no longer asked. The standard measurement techniques have been accepted -- assumptions and all.

[14]E. J. Webb, D. T. Campbell, R. D. Schwartz, L. Sechrest, Unobtrusive Measures: Nonreactive Research in the Social Sciences, (Chicago: Rand McNally, 1966).

The taxonomy developed by Cook and Selltiz (1964) distinguishes these general categories of attitude measurement: (a) measures in which inferences are drawn from self-reports of beliefs or behavior; (b) measures in which inferences are drawn from the observation of ongoing behavior in a natural setting; and (c) measures in which inferences are drawn from the individual's reaction to or interpretation of partially structured stimuli, and from his performance of "objective" tasks.[15]

A number of highly sophisticated techniques for measuring attitudes have been developed. Most of the methodological work is based on self-report measurement techniques. There is evidence of a relationship between these self-report measurement techniques and measurements more closely allied to overt, socially important behavior. Quite often studies claiming to demonstrate that attitudes and behavior are inconsistent do not accomplish what they claim.

Attitude Change

Most studies involving attitude change use a pre-test, treatment, post-test design. A significant difference between

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[15]S. W. Cook & C. Selltiz, "A Multiple-Indicator Approach to Attitude Measurement," Psychological Bulletin, 62, 1964, pp. 36-55.

the pre-tests and post-tests means is usually taken as evidence that a change has occurred. The modification of response tendencies by the impact of experiences seems to be the explanation for attitude change.

The phenomena of attitude changes have also been investigated by means of correlational procedures. Some outstanding examples are the study by Newcomb (1943) on changes in attitude during college years[16] and the studies about voting behavior by Lazarsfeld and his colleagues (1944).[17] Studies of this type have yielded many valuable findings, but at the same time the nature of the correlational method sets limits upon the theoretical significance of the data.

Another method is one utilizing case studies to investigate the correlation between attitude components and the relationships between attitude and aspects of personal history or personality. An illustration of this approach is the unique and very influential study of Adorno (1950).[18] In general, such studies have suggested some ways in which a person's attitude may be influenced and shaped by his major emotional needs.

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[16]T. M. Newcomb, Personality and Social Change, (New York: Dryden, 1943).

[17]F. Lazarsfeld, B. Berelson, and H. Gaudet, The People's Choice, (New York: Duell, Sloan and Pearce, 1944).

[18]T. W. Adorno, et al., The Authoritarian Personality, (New York: Harper & Brothers, 1950).

Taken together, such studies yield broad and dramatic findings about attitudes and changes in attitude that are sometimes forgotten or are relegated to a small place.

Religion

Religious experience is complex, usually involving an ideology, ritual practices, and organizational activities. One of the most difficult of the earlier tasks of this study was that of clearly defining what was to be studied. Words should be convenient and meaningful devices for expressing and describing the realities of a human experience. The richness and subtleties of that experience often put vocabulary to the test of clarity. One generally tends to associate "religion" primarily with churches or such practices as prayer and Bible reading. And yet it is obvious that the term religion goes far beyond this notion. What then is it? What are the distinguishing characteristics of a religious person? How does one recognize him? What is a religious attitude?

To frame a simple, concise description of religion would not be easy and would not in any case satisfy everybody. Many eminent thinkers have tried to suggest what they believed was the quintessence of religion, but their formulations have varied widely.

Kant, linking religion with morality, saw religion as the rational conviction of a ground for the sense of obligation. Schleiermacher has stated his meaning more simply by suggesting that the essence of religion is to be found in the feeling of absolute dependence upon the infinite reality, that is, upon God. Durkheim identified religion with the beliefs, rites, and institutions that build up societies into self-recognizable units, while Whitehead once referred to it as what man does with his own solitariness. The naturalist, Dewey, considered religious experience as an outgrowth and expression of man's idealizing capacity, whereas the supernaturalists have insisted that religion results from the self-disclosure of a personal God through historical revelation. Fromm has defined religion as a comprehensive system of life-orientation shared with a social group. Freud considered religious beliefs as projections of infantile dependency wishes. In Paul Tillich's phrase, religion is "the state of being grasped by an ultimate concern."

Some conceptions of religion, such as "belief in God," are definite and affirmative. Others are broader and more neutral, such as Brightman's view that religion is devotion to whatever is regarded as of supreme worth, together with the beliefs about the power or powers which create and sustain

those values, or Benedict's view of religion as the experience
of "wonderful power."

J. Leuba collected forty-eight definitions of religion
and then added two of his own. But since he was unable to
justify them by objective criteria, he finally gave up the
attempt to define religion.[19] More recently (1958) the
American psychologist of religion, W. H. Clark, questioned
sixty-three social scientists. He received such varied
replies that the definitions almost seemed irreconcilable.
They are based sometimes on the notion of the group, or on
institutionalized beliefs.[20]

The definition adopted in this study excludes the extremes
of a completely interior or a completely socialized religion.
Religion is both interior and external; it is neither a mere
concept nor a system of ritual practices. It consists of an
encounter between man and the sacred or divine and of man's
response to this in his life's tasks. It is an encounter
involving the whole man, an intelligent and effective being.
This definition of Vergote (1969) seems most acceptable:

> Religion is a controlled and structural
> entity of feelings and thoughts through

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[19] J. H. Leuba, The Belief in God and Immortality,
(Boston: Sherman, French & Company, 1916).

[20] W. H. Clark, The Psychology of Religion, An Intro-
duction to Religious Experience and Behavior, (New York:
Macmillan, 1958).

which man and society become vitally con-
scious of the ultimate nature of their
being and through which the immanence of
the sacred powers makes itself felt.[21]

It is, further:

the individual's position in presence of
the reality and activity of the divine,
which is recognized by its otherness in
relation to the world of men.[22]

Recognition of the activity of the divine does not by

itself produce the religious person. The next question of

importance would be what, in addition to such recognition,

would characterize him as one? In this instance William

James and his fundamental analysis in The Varieties of Reli-

gious Experience provide some assistance. James was careful

to point out that since each individual is unique with his

own peculiar set of powers and problems, one cannot and must

not expect religion to show itself in identical ways in all

human beings. The character of religion will differ in each

personality. It is possible nonetheless to suggest qualities

that are found in the life of the religious person. James

has identified and summarized these in rather broad terms

and has suggested the psychological traits of the religious

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[21]Antoine Vergote, The Religious Man, A psychological
study of religious attitudes, (Dayton, Ohio: Pflaum Press,
1969), p. 11.

[22]Ibid., p. 13.

person as a "new zest which adds itself like a gift to life
and takes the form either of lyrical enchantment or of
appeal to earnestness and heroism, and an assurance of safety
and temper of peace and, in relation to others, a preponder-
ance of loving affections."[23]

Variety of Forms of Religion

Not only have many different conceptions of religion been
formulated but there is also a profusion of forms in which
religion is expressed. Some organized religions pre-suppose
belief in many gods, others in one god; a few have no deity
at all. The divinity is most often regarded as personal,
although in some religions it is conceived impersonally. Some
creeds affirm a life after death while others do not. Insti-
tutional forms are of many kinds, too. Some religions are
centered on the family, others create special religious com-
munities, and a few even emphasize the solitary individual.
Church organization may be complex and centralized or simple
and localized. There are widely different kinds of overt
behavior associated with the various faiths. The rules of
ethical conduct -- concepts of moral law -- give many dif-
ferent answers on matters as family responsibilities, divorce,

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[23]William James, The Varieties of Religious Experience,
(New York: Modern Library), p. 475.

birth control, sexual relations, treatment of enemies, slavery,
civic obligations, and the distribution and uses of property.
Ritual behavior covers such a wide range, from a vocal, and
even loud, celebration of the faith of the people to quiet
and silent meditation.

Relationship between Education and Religion

Education shares with religion a position of basic
significance in human life. As does religion, education has
both an inner substance and outward manifestations. There
is the central reality of personal transformation, and there
are the various ideas, institutions and practices that are
designed to provide visible evidence for the educative
process. The forms of the educative process have seldom
become independent and self-justifying activities, without
any clear relation to the essential educative intention.
Religion is fundamental to education to the extent that the
latter occurs within the context of ultimate concern.

It has become fashionable in some circles to advocate
the "fourth r" in education -- meaning religion. The
phraseology is perhaps more clever than perceptive, but
education has never stopped with the "three r's." The
student has been taught to read, to write, and to do his

sums in order that he might be something, namely, a religious person, a moral man, or a loyal citizen. Content in education may change but goals remain much the same.

Religious Attitude

Attitude was defined earlier as a mode of being with regard to someone or something; it is a favorable or unfavorable disposition expressed in words or behavior. It is a complete behavior, an intentional relationship with a given object, and it is observable. Insofar as it is a mode of being and a complete behavior, an attitude has many functions. The affective, cognitive, and volitional processes build up an organized, complex structure within an attitude. Each man's unique personality is determined by these concrete relationships of knowledge and affectivity that he has made with persons and things in the course of his own history. Of itself, an attitude is not yet behavior but, insofar as it is a personal structure open to the world, it predisposes to a given mode of behavior, either favorable or unfavorable, in relation to a given object.

Applying the above definition of attitude to religion, certain distinctions need to be introduced. An attitude is more than opinion, belief, or religious behavior, and differs

from them. Religious beliefs do not necessarily make up an
attitude. They may be nothing more than opinions inherited
from society or intellectual opinions dissociated from the
real personality of the individual human being, having no
transforming effect on either himself or his environment.
On the other hand, taken at the objective level of their
mental content, beliefs may be charged with many personal
connotations that determine their real significance.

In order to know the specifically religious tenor of a
belief, the reasons for which the person has made it his own
must first be ascertained. It is not much use simply to make
a list of the subject's beliefs. Such enquiries do nothing
but collect opinions; they do not reveal the underlying atti-
tudes. Many scales of religious attitudes do nothing more
than this. Nor is it helpful to observe religious modes of
behavior without interpreting their meaning. Regular reli-
gious practices may result from social influences or morbid
anxiety as much as from personal conviction. The absence of
regular religious practice, significant though it may be,
does not necessarily denote a weak religious attitude; it
might well be accounted for by cultural influences. Thus,
if the attitude is always expressed by behavior or words,
it nevertheless remains subject to interpretation.

Many researchers have remarked about the characteristically

all-encompassing nature of a religious attitude. Allport
wondered whether there existed any sentiment other than reli-
gion which is sufficiently all-embracing to cover every human
interest. According to him, mature religious sentiment seemed
to be the only psychic factor able to integrate all the com-
ponents of personality.[24]

Further, according to French, the attitude of the
believer tends to structure and unify every aspect of
behavior.[25] The true religious attitude, then, is a dynamic
equilibrium difficult to attain and maintain. It has, to
quote Vergote again, "to integrate many apparent opposites.
It supposes an effective contact with humanity in the making,
and a clear assent to a God who is transcendent and, at the
same time, present at the core of human history."[26]

Cultural Attitude

Culture is defined as "the integrated sum total of
learned behavior traits that are manifest and shared by the

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[24]Gordon Allport, The Individual and His Religion,
(New York: Macmillan, 1950), p. 73.

[25]V. French, "The Structure of Sentiments, A Study of
Philosophico-Religious Sentiments," Journal of Personality,
1947, pp. 209-244.

[26]Antoine Vergote, Op. Cit., p. 248.

members of a society."[27] Each society of men possesses its own distinctive culture, so that the members of one society behave differently in some significant respects from the members of every other society. The factor of learned behavior is of crucial importance. A culture is a logically cohesive, functional, sense-making whole. But this does not imply that its parts interact in perfect harmony, without stress or strain. In an absolutely static community this might be true. But cultures change. They change not only through the ingenuity of their own members but through the readiness of these members to recognize advantages in ways and forms not their own and their opportunity to accept these ways and forms should they wish to do so. All people, to a greater or lesser extent, react emotionally to their culture. Toward some things they react strongly, with approval or disapproval.

The term cultural attitude has been employed in this study to refer to a disposition which people from one culture have towards the representatives of another and the learning experience that takes place when a select sample from the one group, in this case from India, is transported to another,

[27]E. Adamson Hoebel, "The Nature of Culture," Chapter VII in Man, Culture and Society, ed. Harry L. Shapiro, (New York: Oxford University Press, 1960), p. 168.

America, for purposes of education. Individual and cultural factors both will operate in cross-culture education and their relative importance will vary from one situation to another. Cross-cultural education has become a process of interaction which occurs in many settings between students of many different backgrounds and nationalities. As the differences between the two countries become greater, so too does the importance of cultural factors. The student from a developing country like India finds difficulties in learning from a higher industrialized and sophisticated country like America. He must redefine American ideas to fit his own mentality before they become useful to him.

There are several different ways in which cultural influences can affect the learning experience of the foreign student. His background and past experience provide the context for assimilation of new ideas. He brings both values and knowledge from his own country and if something new is to be acceptable to him, it must be consistent with both. He also brings certain expectations about the host country and about what he will like or dislike there. He will seek to confirm these expectations. He probably will experience considerable personal tension in trying to relate himself to both cultures simultaneously, and yet this dual relationship is precisely what is required of him as a foreign student.

The researcher is interested in knowing more about the process by which one culture succeeds in influencing another, and also about the reactions of individuals who are intermediaries in this process.

CHAPTER II

A REVIEW OF THE LITERATURE

Although explicitly religious questions in large-scale
researches are few, there has been an increase in recent
years in the number of more modest studies dealing with
specifically religious issues. These will be reported on
and examined not so much for the purpose of stating what kinds
of research have been done along these lines -- although this
is interesting to know -- but especially to discover what
light they throw on the religion of today's students and what
new questions and opportunities for research they provide.

Among the pioneering studies must be mentioned Edwin
Starbuck's careful and competent analysis of 430 personal
documents on religious experiences.[1] He attempted by means
of descriptive categories to analyze the characteristics,
determinants, course, and results of adolescent religion.
Much of his data and their interpretation deal with gradual

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[1]Edwin D. Starbuck, The Psychology of Religion,
(New York: Scribners, 1899).

types of religious change. Many of his findings are as
applicable to present-day students as they were to those of
his own day.

For instance, among young people he found that, rather
than religious growth being a grappling with a sense of sin,
it was usually a struggle away from a "sense of incomplete-
ness" and toward "a larger life." William James drew heavily
on Starbuck in his own study of religious experience and car-
ried some of his analyses even further. Both of these
writers, by their illuminating use of personal documents, show
that studies in depth of a few individuals may yield deeper
understandings than objective surveys, no matter how extensive
the sample. Starbuck first initiated empirical analysis of
religion seventy years ago. His study can be of use today in
suggesting hypotheses and leads, in demonstrating the useful-
ness of solicited phenomenological reports, and in providing
a backdrop against which new elements in the contemporary
religious situation may be gauged.

<center>Personality Characteristics and
Attitudes of College Students</center>

Research in the field of religious attitudes of students
has centered on the following topics: the question of the
existence and nature of the deity, the role of religion in

daily life, the degree of religious observance, the belief in immortality, and the changes in these various beliefs and practices.

One of the first quantitative studies of religious beliefs of students in college was that of J. H. Leuba published in 1916.[2] His questionnaire was answered by about 1,000 students, representing nine colleges. Eighty-two per cent of the women and fifty-six per cent of the men held to a personal conception of God. Leuba classed as "personal conceptions" the belief in a feeling, willing or knowing being.

In the late 1920's Daniel Katz and Floyd Allport undertook an extensive investigation of student attitudes at Syracuse University.[3] They administered a lengthy questionnaire covering many phases of student life, attitudes, and beliefs. Some of the significant findings were as follows.

Nearly two-thirds of the students in all classes had changed their religious belief during college. Although the number of students in the agnostic or atheistic category did not increase from freshmen to senior year, there was considerable movement from belief in a personal creator to more impersonal concepts of God. Of those who had taken the former

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[2] J. H. Leuba, The Belief in God and Immortality, (Boston: Sherman, French & Company, 1916).

[3] Daniel Katz & Floyd Allport, Students Attitudes, (Syracuse, N.Y.: Syracuse University Press, 1931).

position, forty-seven per cent abandoned it or changed it in
a liberalizing direction. Of those who changed significantly,
twenty-three and five-tenths per cent were either "left
troubled about many important things" or felt their changes
had "taken away something essential and left nothing but doubt
and anxiety about all the problems of life." The investi-
gators, however, reassured worried parents and educators that
"the effect of college training is in the direction not of
atheism or agnosticism, but of liberalizing the older beliefs,
rendering them in the process less crudely anthropomorphic."[4]
E. T. Clark, in a study made during this period (1929), has a
comment worth recording: "constructive growth rather than
sudden upheavals or emotional turmoil characterized these
shifts toward liberalism."[5]

Although these earlier studies were often quite limited
in scope, they provide a useful background for current inves-
tigations. Research reported after 1940 became more complex.
Hunter (1942) wrote that "no evaluation of educational out-
comes is adequate without appraisal of attitudes and interests

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[4]Ibid., p. 317.

[5]E. T. Clark, The Psychology of Religious Awakening,
(New York: Macmillan, 1929).

and other of the more subtle aspects of personality."[6]

Kuhlen (1941), after his survey at Ohio State University,

concluding that interests had broadened during college,

asked a significant question: "Has there occurred an

increased appreciation of human qualities?"[7] From subse-

quent research the answer very likely would be 'yes.' By

way of summary, studies on attitudes and values carried out

prior to the end of World War II showed that, in general,

students in college changed in the direction of greater

liberalism and sophistication in their political, social and

religious outlooks. There was also evidence of broadening

interests during their college career.

There has been substantial research in the postwar

years to gauge the life goals and satisfactions of college

students. These studies have revealed that the typical

student in America plans to search for the rich, full life

within his future family and from his friendships, his job

or career. He is less likely to feel that he will derive

major life satisfactions from religious beliefs and

[6]E. C. Hunter, "Changes in general attitudes of women
students during four years in college," J. Soc. Psychol.,
16, 1942, p. 243.

[7]R. Kuhlen, "Changes in attitudes of students and
relations of test responses to judgments of associates,"
School & Society, 53, 1941, pp. 514-519.

activities or participation in activities directed toward
internal betterment.

Three studies reported changes in relative importance
of two major value orientations according to a new measure --
Prince's Differential Values Inventory (1957).[8] Prince
divided values into two major types, traditional and emer-
gent. Traditional are those that emphasize "Puritan moral-
ity," a work-success ethic, individualism, and future-time
orientation. On the other hand, emergent values are those
that emphasize sociability, relativistic moral attitudes,
conformity, and present-time orientation.

A prominent work in recent years on the subject of
changes in attitudes and values during the college years
has been the one of P. E. Jacob (1957).[9] Jacob assembled
an impressive array of evidence that demonstrated that most
American colleges have little effect on the attitudes and
values of students. He reported a profile of values that
held for seventy-five per cent to eighty per cent of all
American college students. These values, he wrote, were

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[8]R. Prince, "A study of the relationships between
individual values and administrative effectiveness in the
school situation." Unpublished doctoral dissertation,
Univ. of Chgo., 1957.

[9]P. E. Jacob, Changing Values in College, (New York:
Harper Bros., 1957).

"remarkably homogeneous, considering the variety of their social, economic, ethnic, racial and religious backgrounds."[10]

Jacob concluded that a dominant characteristic of students of that generation was:

> They are gloriously contented both in regard
> to their present day-to-day activity and
> their outlook for the future.....(They) ap-
> pear unabashedly self-centered. They aspire
> for material gratifications for themselves
> and their families. They intend to look out
> for themselves first and expect others to do
> likewise.....They respect sincerity, honesty,
> loyalty, as proper standards of conduct for
> decent people. But they are not inclined to
> censor those who depart from these canons.
> Indeed, they consider laxity a prevalent
> phenomenon.[11]

Several authors have criticized Jacob's work from different points of view. Riesman (1958) wrote about the generally undifferentiated quality of Jacob's summaries. Studies that are on sound ground scientifically are not distinguished from those that are much less defensible.[12] The general effect of Jacob's work, however, has been valuable, especially because it has served to highlight a number of important research problems.

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[10]Ibid., p. 1

[11]Ibid., pp. 3-4

[12]D. Riesman, "The Jacob Report," Amer. Soc. Rev., 23, 1958, pp. 732-738.

Rose K. Goldsen and her associates (1960), authors of
a study entitled What College Students Think, more popularly
known as the Cornell Values Study, taking students from all
four class levels at eleven universities in the United States,
asked what three activities (out of a list of six) they
expected would give them the most satisfaction in their lives.
The percentage of students endorsing each of the activities
as either the first, second, or third in importance as sources
of life satisfactions were as follows.

Family relationships	89 per cent
Career or occupation	89 per cent
Leisure time recreational activities	57 per cent
Religious beliefs or activities	17 per cent
Participation in activities directed toward national or international betterment	12 per cent[13]

Lehman (1963) in a longitudinal comparison of seniors
and freshmen at Michigan State University found that both

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[13]Rose K. Goldsen, et. al., What College Students Think,
(Princeton, N.J.: Van Nostrand, 1960).

males and females became significantly less oriented toward traditional and more toward emergent values.[14]

A change, small but noticeable, was presented by Mogar (1964), who although he found that the model freshmen held privatistic values -- that is, they considered family, economic security, and (for the men) career as the primary sources of future satisfactions, detected a section of the students who could be described as valuing the development of personal identity more highly than privatistic or other values.

> Many students de-emphasized home and family
> as well as the religious, social and politi-
> cal concerns of the previous generation.
> These students were characterized by inde-
> cisiveness, noncommitment, and intense per-
> sonal involvement. This group manifested
> a repudiation of the past and alienation
> from the present.....and seemed to be
> actively struggling with their current
> 'valuelessness.'[15]

Data gathered during the 1950's and early 1960's imply that students entering college typically emphasized values of a privatistic nature, and were as likely (if not more so)

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[14]I. J. Lehmann, "Changes in critical thinking, atti-tudes, and values from freshman to senior years," _Journal of Educational Psychology_, 54, 1963, pp. 305-315.

[15]R. E. Mogar, "Value orientations of college students: preliminary data and review of the literature," _Psychological Reports_, 15, 1964, p. 761.

to hold these values when departing from college. In inter-
preting these data, it would not be fair to say that American
students were not involved in international concerns, nor
that they had no other worldly religious values. One may
conclude that religious beliefs and activities and partici-
pation in local, national and international communities were
less important than family and career-centered activities,
not that they were unimportant.

The compilation by Feldman and Newcomb (1969), The
Impact of College on Students, is in many respects similar
to Jacob's Changing Values in College. It is a voluminous
research output, reviewing and integrating a wide variety
of studies of the effects of colleges on students over a
forty-year period from the middle 1920's to the 1960's.
The quest of these two authors is best described by this
kind of formulation. Under what conditions have what kinds
of students changed in what specific ways? Among the con-
clusions arrived at by them may be mentioned the following.
Changes in attitudes and values do take place in students,
and uniformly. Attitudes held by students on leaving
college tend to persist thereafter, particularly as a con-
sequence of living in post-college environments that support
those attitudes. Going to college strengthens desirable

values that otherwise might have been reversed.[16]

Most of the studies reviewed here show that large num-
bers of students feel that they had changed their orienta-
tion toward religion during college. Marked change in reli-
gious orientation may even begin in high school. Several
studies show that about one-half or more of the students in
the samples specified a perceived change. Students did not
view themselves as changing uniformly in one direction.
Some students said that religion had become less important
to them, that they were less committed to a set of religious
beliefs, or that doubts had been raised in their minds about
their particular religious faith. A few reported that they
had an increased concern with religious questions, an in-
creased attachment to religion, and were generally more
favorable toward religion since entering college.

Selected Literature on Foreign Students

Foreign students have aroused both interest and curi-
osity among United States educators and the State Department.
The American government and foundations had adopted foreign
student exchange as a technique for achieving sociopolitical

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[16]K. A. Feldman and T. M. Newcomb, The Impact of
College on Students, (San Francisco: Jossey-Bass, 1969).

goals. Early research on foreign students that began in the
1940's was directed to finding out whether foreign student
programs were reaching these goals. In other words, were
government funds being spent wisely and were the programs
having some impact on the foreign students themselves?

The by-products of the program were not just the
advancement of science or the promotion of scholarship.
The primary aim was international understanding. Little by
little, the objectives also came to include the fostering of
favorable attitudes towards the United States, technical and
educational assistance to the developing countries, and
training foreign youth for leadership.

Prior to this time there had been a few administrative
and historical studies of varying quality dealing with foreign
student exchange, but little that could be called systematic
research. As far back as 1952, John Gardner wrote:

> It is perhaps characteristic of us as a
> nation that we have thrown ourselves
> wholeheartedly into such an enormous
> venture without even having subjected
> it to crucial scrutiny. There is no
> reason for assuming that student exchange
> is unworthy of the energies lavished upon
> it, but these are times which call for
> re-examination of all phases of our inter-
> course with other nations and peoples.[17]

[17]John Gardner, " Foreign Student in America,"
Foreign Affairs, July 1952, p. 24.

The importance of foreign students began to be increasingly felt not only for its political implications but also because it presented an opportunity to investigate the complex problem of adjustment to a new environment and the sociological and psychological factors involved in such adjustment. Naturally the question arises, how much is known about foreign students, based on empirical research? Broadly speaking, the main issue dealt with in studies of foreign students have been (1) the role of national status and the importance of cultural factors, and (2) changes in attitudes. For purposes of brevity and pertinence to this dissertation, those only will be mentioned that particularly touch on students from India.

Cultural Heritage

Foreign students come from a wide variety of cultures, some with customs quite similar to those of the United States, some very different. Several studies have indicated the importance of cultural factors in the adjustment of foreign students. Cultural dissimilarities may make adjustment difficult.

Zajonc (1952) found that Indian students experienced considerable difficulties in conforming to unfamiliar American social patterns of behavior, such as dating, kissing in

public, dancing, and relationship to authority. These diffi-
culties, Zajonc explained, resulted from cultural differ-
ences. The Indian students were "strangers" to America.
America was not "the locus of their socialization." They had
to reorganize their "original values, habits, beliefs, behav-
ioral pattern, attitudes, etc."[18]

That cultural factors influence the perceptions of
foreign students was also reported by Lambert and Bressler
(1956), who did intensive case histories of 19 students from
India, Pakistan and Ceylon. They found that the perceptions
of Indian students in America were selective. and influenced
by their cultural background.[19]

This mechanism of perceiving the host culture through
the glass of the home culture operates with selective bias.
Those areas of American life were readily perceived that
were most markedly different from the Indian pattern, e.g.
the role of women and the role of the aged.

> American institutional areas were per-
> ceived and interpreted in the context
> of their relevance to Indian culture,

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[18]R. S. Zajonc, "Aggressive attitudes of the
'strangers' as a function of conformity pressures,"
Human Relations, 5, 1952.

[19]Richard D. Lambert and Marvin Bressler, Indian
Students on an American Campus, (Minneapolis: University
of Minnesota Press, 1956), p. 73.

history and aspirations. This mechanism
of cultural reference is operative among
all students and is applicable to all
institutional areas over all points of
time, whether or not images of American
life are derived from the media of mass
communication or from direct observation.[20]

Unfavorable criticism of the United States is often

caused when the foreign student's interaction with Americans

involves verbal references to certain sensitive areas

specific to his own culture.

Professor Shils (1961) observed similar defensiveness

while interviewing the Indian intellectuals who were disturbed

about India's low national self-esteem. He wrote:

Much of the nationalism is a reaction of
their unhappy feelings about the inferiority
of their country to other countries. It
is an expression of the desire to elevate
its achievements and its status. This
nationalistic sense of national inferiority
underlies the cliches in praise of India,
which Indian intellectuals often put for-
ward in public, and seldom find expression
in private conversations -- which are much
more observable in Indian intellectuals
abroad than in Indian intellectuals in
India.[21]

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[20]Richard D. Lambert and Marvin Bressler, "Indian
Students and the United States: Cross-Cultural Images,"
The Annals of the American Academy of Political and Social
Science, Vol. 295, 1954, p. 63.

[21]E. Shils, "The Intellectual between Tradition and
Modernity: The Indian Situation," Supplement No. 1 of Com-
parative Studies in Society and History, (The Hague: Mouton
& Co., 1961), p. 76.

Morris (1960) too, found that the attitudes of foreign students were unfavorable to America if they perceived that Americans assigned their country a lower position than their own ranking of their country. But he found no relation between his measure of "national status gain or loss" (that is, the discrepancy between a student's own rating of his country and the rating he believed Americans would give it) and any of his measures of social contact with Americans.[22]

Adjustment Problems of Foreign Students

A considerable amount of research conducted in the field of international educational exchange has gone into identifying the problems and concerns of foreign students. Quite often a foreign student was considered, almost by definition, as a problem because he was foreign. Beginning about 1948, the first of a series of problem checklists were sent to foreign students, and problem scores were reported back.[23]

Porter (1962) in developing an inventory for determining problems of foreign students, reviewed over a dozen major

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[22]R. T. Morris, The Two-Way Mirror: National Status in Foreign Students' Adjustment, (Minneapolis: University of Minnesota Press, 1960).

[23]James A. Peterson and Martin H. Neumeyer, "Problems of Foreign Students," Sociology and Social Research, Vol. 32, 1948, pp. 787-792.

studies that presented specific lists of foreign students'
problems. As was expected, students encountered difficulties
with food, houwing, health, recreation, finances, employment,
religious observance, and social relations. Porter's own
study refines the many lists he presented and suggests a
comprehensive one of foreign students' problems that takes
the form of a 132 item inventory. The inventory is similarly
structured to the Mooney Problem Check List. Problems are
listed in eleven student personnel categories with twelve
problems in each category.[24]

Kincaid (1961) surveyed 440 foreign students to "collect
information useful in determining the major achievements and
difficulties in the operational, academic, and personal
aspects of the United States foreign student program.[25] This
study differs from many others in attempting to relate goal
aspirations of foreign students to the kinds of problems they
experienced. The major importance of his study was the clari-
fication of the goals of foreign students. He determined
these goals by asking each student to describe the most
significant thing he hoped to accomplish by coming to the

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[24]John W. Porter, "The Development of an Inventory to
determine Problems of Foreign Students," Unpublished Ph.D.
Dissertation, Michigan State Univ., East Lansing, Mich., 1962.

[25]Harry V. Kincaid, A Preliminary Study of the Goals and
Problems of the Foreign Student in the United States, Vols. I
and II, Menlo Park: Stanford Research Institute, 1961.

United States to study and whether the student's goal had changed since his arrival. "The foreign student in the United States reports predominantly pragmatic goals. He reports, however, no overpowering problems, of the kind usually thought to be serious as interfering with his achievement of those goals."[26] The study suffered from the sample being restricted to seven campuses only, from limitations of time, and the corresponding inadequate rate of response.

Some of the men who looked into these special problems involved in education across cultures were social scientists who soon came up with a theory that seemed to make sense. Foreign students, especially those from non-European countries, suffered from "cultural shock," the result of being plunged into a strange and alien environment and having to speak a strange language. Wrote Beals and Humphrey (1957), "He experiences a more or less severe cultural shock and, if he makes any tolerable adjustment, he must learn and internalize within a few months what his American fellow students have spent years in acquiring."[27]

M. B. Smith (1956) made the same observation in even

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[26]Kincaid, ibid., p. 9.

[27]Ralph L. Beals and Norman D. Humphrey, No Frontier to Learning: The Mexican Student in the United States, (Minneapolis: University of Minnesota Press, 1957).

more forceful language:

> Simply by virtue of culture contrast and
> the attendant difficulties in communication,
> the foreign student is likely to have major
> problems of adjustment to cope with. Add to
> them the temporary severing of his estab-
> lished interpersonal network, and the pre-
> carious involvement of his self-esteem in
> the role of 'unofficial ambassador' that is
> likely to be thrust on him and you have the
> ingredients of a highly charged situation,
> perhaps particularly acute with exchanges
> from recently colonial non-industrialized
> countries like India.[28]

In exploring further the ways in which culture shock
manifested itself, it was discovered that foreign students
went through a number of phases of adjustment before reach-
ing a modus vivendi with their environment. This process
taking place over a period of time, with the adjustment
cycle having its ups and downs, was referred to as the
"U Curve" hypothesis. Sverre Lysgaard (1955) was the first
to perceive and describe this curve.

> Adjustment as a process over time seems
> to follow a U-shaped curve; adjustment
> is felt to be easy and successful to
> begin with; then follows a 'crisis' in
> which one feels less well-adjusted, some-
> what lonely and unhappy; finally one
> begins to feel better adjusted again,

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[28]M. Brewster Smith, "Attitudes and Adjustment in Cross-
Cultural Contact: Recent Studies of the Foreign Student,"
Journal of Social Issues, Vol. 12, No. 1, 1956.

becoming more integrated into the foreign community.[29]

Several researchers have either expanded upon the hypothesis or based other studies upon it. In referring to two surveys pertaining to India, it may be noted that the study by Kiell showing negative attitudes toward the United States on the part of Indian students was thought to be explained in part by the downward curve in attitude strength occurring after a stay of six to eighteen months.[30]

In Coelho's study of the perceptions of Indian students, the author was particularly interested in the degree to which the student viewed each culture globally and differentiated in his images of it as time passed. The changing images, Coelho reported, were found to conform in general to the U-shape, but seemed to apply equally to the students' images of India.[31]

Gullahorn and Gullahorn (1963) carried the analysis one step further to cover the readjustment phase of the foreign

[29]Sverre Lysgaard, "Adjustment in a Foreign Society: Norwegian Fullbright Grantees Visiting the United States," International Social Science Bulletin, Vol. 7, No. 1, 1955, pp. 45-51.

[30]Norman Kiell, "Attitudes of Foreign Students," Journal of Higher Education, Vol. 22, No. 4, April 1951, pp. 188-194.

[31]George V. Coelho, Changing Images of America, (Glencoe, Illinois: The Free Press, 1958).

student as he returned to his home culture. The authors found that the foreign students almost needed a reacculturation process in their home environments similar to that experienced abroad.

> Such reactions occur not only when a
> sojourner attempts to adjust to an alien
> social system; they also recur with vary-
> ing intensities with the sojourners'
> return to their home environments. In
> looking at the total exchange experience,
> therefore, we may speak of a W-curve
> rather than a U-shaped curve to charac-
> terize the temporal patterning in indi-
> vidual reactions to foreign settings and
> subsequently to their home cultures.[32]

A problem faced by foreign students in this country would of course be the one of academic performance, since in this area is one of their primary goals. Attempts to document the performance of foreign students generally lead to the conclusion that from the standpoint of grades, foreign students do as well as American students. "They have about the same range of achievement and perform about on a par with American students."[33] Where the academic performance of foreign students has been poor, the two major factors

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[32]John T. Gullahorn and Jeanne E. Gullahorn, "An Extension of the U-curve Hypothesis," Journal of Social Issues, Vol. 19, No. 3, July 1963, pp. 33-47.

[33]Ivan Putnam, Jr., "The Academic Performance of Foreign Students," Annals of the American Academy of Political and Social Science, Vol. 335, May 1961, pp. 42-53.

generally blamed were inadeuate English and difficulty in adjusting to American university life. There is some evidence that early adjustment problems are the single most important cause of academic failure.

But as research on foreign student problems continued, early expectations that serious, even traumatic, adjustment problems affecting a student's entire career would come to light have not been borne out generally. On the whole it has been shown that the foreign student is more student than foreign in his modes of adjustment, and that like his American counterpart his primary concern has been doing well in his studies.

Changes in Attitudes of Foreign Students

Several studies have reported that education abroad has heightened the feelings of nationalism. Almost half of the sample in Useem and Useem's study of Western-educated Indians had "intensified their orientation to India while they were abroad."[34] The study by the Useems is one of the better examples of exploring the results of a foreign education for the person, for his society, and for cross-cultural relations.

[34] John Useem and Ruth Hill Useem, The Western-Educated Man in India: A Study of His Social Roles and Influences, (New York: The Dryden Press, 1955), p. 57.

The authors found that the most important residue of a foreign education was the change in the "character and outlook of the visitors." The foreign society appears to have served as a positive reference group for those students who showed changes of outlook and personality in the following respects: "gain in self-confidence," "an enlarged vision of social life," learning of "improved methods of thinking," "improved methods of working," and "learning of democratic ways of acting in interpersonal relations."[35]

In general, the findings of scholars concerning attitudes towards Americans turn out to be quite favorable, somewhat to the surprise of the researchers themselves. Although certain areas of American life may be criticized from time to time, American society and customs are viewed with favor. "Generally, then, the foreign students see the United States as friendly, egalitarian, informal, and democratic; they like it, and they say that these features of America are important in forming their overall reaction to this country."[36]

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[35]Ibid., p. 111.

[36]Richard T. Morris, Op. Cit., p. 123.

Attitudes tapped by questionnaires, however, tend to be stereotyped, that is, radical oversimplifications, and sometimes without even a necessary relation to reality. On being asked how well he had been introduced to college life on his campus, a student answered, "It was excellent." And then he had this immediate rejoinder, "Heaven knows, it was not, and that is not what I had wanted to say."

Examples of this are found in Dubois (1956),[37] Selltiz and associates (1962).[38] "Deeply understanding favorable attitudes take some time to produce. A quick trip may leave shallow favorable attitudes, but these are likely to be stereotyped and to wear off, unless one has allowed time enough for understanding to develop."[39]

Although students from different parts of the world had much the same picture of Americans, there were differences in emphases. Europeans were more likely to describe Americans as placing great value on success, while those from other

[37]Cora Dubois, Foreign Students and Higher Education in the United States, (Washington, D.C.: American Council on Education, 1962).

[38]Claire Selltiz, et al., Attitudes and Social Relations of Foreign Students in the United States, (Minneapolis: University of Minnesota Press, 1963).

[39]Ithiel de Sola Pool, "Effects of Cross-National Contact on National and International Images," Chapter IV in International Behavior, edited by Herbert C. Kelman, (New York: Holt, Rinehart and Winston, 1965), pp. 106-129.

parts of the world were more likely to describe them as

ambitious. Europeans saw family relations in America as

being closer than did students from other countries. More

Europeans than non-Europeans saw the goals of American

foreign policy as including the preservation of peace.

Europeans too were more likely to qualify generalized state-

ments about the United States and its people. Selltiz and

associates offer two possible explanations for these varia-

tions in attitudes:

> One is that, although foreign students may
> feel that a "factual" statement about a
> given aspect of the United States is
> acceptable, they may hesitate -- either
> because of politeness or because of an
> attitude of "each to his own taste" -- to
> express a value judgment. Another is
> that it may be incorrect to assume that
> there should be a one-to-one relation be-
> tween the perception of a situation and
> the feelings that are associated with it.
> Standards of desirability may vary consid-
> erably from country to country, or for
> that matter, from student to student.[40]

Summary

A review of studies on international educational exchange

shows that although much has been written about foreign

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[40]Selltiz, et al., _Op. Cit._, p. 182.

students and their problems, there has been considerable overlapping and not sufficient integration and application of the research findings. Walton made the following observations regarding the difficulty of research relating to foreign students:

> The findings of the research on foreign students, then, are not simple and straightforward. They are tantalizing, tentative and complex, as befitting the subject they deal with. Some of them support our fondest hopes for exchange and some do not. Some illuminate the subject wonderfully and others add to the confusion. Most do neither one nor the other. Rather they establish certain facts, clarify the social and psychological processes involved, and place the exchange experience in an historical and cultural context. Sometimes ambiguous, occasionally contradictory, the research at the very least contributes to a more precise formulation of the questions asked so that they can more nearly be answered. If any generalization at all can be made from the research, however, it is that the basic value of student exchange lies in what it does for the individual, both personally and professionally, and for cross-national and cross-cultural understanding in a politically fragmented world.[41]

In 1961, a selected group of thirty-two members of the National Association for Foreign Student Advisors (NAFSA) participated in a two week research seminar (funded by the Danforth Foundation) at Waldenwoods, Michigan. They assembled

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[41]Barbara J. Walton, Foreign Student Exchange in Perspective, (Washington, D.C.: Department of State Publication, 1968), p. 1.

a working library of virtually all recent research having a
bearing on educational exchange, including more than 260 items
of published and unpublished research material and two volumes
of summaries of research on foreign student programs by
NAFSA's Committee on Research and Evaluation.

These studies were thoroughly examined and evaluated.
Some were discarded on the basis of irrelevancy or poor
research technique. The general sessions of the entire group
facilitated a feedback for the committee and suggested further
aspects of exploration.

Since the Waldenwoods Seminar report, The Utilization of
Research in Programs for Foreign Students,[42] relevant studies
have been reviewed to the present time through annual research
reports by the NAFSA Research and Evaluation Committee and the
U. S. Advisory Commission on International Education and Cul-
tural Affairs. One such study that merits attention is an
extensive bibliography prepared by Spencer and Awe and brought
completely up to date.[43] Their purpose was to indicate the
wealth of material regarding foreign students available from

[42] The Waldenwoods Seminar: The Utilization of Research
in Programs for Foreign Students, (New York: NAFSA, Research
Series, No. 2, 1961).

Richard E. Spencer and Ruth Awe, International Educa-
tional Exchange, A Bibliography, (New York: Institute of
International Education, 1971).

the fields of psychology, sociology, and anthropology, to inform those who are interested in what has been accomplished in order to make the congruence between research and practice closer, and finally to lead researchers into new areas of investigation by outlining what has already been done.

Although it is obvious that research in the educational exchange field has increased steadily, there has been a general lack, if not complete omission, in the area of religious attitudes of foreign students, primarily due as was stated earlier, to difficulty in researching it. Hence, the special contribution of the present study.

CHAPTER III

DESCRIPTION OF THE STUDY PROCEDURE

This study was undertaken to discover what happens to the religious and cultural attitudes held by foreign students as a result of the general education they receive in colleges and universities of the United States.

Because of the nature of the problem it would seem desirable to give a detailed report concerning the techniques and procedures used in this investigation which might help to achieve the objectives of this study. Two methods were used to gather data: intensive personal interviews and questionnaires.

In order to obtain the information needed it was expedient to select students who were easily accessible. The investigator consulted the NAFSA (National Association of Foreign Student Advisors) Directory which lists the names of all foreign student advisors in the country, and made appointments to see those in the area that had to be covered. They were very responsive, and knowing the purpose of the study and the end results to be achieved, readily gave him the names, addresses, and telephone numbers of the foreign students in their

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institutions. There were two exceptions. Both of these people explained that the addresses of students could not be given out without previous consent of the students concerned. They (the foreign student advisors) promised to contact the students first and then provide their names to the researcher. He did not hear from either of them. Each of these schools had four Indian students. This being a small number, the progress of the work was not hindered.

The interviewer contacted the students personally by telephone, introduced himself, explained the nature of his study, and asked for their cooperation in the project. The initial rapport, then, with the student was created over the telephone. The interviewer attempted to procure the consent of the prospective candidate on the basis of a willingness and a desire to share in a scientific investigation, and through it to contribute to bettering the conditions of students from abroad. The student was offered an opportunity to cooperate or withdraw from the study.

TABLE I

Distribution of the sample

<u>Total Number of Students</u>: 56

Men - 39	Christians - 21	Single - 38
Women - 17	Non-Christians - 35	Married - 18

Time spent in America: Less than 8 months - 29
                         More than 2 years   - 27

Climate of the Interview

In most cases the interviewee and the interviewer were
unknown to each other before the interview except for the brief
telephone conversation. If there were a choice between two
people to be invited for the interview, one of whom was known
to the interviewer and the other not, he invariably called the
latter. There was less occasion for bias, more for objectivity
of answers.

In most cases the interview was held at the college, in a
small hall or room where privacy was assured. Some students
lived in residence halls, for example, the International House
at the University of Chicago, where it was not difficult to find
a convenient location for purposes of interviewing. But whether
here or in the few cases where the interview was held in one's
home, two points were attended to always -- privacy and absence
of interruption.

Structure of the Interview

Most of the students were familiar with academic investi-
gations and scientific procedure. They recognized the value of
careful, accurate and complete recording. The interviewer made
the following observations with each interviewee.

1. He explained to them the purpose of the investigation in progress and the importance of the objectivity and the frankness of their responses.

2. He assured them confidentiality of the interview. Identification of the interviewee and his institution would not appear anywhere in the reporting of the cases, in the conclusions drawn, the recommendations, or in any part of the study. Every precaution would be taken to conceal this identity which would in any way reflect upon an individual, an institution, or a culture.

3. The interview would consist of several factual questions on the subject under review. They would include the interviewee's opinions on certain points and insights he or she has on matters being talked about. Each should feel completely free to expand any response he wishes to or to qualify a statement. On the other hand, he should also feel free to decline answering the question if he so preferred. He would be able to ask for clarification of a question if he wanted to. Flexibility would prevail in all cases. The student would be allowed to return to a point should something have occurred to him later on in the interview.

The interview covered a much wider variety of topics than did the questionnaire, and it permitted the expression of more elaborated and differentiated opinions, attitudes, and values than did the questionnaire.

The person-centered approach was used, and an attempt was made to follow the leads of the interviewee and get his real feelings on the subject. The interview was structured at the beginning. A thread of questions had been prepared and somewhat committed to memory so that the interviewer knew what information was sought. The student was asked to give him impressions as they came to him. From this point on there was less guidance from the interviewer, and the impressions and interests of the interviewee were noted.

The interview could be described as having been semistructured, semi-focused, open-ended, and permitting of free response. The interviewer attempted to keep the interview conversational in nature. He knew the information he needed and, where necessary, he asked questions that would bring this forth, but voluntary giving of the desired information was also a goal to be achieved. It was important to know what topics the student would bring up of his own accord and what intensity of feeling he would spontaneously express himself.

Most of the interviews ranged from one hour to two and one-half hours in length. There was no intermission. All of them were done individually. No interviews included a third party. The interviews were conducted unhurriedly. Interviews were scheduled so there was an interval period following each interview.

The interview content appears in the appendix. The interview material was used for estimation of certain common variables lying within the theoretical framework of the study. It also provided an important basis for the individual cases, bearing upon the interrelationships among all the significant factors operating within the individual.

Instruments

Several instruments are available in the field. They are found in the following sources:

1. O. K. Buros, Sixth Mental Measurements Yearbook.[1]

2. John P. Robinson and Phillip R. Shaver, Measures of Social Psychological Attitudes.[2]

Together with the names of the various tests and their author, the following material is also available regarding each test: description, norms, reliability and validity, year in which published, and brief bibliography.

Most of the pertinent tests dealing with religious and cultural attitudes could not be used for the present sample

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[1] O. K. Buros, Sixth Mental Measurements Yearbook, (Princeton, New Jersey: Gryphon Press, 1965).

[2] John P. Robinson and Phillip R. Shaver, Measures of Social Psychological Attitudes, (Ann Arbor, Michigan: Institute for Social Research, 1970).

because they had been devised for either an American sample or a sample with a Judaeo-Christian background. One of the tests, however, that was highly recommended was Charles Morris' Ways to Live, which consists of various conceptions of "the good life" that differ widely in content and include values advocated and defended in several ethical and religious systems of mankind. The basic data of the book in which the results of the test were published was provided by college students in various cultures, including that of India.[3] The test was found very apt for purposes of this study.

The writer is responsible for the second instrument used in this research. It was prepared with a student population from India in view and went through several revisions to incorporate suggestions from faculty members and insights gained from continuing contacts with foreign students. It was entitled by him A Test to Measure Religious and Cultural Beliefs in a Foreign Environment and consisted of four main areas:

    a.   Student Profile

    b.   Questions on Religious Practice

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[3]Charles Morris, Varieties of Human Value, (Chicago: The University of Chicago Press, 1965).

c. Opinions about Family Relations

d. Opinions about Dating and Marriage

The two instruments may be found in Appendix II of this study.
The questionnaires were presented personally by the inter-
viewer (the author of this study) after the interview. Each
student was given a stamped envelope and asked to complete
the questionnaire and return it in one week's time.

Treatment of the Data

The data were tabulated from the interviews according to
a list of variables set down for purposes of this work. Such
a breakdown makes it possible to compare the questionnaire and
interview results. It is not to be inferred that the total
material is vital in providing a comprehensive picture of both
the individual and the total groups. There are problems
involved in the analysis of such data. They were noted thus
by Selltiz, et al.:

> .....classification is especially difficult
> in exploratory studies, since such studies,
> by definition, do not start with explicit
> hypotheses. At the time of data collection,
> the investigator does not know which aspects
> may turn out to be most important. There-
> fore, he must usually collect a large amount
> of data; thus, in the analysis, he has the
> problem of dealing not only with unstructured
> material but also with a vast quantity of it,

much of which may prove to be irrelevant to
his purpose.[4]

Similar difficulties were encountered in the present
study. Considerably more information was obtained than was
relevant, and hence a means of classifying it had to be
established that permitted the utilization of that portion
of the data that was most germane. The procedures employed
in the analysis of interview data obtained from the above
sources are described at the beginning of each section in
which these data are reported.

The questionnaires presented possibilities for compari-
son, analysis, and statistical treatment. Some choice and
limitation was necessary. When statistical figures are
meaningful, they have been cited, but the data as a whole
do not lend themselves to refined quantification or tests of
significance and differences. They have, rather, been
analyzed and compared on a simple percentage basis. Major
attention is given to analysis and interpretation of the
material received and presented.

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[4]Claire Selltiz, et al., Research Methods in Social
Relations. (New York: Henry Holt and Company, Inc., 1959),
p. 399.

CHAPTER IV

THE CASE FOR THE CASE STUDY METHOD

The case study method as a promising functional approach
to the study of attitudes has not been utilized sufficiently.
Its successful use in other fields, however, suggests the
possibility of its adaptation. The contributions this method
might make in the field of student personnel deserve to be
explored. The present chapter examines the means available.

What is a Case Study? It is a narrative account of
certain factors in an individual's life history which may
lead to fruitful hypotheses regarding the nature and cause
of his difficulties, or which may throw light upon specific
behavior or personality development. It may be described,
then, as an instrument in measuring this development. The
case study is not a collection of interesting gossip or
irrelevant details. It is not a mere record of observation,
tests or interviews, and it is not an end in itself. It is
rather a study of the individual made for the purpose of help-
ing him. It begins where he is, and considers him with refer-
ence to what he may become.

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One point of view in the case study method approach emphasizes the researcher's hypothesis as the core and the dynamic of the whole study. His rigorous scientific testing of this hypothesis and the results of his alertness for new leads constitute the content of the case under review. There is little place for information that could not possibly relate to the behavior under consideration. Another point of view emphasizes exploratory observation -- often quite extensive -- out of which emerges a structure or pattern. The detailed, open-minded study of the person helps the researcher eventually to discover the significant patterns of behavior that are manifested.

There is a desirable middle ground between these two extreme points of view. While the researcher should not be bound by his preconceived hypothesis, he must bring to each case a background of experience that guides his observation and interpretation. The case method then represents critical thinking on the basis of the best available data. It includes facts and their interpretation. It gives a sort of permanence to something that would otherwise be fleeting and quickly forgotten. Important details are often lost or distorted by lapse of time. A case study preserves details worth recording, and makes possible a comparison of conflicting evidence or a reinforcement of initial information. Thus

trends can be revealed. Sometimes the need for going through
the routine of the case study is questioned. If more intui-
tion were sufficient, the case study would have been unnec-
essary. But when scientific reassurance is the aim, the
value of the technique can better be appreciated.

To accomplish his purpose, the investigator has to try
to discover the environmental conditions in which the subject
is placed. He must give attention to the individual in his
community setting and to his educational environment.

It is important to remember that this is a study of a
person in a given setting, not of an individual abstracted
from his environment. The form of the case study is unim-
portant in comparison with the relationship existing between
student and researcher. The aim is a better understanding of
the individual for the purpose of improving his adjustment.
The researcher could never understand the individual as a
whole by merely counting facts about him.

Through the case approach, cases of maladjustment and
inadequacies in personality may be discovered, strengths and
weaknesses recognized. There is scarcely a problem that comes
to the student personnel worker which could not be better
understood against the background of a case study. The solu-
tion or the answer to these problems needs the full setting

of cultural, educational background made possible by this approach. It also gives the student insights into his own situation; it helps him think it through more clearly, and get a more sound appraisal of himself.

The operation of the intangible and immeasurable qualities is revealed by the case study. Thus the qualities, the emotional realization of how an individual thinks, feels or acts, his apprehension or ideas, beliefs, actions and attitudes, his growth in the actual social milieu, and the nature of the individual's philosophy of life may be discovered. These and other qualities cannot be registered in formal sheets and recordings. They, however, give light on the adjustment of the individual.

Case Study Method Employed in Education

In education, the emphasis on the individual has gone hand in hand with psychological research on individual differences. Although the fact that individuals differ has always been recognized, this knowledge was of comparatively little practical value until science discovered effective methods of testing, recording and utilizing the facts of variation within the individual and between individuals.

Ideally, case studies in education involve the following essential features: (1) a study of individuals that is

continuous insofar as feasible and not limited to a given
situation in point of time; (2) a careful checking of evi-
dence; (3) an exploration of as many areas as possible,
relevant to the case; (4) interpretation based on all avail-
able evidence; and (5) formulation of a plan of assistance
according to the nature of each case.

As a tool of research, the case study has been criti-
cized as being unreliable, inconsistent, selective, and sub-
jective. In order to use case studies for research purposes,
these objections would have to be overcome. The information
in the case study should be checked for accuracy, and a uni-
form plan of collection and classification of data should be
followed. This has been attempted as far as possible in the
present study. Subjective data are not without value for
research. It is in fact essential to use such data in study-
ing intimate social experiences such as parent-child, friend-
friend, foreign student-host country relationships.

Potential Values of the Case Study Method

It is apparent from what has been said above that the
utilization of the case study in guidance and student per-
sonnel programs is not a manifestation of some superficial
and transient vogue in educational method. The adoption of
the case study method is the result of the experience of

researchers with a method that has conclusively demonstrated its values for better application and the production of note-worthy results. What are these values? What results have been achieved? What is their significance for students and personnel people?

One of the outstanding values of the case study method is a distinguishing characteristic which makes it an "instrument of great power," and arouses the interest of the student, making him an active rather than a passive participant in the total process. This plan dignifies and dramatizes student life by opening the way for students to make positive contributions to the study program by fostering independent and constructive thinking on their part.

It is not so much a matter of having some general theories or hypotheses to criticize, but rather an open forum for expression, or materials out of which decisions have to be reached in life and from which legitimate conclusions can realistically and usefully be drawn. This opening of free channels of speech between student and researcher strengthens confidence between the two and is a powerful encouragement to effort. In short, true intercommunication is established.

As a result of this intensive process, in which the student is a constant participant, there is a steady increase in his power to think confidently and objectively about

problems with which he is confronted. His knowledge is
vastly increased; he develops a keen understanding of the
human as well as the technical aspects of student life.
Material interests the student when it has meaning for him,
when it meets his needs, and when it contributes to his
learning goals. Well-worked case studies provide healthy
situations, upon which the student must bring his own knowl-
edge and experience to bear. Such case studies may meet his
needs in a variety of ways, by dealing with practical profes-
sional situations in which he figures personally, by begin-
ning with the concrete rather than the abstract, and by
relating theory and practice in a realistic manner. Expe-
rience has demonstrated that case studies contain the
elements necessary to catch and retain student interest.

Both researcher and student find they can work freely
and sincerely in a joint exploratory effort which is bound
to be rewarding. It is a satisfying experience to see the
student give a new interpretation to case data or pick up
as significant a detail that had been overlooked, and give
the case a new turn. He often raises an unexpected topic,
enlivens the hour by questioning the interrogator as he
questions him.

Ordini summarized this so aptly when speaking of what

takes place during an interview:

> There is no machine that can measure the
> meaning of a raised eyebrow, no computer
> that can measure a man's stability and
> predict his actions or reactions to a
> particular set of dynamics. The inter-
> view is often the only feasible way to
> bring forth certain required facts and
> to appraise important personal charac-
> teristics.[1]

He further recommends that ".....as the purpose of the

interview becomes more exploratory, the merit of the inter-

view increases."[2]

There may be disagreements but this is of little impor-

tance, and may even be necessary if the student should think

and feel and act for himself. No case is stereotyped. Each

is unique, because each individual is unique. This research-

er in his study found new issues and radically different

interpretations after being confident that most of the possi-

bilities had been explored. "With an interested group of

people," says Adorno, "a case becomes an inexhaustible

well."[3]

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[1]L. A. Ordini Jr., "Why Interview?" _Personnel Journal_,
47, 1968, p. 430.

[2]_Ibid_.

[3]T. W. Adorno, et al., _The Authoritarian Personality_,
(New York: Harper and Brothers, 1950), p. 8.

The researcher's success in obtaining the needed information will depend in large measure on his skill in not appearing inquisitive, in not trying to hurry the interview, in making the individual eager to be involved in the case of which he himself is the center. The researcher must have an ability to give the student the feeling that he is understood and accepted.

The Need for the Accumulation of Cases

The good interpreter of case study data has a repertory of sound generalizations and a constructive imagination which enables him tentatively and with proper reservations to go beyond the data in reconstructing the total background of the case and in seeing probable cause and effect relationships. The interpretation should be the best possible inference from the data given. Good data on which a correct interpretation may be made have to be complete, accurate, relevant, and well organized. Piling up evidence from different sources is an aid in the interpretation of that evidence, but not a substitution for it. Excellent information relevant to the problem may have been collected, but it has not been used to arrive at the best judgment regarding the individual as a whole. A case study might well become a continuously modified Gestalt of the individual.

A study of cases made in this way becomes scientific in character, for it involves orientation, careful observation, reasoning, decision and verification, the fundamental processes of a scientific study. The cases presented here illustrate what has just been elaborated upon. They are not intended as an exhaustive exploration of the kinds of problems encountered, or of the facets of each problem situation presented. They represent the writer's efforts to capture a large measure of the reality of a side of foreign student adjustment, under a variety of circumstances.

The writer has attempted to convey that reality as it was perceived by him, verified in the statements of the participants, and recorded in the interviews conducted by him. They offer many possibilities for careful study and fruitful analysis. They are a way of presenting some practical problems of the foreign student in America, the manner in which he sees himself, by which he could discover his own needs, and facilitate his relationship with the foreign student advisor of the institution to which he belongs. It is hoped that he will develop his own power of observation in this field, and that he will grow in power by learning how to apply this knowledge.

The experimental nature of the material must be recognized. The venture has been confined to a relatively small

number of cases in a restricted environmental area. To facilitate study and use of the cases, they have been grouped in sub-chapter titles according to contents. Each title is preceded by a brief introduction and followed by some appropriate comments. In addition, some suggestions for further study and exploration are provided.

CHAPTER V

RESULTS OF THE STUDY

Sixty-five students were interviewed. Nine of them
failed to return their questionnaires. These students were
excluded from this research. The sample for the study,
therefore, consisted of fifty-six students. The material col-
lected in the course of the various interviews and from the
different sets of questionnaires is reported and analyzed in
this chapter. The chapter is divided into four parts: 1.
Characteristics of the Students in the sample; 2. Views on
Education; 3. Cultural Attitudes; 4. Religious Attitudes.
The material is presented according to a list of variables
that the writer had in view for purposes of his research.
The four parts mentioned above include both factual data
obtained from the questionnaires and the content of the inter-
views. An analysis of the entire data is also given. Appen-
dices I and II give in detail the list of questions presented
during the interviews as well as the questionnaires. The
following brief introduction to the material of the interviews
seems pertinent.

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The interviews reflect the present reactions of the students to the American scene as well as their insights regarding their own attitudes and opinions on various issues touching their personal lives. These students mirrored many of their counterparts in expressing their views of the new culture as they saw it.

Some of the flavor that came through the conversations has been portrayed in the reporting. In some cases, no one quotation could adequately express the full combination of feelings. But in each instance the actual words of the students have been quoted. Naturally, some bias is bound to enter, if not in the approach, then perhaps in the selection of material that was used. An honest attempt was made to keep this to a minimum. David Riesman expressed his own difficulty in this regard in an admirable manner when he said that "it will be time enough, after our work is published, for the psychologists to correct us for these oversights, but if we begin by trying to be just to all standpoints, we shall lack the courage to be mistaken, the courage to stress something too much."[1]

[1] David Riesman, Constraint and Variety in American Education, (Lincoln, Neb.: University of Nebraska Press, 1956), p. 100.

Within each area of reporting, those responses that were the most prominent and mentioned the most number of times are given first. Generally, the responses were elaborated upon, sometimes at length. These are omitted for obvious reasons. A bulky and long drawn-out chapter pouring out material received from the interviews deters from, rather than adds to, the efficacy of reporting.

Even when they have not been elaborated, some interpretations of the students seemed unwarranted or exaggerated, or at times judgmental in nature. They are cited as such without any editing. Responses in interviews like these often come in brief, incomplete sentences. They are also reported as received.

Occasionally a surprising or rare response provoked an interrogation from the interviewer. Such a response is recorded wherever found useful in a Question and Answer manner (Q. and A.) If the response was accompanied by any special emphasis or forcefulness, with enthusiasm or with disgust, this too has been noted. These are the significant if small details that carry weight to a response, and quite often they project the underlying attitude. The interviewer's comments, where found necessary, attempt to clarify the issues.

1. Characteristics of the Students in the Sample

The role of personal characteristics in determining behavior and attitudes in a study of the present kind cannot be overestimated. The problem of separating the various effects of these characteristics is extremely complex. Nevertheless, the necessity arose of dealing with the issue, if only in a limited way. A few measures which seemed most relevant to the areas intended for study were selected. Some of these characteristics are contained in factual information about the student and his background, others had to do with his personal interests and his views regarding his career and his future.

TABLE II

Personal and Family Background

1. Total number of students in the study: 56

2. Average age of the students
    (the range was from 18 to 43)   27.43

3. Number of men in the group   39
    Number of women in the group   17

4. Single students   38
    Married students   18
    Of those married, number having
       children (the range was from
       1 child to 5 children)   12

TABLE II (Cont'd)

5. Socio-economic class of the family
   in which reared:

a) upper class	13
b) middle class	42
c) working class	1
d) lower class	-

6. Principal occupation of head of
   family at home:

business	14
teaching	9
agriculture	8
government service	6
lawyer	4
doctor	3
engineer	3
minister of church	2
journalist	2
other	5

It is worth mentioning that of the 56 who comprised the number of cases, 55 came from the upper and middle class and only one from the working class. None was from the lower class. Many of the students were supported by their family, their parents paying not only the expenses for their journey, but also in the instances when they received no scholarship the money necessary for tuition.

The poorer student would find it very difficult to face the initial, almost insurmountable obstacle of financing the trip and would be prevented from coming abroad. Those in this category (working and lower class) who happen to be in the

country are here on loans made to them either from individuals

or from the government (India.)

TABLE III

Personality Traits

1. Qualities students regarded as being
    most important in spouse:

a) shares own opinions and beliefs	6
b) intelligence -- common sense	20
c) pleasant disposition -- a good companion	30

2. Consultation in case of difficult or
    troublesome problem:

a) with members of own family	34
b) relatives outside immediate family	1
c) trained person (doctor or psychologist)	7
d) other	14

    (of these 14:
    mention of friend 8
    priest 4
    priest-friend 2)

3. View of personal future:

a) enthusiastic	20
b) hopeful	32
c) indifferent	3
d) resigned	0
e) embittered	1

4. Destiny expected to be determined by:

a) what each one himself makes of it	43
b) external circumstances beyond control	12
c) no response	1

In the event of a difficult or a troublesome problem,

34 students mentioned that they would consult members of their

own family, which reinforces the example of strong family ties among the Indian population. This observation also came in clear relief during the individual interviews. The students encountered in the present study bore their hardships well. They expressed frustration, a sense of loneliness, and at times discouragement. But their tolerance level was very high, and their hopes regarding themselves for the future were equally bright. Enthusiasm and confidence proved to be interrelated in most cases, but they rarely were one and the same thing.

Only two students in the sample strongly rejected the past or seemed to have been markedly unhappy. Both revealed moderately serious personality problems and adjustment difficulties, but the problems seemed to have roots in the period before the students came to the United States. These students had a long history of poor social adjustment and an unusual degree of conflict with their families. There is no intention to suggest that personal problems were not aggravated by the situation in which the students found themselves in this country. The data merely suggest that severe personality problems that developed after arrival in the United States already existed in latent form and were accentuated by the stresses the students encountered.

Styles of Life

In addition to such relatively easily ascertainable characteristics as age, socio-economic class of family in which the student was reared, the occupation of head of family at home, it was found necessary to take into account some more complex characteristics that might have an important bearing on the student's experience in the cross-cultural situation -- in particular, on certain ideas and habits of living styles he considers important for himself. The instrument employed to measure this variable was the one devised by Charles Morris entitled "Ways to Live." These Ways Morris calls different "conceptions of the good life." The Ways may be regarded as instances of value patterns, differing in the importance assigned to dependence or dominance or detachment. Some of the Ways are more congenial to certain types of physique and temperament than others. Some have special affinities with particular forms of character, and some make an appeal to persons who among themselves otherwise differ widely.

The thirteen alternatives are on the whole positive in tone, normal rather than abnormal, constructive rather than destructive, beneficent rather than malevolent. One may gauge the notion of the range of variation of the alternatives

presented in each Way by a brief characterization of their diverse emphases:

Way   1: preserve the best that man has attained

Way   2: cultivate independence of persons and things

Way   3: show sympathetic concern for others

Way   4: experience festivity and solitude in alternation

Way   5: act and enjoy life through group participation

Way   6: constantly master changing conditions

Way   7: integrate action, enjoyment, and contemplation

Way   8: live with wholesome, carefree enjoyment

Way   9: wait in quiet receptivity

Way 10: control the self stoically

Way 11: meditate on the inner self

Way 12: chance adventuresome deeds

Way 13: obey the cosmic purposes

The following scale of numbers was asked to be placed alongside each of the Ways to Live:

        7 - I like it very much
        6 - I like it quite a lot
        5 - I like it slightly
        4 - I am indifferent to it
        3 - I dislike it slightly
        2 - I dislike it quite a lot
        1 - I dislike it very much.[3]

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[2] Charles Morris, Varieties of Human Value, (Chicago: The University of Chicago Press, 1965), p. 1.

[3] Ibid., p. 15.

In his research, Morris used "The Ways" with various classes of people, and various nationalities too. Below is a table reproduced from his book, <u>Varieties of Human Value</u>, giving scale values obtained from six different cultures, including India. The studies of each of these cultures were conducted in their respective countries.

Means for Male Respondents in Six Cultures[4]

Way	U.S.	Canada	India	Japan	China	Norway
1	5.6	5.32	5.95	5.00	4.89	5.28
2	2.81	2.64	3.99	4.05	2.95	3.54
3	4.22	4.64	5.34	5.30	5.10	5.28
4	3.74	3.33	3.63	3.62	3.17	3.17
5	4.26	4.24	4.74	4.64	5.14	3.78
6	4.88	4.57	5.29	5.04	5.31	5.02
7	5.58	5.65	4.71	4.22	4.72	4.95
8	4.53	4.85	4.24	3.65	3.98	3.95
9	2.95	3.05	3.37	3.93	2.57	3.63
10	3.85	3.73	5.32	4.65	3.69	4.30
11	2.77	2.72	3.74	3.77	2.58	2.87
12	4.41	4.12	4.54	3.96	4.54	4.34
13	2.23	2.35	4.01	3.17	5.47	3.09

The mean scores received by the 56 students who formed the sample of the present study are given according to the following groupings:

(A) Christian   (B) Non-Christian   (C) Women   (D) Men

(X) Newly Arrived   (Y) In America longer than 2 years

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[4]<u>Ibid</u>., p. 42.

TABLE IV

Ways to Live

Mean scores for 56 students according to three groupings.

Way	Total Number = 56	A Christian = 21	B Non-Christian = 35	C Women = 17	D Men = 39	X < Eight Months = 29	Y > Two Years = 27
1	5.72	5.47	5.95	5.12	5.87	5.92	5.58
2	3.53	3.09	3.94	3.34	3.57	3.61	3.42
3	5.35	5.10	5.49	5.30	5.37	5.39	5.27
4	3.81	3.76	3.85	3.93	3.76	3.87	3.69
5	4.42	4.31	4.60	4.22	4.63	4.66	4.30
6	4.94	4.85	5.11	4.88	5.01	5.02	4.87
7	5.09	5.24	4.90	5.48	4.97	4.88	5.26
8	4.07	4.14	4.02	3.93	4.20	3.89	4.22
9	3.57	3.36	3.69	3.74	3.48	3.71	3.27
10	4.79	4.27	5.12	4.61	4.85	5.02	4.43
11	3.84	3.64	3.88	3.53	3.94	3.96	3.74
12	4.32	4.21	4.41	4.38	4.30	4.53	4.18
13	3.84	3.60	3.92	3.07	3.97	4.02	3.62

Two further questions were asked of each student: (a) which one of the "Ways" do you prefer to the greatest degree, and (b) which do you prefer the least? The responses were as follows:

(a) Preferred Greatest

Way 1 - 14 times
5 - 8 times
4 - 8 times

(b) Preferred Least

Way 2 - 13 times
13 - 8 times
9 - 7 times

A comparison of the scores of the present study with those of the Indian sample in Morris' study shows a close

resemblance. The following other comparisons bear mention-
ing:

1. The Christian population, the Women population,
and the "In America longer than 2 years" population in the
present study are closer in scores with Morris' U. S. sample
than the non-Christian population, the Men, and the Newly
Arrived are to it.

2. Way 1 is the favorite "Way" both in Morris'
India sample, and the present study.

3. Way 9 is the least preferred "Way" in Morris'
India sample. Way 2 was found least preferred in the present
study.

Way 1 has outstanding prominence in both studies. The
India value pattern is characterized by a strong emphasis
upon social restraint and self control. This may explain the
high score. There is awareness of the larger human and cosmic
setting in which the individual lives and an acceptance of the
restraints which responsibility to this larger whole requires.
The accent, therefore, is upon what man has attained rather
than upon the limitation of change.

The sample in the present study chose Way 2 as the
"least preferred of the Ways." The characterization of Way 2,
according to Morris, was the cultivating of "independence of
persons and things." India very early incorporated the

pattern of asceticism and a detachment from material things
into its mode of life. This is particularly true among the
Hindu population Way 2 was perceived by the present sample
as part of the cultural heritage which is to be preserved
and so links with Way 1 on the factor of social restraint.

2. Views on Education

Of many serious problems confronting India today, education is certainly one of them. Sixty per cent of the people in the country that invented numerals cannot read numerals. Sixty per cent of the people cannot read and write the alphabet in the country that invented the science of phonetics. A country that had universities hundreds of years ago is today unable to solve some simple problems of higher education. Better education and more advanced training, then, are the primary goals of Indian students pursuing higher studies abroad. American education is of great interest to these students because of the possible application of methods and style to their own national educational system. The impact of the American experience on the Indian students in the present sample is explored and noted in this section of the chapter.

TABLE V

References to Institutions Attended and Studies Pursued

1. Names of the institutions in the Chicago area attended by the foreign students included in this research and the number for each:

        Northwestern University   17
        Loyola University of Chicago   10
        Illinois Institute of Technology   8
        De Paul University   5
        University of Illinois -- Chicago   4

TABLE V (Cont'd)

University of Chicago	3
School of the Art Institute of Chicago	2
Roosevelt University	1
Barat College	1
Chicago Medical College	1
Kendall College	1
Barrett Theological Seminary	1
Bethany Theological Seminary	1
Y.M.C.A. Community College	1

2. Classification at beginning of fall semester (September 1970):

a) Undergraduate students	11
b) Graduate students working toward an M.A.	28
c) Graduate students working toward a doctorate	16
d) Post-Doctoral studies	1

3. Fields of specialization:

Engineering	14
Education	9
Physics	6
Chemistry	5
Mathematics	5
Business Administration	5
Medicine	3
Art	2
Theology	2
Psychology	2
Geology	2
Fashion Design	1

4. Receiving financial aid from school where studying:

a) None	26
b) Partial scholarship	9
c) Full scholarship	9
d) Fellowship	12

Of the 26 students receiving no financial aid whatsoever, 20 were in their first year of studies in the United States. The number of scholarships offered by colleges and universities has been drastically cut down in the current year. Of several causes for this reduction of scholarships may be mentioned the financial stress that educational institutions are going through due to cutbacks in federal and state aid, higher costs, and an increasing number of students in attendance. The same facts are recorded in Open Doors 1971 regarding financial support for foreign students in general.[5]

Table VI distinguishes the students according to the amount of time spent in the country and to their intention of remaining here or returning to their home land.

TABLE VI

Residence in America

1. Time spent in America:

    Less than 8 months: 29 students   (category X)
    More than 2 years: 27 students   (category Y)

        (Those in between were deliberately
        excluded from this research. Cf.
        Section on Methodology)

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[5]Open Doors 1971, (New York: Institute of International Education, 1971), p. 10.

2. Returned to India since arrival here:

             Yes: 6
             No: 50

3. America, first foreign country visited:

             Yes: 52
             No: 4

4. Intention to remain in America:

             Yes: 9
             No: 21
     Undecided :   26

Of the 21 students who expressed an intention not to remain in America, 16 were in category X (had spent less than 8 months in the country). Most students when they leave the home country to go to a foreign land go with an intention of returning home. The early months of adjustment in a foreign country are very difficult to the student, especially at this time when scholarships are not forthcoming and immigration laws do not permit working during the first year of sojourn in this country. All of these conditions reinforce their desire to want to return. It is only later that the students change their point of view in this regard. In a study conducted on the problem of the brain drain, Scully concludes,

> It is easy now for the scientifically
> trained to get good positions in America.
> One foreign student advisor said,
> "Perhaps if they just studied here it
> would be all right, but if they get practi-

cal experience, work experience, they
become aware of salary and their worth
and earning power, as compared to the
home country."[6]

The same study gave the views of another foreign student

advisor that are shared by many other foreign student advisors:

"In my experience the cases of foreign
students who do not wish to go home are
surrounded by circumstances which make
the wish to stay seem valid. I am quite
in conflict with those who feel that
foreign students should be made to go home.
How has our country been made? Millions
of people came. They liked it here. The
United States is still a land of opportun-
ity."[7]

Table VII that follows delineates some items in detail

that deal with the students' future concerns about their

career.

TABLE VII

Looking to the Future

Career

1. Occupation student most likely to enter:

a) teaching	18
b) engineering	12
c) management	7
d) business	4
e) electronic design	4
f) research	3

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[6]Grace Mary Scully, "An Exploratory Study of Students who
do not wish to return to their Home Country," (Unpublished Ph.D.
dissertation, Columbia University, 1956), p. 184.

[7]Ibid., p. 193.

TABLE VII (Cont'd)

g) computer technology   3
h) medical doctor   2
i) housewife   2
j) lawyer   1

2. Comparison of student's expected standard of living with family's in which brought up:

a) higher standard   22
b) about the same   33
c) lower standard   1

3. Possible future accomplishments that would be source of personal pride: (each was given two choices)

a) get an education:
    get a degree   8
    get a Ph. D.   8
b) good position in life   9
c) do something creative
    scientific contribution   6
d) do well in career
    success in profession   10
e) good husband
    good parent
    good human being   11
f) happy marriage   7
g) loving family   12
h) help others   9
i) provide for family   9
j) service to country   4
k) have many friends   6

What strikes one for its very conspicuous absence is the occupation of agriculture. Eight students of the sample came from families where the principal occupation was agriculture. (Table II #6). Not one pursues it. Nor had a single one chosen it as his field of specialization. This is all the more remarkable when one sees that India is primarily an

agricultural country and the need for specialists in the field
is especially acute at this time. Two explanations are
possible. One is that there are no good departments of agri-
culture in any of the colleges of the Greater Chicago area
from where the sample of this study was drawn. Secondly, in
itself, agriculture does not seem to be a subject enticing or
attractive to the student from India who comes abroad for
purposes of study. This fact is attested to in the following
figures.

Of a total number of 11,412 students from India in insti-
tutions of higher education in America in 1971, only 321 had
agriculture listed as a field of major interest. This contrasts
with 6,188 in all departments of engineering, 789 in the humani-
ties, 1,141 in business administration, 2,394 in the physical
and life sciences, and 724 in the social sciences.[8]

The student was asked to list possible future accomplish-
ments that would be for him a source of pride and satisfaction.
A good education, a good position in life, and success in his
profession are rated very high. The two most frequently
mentioned reasons that both upper and middle class students
gave for coming to this country were to gain advanced train-
ing and to better future prospects. The latter reason, of

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[8] Open Doors 1971, p. 30.

course, depends on academic success. Most students, especially from the middle class, therefore are primarily concerned with academic adjustment and only secondarily with other things. They thought that the acquisition of a degree rather than their acquaintance with the American people or their having many friends, however valuable this may be as an experience, would give them the jobs they seek. This conclusion was also supported by interview materials. Academic achievement, the students hoped, would amply compensate for their hardships and social and emotional deprivations in this country. The fact, however, that there were only 9 responses of wishing "to help others" and only 4 of "service to country" is something to be not too lightly reckoned with.

The liberal philosophy on which the American collegiate structure rests seems to be wholly congenial to the Indian students as is evident in their comments noted below. At the same time the unfamiliar mechanics of American education do not represent a particularly difficult barrier to effective adjustment on their part. The most attractive feature of the educational system in this country is its greater sense of flexibility and the opportunity for individuality that the students enjoy. The following quotations from several of them reveal their admiration for both these features. There were some students, however, who experienced particular forms of difficulties. These are also quoted below.

Adjustment regarding Studies

(a) Flexibility

"It is an education to fit you. You select your own courses."

"I can take two courses or four. Go during summer or not.
It is most helpful. You pace your work yourself."

"There is much more academic freedom here. I have found it
such a healthy environment."

"The atmosphere for learning is very good. People here really
want to study, at least on the graduate level. At home it
was to get away with as little as you could."

"There are many possibilities to specialize."

"There is a wide open field for research."

"I find graduate students to be responsible students. Somehow,
though, I tend to have much less respect for undergraduate
students. I have mixed with so few of them and don't even
want to."

(b) Professors

(The opinions were overwhelmingly favorable)

"Professors are very cooperative. In India I have found they
get mad. Not so here."

"Professors are kind, generous with their time. They give you
opportunities to prove yourself. They are not carried away
by impressions."

"They accept you as a more mature person. They have faith in
you. You rise up to it."

"There is no vast gulf between teachers and students. No
superior feeling of one over the other."

"There is much freedom between teachers and students. Despite

this, the teacher is a source of respect. Relationship with professors is very comfortable. It is also very informal."

"Very rewarding. Professors are open and easy to talk to. I have an excellent relationship with my advisor. I can even visit him at home."

(c) Difficulties Experienced

"College is not really as I anticipated. It has been a disappointment for me."

"I felt confident of my studies there. I don't feel so here."

"Too many adjustments to make at one time. It is a different country, different conditions of living, and a different standard of education. I am finding it very difficult. Many times I don't feel like studying. At times, discouragement sets in. I feel somewhat helpless, and don't know whom to go to."

"I have had many difficulties for admission to a program. Maybe the college is right, or at least they may have reasons. But why don't they tell us in advance. Only a few days before opening of the semester I was told that I was not admitted. What can I do now? I cannot transfer to another school and it is too late to try another program. It is very frustrating."

The individual facts that seem to have impressed the students most of all were the ability to choose subjects and courses according to their liking and future usefulness, the possibility of maintaining their own pace of work, the excellent relationship with their professors and the American practice of "working yourself through college." It was to them an anticipation of the establishment of an intellectual elite group and a promotion of a breakdown of class and caste barriers. Certainly, not all aspects of the "permissive"

complex were approved by all the students. But their react-
tion to this atmosphere was more a reaction to the total
American picture rather than something confined to the academic
circle of living.

3. Cultural Attitudes

This section on the cultural attitudes of the students will be reported under two major sub-titles: (A) Attitudes toward the Host Country, and (B) Attitudes toward the Home Culture.

A. Attitudes toward the Host Country

It is often assumed that getting to know the people of another country will lead to favorable attitudes towards them. This assumption underlies the expectation that programs that foster exchange-of-persons tend to increase international good will. The entire body of research on cross-cultural education suggests that this expectation is both oversimplified and unduly optimistic. There is considerable evidence (some of which was observed in the chapter on the review of literature in this study) that the mere fact of having been in another country, even for an extended period of stay, has quite limited effects on attitudes towards that country.

The foreign student presents an even more involved and complex form of contact, especially where vastly different cultures are concerned. The preconceptions with which the student comes, the way he perceives his experience in the host country, and the selective way he absorbs or rejects aspects

of the host culture will all be conditioned by his social
position, his cultural orientations, and his own individual
personality characteristics.

In general, going abroad is an exciting event for the
foreign student. For most of the students the last couple of
months in India were full of activities. The usual prelimin-
aries of attaining admission in an American university, pass-
port and visa formalities, arranging finances, purchasing
clothes and other requirements, was time-consuming and involved
much effort. But beyond the inevitable material preparations
that were necessary, there was the more important psycholo-
gical adjustment to make.

There are many people in India who have returned from
America, and most of the students seek their advice before
coming to this country. It is a common feeling that when
returning to their home country, people tend to conceal the
difficulties they experienced, or minimize them, perhaps even
to forget them. They advertize the bright and glamorous
aspects, thus giving an unreal and misleading picture.

> The net attitude toward his experience with
> which a student leaves this country (America)
> may have little to do with the stand he finds
> himself taking once his feet are firmly
> planted on home grounds. For example, what
> seemed to him to be a rather frustrating and
> not wholly satisfactory training experience
> while he was in the United States may be
> transformed in his eyes and words upon his
> return, as he realizes that the social

capital of his American visit is enhanced if
he treats it as a thing of great positive
value.[9]

The following presents the content of attitudes towards
America that the students expressed during the course of the
individual interviews. The three basic questions posed to
them were what their views of this country were before their
coming here, what aspects of American life had affected them
whether in a positive or a negative manner, and the character-
istics of the American people that had most deeply imprinted
themselves on them.

Impressions of America before arrival in the country

(a) Idealistic responses

"It is a rich country. Easy living."

"There will be easy employment and money. No struggle for
 existence. I never dreamed how difficult it was going to be."

"America would be like a wonderland. But now it is no wonder-
 land."

"I thought that job opportunities would be plentiful."

"People will be all kinds of help. Once you come here, you
 feel it. If you write home, they will not believe it."

"I expected great things because of missionaries who came to
 our country and told us. , I am disappointed."

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[9]C. Selltiz and J. B. Casagrande, "The Cross-Cultural
Education Projects: A Progress Report," *Items*, September 1953,
p. 31.

"Before coming, because of impressions from missionaries, I expected well-qualified, well-behaviored, well-mannered people. The actual picture is very different."

(b) More realistic responses

(By far, this was the greater number of students -- two-thirds the total. Their responses are self-explanatory. A correct appraisal of the situation helped them adjust better).

"I knew it was going to be hard, and there would be no time to relax."

"I had a fair idea via news media. American magazines give a complete picture of what is happening here. I used to read them."

"Some thought this was sort of a 'promised land.' I didn't think so, and I am glad I didn't."

"I did not come here expecting such a whole lot. This made it easier."

"I had heard of people who almost broke down because of false impressions. I had no such illusions."

"Corresponds very much to what I had thought. So, I was not caught unawares."

"All that shines is not gold. Not very far from what I thought. I have not been much affected."

"Orientation in India helped a great deal."

"There is a selfish attitude that prevails sometimes that Americans are not interested in us. I did not believe it, and I thought I was going to find out. My reflection now is on how untrue it all was.. This country is not narrow-minded."

"That there would be new experiences, exciting things. I do not believe this was an exaggeration."

Aspects of American life that have
affected the student positively

(a) Basic attitude toward work

(Mentioned by fully half the students)

"The hard-workingness of the people is very impressive. It is
what is responsible for their success."

"The dignity of labor, as you find it in this country. Nothing
is unbecoming any man, nothing is really menial. There are
possibilities for all kinds of work."

"I find myself working much harder than at home and, of course,
I am pleased at this. I got it from the people here."

"If you do work hard, you get much reward."

"You can work while going to school and help your own way.
It has eased my situation a lot."

"They are hard working people. Also, the fast pace in their
work -- there is no wasting of time."

"We (in India) separate day and night so much. It is not so
here. They work at all times."

(b) Free Society

(The notion of <u>freedom</u> was expressed often. It was

explored further under the category of permissiveness and is

reported later).

"This is a free country; it is terrific."

"I feel free as I felt in India."

"I feel much more free, can express myself more easily."

"I can be self-dependent. It is something I didn't know before."

"Openness in expressing your views, even your simplest opinions. Only now I find how much of my views I had never expressed before."

"As a woman, I feel free here. Fewer inhibitions in me."

"Each one minds his own business. That way, I can develop myself better."

(c) Prosperity and Efficiency

"Material things are very impressive here."

"The prosperity of the country; who won't be taken up by it?"

"They have reached a level of advancement in almost every line -- education, technology. See the moon expeditions -- the precision, even the glamor. Who else has done that?"

(The moon landing successes were mentioned by quite a few students. Strangely enough, no one said anything about the exorbitant sums of money spent on this program).

"Technically, they are greatly advanced. What is happening here in research will take 20 years to do in India."

"Their road sense and orderliness. I don't know why I like it so much, but I had to mention it. Maybe because it gives me a sense of being orderly myself."

"Their way of living and cleanliness: keeping their homes."

(This was from two women students).

(d) Job Opportunities

"If you are dashing and dynamic, you can build up a career easily."

"If you have the will, you can get a good job, no matter what the circumstances are."

"In India certain lines are impossible. Here, there are facilities for everything. One can grasp them if one wants."

(e) Different Forms of Life that appeal

"Life is very competitive here."

Q. "Do you like that?"
A. "Oh yes, you have to. It is the only way to progress."

"The practical approach to life."

"The sense of organization you meet with everywhere."

"The informality appeals to me."

(f) Miscellaneous

"You meet different kinds of people and attitudes. The sheer variety is fascinating."

"The whole world is here in some form."

"So many possibilities for being a well-rounded individual."

"There is opportunity here to improve yourself. It is a great environment to live in. If you have the desire, you can do it."

Aspects of American life that have affected the student negatively

(a) Family Life

(The responses came spontaneously. They were repeated in some form many times over and provoked very strong feelings).

"I see very few family ties especially in this generation."

"Family ties are so rare. So few agree with each other. Generally, we find them opposing each other."

"Family life is entirely different from what impressions we
have. It surprises me that people don't bother about their
parents."

"Old people are lonesome. They feel there is no one to care
for them. I wonder how their children can see this and not
feel guilty about it."

"Parents deserve more respect than they get here. For so many,
they are not special people. Here they are accepted as any
two people. Perhaps it is the parents' fault as well."

"Children do not get enough attention. They are far too
independent, far before their time. They are separated early
from their parents. That is why they have to go outside for
counselors. There is no confidence within their own family."

(b) Color

"White-black differences are very apparent. There is so much
talk about unity. Where is it?"

"Never did I realize there was such a bitterness between white
and black."

"We do have prejudices in India too. I do not know where it
is worse. Maybe here the press plays it up a lot."

(c) Lack of Feeling

"There is not much feeling in dealing with people. You do
your job and go."

"Too many artificial feelings. I think this causes psycholo-
gical pressures. You have to keep a front all the time."

"It seems to me people do a lot of things they don't believe in."

"I find a lack of spontaneity with regard to emotions in
people's dealings with me, and with themselves."

(d) Kinds of Life

"Excessive social life. Sometimes it is too much of a pre-occupation."

"There is too much competition. People forget to enjoy what they have earned."

"I notice such a lot of violence down here."

"So much wastage of food and other things in general. I didn't expect this."

"Life is too mechanical here."

"Life here is fast and hectic. There is no time to slow down. Everyone is rushing somewhere and I find myself doing the same."

"I find a certain amount of hypocrisy, academic and non-academic."

"Most things are motivated in terms of money. Life seems too materialistic. There is a lack of Christian principles and this is supposedly a Christian country."

"There is a disregard for values in life."

    Q. "What kind of values?"
    A. "Any kind, especially values dependent on human relationships."

Characteristics of the American People

(The question asked was, "What are some of the qualities of the American people, either those whom you have met at school or outside, either positive points or other, that you have come across, and that have in some way affected you?")

(a) Positive qualities

"Very hospitable and friendly people."

(This sentence was repeated many times. A separate category on friendship with the American people will be found later).

"I have been treated very well. That way they are more cultured especially for treating people."

"Such helpful people."

"Their affluence puts them in a situation to help."

"They do have strong ties. There are the superficial ones, but I wouldn't like to emphasize that. It's so everywhere."

"I find people to be friendly. There is more to it than the surface."

"It is easy to make friends with them, but much more difficult to have close friends."

"Friendliness is their overbearing feature. It is the main thing that stands out, more than anything else. They are so willing to help."

> Q. "A few have mentioned that although they have found many Americans to be friendly, there is something superficial in the friendship. Would you tend to agree?"
> A. "Not at all. I don't think so. They have gone out of their way. How much more do you want?"

"The pragmatic nature of the people appeals to me."

> Q. "Would you consider this a positive quality to have?"
> A. "Yes, I think so. It's what life is all about."

"When you look at it carefully, they are a disciplined people."

"People do trust you a lot. For example, I have a key to the library as well as to the laboratory. I could walk away with anything. But I wouldn't dare. It is violating a person's trust. It has taught me honesty and responsibility."

"I marvel at their interest in things other than their work:
sports, amusements, going out for the weekend. They are an
important source of relaxation. Sometimes I feel envious."

"Their independent nature. I like that."

"Their sense of appreciation."

"You get respect from your boss here. In India we have too
much bossism. Job relationship here is very good. You are
not treated as a servant."

(b) Negative qualities

"They have no nationalistic identity. It is difficult to think
of them as one people."

"There is not much botheration with others. That's the way
they are."

"They like your work, but don't care for the person."

"It's very hard to generalize, but you cannot deny the fact
that they are so materialistically inclined."

"Their knowledge of us is very poor. They think that India is
starving, and that's all they think there is. They don't speak
enough of our strong points. I mean those of our country.
It's always the same questions: caste system, snakes and
sacred cows. How meager can your knowledge be? It irritates
me no end."

(Quite a few spoke in the same strain. This particular
student, a woman, spoke emotionally, almost disgustingly).

(c) Neutral qualities

(The qualities have been designated as neutral because
it was difficult to determine which way they were intended).

"There is a very large number of conservative people in this
country in all walks of life; you would never believe it."

"They are very active. By contrast, we are very passive."

"They are very aggressive people and demanding. We are very submissive and often have a fatalistic attitude."

"If you go to the countryside there is a different picture altogether. I have gone there often. Here I have no friends. Everyone is too busy."

"It is very difficult to make general statements. Some are so honest, some so dishonest. There are many hard working people, but I have found quite a few lazy ones, too."

(Apparently, this seems like a worthless statement but not so at a deeper level. All aspects of life strike an onlooker).

"They have a tremendous go-getting instinct. But maybe it is too much. You end up losing peace."

(d) Concerning the Younger Generation

Positive

"Independence at a young age builds up their confidence. They are so much more mature than we at the same age."

"The frankness among the young people appeals to me. They are open and outgoing. They are honest and don't want simply to make an impression on you. They say what's on their minds."

"They are better regarding simplicity of life, even voluntary poverty. They live up to what they believe. There is similarity between belief and practice."

"There is a lot of new change. There is bound to be some trouble, but I believe it will pass away. It is remarkable how they hold on under such stress."

Negative

"It touches me that the young people may not have guidance in many things. It is good that they make independent decisions, but there are decisions and decisions."

"They have found things too easy. There is no respect or appreciation of people who made it easy for them."

Q. "On the other hand, many of them have to work hard to put themselves through college. Quite a few support themselves."

A. "Yes, I must credit them for it. I am not saying they are bad or anything. But they have grown up the easy way. They have a lot of things given to them. They take much for granted."

"I see in them a feeling of insecurity, also a lack of deep feelings. It hurts them. There is something which they need very much at present -- good balance and stability."

"I have seen some marvelous young people. But they are too few. You can pick them out. I think what many lack is good breeding. They seem to grow wild and just denounce the establishment. I cannot sympathize with them."

Friendship with Americans

(One of the common points brought forth by the foreign students themselves was the subject of friendship. This area was explored a little further and a question asked about home invitations).

(a) Positive opinions

"I have been in another country in Europe. It's bad to compare one people with another. But I have to say they are so much friendlier here. It's an outstanding quality with them."

"Maybe some friendships are superficial, but everywhere you find some. Those I do have are deep and real. You have to make the effort. They have already gone a long way."

"I'm afraid I've not gone out enough. There are many occasions to do so and to meet people, even to be invited to their homes. It's a question of wishing it. I cannot blame them. It is my fault."

"People are very friendly if you mix with them. But I have
no time. There is too much school work."

"Invited? Yes. But I haven't gone. I feel timid. I cannot
go spontaneously. But I would like to go."

"I hesitate to talk to them. But it's me. I am an introvert
personality and cannot be drawn out too easily."

Q. "But you are talking right now very spontaneously
and freely. Do you feel comfortable doing so?"
A. "Yes, very much so. But that is because you are
talking with me. Someone must begin. Also,
these are interesting things we are talking about."

(b) Negative opinions

"They seem to be very friendly. It is mostly outward. When
you get to know them, they are not friends. This bothers me."

"It's a lot on the surface. I don't like it, and it frustrates
me a great deal."

"I am not acquainted with them."

"There are few to really make friends with. The rest are in-
different. In India we had groups, mixed freely, got to know
each other well, shared fun."

Q. "Haven't you found any groups here you could join?"
A. "Not for us foreign students. Not serious ones
I mean. Hospitality groups there are plenty.
But we are talking of friendship, aren't we?"

"In terms of our philosophy of friendship, no."

Q. "How would you define our philosophy?"
A. "Give and take. Much sharing. I haven't found it
here."

"Yes, I have been invited, but I haven't gone. It was my
choice not to visit."

Q. "Why so?"
A. "I am tired of answering the same questions. You get
fed up after a while."

"Many people say the same thing. They shake hands and use
expressions like 'delighted to see you,' 'charming,'
'lovely' and when we go away it is the same thing. I feel
uncomfortable. They couldn't mean it all."

(The above was quite a frequent response. Even students
who had very positive dealings with American friends expressed
discomfort at such sayings. Further responses follow).

"Mannerisms make me feel insecure. You don't <u>have</u> to appreciate
if you don't want to."

"I don't like the mechanical way in which some of the things
are said; it's a way of life with them. Artificial courtesy."

"It's a funny thing. People don't express their emotions
correctly. They always say, 'O.K., fine.' They seem as
though it is expected for them to say it."

"I do not even know the people of my own apartment."

"I do receive invitations, but they are often quite vague
invitations. Perhaps they are not interested. I cannot
respond to this."

B. Attitudes towards the Home Culture

Family

In keeping with the exploratory character of this survey,
only a few areas have been touched upon in the section on
attitudes toward the home culture. Systematic studies analyz-
ing changes in Indian culture and its consequences to social
structure have only been undertaken recently. As emphasized
by those who have studied social structures in India, the
family is the primary social unit of life in the country.
With its vast population and varieties in living styles it

is difficult to depict Indian family organization in any
general terms that will have applicability to all parties
concerned. The classic form of the family in India is that
of the "joint family" found in most parts of the country
with some regional variations.

The conception of a typical traditional joint family is
that of a large co-residential group of two or more generations,
related beyond kinship to one another by property income,
mutual rights or obligations, and living under the same direct-
ion of a common authority. The classic form of the joint
family is gradually weakening. Better communications, educa-
tion, new enterprises providing employment leading to economic
independence, and various other factors are disturbing the
traditional joint family living. The changes that have taken
place during the last two or three decades since Independence
have been such that the "very jointness of the joint family
is believed to have been shaken."[10]

It is both important and interesting to observe some of
the attitudes toward the family depicted in the sample of
the present study. The underlying assumption is that the
changes observed within this group are indicative of the

[10]I. P. Desai, "Symposium on Joint Family," Sociological
Bulletin, 4, 1955, p. 97.

changing pattern of family life amongst the educated masses
of the Indian population. Questions regarding family life
were asked these students in such areas as dating, choice of
a marriage partner, interracial marriage, duties of husbands
and wives, authority in the family, etc. The Scales,
Opinions about Family Relations, and Opinions about Dating and
Marriage, were prepared by this writer specifically for the
present study and are presented in Appendix II. The range of
scores on each item of the Scales was from a maximum of +3
(I agree very much) to a minimum of -3 (I disagree very much).
The results obtained from the two Scales are summarized on
the following page.

TABLE VIII

Opinions about Family Relations

(Showing the mean scores of a sample of 56 students from India divided into three groups on the basis of religion, sex, and length of stay in the United States.)

Item	Total Number = 56	A Christian = 21	B Non-Christian = 35	C Women = 17	D Men =39	X <Eight Months = 29	Y >Two Years = 27
1	- .53	- .62	- .52	- .10	- .71	- .72	- .43
2	+ .63	+ .11	+1.03	+ .32	+ .76	+ .75	+ .48
3	- .58	+ .34	-1.24	- .15	- .69	- .36	- .78
4	-1.28	-1.62	-1.08	-1.97	-1.07	-1.00	-1.55
5	-1.68	-1.64	-1.81	-1.71	-1.66	-1.92	-1.42
6	- .65	-1.10	- .37	0.00	- .86	- .65	- .69
7	- .84	- .82	- .84	+ .48	-1.20	- .73	- .91
8	+1.26	+1.52	+1.23	+ .52	+1.47	+1.96	+ .65
9	+ .97	+1.71	+ .42	+ .50	+1.19	+1.88	+ .27
10	+ .32	+ .84	+ .04	+ .93	+ .16	+ .16	+ .54
11	+ .37	+ .44	+ .32	- .44	+ .68	+ .84	- .04
12	- .30	+ .76	-1.00	- .76	- .17	- .40	- .21
13	- .37	+ .17	- .83	-1.00	- .18	- .14	- .64
14	+ .16	- .72	+ .83	- .32	+ .28	+ .35	0.00
15	- .58	- .74	- .55	+ .39	- .93	- .45	- .62

1. There is disapproval of children growing in same households as grandparents (Item No. 1).

2. In general, disapproval is expressed of young people who do business with relatives or in-laws (No's. 13, 14). The disapproval is slight in all three groups.

3. Christians tend to feel less the need to meet family obligations than non-Christians do (No's. 2, 10).

4. All the items in freedom for the younger generation (No's. 2, 8, 10, 11, 12) are in opposition to conservative Indian tradition. The scoring was relatively even in the different groups.

5. Those who have spent a longer time in America show:

   (a) greater independence from family (No's. 2, 10, 11).

   (b) disapproval (by a greater margin) of doing business with one's family (No's. 13, 14).

The student responses in this research represented the "progressive families" where many changes have taken place since Independence. They reflected the shift from joint to separate family, the scores, however, being higher in the Christian group as compared with the non-Christian. Several students agreed in favor of modern homes being "democratic" in work as well as in decision-making. There was some measure of distinguishing between work "proper" for male members of the family and other forms more appropriate to women folk.

Characteristic examples in the former category were "making purchases for family needs," "going to the bank," "major repairs within the house." Prominent in the latter category were household chores as "cooking," "cleaning utensils," "keeping a neat home," "entertaining visitors." With regard to decision-making, such examples were presented as "choice of going to college," "choice of field of major interest," "being able to go to a movie theatre and not having to report at home," "buying own clothes."

Most students felt that members of the family should be home "by a reasonable hour." When asked to define "reasonable hour" the students mentioned 10 o'clock or 10.30 P.M. "except in rare circumstances and then parents should be informed beforehand." This seems an extreme statement when judging from American standards, but is considered normal for India even for modern families. Family ceremonies were mentioned as parts of family life and were, in general, more popular with the women than they were with the men. Although the data indicated much approval of them, many expressed an intention of having fewer such ceremonies.

According to the interview material there is growing opposition to parents, even with the female population, but rarely amounting to anything deep-seated or serious. Opposition to mother as to father ranked about equal, but the causes

varied. Mother generally remaining at home appeared as the
nagging element "constantly telling us things to do or not to
do." The father remains the chief authority figure within the
family. Opposition to him is less overt, rarely expressed in
hostile or angry verbal tones and manner. The expression
"old man," not infrequently used among the younger generation
in this country, or any other similar term, was not heard once
during the interviews. When the students were asked if they
could talk freely with their parents, two-thirds of them
replied that they did indeed enjoy that freedom. If such a
large number did have a comparatively free access to their
elders, it must be admitted that a considerable change has
been brought about in interpersonal relations between the two
generations. On the whole, then, the relatively free atmosphere
in the families, due to the influence of the younger people, is
quite evident. The change is slow, but healthy, and generates
emotional links between members of the family that are desirable.

Dating and Marriage

There is hardly a subject as vital as marriage to Indian
students and especially college students. They are at the
marriage age and they live at a time when traditional forms of
marriage are being considerably questioned. Marriages among
most Indians, irrespective of religious groups, are arranged
by the parents or relatives. This is the orthodox form.

"India is a country of arranged marriages," says Taya Zinkin.
"Only aboriginals and the modern elite marry for love."[11]
Marriages are endogamous among the great majority of the
people.

Arranged marriages do not mean complete subjugation to the
will of others in the choice of the partner. With the spread
of education the classic form of arranged marriages is losing
its importance. Nowadays the choice is often made according
to the mutual compatability of the boy and girl in education.
They have an opportunity to meet each other and thus get to
know something about each other's personalities, although actual
courting is not as yet very popular. Parents, and especially
Hindu parents, have always considered the marriage of their
children one of their most sacred duties. But it is difficult
for them to accept the new marriage patterns which are more
appropriate for an industrial than an agricultural society,
such as the new emphasis on romantic love and, perhaps most
difficult of all, the breaking down of caste endogamy.

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[11]Taya Zinkin, India Changes, (London, 1958), p. 500.

TABLE IX

Opinions about Dating and Marriage

(Showing the mean scores of a sample of 56 students from India
divided into three groups on the basis of religion, sex, and
length of stay in the United States.)

Item	Total Number = 56	A Christian = 21	B Non-Christian = 35	C Women = 17	D Men =39	X < Eight Months = 29	Y > Two Years = 27
1	- .42	- .14	- .48	- .40	- .43	- .60	- .27
2	- .91	- .27	- .97	-1.01	- .88	-1.12	- .84
3	+ .28	+ .63	- .03	- .22	+ .42	+ .05	+ .52
4	+ .30	- .63	0.00	+1.04	- .45	+ .24	+ .43
5	-1.58	- .55	-1.74	-2.13	-1.39	-1.71	-1.33
6	+1.49	+ .84	+1.32	+1.52	+1.43	+1.60	+1.42
7	- .39	- .32	- .39	- .96	- .24	- .05	- .74
8	+1.18	+ .72	+1.22	+1.83	+ .88	+ .88	+1.61
9	+ .46	- .50	+ .92	- .28	+ .63	- .05	+ .82
10	- .35	+ .13	- .55	-1.07	+ .07	+ .20	- .85
11	+ .58	+ .67	+ .31	+1.55	+ .27	+ .35	+ .83
12	- .70	- .28	- .79	-1.21	- .57	- .33	-1.04
13	+ .14	+ .05	+ .17	- .34	+ .38	+ .58	+ .22
14	- .02	+ .10	- .14	- .47	+ .31	+ .12	- .14

1. In general, there is need for young people to have parents' approval of choice of partner (Item No. 1).

2. There is a lesser need for friends' approval of choice of partner (No. 2).

3. Disapproval of Christian girl dating non-Christian men is small (No's 5, 12).

4. Likewise, only small disapproval was expressed of Christian men dating non-Christian girls (No's 6, 12).

5. Marriage between people professing different religions is basically accepted by all; margins of acceptance vary. Christians are more tolerant of this than are non-Christians (No's 5, 10, 11).

6. In general, there is disapproval of an older man (in his sixties) marrying a much younger woman (No. 13).

7. There is only slight acceptance of a younger man (in his twenties) marrying a woman in her thirties. The ratio of acceptance with regard to this is greater among women than among men, among non-Christians than among Christians (No. 14).

    The degree of freedom enjoyed by the students in the choice of partners reflects the slackening of the rigid traditional authority patterns. Break with traditions is a common occurrence, but marrying without parents' consent is still very rare. Those who said they preferred "love marriages" generally

qualified it by indicating that they would ask for their parents' approval.

The freedom of choice, then, does have definite limitations. Marriages outside the community are frowned upon. Social pressure is such that very few students even try to make such an alliance. Those who came from a rural society expressed considerable difficulty in breaking any sort of conventions for fear of incurring the wrath of their parents, but those from the city where social control is less strong have no such difficulty.

The former category of students, namely those who came from a rural environment, also took greater time to learn the rites of social initiation on arriving in America. When in India, they had been trained for a separate adult social life. This training has made it difficult for them to change their attitudes and behavior toward the opposite sex. A few of these students said that they had problems knowing how to entertain each other. The attitudes of the female interviewees to going with men showed much the same variation. With this background, the first date in this country for a student of a rural upbringing was nothing short of an event, a "happening" as one of them called it, "although nothing came from it." These same students did not find it easy, either financially or psychologically, to learn dancing, drinking, or going to parties where they could

meet with persons of the opposite sex or of persons with different backgrounds. Those who could were afraid of getting involved in marriage which they feared would bring many complications back home. A few of the men students recalled that they had been specifically warned by their people at the time of their departure from India against marrying a white girl. At least one half of them were themselves not in favor of mixed marriages. Some of these suffered a sense of guilt which was increased by the fact that some of the girls they met were intellectually inferior to them.

This behavior pattern toward dating was not true for all categories of students interviewed. Those students who had had an urban upbringing said they had girls for friends. Some of these appeared to be mere "acquaintances" whom they had not actually taken out alone. A few had "dated" them in the Western sense of that word, indicating by this that they had taken girls to the movies, restaurants, or dancing, or to picnics with a group of other boys and girls. A few said that their relations with girls had been "intimate" although this did not seem to imply a sexual relationship as it might have in the West. Both the boys and girls expressed a sense of flattery if their partners for the dates happened to be non-Indian students. Generally, these non-Indians were American students.

On the whole, the interviews showed that young men seemed much further ahead in their desire to have friends of the

opposite sex than did the young women. The main problem in this case happens to be that when the attitudes of the young women lag behind those of the young men, it is extremely difficult for the young men to meet girls in a natural way. This can cause emotional strain and may well be one of the difficult areas of adjustment when changing family patterns develop the need for closer relations between the two sexes as a basis for a wider choice in marriage.

Some of the girls in the interviews were cynical about men's trustworthiness. "I like to trust them, but I can never be sure," was a typical response. A few predicted that deception would not be easy with educated girls or, more hopefully, a man would not want to deceive an educated girl. Female responses tended to emphasize "relationship to mate" and "personality characteristics." Men wanted more "companionship." A few even ventured the word "equality," but felt threatened by it.

In summing up this picture it can be stated that a decided shift is taking place toward freer social contacts between men and women. Since companionship between the two sexes could lead to marriage outside the traditional endogamous boundaries, there is still evidence of some resistance to this new pattern. Both men and women in the sample expressed with regret the restrictions they are subject to, but added, "the next generation will be freer than we are." Changes may or may not bring

about more happiness, but they are being demanded. Meanwhile there are inconsistencies and conflicts and not sufficient strength to stand up to one's firm beliefs or convictions.

The table that follows summarizes the results obtained from questions asked the students regarding intention to marry, number of children wished for, and qualities desired to be inculcated in their children.

TABLE X

Looking to the Future

Marriage, Number of Children, Qualities Desired in Children

1. Of the "single" students whether expecting to marry at
   some time:

a) Yes	34
b) No	3
c) Undecided	1

2. Number of children desired:

None	1
None but would adopt	2
1 or 2 children	2
2 children	20
2 or 3 children	5
3 children	9
3 or 4 children	3
Many	1
Undecided	2
No response	5

TABLE X (Cont'd)

3. "What two lessons would you try hardest to teach your
children?"

Honesty	12 times
Love and compassion	11
Religious spirit (devotion to God)	9
Self reliance or self sufficiency	9
Discipline or self-restraint	8
Hard work	5
Respect for others	4
A contented life	4

4. "What two things would you like your children most to
have that you didn't have?"

Facilities for good education	14
Broadmindedness	8
Peace and family stability	10
True friends	8
Patience	5
Good health	5
Interest in science	6
Good in art and music	4

With the obvious over-population of the country, the grow-
ing awareness of this situation, and the active propaganda of
the government towards limitation of family, it is no surprise
that the majority of the students opted for few children.
The figures speak for themselves. Items 3 and 4 in Table X
express a hierarchy of values that students as parents or
potential parents would wish to communicate to their children.
Altruistic qualities such as honesty, love and compassion lead
all the rest. The students had viewed a good education as one
of their primary goals. They wish this for their children too.

4. Religious Attitudes

There is hardly a country where students come to the United States for studies with so diversified a background of religion as the students who come from India. Of the main religious communities in India according to the 1961 census, the Hindus numbered 366,162,693 (approximately 85 per cent of the total population), the Moslems 46,911,731 (approximately 10 per cent of the population), and the Christians 10,498,077 (1.2 per cent of the population).[12] Given the complexity of each religious belief, a brief description of the tenets of some of the major religions of India would help in the better understanding of the results obtained in the present study.

Hinduism: It is neither easy to define Hinduism nor to explain precisely what it stands for. It has no single Messiah or Prophet like Christ or Mohammed as the source of its inspiration, nor is there a single treatise like the Bible or the Koran to which it can look for guidance and authority. The complex system known as Hinduism is more a view of life and an attitude of mind than a specific belief that one has to subscribe to. This particular trait seems to distinguish it from other religions and forms at once its strength and its

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[12]The World Almanac 1970, (New York: Doubleday and Co., Inc., 1970), p. 527. The most recent figures of the census of 1971 are not yet officially available at this writing.

weakness. Hinduism has never laid down that salvation was the monopoly of any peculiar religious faith or practice, or that God was to be thought of or worshipped only in a particular form. As such it has never been a proselytizing religion and has rarely shown any disposition to doctrinal intolerance of the faith of other people. But while the mind of the Hindu is free his actions are heavily tied. He can think as he likes, but almost every act of his life is prescribed by authority to an extent unknown in any other religion. His whole life -- freedom to marry, choice of food and drink, preference for vocation or profession -- is a sort of rigid routing from which he deviates only at great peril. Thus Hinduism took away with one hand what it gave with the other. The exigencies of modern society and the tendency of modern education and of all international intercourse have been responsible for the more liberal attitude toward religion prevalent today.

Mohammedanism, the youngest among the great religions of the world is now the second largest in India. Mohammedans are uncompromising monotheists. Their creed is brief, clear, and unalterable: "There is no God, but Allah, and Mohammed is His Prophet." They have been trained to regular daily prayer -- nominally five times each day. Although orthodox Mohammedans are careful about attending public worship of Allah every Friday in the mosque and their reference for their sacred

scripture, the Koran, few such are to be found among University students, especially those who come abroad for studies.

Christianity now ranks as composing the third largest religious community in India. But the Christian students from India who come to the United States are far more numerous than non-Christian students in proportion to the relative size of the Christian community in India. Better than half of the ten and one-half million Christians in India are Roman Catholics. More than in many other foreign mission fields, there has been accomplished among Indian Christians a breaking away from ancient foreign sectarianism. In the United Church of South India, Indian Christians have deliberately severed connections from the foreign groups that had originated them and have formed a notably strong and effective group of their own. Accordingly, the Indian Christians who have come to the United States, while they represent a certain relationship with Protestant Christians in this country are not much concerned with the differences that exist among American Christians.

Most of the attitudes of the students toward religion can be classed under four well-recognized categories or headings: (1) Beliefs of the Students; (2) Worship of the Students; (3) University Life and Religion; (4) Certain Moral Codes.

The total number of 56 students in the sample is distributed according to religion in the following manner.

TABLE XI

Religious Affiliation of Indian Student

1. Religion of Student:

Hindu		30
Christian		21
Catholic	16	
Protestant	5	
Others		
Mohammedan		
Sikh		
Zoroastrian		5
		56

2. Religion of Parents:

Hindu	30
Christian	21
Others	5
	56

(In every case identical with student's)

3. Formal Change of Religion
at any time: 0

The majority of the students were Hindus: 30 out of a total of 56 (53.6 per cent). This was much lower than the national percentage. Hindus in India constitute 85 per cent of the total population. The Christian sample in this study was 37.3 per cent. It had been noted earlier that the Christian students coming to the United States from India are more numerous than comparative groups in proportion to the size of

the Christian community in India. This fact is verified by
the lists of foreign students obtained from the foreign student
office of the major universities and colleges of the Greater
Chicago area. No published statistics according to religious
affiliation of foreign students in the United States are avail-
able. Open Doors (Report on International Exchange) which lists
almost all the major classifications of foreign students omits
the one on Religion.

TABLE XII

Religion and Worship according to Denomination

1. Attended religious services before arrival in this country:

	Catholic	Protestant	Non-Christian
a) never	0	0	0
b) sometimes	1	0	23
c) often	1	1	7
d) regularly	14	4	5

2. Attended religious services during the last six months:

	Catholic	Protestant	Non-Christian
a) several times a week	1	0	0
b) about once a week	14	3	1
c) about once a month	0	1	4
d) once or twice	0	1	9
e) not at all	1	0	22

TABLE XII (Cont'd)

3. Motive for going to Church or Temple:

		Catholic	Protestant	Non-Christian
a)	habit	3	0	0
b)	fear or anxiety	0	0	0
c)	personal satisfaction	10	3	14
d)	parental expectation	0	0	0
e)	societal expectation	0	0	0
f)	religious commitment	3	2	0

The Gallup Poll's 1968 audit of attendance, based on seven national surveys during that year, showed that forty-three per cent of all adults in the United States attended church in a typical week. "Declining attendance among the nation's youngest adults, those in their twenties," says the Survey, "accounted for most of the change between the 1958 high point and the 1968 low point. National church attendance during this decade fell off 6 percentage points, but among young adults the decline was 14 percentage points."[13] Further, it says, that "the decline in churchgoing was more pronounced among Roman Catholics over the last decade (9 percentage points) than among Protestants (5 percentage points)."[14] In contrast,

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[13]Gallup Opinion Index, Special Report on Religion, (February 1969), p. 2.

[14]Ibid., p. 2.

church attendance among the 16 Catholic students who formed
part of the present study was 93.75 per cent.

The present survey shows that as far as the Indian Christ-
ian goes, his sense of duty concerning church observances
continues in college life, in a foreign country, and even in
an environment where churchgoing habits are on the decline.
It is regrettable that no statistics are available regarding
religious observances of Indian Christians either in the home
country or abroad. A wide search of the literature on the
subject proved futile. A Survey executed in 1958 and subtitled
"Moral Trends among Indian Students,"[15] published by De Nobili
College in Poona, India, gives figures on the temple and mosque
attendance of Indian college students within the country but
not on the church attendance of the Christian students.

John and Ruth Useem interviewed 110 foreign-educated men
and women in India, tracing their present roles in the world
of work and exploring the influence of their ideas about the
West in their own community. Any facts or comments on religious
observance of these men and women are noted in 1½ pages; no
statistics are included.[16] George Coelho in his Changing Images

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[15] Survey, Moral Trends among Indian Students, (Poona, India:
De Nobili College, 1958).

[16] John Useem and Ruth Useem, The Western-Educated Man in
India, (New York: The Dryden Press, 1955), pp. 62, 63.

of America, adding a separate inquiry on the Indian students'
religious orientation, also fails to give any data on church
attendance. In fact, no question on church or temple attendance
was asked of the students.[17]

TABLE XIII

Prayer and Spiritual Reading

1. During past 6 months, prayed privately:

    a) more than once daily   16
    b) about once a day   18
    c) several times a week   6
    d) about once a week   6
    e) once or twice   7
    f) not at all   3

2. Family worship at student's present home or
    apartment:

    a) yes   18
    b) no   38

3. Prayer at meal time in present home:

    a) yes   9
    b) no   41
    c) no response   6

4. Read the basic book of own religion
    (Bible, Gita, Koran):

    a) regularly   4
    b) sometimes   35
    c) never   14
    d) no book applicable   3

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[17] George V. Coelho, op. cit.

5. Number of books on religion read during past
   three years:

   a) none   17
   b) 1 or 2   7
   c) 3 to 6   11
   d) 7 to 10   4
   e) more than 10   4
   f) many   4
   g) no response   9

When it comes to prayer, there is a different focus by
the Christian and non-Christian student. The Hindu is prayer-
oriented, and resorts to prayer almost by habit. C. F. Andrews,
one of the great 20th century Christian missionaries, and
J. N. Farquhar, another Protestant missionary, both of whom
spent many years working in India, attest to this in their
personal memoirs.[18] The same generous assessment of Indian
religion has been expressed more philosophically in a recent
book by a Catholic theologian who had a Hindu father.[19]

Reading of Religious Books: There was a surprising dis-
closure in this regard. Indian students of whatever creed are
not given to indulging in reading books of religious interest.
Seventeen students of a total of 56 (or 30.3 per cent) of those
interviewed had read no books at all (besides the book basic to

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[18]David L. Edwards, Religion and Change, (New York: Harper
and Row, 1969), p. 208.

[19]Raymond Pannikar, The Unknown Christ of Hinduism,
(London: Darton, 1964).

their own religion) in a period of three years. Nine students
did not respond to the question, giving strong indications that
they may also have been in the same category. Only eight
students (or 14.3 per cent) had read anything like a sizable
number -- over seven books in three years. When asked to name
the books they had read, they gave the classic names: Gita,
Mahabaratha, Ramayana, The Vedas, The Bible, Documents of the
Vatican Council. There were very few recent titles or even a
suggestion of them. There are indications from responses
obtained during the interview that some of the students were
familiar with modern spiritual writers, both oriental and
western, but had not personally read any of their numerous
books, even the best known ones.

It must be noted that no Catholic priest or seminarian nor
Protestant minister formed part of the sample of this study.
There were, however, two theology students, both Protestants,
engaging in graduate studies at two theological seminaries.

The Indian student in the United States is by and large
a technically oriented student. Engineering, Business Admini-
stration, Physics, Chemistry, and Mathematics comprised the
areas of specialization of 34 of the 56 students in the present
sample. He is a practical-minded student. Moving in a pragma-
tic world, he often views religion in the main as a mysterious
abstraction -- something vaguely attractive, but not particu-
larly appealing.

TABLE XIV

Religious Beliefs of Foreign Student

1. Has examined own religious beliefs:

   a) Yes   41
   b) No   15

2. Has discussed religion in classroom, in social life, or with friends:

   a) Yes   22
   b) No   34

3. Has deliberately concealed religion at any time:

   a) Yes   2
   b) No   54

4. Understands own religious beliefs:

   a) Very well   8
   b) Fairly Well   40
   c) Not very well   8
   d) Not at all   0

5. Requires some form of religious orientation or belief in life:

   a) Yes   24
   b) No   20
   c) Doubtful   12

6. Has formulated religious beliefs through:

   a) Church or temple participation   7
   b) Personal experience   21
   c) Family   11
   d) Influence of friend   0
   e) Independent search   17

TABLE XIV (Cont'd)

7. Function of religion in life is that of:

      a) Church attendance   2
      b) Help to determine right or
         wrong   23
      c) A way of life   28
      d) Fear of the hereafter   1   .
      e) No response   2

Contrary to some attestations, only two instances of antireligiousness were detected. These two students avoided calling themselves either atheist or agnostic. But they said that religion had no place in their lives. Any adherence to worship in common or in private was absent for them. In some other cases, there was a suspension of consideration and a questioning of the traditional approaches to religious belief. Students of all faiths mentioned in some form or other that they were uninspired by the usual pattern of religious activity. Occasionally one was found who said he was exploring his own belief. On the one hand he reacted strongly against those with fixed beliefs, and on the other, conveyed a yearning for something that could satisfy his higher needs: "I have always considered myself religious, although perhaps people will not take me as a religious person in the accepted sense. I do not believe in rituals either, because they obscure the real thing." When asked what the real thing meant for him, he answered, "I don't know, but I am searching. For me, this is a good sign."

TABLE XV

University Life and Religion

1. Through college experience in U.S., religious beliefs have been:

    a) strengthened   13
    b) weakened   3
    c) fundamentally changed   2
    d) not affected   38

2. Religious beliefs most affected by the following experiences at college:

    a) independence from home situation   5
    b) classroom -- professors   2
    c) exposure to other religious beliefs   8
    d) personal experiences   27
    e) "none" of the above   3
       no response   11

3. Should religion be an active part of university life?

    a) very much so   5
    b) somewhat so   10
    c) no   31
    d) undecided   10

4. Perception of role of religious activities at college is seen as:

    a) encouragement of involvement in
       religion of choice   2
    b) fuller understanding of own and
       other religions   19
    c) integration of religious convictions
       and beliefs with life on campus   2
    d) convert students to Christianity   1
    e) don't know   29
       no response   3

Has college helped the student in deepening his religious convictions? Thirty-eight of the students said they were not affected. However, 13 students mentioned that religious beliefs had been strengthened during their stay at college. When asked this same question during the interview, the students had difficulty in giving reasons for this supposed development or even what it consisted of. They said little more than "increase of knowledge," "greater sincerity," or "more devoutness," all of which reasons afforded little or no insight into the thought or the outlook of these students.

Items 3 and 4 in Table XV were not so much directed to the specific question of determining if there were a role or what the role of the Religious Activities Program was at the Institution where they were but rather directed to the way in which the students felt about the situation, namely, how they viewed this role. Their replies may be the subject of bias or of some rationalization. It is their attitudes and opinions, however, that are a significant part of the picture. It was found that most students (31 of them, or 55.4 per cent) did not feel religion had an active part in university life, and 29 answered "don't know" to the second question.

What the Students Say

Religious Aspects of Student's Life

(The question asked was: "Would you consider yourself as a religious person in whatever way you understand that word? Can you speak a little on this?)

(a) Strong positive attitudes

"I am a happy man. I have had difficulties, even big ones, but nothing I could not face. It is because of my trust in God. It is the only consolation we have."

> Q. "What would you say regarding your children?"
> A. "They are too. We are a religious family. I don't force my children to do anything, but they take this in, and are growing up this way. Of course, they are young. If they are the same when they are grown, I will be very happy."

"Yes, I am strongly religious, and I always want to be. I am very religiously trained. This is my pride and joy."

"I have always considered myself religious, although perhaps people will not take me as a religious person in the accepted sense. I do not believe in rituals either, because they obscure the real thing."

> Q. "What is this real thing for you?"
> A. "I don't know, but I am searching. For me, this is a good sign."

"I would. There was a time earlier in my life when I was somewhat lax. I cannot give you a reason because I don't know it myself. I just gave up for a while, but a certain emptiness came in. I couldn't bear it any longer. Something was missing in my life. I am glad to be back. Perhaps even it could be a fear, but if it is that which has given me my religious spirit again, I don't mind it."

"Yes, I grew up this way. In our family we had a lot of respect for sacred things. I have two sisters in the convent too."

(b) Strong negative attitudes

"Not at all. I don't even consider myself a Hindu. The question of God is irrelevant to me, because it doesn't present itself at all."

"I wouldn't say I am. It wasn't instilled into me too strongly, so there is nothing to fall back on. I don't think I have suffered by this at all."

"No, I am not. I don't eat meat, it is true, but that is more for philosophical or ideological reasons, not religious."

(c) Weaker attitudes

(The direction is not always clear)

"Yes, I am religious, although I don't show it. If I don't go to Church on a Sunday I feel bad, even though I know praying privately may be better. It is a problem on my mind, so I go."

"Basically I feel myself so, and I am. I believe in the Christian faith, but not on formal things like going to church."

"Yes, except that I do not do the outward thing."

"I would say so in the sense I am not atheistic. But I do not believe in any religious dogmas either."

"Sort of. I try not to hurt people."

"I am not very religious. I believe in a power."

> Q. "Has this always been so or has it recently come on you?"
> A. "Personal importance to religion, no. Belief in God, I suppose, yes. I am religious with a little modernism in me."

(Summary: However tense the prevailing anxiety over atheism or the tapering off of religious attitudes in modern colleges

may be, this portion of the study showed no immediate danger of the students lapsing into such a state. As the above responses show, there is no outspoken abandonment of the older beliefs in favor of any new liberalism. The students who expressed strong negative attitudes toward religion or their own religious beliefs were a small minority. Especially with regard to the Christian students, the basic tenets of their faith were accepted and even adhered to.)

Religious Practice

(The earlier question probed somewhat into the inner aspects of the religious faith of the student, and the ideas and beliefs by which he adjusted himself to the many phases of his life. The present one focuses interest on some of his exterior practices and observances of a religious character. It is possible that this approach treats of conduct that may at times be purely perfunctory or of habits the vital significance of which may be questionable; but no study of the religious situation among college students would be complete without some estimate of their participation in the traditional religious observances.)

(a) Positive attitudes

"I do pray quite often. I believe very deeply in God."

"I do. I hope for help from God; that is the only source."

"Going to church like so many other things is very commercial-
ized here. But I don't care for this. I go, and I like to
go. The very thought of being in church is uplifting for me;
part of it is due to the upbringing I have had."

"I find myself praying when in distress. I wish I could pray
as part of everyday life."

"Yes, I am very religious. I pray regularly. I have a photo-
graph of Saraswati and I light a lamp when I pray. Some may
be surprised at this."

"Yes, I go to church and I enjoy doing so. They make their
services so meaningful. It truly is a pleasure. I sometimes
hear people saying the services in their church are boring
and monotonous. But that is like everything else. Why cannot
they go to a place like our college chapel where they arrange
everything for our sake?"

"I pray often, in fact every day, and sometimes many times a
day. But I do not go to the temple here because there is
none in this area. You Christians are lucky. I went once
to a Christian church, but it was more as an observer, or
out of curiosity, not to worship."

"It is more as a sort of mental solace for me. It has never
forced me as a duty."

(b) Negative attitudes

"I think I am going away. I mean going down. I have no time
at all to sit down and pray."

"Church? I hate it. I hated it back home too. It is too
institutional."

"My religious practice is nil, or almost so. I do not have
the time and I do not feel the need. Maybe I should. But
who knows? I am happy as I am."

"I won't say so. Why yes, I have visited temples, but not to
worship. It is more for the beauty of the architecture.
Have you visited any of our temples?"

(c) Indifferent attitudes

"Just what I have to do. Nothing more, nothing extra."

"I don't believe in established religion. I believe in
personal relationship. One shouldn't give over-emphasis
to religion. Sometimes, all the emphasis is on rituals
and there is no spirit left."

"I don't know much. To tell the truth, I haven't been interest-
ed. For me, religious practice is for retired life. Have
faith in God -- routine show of practice later."

"I do not believe in praying. Be helpful; don't harm anyone.
This is good religion in itself."

"Yes, I haven't missed many Sundays. But I do it almost auto-
matically. It is more as part of tradition than any kind of
commitment."

"I question a lot. It has been a bitter experience for me.
Why do we go to church? When I go, it is often a sad exper-
ience. I do go when I can go safely. I select such a church."

"I do, but I do not sit down and pray. I have no times for
prayer at all. Prayerful you may call it."

"Pray? No. But I ask a lot of questions on the existence of
God, mind and soul. I discuss this with my friends."

"Well, I knew you would get to this question. In a way it is
easy to answer it, because I can simply say, 'I pray sometimes,
I go to church sometimes.' But really, I am not a churchgoing
fellow. I used to go when I was with my family. Now, I use
my independence and go when I want to."

Moral Codes

(It was in responding to the items in this category that
the students appeared to be the most judgmental. When they
were not so, they often resorted to comparative statements,
generally believing that their own codes of conduct were more

decent and praiseworthy than those of the host country. There
were others, however, who felt very skeptical of the alleged
moral superiority of India, either in the realm of integrity
of life, or that of spiritualism. Several areas were covered
and are reported in the following pages.)

(a) General impressions

"If you have the basic training, you know what you should do
and what you shouldn't. Here it seems to me many people do
not have it."

"In moral aspects, they have a less disciplined attitude.
No sense, sometimes not even an understanding on control.
Institution of marriage here I find rather weak, which in
turn spoils the whole society."

"I would put the same question in terms of religious values.
I feel very disappointed. I am not satisfied. And this is
not only with lay people, but even with religious people."

(b) Permissiveness

Positive opinions

"I feel very comfortable with it."

"I do feel great. Boy-girl relationships, so far as I am con-
cerned, are so much healthier now. Maybe I am just reacting
to the dirty (sic) atmosphere I knew in India."

"There is plenty of it in this country. But it doesn't bother
me. I don't know what you are asking, though. Do you mean
living together? Even so, I have no worry at all. It is
what you feel."

"There is much of free social mixing. It is very healthy to
me, very good. There are extremes, but they are extremes."

Negative opinions

"The excessive allowance bothers me. It is good that we encourage it, but to what limit?"

"I must say I feel a little uneasy. Controlled permissiveness is good."

"It is strange you ask this question. I have thought a lot myself of what permissiveness is. I have almost come to the conclusion that there is no such thing as a right balance."

"It is their business. It is very shallow, very superficial."

"That's the way they are and that's the way they are losing respect."

"It's a way. They are more forward here, but I like our tradition better."

"Necking, petting is a bit abnormal especially when it is done in public as you see in so many places."

(c) Pre-marital sex

(Opinions were expressed both for and against pre-marital relations with about an equal number on each side. There was a slight difference between the responses of Christian and non-Christian students in that more of the Christian students spoke against it than for it. There was a much more pronounced difference between male and female responses; most women were against pre-marital sex.)

"If the two have already decided to marry and are quite sure, I would go along with it."

"I don't oppose pre-marital sex. It is an individual decision."

"I would say I am for it. We must go together to know each

other well."

"The problem hasn't personally touched me, at least not at present. I suppose there is something to be said on both sides."

"I do not believe in pre-marital sex. You must, of course, be free to choose your partner."

"Oh, I object to it very strongly. In fact, it is repulsive to me."

(d) Birth control

"I am all for it."

"Is there any alternative?"

> Q. "Would you restrict the means used?"
> A. "That is not for me to say. Everyone has the right to practice birth control. It is for each to choose the means."

"Yes, I am for it, and I am ready to make any kind of propaganda to foster it. We have to practice it in our country. Everyone should be serious about it."

"With so many children born, poverty becoming worse, I wonder why more people do not practice it. It may be that people are just lazy. If so, we have to educate them to it."

"I would find this a hard answer to give. All I can say is, I wouldn't do it myself. Objectively, I am not sure if it is right or wrong."

(This response was from a Catholic student. Generally, Catholics were guarded in their views.)

(e) Abortion

"It is not exactly like birth control, but there may be advantages to it. It should be permitted in some cases. Anyway, it should be open."

"I would just follow whatever the rules would allow."

"I am against it. My conscience would trouble me. I don't believe it is right to do it."

"I haven't given much thought to it. Maybe because it is I am afraid to take a stand."

"I don't know. I really don't know. I feel we should never take the life of another, even an unborn child. On the other hand, there are so many issues in the matter that I don't know of."

(f) Drugs

(Of the total sample, only two or three of the students had attempted taking drugs. Most of the students had strong opinions about the taking of drugs and these opinions were all against using them.)

"I have heard of it; haven't even seen it."

"I haven't learned to accept it."

"They are easily attainable. I tried once."

"Never, although I have friends who take them."

"Never. I smoke cigarettes, drink even, eat meat, but have never taken drugs."

"I have come to believe it is an undergraduate problem. It is curiosity more than anything else. Graduate students are beyond this stage."

Celibacy and the Priesthood

(This question was asked only of the Catholic students. Surprisingly, most students took the stand for an optional celibacy, although with some equivocation. No one was cate-

gorically against. An example of the few who found it diffi-

cult to vote one way or the other is the last response to those

given below.)

"I am rather for priests getting married than staying celibate
and seeking other ways of fulfilling emotional needs."

"Oh, yes. Otherwise how can you understand our problems.
However, it must be his personal choice."

"I have no objection at all. It is good. I would even promote
it. When we have problems and talk to them, they seem not to
understand."

"Let them get married if they want to. I haven't given too
much thought to it."

"I don't see it written anywhere. I would rather wish to see
them married."

"The Church expects too much from the individual. It is against
human nature. Why can't we consider him a normal being?"

"We'll accept it like eating meat on Fridays, vernacular litur-
gy, or any of the other changes."

"A married priest could be a saintly person."

"The world is changing rapidly. It is becoming harder and
harder for the religious people to stay single. Instead of
breaking the rule, it is better to have a rule which is
applicable."

"It may take some time to get accustomed to the idea. In our
country, it may be even more difficult. I am perhaps trying
to be evasive to your question. Speaking for myself, as of
now, I still feel more free with a celibate priesthood. But
if it had to change, I how I would accept it."

On the Subject of Loneliness

(This subject was brought up spontaneously by many students.

When it wasn't, the question was introduced by the interviewer

in the following direct manner: "Have you felt loneliness

at any time and how do you react to it?")

"Yes, I have, but not more than anyone else. It is natural
to feel lonesome when you are far from home and in a different
country."

"Yes, I have even been through fits of depression. I am also
dejected. Cry a lot."

> Q. "Do you call anyone at this time, or wish that
>   someone would call you?"
> A. "I don't call anyone. It would be good to have
>   a friend to talk to, but who is there?"

"When I do, I sit and read. It helps me this way."

"It is strange. I didn't feel lonesome when I just arrived
here, nor did I feel homesick. But now I do get lonesome
quite a lot."

> Q. "Could there be any reason for this you know of?"
> A. "My work isn't going well. No, it may not be that.
>   But it has been too long in studies. And what's
>   going to happen after this? Perhaps it is the
>   uncertainty. Maybe it is more worry than anything
>   else. But I do feel alone."

> Q. "Do you receive any support from your family at
>   such times?"
> A. "Plenty of support and sympathy. But I don't
>   want to throw my worries on them. Each has to
>   suffer in his own way."

"Yes, but nothing too great. I don't allow myself to get
lonesome. I try to forget it. I may go out, go to a movie,
visit a friend."

> Q. "Is it at all a habit with you to pray at such
>   times?"
> A. "No. I try to resolve these problems myself."

Exercise of Freedom

(About an equal number of students spoke of "freedom" in a positive context, as in a negative one. The former category had about the same kinds of statements as those mentioned below. Repetitions have not been included. The latter expressed themselves very differently, one from the other. The account of these latter looks lengthier, but from the point of view of responses they were about the same on each side.)

(a) Positive attitudes

"I was pretty free at home as well. But I enjoy this life even more. You can do as you will, dress as you will. People don't peer into your life. They leave you alone."

"Yes, I look on it positively. At home we were more old-fashioned. We do not live on our own even at 25 years of age. Parents are very possessive of you. Perhaps there was a place for it some time, but not in today's world. I like children to go out and live on their own."

"In school and elsewhere, it is 'be yourself.' You grow up your own self. I am beginning to understand my own individuality for the first time."

"Being a woman, I can really enjoy this freedom."

(b) Negative attitudes

"Not as much as it seems. There are still many restrictions."

"Yes, there is a lot of freedom. But there is also so much fear. Lack of security, for example."

"Yes, there is. But it is gone too much to individualism."

"There is less freedom than back home. There are too many restraints here in too many places."

"There are many unnecessary freedoms and they are often misused."

"There is too much freedom, it seems to me, in the younger generation. Things show it hasn't helped."

"Free? Perhaps. But I don't know whether the country itself feels free. I have asked people here and there and they have denied it. The papers say so, too."

"Freedom is very good but there is no training on how to handle it."

"Society in general is quite restrictive; that's the way I have found it. It is supposed to be a free land, but you are liable to have trouble if you express your views."

"Some ways, there is a lot of freedom; in other ways, there isn't any. I don't know where I stand on this issue or what to make of it."

"I wouldn't say there is. It is a closed society. I have not suffered from any discrimination myself, but I believe it exists."

"Well, it works both ways. But you also need some advice."

"I think there is too much of it. People tend to become aggressive. They also tend to become self-centered, each-for-himself attitude."

"I feel terrible not to be able to go out freely. People say, take care! Is that free?"

Summary of "American Experience" for Students

(Three out of five students reported that the American experience had done them good. In varying proportions they expressed their stay in the country as being growthful, fulfilling and rewarding. Of the remaining forty per cent of

the students, the responses were equally distributed into negative and indifferent ones. Samples of each follow.)

(a) Positive responses

"I have matured a great deal, and have learned to be independent. I have gained a lot of self-knowledge."

"Very satisfying. It has opened me up a lot and has made me much more broadminded."

"Foreign experience has enriched me."

"I am glad to have come here. I have educated myself, raised my status. Back home I would have been an ordinary school teacher."

"I have been lucky so far. I do not have a job as yet, but if I stay long enough, I will have my share. It looks good."

"Very fruitful and rewarding. It has helped me to grow. I am grateful for the opportunities."

"It has been a learning experience for me. My views have become liberal. Not that I was narrow-minded before, but how much I have grown since coming here!"

"I am much more hardworking than I ever was in India. What is more, I have developed a habit of it."

"I use my time much better here. In India, the major part of the day was spent on cooking; life is often wasted."

(Three students, all women, answered in identical terms.)

"After coming here, I stand on my legs better. I know how to deal with people."

"I am striving to imbibe the good points of America. I definitely want to take this back to India and influence my people. I have a responsibility here."

"I hope this is not vanity but I am glad I have had the opportunity to do something for this country and my own."

"It almost seems strange, but it has helped me to settle down since I have come here."

"
"It has opened me up to meet more people. Self-confidence,
that is the word. I have lots more than when I came. I can
talk with strange people and get along with them."

(b) Negative responses

"It's a pretty difficult question to answer. The answer will
have to be negative, because I have not achieved my goal.
It is going the reverse way; I am going down."

    Q. "Do you feel in any way uncertain about the
       future or insecure?"
    A. "That is it. One hundred per cent insecure."

"It is too mechanical a life. Too much pressure on you all
the while. I am not used to it. I feel it too much.
There is no peace of mind."

"I am sort of frustrated. There are no prospects of a job."

"It is always a foreign country to you. You belong nowhere."

"I am very introspective. I am averse to this materialism.
America does not have much interest for me."

"I feel a great bitterness toward myself. Why so much time
for study? I am tired really. Seems like half my life is
over and I haven't even begun to enjoy myself."

"There has been a language barrier for me. It has made
communication difficult; you develop certain faults with it."

    Q. "For instance?"
    A. "Like self-consciousness or even withdrawal.
       It could become a problem with me."

"The experience has been difficult for me. In the beginning
especially, I felt desperate and awful coming here. I was
not fit for this society, not trained to this."

    Q. "How do you feel now?"
    A. "Oh, maybe a little bit better. Getting used
       to it -- a little more ease, but that is all."

(c) Indifferent responses

"It is not frustrating; just normal. I am neither too happy nor too sad."

"In general, pretty content, as content as anywhere else. Some advantages, some disadvantages."

"I haven't changed much. I went back home to India in the middle. My folks felt I hadn't changed at all."

"I am not frustrated in any way. But nothing great has happened to me while here. Sort of medium. Could be better or could be worse."

"Has been a good experience. Pleasant. Haven't fallen in line with America yet."

"I don't feel awkward. But I don't fit into American society."

"Have I changed? I cannot say. One cannot look on oneself objectively. I have a few Americanisms in my speech but I am not a different person."

From the responses of the students a strong impression is gained that the moral standards regarding such issues as sexual relations, birth control, child rearing, prevailing in the West, are to a great extent accepted by the student population that formed part of this study. The virtues of honesty, trustworthiness, decency, and integrity are acclaimed. While precise quantification was not possible, given the nature of the study, it seems feasible to report the impression obtained.

The profiles provided by the Catholic, Protestant, and non-Christian men and women present an unsophisticated but

informative sketch of the major doctrinal differences in the
approach to religion characteristic of adherents to these
three faiths. Of the three, the Catholics are most agreed on
the necessity for a religious or ethical belief system to be
based on absolute and traditional values. By referring to
this belief system the student can direct himself unreflective-
ly through the maze of possible alternatives, arriving unhesi-
tatingly at what is right and avoiding what is wrong.

The non-Christian students approach religion, apparently,
in virtually the opposite way. These students are more likely
to agree that absolute or ritualistic values are not important
in a religious or ethical belief system. These students seem
to stress ethical and social content rather than absolute or
divine sanction. For them, the relativistic belief system
that they espouse provides no clearcut guideposts for moral
conduct. It may allow for numerous shadings of right and
wrong and may require one to decide anew, for each new set of
circumstances, what the moral choice would be.

The Protestants appear to be somewhere in between. They
resemble the non-Christian students in their tendency to
approach religion as an individual matter and to say they
consider certain absolute religious values of less importance.
Yet some resemble the Catholics in agreeing that belief in God
is an essential core of any such system, in marked contrast
to the non-Christian population.

The students' verbal testimony corroborated with the responses received from the questionnaire. To the question "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" 81 per cent of the Catholic students said "yes." The percentage of the Protestant and the non-Christian group was 60 and 54.3 respectively.

CHAPTER VI

Summary and Conclusions

The cultural and the religious attitudes of the Indian students in a foreign environment are reflected in this mass of data which includes both material from the interview as well as the two sets of questionnaires returned by each student.

The Indian student, by and large, is quite reticent when it comes to revealing his views on important topics concerning his life. When speaking in a larger group he will tend more easily to use general terms, rarely use the first person singular in his speech, and express himself in conveniently arranged phrases without giving himself away. It may not be correct to view this manner as a sort of self-defensiveness. The student from India is just not prepared to expose his inner thoughts or feelings before a searching or a probing group. The cultural tradition and custom of the Indian people tends to interpret what Americans call "frankness" as rudeness. On the other hand, what the people in this country may term "beating around the bush" the Indian tradition would consider as a proper degree of politeness. This attitude prevails, although to a much smaller extent, in a one-to-one interview. The present interviewer being aware of this, used the means

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at his disposal to let the student manifest himself in a free and open manner. Privacy was assured him at all times and confidentiality maintained.

The first chapter in this study expressed the difficulties that arise in the matter of gauging the cultural and religious convictions of a given individual or group of individuals. Just amassing a whole set of factual data regarding his cultural views and his religious practices and observances, interesting and important as this may seem, would not unearth the students' deeper attitudes. Direct questions with regard to a number of subjects or points under review may be answered somewhat evasively so as to bypass the issue. A climate of trust was therefore created first.

Beginning with the student himself and his home and family background, the interview turned to his preparations for coming to a foreign country and his first impressions on his arrival there. There are aspects of life in a new environment that touch him one way or another, characteristics of his American hosts that have set an impress on his own personality, and the no less important adjustment he has had to make with regard to a new system of education in a fast changing world. These are all subjects that absorb his interest keenly and affect him in a very deep manner. This was, then, the rationale for the first set of questions in the Interview Schedule: the student, quite engaged by this time, was much more pre-

pared to handle the succeeding questions, which dealt more specifically with his attitudes towards the host country, towards his own culture, his religious beliefs and practices, his views on various issues from birth control to the use of drugs, his personal problems touching either on the academic or the non-academic side of his life, how he faces them, and his own characteristic patterns of behavior.

It may be important at this time to recapitulate the main purposes of this study, which were: (1) to determine the present religious position of students from India in institutions of higher education in America and the strength of that religious position, that is, the inner conviction in those beliefs and practices; (2) to investigate the role of some of the important factors influencing the formation and the development of these attitudes; (3) to try to discover the felt needs of these students which touch on the cultural side of their life in a foreign country; and (4) to make some recommendations on the bases of all these findings. Now, in taking stock, it would be worthwhile to examine the main findings of the study under review.

In exploring the cultural and religious attitudes of any group of individuals, two lines of approach are open. The first is the study of practices and observances that are exterior in character, the second is the investigation of the inner aspects of these observances, and the ideas and beliefs

by which the individuals adjust themselves to the many phases
of life.   Both of these approaches were employed in this
research.

The interview and the questionnaire methods gave a two-
pronged approach to this study and helped provide both depth
and breadth.   The former permitted the students to express
themselves with a depth and intensity of feeling and enabled
them to reveal their views and attitudes in a way that the
questionnaire could not.   But the questionnaire helped to
cover a broad spectrum of interests from different styles of
living to minute details of religious practicesand prayer,
opinions on family relations, dating, and marriage.   It is
particularly gratifying to the writer that the person-centered
approach enabled the students to speak more openly and feel-
ingly and helped indirectly to achieve the very purpose for
which this research was done.   The findings of the study,
classified according to the problems with which it dealt, are
summarized as follows:

First Impressions

1. Students who came with an unrealistic view of the
country and the situation they would find themselves in have
greater problems of adjustment.   An early profound experience,
especially if it be a painful one, tends to persevere.

The student's initial approach to the situation in a

foreign country was studied both from the material obtained in the questionnaire as well as from the interview. Somehow America has transmitted to the world the impression of being a place of glamor. It seeks the spectacular, and in many domains it has reached what it has sought. Some students came expecting to find a utopian land. It took but a very brief period to shatter this sad illusion. The students in this category were in the minority, but the grief, disappointment, and in some cases, bitterness they went through bear mention of it here.

With regard to these first impressions, the findings of the present study contradict those of Norman Kiell, whose foreign students entered on the scene with a lively spirit.

> Even those who arrived with vague ideas about America very soon had joined their enthusiastic fellows in praise of the United States. It was as if, in their first glimpse of the country, they had been invited into a dream house inhabited by gracious people, enjoying all the freedoms, conveniences and luxuries which man desires.[1]

The present investigator received no such responses at all. Twenty years have passed since Kiell made his survey. The foreign student today is no rare phenomenon in any country. Gone are the days of any sort of exalted treatment. He is generally met by someone from his own country, usually a

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[1]Norman Kiell, "Attitudes of Foreign Students," Journal of Higher Education, 22, 1951, p. 189.

relative or a friend who gives him the first introduction and
imposes his own views and impressions on the newly arrived.

Examples of the other extreme quoted by A. K. Singh
in his study of Indian students in Britain are also lacking
in the present investigation. He spoke of one student who
stayed in a hotel room in London for five days where no one
talked to him. "On the sixth day he flew back to India,
realizing full well the disappointment he would cause to his
people who had given him a glamorous farewell, painfully
aware of the riddle of his neighbors on his loss of face."[2]

2. Most foreign students even in pressing circumstances
bear their hardships well. Although they experience frustra-
tion, a sense of loneliness, and at times discouragement, their
tolerance level is very high and their hopes regarding them-
selves for the future generally are bright.

The search for personal acceptance occupies much of the
time and energy of the student during his early stay abroad
and continues to be a major preoccupation until some minimal
degree of security is achieved. The manner in which the
students overcame the initial emotional tensions that are
generated as part of a visit to a foreign culture seemed
amazing and gratifying. One of the most important effects

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[2]Amar Kumar Singh, Indian Students in Britain,
(Bombay: Asia Publishing House, 1963), p. 53.

that foreign education produced on the group of students was
the change in character and outlook of the visiting students.
They found these changes to be in the direction of greater self-
confidence, increased social perspective, and more equalitarian
style of interpersonal relations.

Patterns of Living

3. The adjustment of the Indian student to America and
American democracy is dependent upon his developing friendships
with Americans and participating in their social life.

If the student is to learn the ways of democracy he cannot
afford to be socially ostracized.   But he oftensis.,   He does
not easily let himself be drawn into the orbit of American soci-
ety.   His social contacts are very limited and the tendency
to associate primarily with his own compatriots is quite
apparent.   The pressure of academic work and language diffi-
culties, cultural reasons, e.g. differences in the ways of
thinking and general outlook were the main obstacles mentioned
by the students.   Attention to his school work was cited as
the first reason and is particularly important for the foreign
student who considers his academic achievement and the possi-
bility of securing a good job to be of greater importance than
friendship with the Americans, however important it might be
as a human experience.

4. The average student expressed moderate liking for the pattern of friendship in the United States as he saw it.

The students spotted in both their perceptions and their attitudes some of the basic contradictions often noted in the pattern of friendship in this country. On the one hand they found friendliness as an extraordinary trait of the American people. The active, optimistic warmth of the Americans cuts across status barriers to include mere acquaintances and even strangers. But by its very nature, this extended network of social relations is superficial and ephemeral. As the students mentioned it, although the American people seemed to them to be "friendly and courteous," they have little time in their hurried lives for true friendship. The common greeting of "hi, how are you" far from being cheerful to them, appears much too casual, and not at all meaningful. No one stops to give an answer anyway.

The sweet atmosphere of ready, warm acceptance by Americans may turn sour when students realize that the glad hand may be taken away as quickly as it was extended. Although a few could overcome the cultural differences and establish intimate friendships with the American people, in general, for many they remained great handicaps. People dealing with people is a delicate situation anywhere under any circumstances. When this relationship represents a rapport between two peoples so diversified in culture, in ways of thinking and

living, and in the very language of communicating with each
other, how complex this can turn out to be!

5. <u>One of the most pleasant relationships of all,
capping even those between student and student, is that of
professor and foreign student.</u>

The reaction was positive, very favorable, and mature.
The students felt drawn toward the professor not because he
was "nice" to them (incidentally, this word very much in
common parlance in this country, was not used once in all the
conversations), nor because of any type of sentimental attach-
ment, but because he respected them.   There was an element
of trust.   The student found this an admirable environment
for intellectual growth and responded in the best manner he
could.

6. <u>Among the trends that develop during the years of
study in a foreign land, there is a greater evaluation of the
academic aspect of education and a greater desire for scholarly
pursuits.</u>

Most of the students had their parents' blessings and
encouragement to pursue their studies abroad.   Only a couple
of these students had to persist over parental disapproval.
There is evidence in a few cases to show that higher education
did cause some family alienation.   In at least some of these
cases the alienation may have been caused by parents them-
selves who on the one hand want their children to have more

opportunities and sacrifice themselves to make this possible,
and on the other so often resent the results.

The students, as has been noted, are not slow to voice the
objections they have to the "system" or to aspects of college
life that they resent. But their gratitude for many educational
experiences greatly outweighs the objections. The hard hours
of work they put in are very often an attempt to win for them-
selves some temporary affiliation with an American university
or foundation -- an assistantship or fellowship or lecture-
ship -- which title would be useful in the academic competition
at home. For this reason the students spend much of their time
with their academic pursuits. They take their studies serious-
ly and in general, achieve high scholastic averages. The better
students look upon a degree as a minimal essential. These
students had no feelings of personal inadequacy in professional
competence and openly narrated their successes either in the
classroom or the personal endorsement they received from their
individual professors.

Dating and Marriage

7. Although a sizable number of students think of dating
in terms of preparation for marriage, there is a definite trend
of young men and women to go out more freely just to become
acquainted.

The findings of this study indicate a desire on the part of Indian students in the United States for greater individual freedom and autonomy in social relationships between the sexes. Indian students who have spent a longer period of time in the United States show a tendency favoring dating whether or not marriage was the goal of such activity. The newly arrived students, on the other hand, tend to reflect the traditional attitude, namely, that dating is important because it enables the individual to know his future marriage partner. It is only gradually that these students begin to realize and accept that social relations between boys and girls may be seen in terms of getting to know other people without specific references to marriage. They expressed a further problem of not knowing what behavior to adopt while dating. While in India they have been exposed to Western movies which introduced them to a different sort of culture. This way of life, however, still remained for them part of a world of fantasy. Now, being in this country, they see things as they really are and begin to alter their ways of thinking. They accept slowly the mores of their new environment and see some advantages to the system of dating as it is practiced in the United States. The dating behavior of Americans, of course, has its own tensions. Playing it the American way often brings misunderstanding. The foreign student, therefore, views dating with dismay or

delight, with confusion, frustration, loneliness, or longing.
It represents for him an aspect of life in the United States
toward which he is ambivalent. At one moment he is ready to
receive it; at other times he denounces it as a symbol of
decadence. He has difficulty understanding it, but he tries.

8. <u>The role of parents in marriage choices tends to
diminish.</u>

The decision concerning one's future marriage partner is
seen more and more as something strictly personal. The appro-
val of parents regarding choice of mate, however, is at least
sought for and cherished when obtained. But some of the
students mentioned that this "approval" was a mere token of
family attachment. Traditional acceptance of parent-arranged
marriage will be increasingly impossible to these students
as they move to more ideas and experiences outside the family
context. Arranged marriage, to be acceptable, presupposes
the young people's faith that their parents know and understand
them. Some feel this is true, but quite a few have spoken of
the old system as "crumbling." They love and respect their
parents, but rely on themselves regarding important decisions
that touch their personal lives.

The Religious Domain

9. <u>The religious beliefs constituted for the students</u>

whose responses have been reported in this study a predominantly cognitive activity, acquired and sustained both by family and by social influences, chiefly the former.

Religious beliefs are categories by which people can explain and interpret the world of life, the relationship between God and man, while religious practices give tangible expression to these beliefs. Religious denomination is clearly related to the belief factor. To the Hindu, religious beliefs seem to imply an interpretation of experiences in the natural world with some references to a supernatural system. The Christians, however, interpret their world as a place in which God acts. Hence, the finding among those who attend church regularly also of a greater measure of agreement about the existence of God and accepted Christian beliefs such as the after-life and salvation.

10. The extent to which religious observances were practiced by the students in the present sample, insofar as their own estimate may be relied upon, seems to harmonize with the rather orthodox character of their theological beliefs.

The majority of the students, including all creeds, by their own account, practiced fairly regularly such observances as habits of prayer and gave themselves frequently to spontaneous feelings of devotion and reverence. Churchgoing was more characteristic of the Christian population and especially the

Catholics among them. The Hindus do not have a precept obliging them to church or temple worship. Besides, no temples exist in the Chicago area. The reading of the Scriptures or Holy Book, however, seems to have fallen somewhat out of the pattern of the religious life of this group of students.

11. <u>The tendency to break away from established religion, where it did exist, seemed to show itself not so much in religious attitudes or theological beliefs, as in the opinion of the students in the inadequacy of traditional faith and observences for the successful and meaningful conduct of life.</u>

There was a small number, and this happened to be in the main the non-Christian segment of the sample, who believed that religion and church were unnecessary in order to lead a good life and that all that was required was a satisfying code of ethics. Some criticism was levelled toward discrepancies between professing a belief and practicing it in daily life.

This criticism is, essentially, that there exists a gap between the religious life in itself, or the life as it is preached from the pulpit, and the values and standards that are necessary for the intelligent exercise of one's duties and functions in life. Again, many students have been accused of losing their religious faith. What is more likely is that they are rejecting only the external trappings of tradition,

or indeed, that they are finding new dimensions in religion --
new ways of realizing the self or of serving society.

12. <u>Not only were there strong religious trends in the
replies concerning their attitudes and beliefs but also the
majority of the students stated that they felt a need for
religion and were interested in the religious aspect of their
life.</u>

Responses from the students enabled one to form the
strong conviction that they need an intellectual approach as
being indispensable to the understanding of their own religi-
ous feelings and attitudes. With the changing climate of
opinion that they live in, with more scientific developments
and new insights into human nature and conduct that challenge
the older ethical, moral, and legalistic conceptions of
conduct, it is not at all surprising that students took this
approach since they face the responsibility of finding some
security for themselves instead of blindly receiving it from
the customs of the group. They expressed a need for a solid
framework of ideas and attitudes to order life for themselves,
to define their relationships, their duties, and their privi-
leges, so that they can live without the constant anxiety and
guilt that uncertainty and confusion over these basic questions
engender.

13. <u>In spite of affiliation with and attendance at</u>
<u>church, extremely few of the students interviewed intimately</u>
<u>identified themselves with their church.</u>

Few of the students spoke of "we;" the church is
generally referred to as "it" or as "they." Hardly any of
the students had taken up any position in the church, for
example in the choir or as Sunday school or CCD (Confraternity
of Christian Doctrine) teachers, or even as volunteers to be
commentators at a church service. The impression gained from
interviewing was that the church was an agency or organization
highly controlled by older people or by people far removed
from the daily run of life, operated by rather rigid rules
not subject to change.

Factors associated with Attitude Change

14. <u>The home factor was found to be very important in</u>
<u>the prevailing religious attitudes of these students.</u>

Student after student either brought the home issue up
spontaneously or referred to it when asked. A deeply reli-
gious home background contributes greatly to a present
religious inclination leading to religious observance. By
the same token, a weaker attitude could be traced to a less
prominent position accorded religion in the home environment.

15. <u>Increasing length of exposure to a new culture produced in the foreign student evidences of less constancy in their religious observances.</u>

Figures show that the changes observed in religious observance during the time of sojourn in this country were minor. Significantly enough, far from any lapse into unorthodoxy, the adjustments which these students seem to be making appear on the whole to be accompanied by a new and satisfying philosophy of life rather than by a confusion of ideals and standards. This study failed to show whether it was the training received in college or other influences that were accountable for such changes as did occur.

16. <u>Length of time spent in the United States appeared to be a good indicator of change in interpersonal relations as well.</u>

The change in attitude was more to a closer relationship with non-Indians and a desire for a continuance of this relationship with them.

The longer the stay in this country and the more frequent the contacts of the Indian student with Americans, the less critical he became of many of their practices. What formerly he deemed as superficial manners and habits, he began to understand as part of the informal tenor of American hospitality. He was also less inclined to be judgmental of the segre-

gation issue when he began both to realize the complexity
of the problem as well as his own shortcomings and defici-
encies revolving around the caste system in India.

17. <u>Sex differences: More women than men believed that</u>
<u>they had been broadened culturally and that their manners</u>
<u>and etiquette had been improved. Also, more women than men</u>
<u>thought they had acquired a more realistic attitude toward</u>
<u>the other sex and that they had been prepared for their life</u>
<u>associations.</u>

The desire for self-expression outside the home is shown
in the tendency of the women students to emphasize their
interest in cultural activities more than men do. All these
responses reflect the common desire for greater freedom and
higher status to which women especially in India aspire.

While women thus express a clear desire to escape the
confines of a purely domestic existence, they very often excel
men in the emphasis they place on family values. Evidence is
provided by responses obtainedfor Q. 30 in the questionnaire
on Student Profile: "What two things could you conceivably
accomplish during your life time that you would be most proud
of?" Women uniformly answered in terms of home and children
more frequently than men. ‹ The women in the sample, in general,
desired a larger number of children than did their potential
future husbands. Amongst the upper class of students,

however, where women enjoy a more favored status, the tendency
is for women to want about the same the number of offspring
as do men.

18. <u>Men expect a higher standard of living more frequent-
ly than women do.</u>

The higher concern of men in all samples for economic
values is demonstrated in their answers to Q. 20 in the
questionnaire on Student Profile: "In terms of standard of
living (economic income) how do you expect your own future
standard to compare with that of the family in which you were
brought up?" Without exception men noted a higher standard
more frequently than their national sisters did. At the same
time this expectation was fraught with anxiety, as shown by
the fact that men, more than women, spontaneously spoke of
economic worries during their interviews.

19. <u>Religion is more likely to be valued by the women
as a possible anchor for family life and as a source of
personal adjustment.</u>

This is so regardless of the particular religious back-
ground the women said they came from. This is a reflection
of their greater interest, greater concern, and greater
stake in these matters -- a pattern that has consistently
shown in different contexts studied in this research.

Summary

The interpretation of the findings has been made cautiously. The samples were small and chosen from a rather restricted geographical area. Indian students in the Chicago area may react quite differently from those in a smaller, less populated district and will be even more distinctively different from other foreign students in this country. It may also be stated that the present study lacks the orderly frame that is most highly approved for scientific research. No hypotheses have been tested. Several areas within the field of cultural and religious attitudes have been explored. The present interest has been primarily in trends and patterns and not so much in the manifest power of each separate measure reported. Many of the differences reported between student groups where statistically significant have been so indicated. Some differences because of small sample sizes do not turn out to be so. The writer has not, however, refrained from reporting such trends, because they do often become significant on account of their congruence with related data.

The writer makes no unwarranted claim that the students whose responses are reported in this study are typical of the total foreign student population or even the Indian student population from which they were drawn. Nevertheless, he is

of the opinion that comparable groups similarly chosen would respond to the questionnaires used in much the same way as these students have responded. Any single investigation such as this can hardly permit one to draw generalizations with reference to a total group. But other studies, involving other groups of students, may enable one ultimately to deduce conclusions that for practical purposes may be considered reliable. This leads the writer to feel that one of the chief values to be derived from such studies as this is that they furnish data that may be used for comparative purposes. From this point of view alone these studies should be valuable. Moreover, it does not seem too much to hope that from them may ultimately come a better understanding of some of the factors that influence the development of attitudinal responses.

This survey, as stated earlier, was an exploratory investigation of a complex issue. Bearing in mind that attitudes and practices reported from self-observation must be interpreted with caution the findings of this study and the conclusions drawn from them have generated a certain number of important hypotheses that the writer here submits to be tested for future research:

1. The foreign student, in general, recognizes an urgent need to understand his own and others' religious beliefs and practices.

2. Most foreign students are open-minded toward other religions.

3. Religious belief is not always matched by religious "practice" with regard to the foreign student. There is a significant relationship between such variables as religion (Christian, Hindu, other), home environment, and length of stay in a foreign country.

4. There exists a gap between the religious life per se, the life, that is, which is ministered to by clergymen and by churches, and the values and standards which are necessary for the intelligent conduct of practical daily life.

5. The spiritual crisis of the contemporary Indian student is basically due to the intelligent encounter of an essentially religious and traditional society with the problems of a technological civilization.

6. The common observation concerning the greater religiosity of women in comparison to men holds good in a foreign student population, both with regard to intensity of religious belief and to regularity in religious observance.

7. The influence of the religious activities program in helping the students to carry over their religion into the university seems to be rather secondary.

8. Students coming from rural, tradition-bound families sending their members for the first time for a foreign educa-

tion are less flexible in their cultural orientations. These students also experience greater strain and difficulties in adjustment than students coming from urban, westernized, well-established middle or upper-class families with a tradition of foreign education for some years.

9. The longer the sojourn in a foreign country, the lesser is the importance that is placed on merely materialistic things, and the greater is the stress on human and personal relationships.

10. The evaluative or emotional reactions of foreign students to other people or situations are influenced by the extent to which they feel that they themselves are accepted or valued by those people or in those situations. A foreign student who feels that members of the host country have high regard for him is likely to react favorably to the host country and its people.

11. Women students from the developing countries are highly conscious of their privilege of receiving a good education which advantage leads them to want to follow careers of socially useful work.

12. Foreign-educated women will undoubtedly have an influential role to play in the dissemination of modern concepts of social life to other women in their own cultures and to future generations.

It is sometimes said that there is no such thing as a
foreign student. With the enormous variety of national,
cultural, religious, and educational backgrounds, it is
natural to conclude that each foreign student must be handled
as a separate entity and that no generalizations are possible.
One of the findings of this study is that generalizations do
apply and that foreign students do behave in many respects
like other foreign students. There are certain predictions,
therefore, that can be made about them. In view of this
conclusion, it is hoped that the specific hypotheses that
were developed from this study will be found applicable in
other areas, or be replicated in the same area with other
foreign student populations.

Note on Future Research

Of the areas that have only been touched sketchily in
the present survey and could be more fully explored in future
studies are attitudes to Indian and Western social institut-
ions and values, political and racial attitudes, role of
personality variables in adjustment and attitude change.
Whether these problems can be encompassed within a single
integrated program of research is doubtful. Instead, several
different types of study may profitably be undertaken and
their end-results brought to bear in some systematic way upon

the central issues. Important next steps of inquiry might
include:

1. A longitudinal study, i.e. to follow the same students
through their various phases of stay in this country.

2. Intensive studies of changes in foreign student atti-
tudes at particular institutions of learning. What factors
are responsible for the enormous influence upon student atti-
tudes that occurs at some institutions? To what extent are
these factors reproducible elsewhere?

3. A testing out of experimental approaches to general
education for foreign students whose personality and upbring-
ing have restricted their openness and sensitivity to a foreign
culture and made both their minds and their beliefs unusually
inflexible.

Final Conclusion

There is a certain number of critics of American educa-
tion who see the results of a college experience as leading
to uncertainty and doubt. The often-repeated charge that the
American college is the "great secularizer" of traditional
values was not found to be true in this study. Apparently
there is no immediate danger of extreme radicalism with regard
to the attitudes of foreign students on the college campus.
The data received from 56 case studies of students attending
14 institutions of higher education indicate mildly conserva-

tive attitudes for most of the students. Instead of any alarm over the possibility of radicalism among foreign students it is possible that a more serious danger may be that of complacency among them.

These students now attending America's colleges and universities will live their adult lives in a world far different from today's world. Educational policy makers will have to update teaching and counseling approaches to make the education of the future a meaningful experience for the student of tomorrow. Essentially, science and technology will dominate the next three decades of this century. But while they will all but permit us to harness the enormous resources of this earth, they will by no means equip us to master ourselves.

The transition through which ideas of men are presently moving tends to even further complicate the picture. Truths that have had acceptance for centuries are being challenged, old landmarks are disappearing; yet no new code of behavior has developed that men in large numbers find satisfactory. This is especially so for the foreign student, surrounded as he is with conflicting ideas and beliefs, divergent moral and ethical codes, tensions of uncertainty, and few, if any, clear-cut unequivocal guides of conduct.

The modern student is dissatisfied with organized religion and finds it inadequate. It does not meet his present needs nor does it help him to overcome his difficulties.

The problems revealed by the findings in this study could be defined in many ways. Certainly one of the main impressions from the interviews was that of potentialities unfulfilled or a joy reduced for lack of purpose. The modern student is dissatisfied with organized religion and finds it inadequate. It does not meet his present needs nor does it help him to overcome his difficulties. He is endeavoring to develop a spirit and a faith that will fit into his modern trend of thought. A large portion of young people in the universities is earnest, thoughtful, and serious-minded. With the right kind of leadership that understands and sympathizes with the problems and aspirations of young men and women today and can interpret rightly both science and religion so that they function in harmony, not only can our youth be held loyal to their faith but they can be inspired to direct their energy and enthusiasm for the strengthening and the development of contemporary society.

These words of Jacques Maritain best seem to reflect this observation when he said:

> I like and respect contemporary youth, and I
> contemplate them with a strange feeling of
> anguish. They know a great deal about matter,
> natural facts, and human facts, but almost
> nothing about the soul. All in all, their
> moral standard is not lower, though more openly
> lax, than that of the preceding generation.
> They have a sort of confident candor which
> rends the heart. At first glance they appear

close to the goodness of nature as Rousseau
dreamed of it. For they are good indeed and
generous and free, and they even display, in
noble as well as in immoral deeds, a kind of
purity which resembles the innocence of birds
and deer. In reality they are just at that
stage where the acquired structures of moral
and religious tradition have been taken away,
and man still remains playing with his heri-
tage. Their naked nature is not mere nature,
but nature which for centuries had been
strengthened by reason and faith and accus-
tomed to virtues, and which is now stripped
of every prop. They stand in goodness upon
nothing. How will their children be?
Anxiety and thirst arise in a number of them,
and this very fact is a reason for hope.[3]

---

[3]Jacques Maritain, Education at the Crossroads, (New Haven:
Yale, 1943).

APPENDIX I

THE INTERVIEW SCHEDULE

1. Background Information

   Tell me your name.

   How old are you?

   Are you married?
   (If yes, is your wife also in this country?)

   How many were you in your family at home?

   Are your parents both living?

   From what part of India are you?

   How long have you been in this country?

   What made you think of coming to this country? That is,
   did someone invite you here, or have you thought of
   coming here a long time?

   Did you have much difficulty getting a visa to this
   country, or admission to this University?

   Was there someone to receive you when you arrived in the
   country, and introduce you around the first few days?

2. Residence in the Country

   (a) Before you even arrived in America, did you have
        any general impression of what this country was
        like? What was it?

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Does the real situation as you see and live it now correspond to your first impression?

(b) Do you stay in an apartment, or in a dormitory? How do you find living conditions there?

Have you had or do you have at present any serious financial problems? How do you meet with your expenses any way?

3. Adjustment to Life in the United States

(a) Do you find satisfaction in your school work?

What are some of the experiences you have had at school, either regarding your course work, your relationships with your professors or fellow students?

In general, would you say this has been a rewarding period for you?

(b) What are some of the aspects of American life that have affected you <u>deeply</u>, be it in a positive manner or a negative one?

There are certain points I would like to ask you about in a special way, since several students have alluded to them. Would you say <u>how these have affected you</u>?

    : The Americans as a friendly people

    : This "free" society

    : Permissiveness, especially among the young

4. Religious Aspects of Student's Own Life

Would you consider yourself as a religious person, in whatever way you understand that word? Can you speak a little on this?

Do you pray regularly? Or, if sometimes, under what circumstances?

Would you say you grew up in a religious household? Has this had any influence on your present attitude?

Have you often felt lonesome? What do you do in times like these?

Do you have any comments to make on these points:

> Birth control
> Abortion
> Divorce
> The taking of drugs

To Christians: Do you have any personal views about Priesthood and Celibacy?

In general, have your religious attitudes undergone any serious change since your arrival in this country?

5. Summary

Have you given any serious thought to wanting to live in this country, or return home? Any important reasons for either choice?

In brief, could you summarize your experience here in America, from a personal point of view? Do you feel you have changed -- somewhat, or much, or not at all? On the whole, has it been a period of growth for you, a pleasant experience, or maybe a frustrating one?

> (In general, put as one question - sometimes broken into two or three as circumstances dictated.)

Thank you for your time and cooperation. Would you please fill in these two sets of questionnaires and return them to me in this stamped envelope in a week's time? Thank you again.

A TEST TO MEASURE RELIGIOUS AND CULTURAL BELIEFS

IN A FOREIGN ENVIRONMENT

Student Profile

Name of Your School

_____

1. Your Initials _____

2. Date of Birth _____

3. Place of Birth _____

4. Sex: M _____ F _____

5. Marital Status: Married _____ Single _____ Other _____

6. Number of Children _____

7. Number of Your Brothers and Sisters _____

8. Socio-economic class of the family in which you were reared: (check one)

   (a) Upper class _____
   (b) Middle class _____
   (c) Working class _____
   (d) Lower class _____

9. Your classification at the beginning of the fall semester, September, 1970 (check one)

   (a) Undergraduate
   (b) Graduate working toward an M.A. or M.S. _____
   (c) Graduate working toward doctorate _____

10. What is your field of specialization? _____

11. Do you receive any financial help from the institution where you study?

         None
         Partial scholarship _____
         Full scholarship _____
         Fellowship _____

12. Degree received in India at time of leaving the country _____

13. Date on arrival in this country _____

14. Have you returned to India since your arrival in this country?

   Yes _____   No _____

15. If yes, for what length of period were you away from the U.S.? _____

16. Is this the first foreign country that you have lived in for an extended period of time? Yes _____ No _____

17. Is it your intention to remain in this country after you have obtained your degree?

   Yes _____   No _____   Undecided _____

18. What is your father's principal occupation? (If he is retired or not living, what was his occupation?)

   _____

19. State the occupation which you are most likely to enter.

   _____

20. In terms of standard of living (economic income) how do you expect your own future standard to compare with that of the family in which you were brought up?

(a) Higher standard _____
(b) About the same _____
(c) Lower standard _____

21. If you are not married, do you expect to marry sometime?

Yes _____ No _____

22. At what age do you expect to marry? _____

23. How many children would you like to have? _____

24. As a parent, what two lessons would you try hardest to teach your children?

_____

_____

25. What two things would you like your children most to have that you yourself did not have?

(a) _____

(b) _____

26. Which one of the following qualities do you regard as most important in a good wife or husband? (check one)

(a) Shares my own opinions and beliefs _____
(b) Intelligence - common sense _____
(c) Pleasant disposition - a good companion _____

27. If you had a personal problem that worried you (for example, a difficult decision to make,) with whom would you prefer to talk about it?

(a) Members of your own family   _____
(b) Relatives outside your immediate family _____
(c) Some trained person (e.g., doctor or
        psychologist)   _____
(d) Other (please specify) _____

28. Concerning your personal future, would you say that in general you feel:

    (a) Enthusiastic _____
    (b) Hopeful _____
    (c) Indifferent _____
    (d) Resigned _____
    (e) Embittered _____

29. Do you expect your destiny to be:

    (a) Determined largely by what you yourself make of it?

    _____

    (b) Determined largely by external circumstances over which you have little control?

    _____

30. What two things could you conceivably accomplish during your lifetime that you would be most proud of?

    (a) _____

    (b) _____

    Code No. _____

                Questions on Religious Practice

1. Your religion at time of birth _____

2. Religion of your father _____ your mother _____

3. Have you formally changed your religion at any time?

    (a) Yes _____
    (b) No _____
    (c) If yes, what is your present religion? _____

4. Before I arrived in this country, I attended religious services:

   (a) Never _____
   (b) Sometimes _____
   (c) Often _____
   (d) Regularly _____

5. During the past six months I have gone to Church (Temple) services: (check one)

   (a) Several times a week _____   (d) Once or twice _____
   (b) About once a week _____   (e) Not at all _____
   (c) On an average of
        once a month _____

6. If you do go to church (temple) now, is it because of: (check one)

   (a) Habit _____   (d) Parental expectation _____
   (b) Fear or anxiety _____   (e) Social expectation _____
   (c) Personal satisfaction _____   (f) Religious commitment _____

7. During the last six months, I have prayed privately: (check one)

   (a) More than once daily _____   (d) About once a week _____
   (b) About once a day _____   (e) Once or twice _____
   (c) Several times a week _____   (f) Not at all _____

8. Do you have "family worship" in the home in which you now live? (That is, reading or recitation from the holy book, or prayer as a family group.)

   (a) Yes _____   (b) No _____

9. Is a prayer said regularly at meal time in the home where you now live?

   (a) Yes _____   (b) No _____

10. Do you read the book basic to your religion such as the Bible, Koran, Gita?

    (a) Regularly _____   (c) Never _____
    (b) Sometimes _____   (d) No book applicable _____

11. How many other books <u>specifically</u> on religion have you read during the past <u>3 years</u>? (Estimate as nearly as possible)

_____

12. Name those that quickly occur to you:

(a) _____ (c) _____

(b) _____ (d) _____

13. Have you examined your own religious beliefs? (Check one)

(a) Yes _____ (b) _____

14. In your social life or in the classroom, have you felt the desire or discussed with your friends the need of openly stating or emphasizing your religion?

(a) Yes _____ (b) _____

15. Have you ever deliberately concealed your religion?

(a) Yes _____ (b) _____

16. How well do you understand your religious beliefs? (Check one)

(a) Very well _____ (c) Not very well _____
(b) Fairly well _____ (d) Not at all _____

17. Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?

(a) Yes _____ (b) No _____ (c) Doubtful _____

18. Do you formulate your religious beliefs chiefly through: (Check one)

(a) Church or temple participation _____
(b) Personal experience _____
(c) Family _____
(d) Influence of special friend, teacher, or other person _____
(e) Independent search _____

19. Is the function of relition in your life that of:
     (Check one)

     (a) Church attendance (weekly ritual)   _____
     (b) Helping you to determine right from wrong _____
     (c) A way of life   _____
     (d) Fear of the hereafter (can't afford to
            take a chance)   _____

20. Because of your experience at college, here in the United
     States, do you feel that your religious beliefs have
     been: (Check one)

     (a) Strengthened _____   (c) Fundamentally changed _____
     (b) Weakened   _____   (d) Not affected   _____

21. Which of the following experiences at college, here, has
     most affected your feelings about your religious beliefs?
     (Check one)

     (a) Independence from the home situation   _____
     (b) Classroom - professors   _____
     (c) Exposure to other religious beliefs   _____
     (d) Personal experience   _____

22. Do you feel religion should be an active part of univer-
     sity life? (Check one)

     (a) Very much so _____ (c) No   _____
     (b) Somewhat so   _____ (d) Undecided _____

23. How do you perceive the role of Religious Activities to
     be at the institution where you study? (Check one)

     (a) The encouragement of student involvement in the reli-
            gion of their choice _____
     (b) To encourage students to question, and gain a fuller
            understanding of their own and other religions _____
     (c) To help the task of integrating one's religious con-
            victions into the life of the campus _____
     (d) To convert students to Christianity _____
     (e) Don't know _____

Code No. _____

Opinions about Family Relations

This survey tries to cover many different points of view on family relations. There are no absolutely right or wrong answers; the best answer to each question is your personal opinion. You may strongly agree with one statement, strongly disagree with another, and perhaps feel uncertain about still another. Whether you agree or disagree, you may be sure that many others feel the same way you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Write in a +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1: I agree a little   -1: I disagree a little
+2: I agree pretty much   -2: I disagree pretty much
+3: I agree very much   -3: I disagree very much

_____ 1. It is a good idea for children to grow up in the same households as their grandparents.

_____ 2. I would disapprove of a person who cuts himself off from his relations.

_____ 3. Ideally, an elderly couple should have an apartment in the same building as their married children.

_____ 4. People should not be expected to restrict their spending in order to support aged parents.

_____ 5. It is not important to reserve part of the holiday season for family reunions.

_____ 6. A married student should not accept financial help from his parents.

_____ 7. A young man who needs money to go into business should not accept help from his relatives.

_____ 8. A married son (daughter) should try to visit his (her) mother at least once a week if they live in the same city.

_____ 9. In time of need, neighbors are often more devoted and helpful than relatives.

_____ 10. If you do not enjoy each other's company, one has no obligation to stay on good terms with relatives.

_____ 11. A childless widow with married sisters, brothers, nieces or nephews should be able to live with one of them.

_____ 12. It is better for an orphaned child to be raised by relatives than by foster parents.

_____ 13. If a young man is going to make a career in business, it would be good that he work in a family business.

_____ 14. It is a bad policy for a young man to work for his father-in-law.

_____ 15. Even if you have an uncle who sells cars, you are better off buying your own car elsewhere, so as not to do business with relatives.
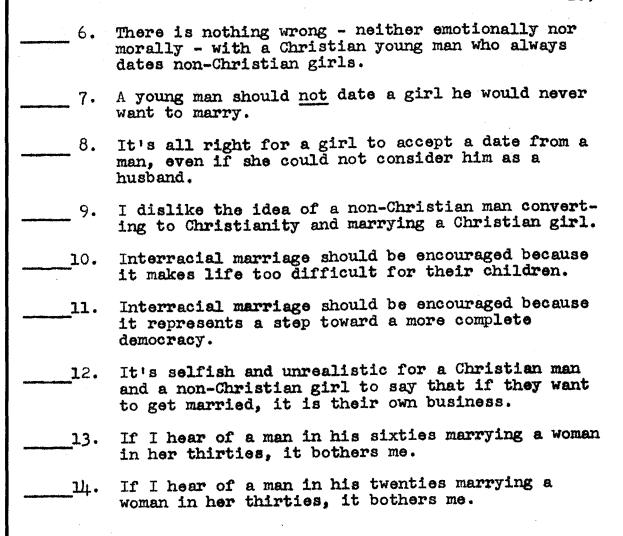
Code No. _____

Opinions about Dating and Marriage

This survey tries to cover many different points of view on dating and marriage. There are no absolutely right or wrong answers; the best answer to each question is <u>your</u> <u>personal opinion</u>. You may strongly agree with one statement, strongly disagree with another, and perhaps feel uncertain about still another. Whether you agree or disagree, you may be sure that many other people feel the same way you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Write in a +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1: I agree a little   -1: I disagree a little
+2: I agree pretty much   -2: I disagree pretty much
+3: I agree very much   -3: I disagree very much

_____ 1. If my parents (one or both) did not care for the person I might consider marrying, it would <u>not</u> influence me one way or the other.

_____ 2. If some of my best friends did not care for the person I might consider marrying, it could influence my decision about marrying (him) (her.)

_____ 3. If I had no respect for the parents of the person I might possibly marry, it could change my mind about marrying (him) (her.)

_____ 4. If I became interested in a person as a marriage partner, and learned that because of a childhood illness (she could not have a baby) (he was infertile,) it would <u>not</u> influence my desision one way or the other.

_____ 5. There is something wrong - emotionally or morally - with a Christian girl who always dates non-Christian men.

_____ 6. There is nothing wrong - neither emotionally nor morally - with a Christian young man who always dates non-Christian girls.

_____ 7. A young man should <u>not</u> date a girl he would never want to marry.

_____ 8. It's all right for a girl to accept a date from a man, even if she could not consider him as a husband.

_____ 9. I dislike the idea of a non-Christian man converting to Christianity and marrying a Christian girl.

_____ 10. Interracial marriage should be encouraged because it makes life too difficult for their children.

_____ 11. Interracial marriage should be encouraged because it represents a step toward a more complete democracy.

_____ 12. It's selfish and unrealistic for a Christian man and a non-Christian girl to say that if they want to get married, it is their own business.

_____ 13. If I hear of a man in his sixties marrying a woman in her thirties, it bothers me.

_____ 14. If I hear of a man in his twenties marrying a woman in her thirties, it bothers me.

APPENDIX III

WAYS TO LIVE*

INSTRUCTIONS

Below are described thirteen ways to live which various persons at various times have advocated and followed.

Indicate by numbers, which you are to write in the margin, how much you yourself like or dislike each of them. Do them in order. Do not read ahead.

Remember that it is not a question of what kind of life you now lead, or the kind of life you think it prudent to live in our society, or the kind of life you think good for other persons, but simply the kind of life you personally would like to live.

Use the following scale of numbers, placing one of them in the margin alongside each of the ways to live:

```
7:  I like it very much
6:  I like it quite a lot
5:  I like it slightly
4:  I am indifferent to it
3:  I dislike it slightly
2:  I dislike it quite a lot
1:  I dislike it very much
```

_____ Way 1: In this "design for living" the individual actively participates in the social life of his community, not to change it primarily but to understand, appreciate, and preserve the best that man has attained. Excessive desires should be avoided, and moderation sought. One wants the good things of life but in an orderly way; life is to have clarity, balance, refinement, control. Vulgarity, great enthusiasm, irrational behavior, impatience, indulgence are to be avoided. Friendship is to be esteemed but not easy intimacy with

many people. Life is to have discipline, intelligibility, good manners, predictability. Social changes are to be made slowly and carefully, so that what has been achieved in human culture is not lost. The individual should be active physically and socially, but not in a hectic or radical way. Restraint and intelligence should give order to an active life.

_____ Way 2: The individual should for the most part "go it alone," assuring himself of privacy in living quarters, having much time to himself, attempting to control his own life. One should stress self-sufficiency, reflection and meditation, knowledge of himself. The direction of interest should be away from intimate associations with social groups, and away from the physical manipulation of objects or attempts at control of the physical environment. One should aim to simplify one's external life, to moderate those desires whose satisfaction is dependent upon physical and social forces outside of oneself, and to concentrate attention upon the refinement, clarification, and self-direction of oneself. Not much can be done or is to be gained by "living outwardly." One must avoid dependence upon persons or things; the center of life should be found within oneself.

_____ Way 3: This way of life makes central the sympathetic concern for other persons. Affection should be the main thing in life, affection that is free from all traces of the imposition of oneself upon others or of using others for one's own purposes. Greed in possessions, emphasis on sexual passion, the search for power over persons and things, excessive emphasis upon intellect, and undue concern for oneself are to be avoided. For these things hinder the sympathetic love among persons which alone gives significance to life. If we are aggressive, we block our receptivity to the personal forces upon which we are dependent for genuine personal growth. One should accordingly purify oneself, restrain one's self-assertiveness, and become receptive, appreciative, and helpful with respect to other persons.

_____ Way 4: Life is something to be enjoyed - sensuously enjoyed, enjoyed with relish and abandonment. The aim in life should not be to control the course of the world or society or the lives of others, but to be open and receptive to things and persons, and to delight in them. Life is more a festival than a workshop or a school for moral discipline. To let oneself go, to let things and persons affect oneself, is more important than to do - or to do good. Such enjoyment, however, requires that one be self-centered enough to be keenly aware of what is happening and free for new happenings. So one should avoid entanglements, should not be too dependent on particular people or things, should not be self-sacrificing; one should be alone a lot, should have time for meditation and awareness of oneself. Solitude and sociality together are both necessary in the good life.

_____ Way 5: A person should not hold on to himself, withdraw from people, keep aloof and self-centered. Rather merge oneself with a social group, enjoy cooperation and companionship, join with others in resolute activity for the realization of common goals. Persons are social and persons are active; life should merge energetic group activity and cooperative group enjoyment. Meditation, restraint, concern for one's self-sufficiency, abstract intellectuality, solitude, stress on one's possessions, all cut the roots which bind persons together. One should live outwardly with gusto, enjoying the good things of life, working with others to secure the things which make possible a pleasant and energetic social life. Those who oppose this ideal are not to be dealt with too tenderly. Life can't be too fastidious.

_____ Way 6: Life continuously tends to stagnate, to become "comfortable," to become sicklied o'er with the pale cast of thought. Against these tendencies, a person must stress the need of constant activity - physical action, adventure, the realistic solution of specific problems as they appear, the improvement of techniques for controlling the world and society. Man's future depends primarily on what he does, not on what he feels or on his speculations. New problems constantly arise and always will arise. Improvements must always be made if man is to progress.

We can't just follow the past or dream of what the future might be. We have to work resolutely and continually if the control is to be gained over the forces which threaten us. Man should rely on technical advances made possible by scientific knowledge. He should find his goal in the solution of his problems. The good is the enemy of the better.

Way 7: We should at various times and in various ways accept something from all other paths of life, but give no one our exclusive allegiance. At one moment one of them is the more appropriate; at another moment another is the most appropriate. Life should contain enjoyment and action and contemplation in about equal amounts. When either is carried to extremes, we lose something important for our life. So we must cultivate flexibility, admit diversity in ourselves, accept the tension which this diversity produces, find a place for detachment in the midst of enjoyment and activity. The goal of life is found in the dynamic interaction of the various paths of life. One should use all of them in building a life, and no one alone.

Way 8: Enjoyment should be the keynote of life. Not the hectic search for intense and exciting pleasures, but the enjoyment of the simple and easily obtainable pleasures, the pleasures of just existing, of savory food, of comfortable surroundings, of talking with friends, of rest and relaxation. A home that is warm and comfortable, chairs and a bed that are soft, a kitchen well stocked with food, a door open to the entrance of friends - this is the place to live. Body at ease, relaxed, calm in its movements, not hurried, breath slow, willing to nod and to rest, grateful to the world that is its food - so should the body be. Driving ambition and the fanaticism of ascetic ideals are the signs of discontented people who have lost the capacity to float in the stream of simple, carefree, wholesome enjoyment.

_____ Way 9: Receptivity should be the keynote of life. The good things of life come of their own accord, and come unsought. They cannot be found by resolute action. They cannot be gathered by participation in the turmoil of social life. They cannot be given to others by attempts to be helpful. They cannot be garnered by hard thinking. Rather, do they come unsought when the bars of self are down. When the self has ceased to make demands and waits in quiet receptivity, it becomes open to the powers which nourish it and work through it. Sustained by these powers, it knows joy and peace. To sit alone under the trees and the sky, open to nature's voices, calm, and receptive, then can the wisdom from without come within.

_____ Way 10: Self-control should be the keynote of life. Not the easy self-control which retreats from the world, but the vigilant, stern, manly control of a self which lives in the world and the limits of human power. The good life is rationally directed and holds firm to high ideals. It is not bent by the seductive voices of comfort and desire. It does not expect social utopias. It is distrustful of final victories. Too much cannot be expected, yet one can with vigilance hold firm the reins to himself, control his unruly impulses, understand his place in the world, guide his actions by reason, maintain his self-reliant independence. In this way, though he finally perish, man can keep his human dignity and respect, and die with cosmic good manners.

_____ Way 11: The contemplative life is the good life. The external world is no fit habitat for man. It is too big, too cold, too pressing. Rather, it is the life turned inward that is rewarding. The rich internal world of ideals, of sensitive feelings, of reverie, of self-knowledge is man's true home. By the cultivation of the self within, man alone becomes human. Only then does there arise deep sympathy with all that lives, an understanding of the suffering inherent in life, a realization of the futility of aggressive action, the attainment of contemplative joy. Conceit then falls away, and austerity is dissolved. In giving up the world one finds the larger and finer sea of the inner self.

_____ Way 12: The use of the body's energy is the secret of a rewarding life. The hands need material to make into something: lumber and stone for building, food to harvest, clay to mold. The muscles are alive to joy only in action, in climbing, running, skiing and the like. Life finds its zest in overcoming, dominating, conquering some obstacle. It is the active deed which is satisfying, the deed adequate to the present, the daring and adventuresome deed. Not in cautious foresight, not in relaxed ease does life attain completion. Outward energetic action, the excitement of power in the tangible present - this is the way to live.

_____ Way 13: A person should let himself be used. Used by other persons in their growth, used by the great objective purposes in the universe which silently and irresistibly achieve their goal. For persons and the world's purposes are dependable at heart, and can be trusted. One should be humble, constant, faithful, uninsistent, grateful for the affection and protection which one needs, but undemanding. Close to persons and to nature, and secure because close. Nourishing the good by devotion and sustained by the good because of devotion. One should be a serene, confident, quiet vessel and instrument of the great dependable powers which move to their fulfillment.

Which <u>one</u> of the thirteen "Ways to Live" do you prefer to the <u>greatest degree</u>? _____

Which <u>one</u> of the thirteen "Ways to Live" do you prefer least?

_____

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APPROVAL SHEET

The dissertation submitted by The Reverend Victor
Anthony Coelho, S.J. has been read and approved by
members of the School of Education.

The final copies have been examined by the director
of the dissertation and the signature which appears below
verifies the fact that any necessary changes have been
incorporated and that the dissertation is now given
final approval with reference to content and form.

The dissertation is therefore accepted in partial
fulfillment of the requirements for the degree of
Doctor of Philosophy.

January 17, 1972
_____
Date

Roberta Christi
_____
Signature of Advisor