REVIEW OF RESEARCH CONCERNING ADJUSTMENT OF FOREIGN STUDENTS DURING AND AFTER THEIR SCHOOLING IN THE UNITED STATES

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Various sources have led to the development and accomplishment of this project. It is a problem for the writer to decide how to evolve a passage of acknowledgment which will not exclude any of the forces which helped in the completion of this project.

The writer is indebted to Nature for the opportunity to study at Kansas State University as a foreign student, which prompted a desire to study the problems of foreign students in a different culture in the absence of emotional ties. Heartfelt gratitude is expressed to Dr. Marjorie Stith, Dr. Carroll E. Kennedy, and Dr. Bernadine Peterson for encouraging and directing the completion of this project. The writer is indebted to researchers who have studied the field of Cross-Cultural Education, thus making possible the information included in this project. Finally, this project is dedicated to the process of human development which carries the potential of international understanding leading to the world as an extended family.

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CHAPTER I

INTRODUCTION

The history of the world is a witness to the spirit of inquiry in mankind. There has always been a quest for learning; a desire to know the unknown and to emulate those who are better equipped, mentally, physically, or technically. In order to meet these needs, visitors in foreign lands have always been agents of cultural contact and transmission leading to cultural diffusion. With the advent of reliable and fast means of transportation, increased attention to economic and social development, and the growing importance of international understanding, there has been a great influx of international students into the United States since World War II.

According to Brewster Smith (1956), cross-cultural education is the reciprocal process of learning and adjustment that occurs when individuals sojourn for educational purposes in a society that is culturally foreign to them, normally returning home after a limited period. At the societal level it is a process of cultural diffusion and change, involving temporary "exchange of persons" for training and experience. To help underdeveloped countries become economically and socially self-sufficient, and to bring about mutual understanding among the nations of the world, various foundations, organizations, and the governments of many countries have

proposed, encouraged, and sponsored programs of higher education in advanced countries. With the emergence of the United States as a leading democratic world power, the influx of foreign students has steadily increased with the passage of time. If the trend in total foreign student enrollment continues at the present pace, an enrollment of 120,000 is to be expected by 1970 (see Figure 1), an increase of considerably more than 100% over 1960 (Thurston, 1963). At the undergraduate level, there has been an increase of 25% during the decade of 1941-61, while graduate students have increased by over 60%. The number of students coming from the Far East has doubled (see Figure 2).

Since a large number of public and private agencies are providing the stimulus for maintenance and growth of the cross-cultural education movement, they are intent on pursuing continuous efforts to understand the effects of the sojourn on foreign students. Constant evaluation would enable them to implement adequate guidance and other facilities for the improvement of cross-cultural education.

This study was an attempt to bring together the research findings over a ten-year period to illuminate the following questions:

1) What are the personal adjustment problems experienced by international students in the United States and after their return home?
2) What factors influence the ways in which foreign students handle these problems?

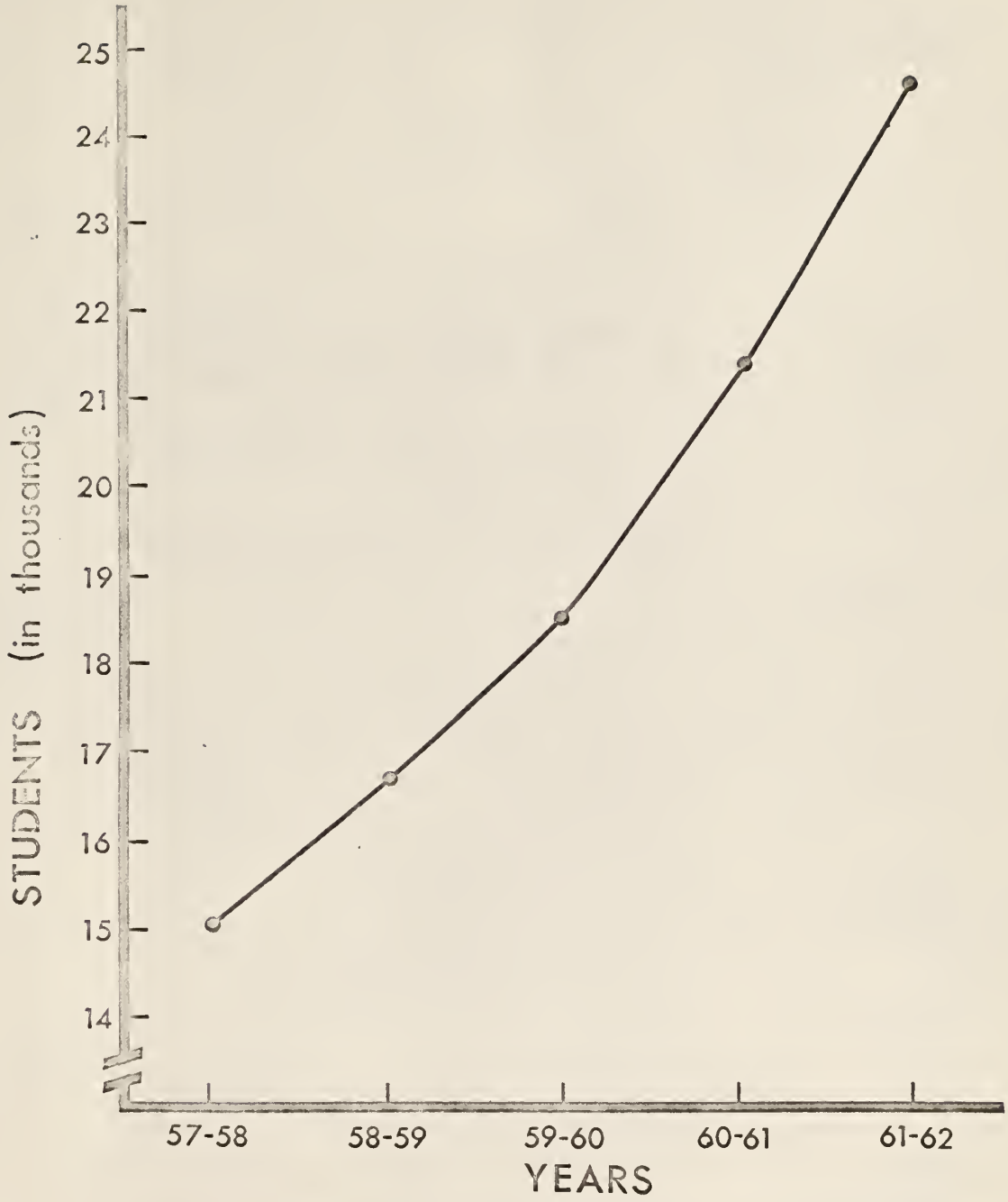

FIG. 1. Increase in total number of graduate foreign students in the United States over a five year period. (data from Thurston, 1963)

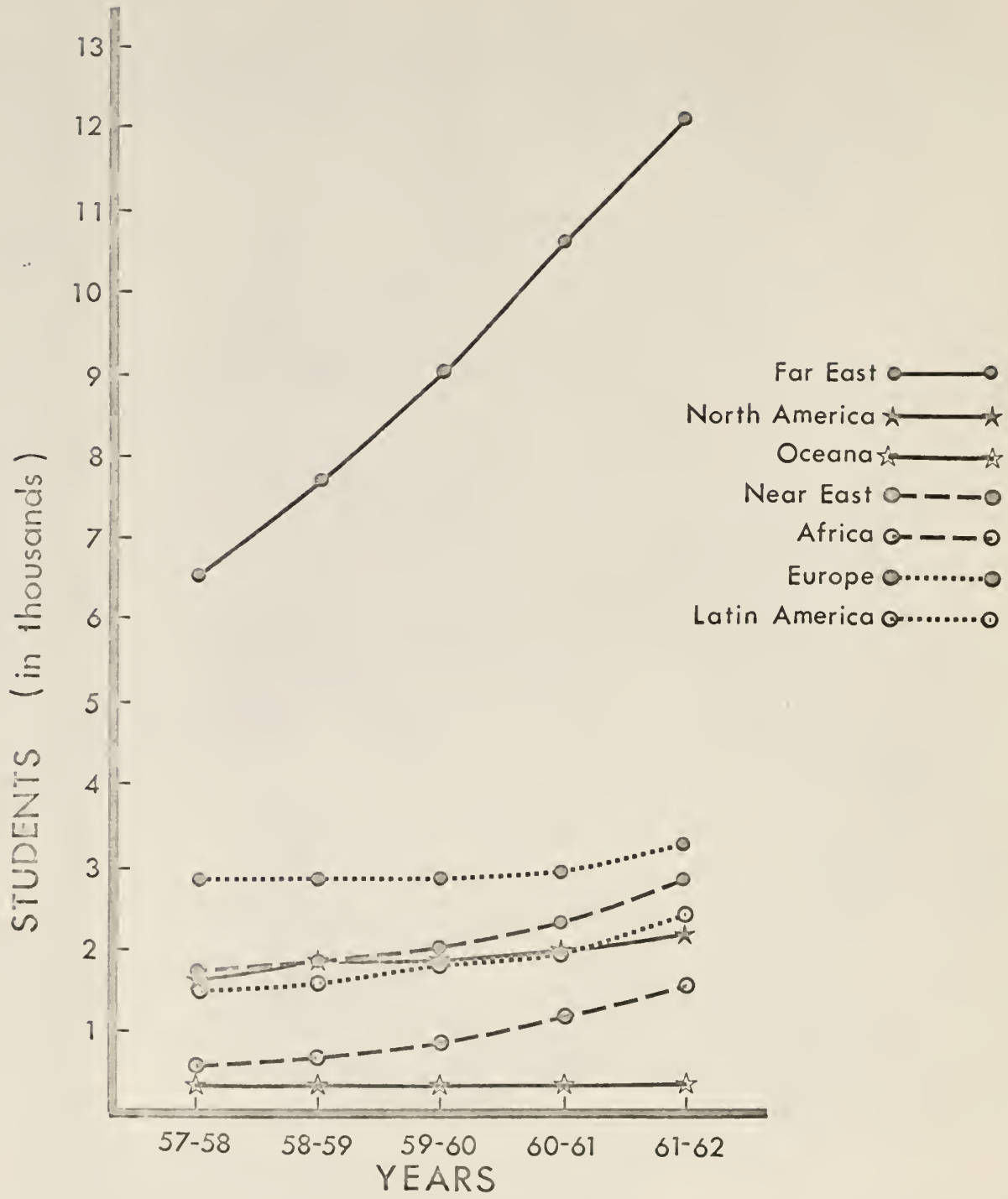

FIG. 2. Increase, by country, in no. of graduate foreign students in the United States over a five year period. (data from Thurston, 1963)

3) Does sex have an influence on the nature and/or degree of personal adjustment problems?

4) Why do some foreign students choose to become American nationals?

CHAPTER II

REVIEW OF LITERATURE

The concept of cross-cultural education is as old as human civilization. The history of the world bears witness that as far back as the 5th century A.D. there were centers of learning in China and India to quench the thirst for wisdom of local and foreign students. In spite of this traditional exchange of persons, the study of human behavior in cross-cultural education has become a defined field only within the last decade and a half. To begin with, research in this area was initiated under the auspices of the Committee on Cross-Cultural Education of the Social Science Research Council. This pioneer work stimulated the interest and attention of other researchers so that today there is a fund of information which can be of use to all organizations and institutions directly or indirectly involved with foreign students.

This report was organized, not in chronological order, but rather by placing together all studies of a particular nationality group. This method of organization was chosen in order to make explicit problem areas and the processes of development and adjustment as they cut across national lines.

Oriental Students

Indian students

The first study of Indian students on an American campus was preceded by Useem's (1955) field investigation in the state of Bombay in India in order to study the consequences of western education on the person, his society, and cross-cultural relations. The study was confined to 110 Indian students, half of whom had taken their training in the United States and the other half in the United Kingdom during the period of 1935 to 1954. In the period of a year, life histories of the subjects were collected, tracing their work roles and exploring the influence of their ideas about the West on the Indian community and society. The subjects were screened from three kinds of organizations: government, private, and academic institutions.

The information was gathered with the aid of a schedule which was used as a check list during the interview. The recorded interviews were from three hours to thirty-five hours long. The information was supplemented by field surveys within the organizations employing those with foreign education.

The findings indicated that almost all the foreign educated Indians rated their sojourn beneficial to their character and outlook. For many of them, eagerness to change was present prior to a foreign education. The time abroad provided them greater power and opportunity to change. The changes depended on a matrix of variables and were determined

both by what the individual brought to the environment and what he was offered by the milieu. A newspaper owner said:

> I fitted into the American life as if I were one of them. There was something revolutionary in me. . . . Before, democracy was just a word; there I saw it actually happen. I knew that my beliefs were really so and that they could be realized (Useem, 1955, p. 32).

Nine out of ten of the foreign educated reported growth in self-confidence; about 20% referred to changes in some aspect of their approach to life; 20% changed in their method of thinking; 40% improved in their methods of work, and about 40% became more disposed to adopt a less autocratic approach in interpersonal relations. About half of the sample claimed to have discovered India while in the west, along with discovering themselves. In general, patriotism tended to be heightened overseas although its intensity varied from person to person. There seemed to be sensitive areas which made Indian students defensive and hostile. The Mayo (1936) version of India was threatening to Indian students abroad. The vast majority of the defenders of India abroad reported that on their return to India they drifted back to their usual practices of indifference or criticism in the presence of the in-group. In 37%, ideological-political changes took place abroad.

Those students who reported no change in the course of their experience abroad tended to fall in the following clusters: (1) those who were closely identified with western values prior to their visit; (2) those who went on a pleasure

trip to have a good time; (3) those who were disturbed due to personal problems and were preoccupied on that account; and (4) those whose mission was centered exclusively around professional learning or getting a degree. Even though a foreign degree had prestige about it, the foreign educated tended to fall in the middle section of the middle class. On an average, it took a person without influence a year to get a job because of intergroup prejudices such as nepotism, communalism, and favoritism. Individuals who were younger and not established in a profession at the time of their sojourn were more dissatisfied with their position in India for a longer time than those who went abroad at a later age already professionally established. The predicament of maladjustment in the younger group was due to greater involvement and emulation of western habits and lack of practical experience in the field of specialization. The foreign-educated technicians were restricted in decision making, due to the bureaucratic setup. One of the respondents said, "Our immediate and biggest problem is that Indian experts have no voice in the higher councils of policy making" (Useem, 1955, p. 100). Additional persons were being sent for training in the same field even when 55% of the employees were working in areas other than that of their specialization. Racial prejudice was cited by many of the foreign educated as an unhappy experience in the west.

Almost parallel to the Useem study in India, Lambert and Bressler (1956) studied students from India, Pakistan, and Ceylon as a group at the University of Pennsylvania. Reasons

for putting the countries together were their recent political independence, similar system of education, and the "underdeveloped" economy. The subjects were sixteen Indians, two Pakistanies, and one Singhalese who came from urban, educated, middle class families. Their nationalistic ideologies were accompanied by ambivalences toward the traditional culture because of currents of liberal thought on one hand and the re-emphasized values of the oriental culture on the other. The data were collected by a series of semi-structured individual and group interviews. Out of nineteen students, a core group of eight was selected who were interviewed from five to eight hours, and the remaining eleven were interviewed from two to three hours. The core group included six newcomers who were on fellowships. Of the whole group, seven had been in the United States between one and two years and the rest, for over two years. In addition to the interviews, each student filled out a set of questionnaires including an anthropological check list giving information on daily living patterns, extent and nature of contact with Americans and other Indian students, extent of knowledge about the intimate and non-academic aspects of American culture, and individual value patterns. Questionnaires on academic performance and behavior were completed by two major professors of each student.

The chief motivations for coming to the United States were to get an American degree, to see a new country, and to explain a cultural point of view to Americans. Most of the students had specific career goals. Among other adjustment

problems, a certain amount of ego deflation was experienced by the students with authoritarian type roles prior to their sojourn. The greater permissiveness and equalitarian attitudes between the teachers and the students reduced the severity of status shock. The findings were suggestive that Indian students had congenial relationships with their professors similar to American students. In spite of the initial discomfort of the new system of education, the students found it to be more conducive to individuality and freedom of thought and expression. Material comfort was perceived to be a dominant value of the host culture. They found Americans informal, honest, friendly, orderly, and efficient.

Social mobility was seen as an important characteristic of American life. In their social relations, Indian students were found to be sensitive to certain ideas such as talk of "teeming millions" and the American image of India as an underdeveloped country. Even though defensive reactions and resentments were invoked by these ideas in all Indian students, there were variations of intensity. Those with a favorable attitude toward the West before their arrival in the United States and who had direct personal contact with the West while still in India had least ego assault. For those who had no previous extensive contact with the West while in India, the initial shock came early in their visit, confirming for them the persistence of colonial attitudes of Americans, resulting in high initial ego assault. However, their unfavorable attitudes diminished with greater involvement with the host culture. The

findings seemed to indicate that in each case of lasting ego assault, there were strong personality factors such as insecurity and a highly aggressive temperament. The members of this group tended to withdraw into a tightly knit friendship group composed of selected Indians together with alienated Americans. On the whole, the Indian students had favorable attitudes toward friendliness, equalitarianism, generosity, and energy of the Americans and negative feelings toward racial prejudice, overemphasis on materialism, superficiality of family life, and autocratic behavior in foreign affairs.

The dynamics of cross-cultural education have been described as a reciprocal process of learning and adjustment, bringing about changes and cultural diffusion both in the American hosts and the foreign students. Seth's (1960) study of attitudinal changes in the Indian students in the United States tends to confirm this proposition. This study was conducted on three groups of 100 students each: a control group of Indian graduate students in Indian universities; American graduate students from different universities in Massachusetts; and an experimental group of Indian graduate students in various universities in the United States. A specifically developed instrument consisting of three sections which dealt with socio-democratic practices, religio-philosophical beliefs, and United States material-prosperity was filled out by each student.

According to the findings, the attitudes of Indian students in the United States were different from the attitudes

of Indian students in India. The differences were more pronounced with regard to material-prosperity in the United States and democratic attitudes as applied to certain interpersonal and social situations. The Indian students in the United States gave more importance to sex education and were more liberal with regard to class and caste systems as compared to the Indian students in India. Attitudinal changes, however, were selective and were not proportionate to the length of stay in the United States. Although Indian students in the United States were appreciably changed toward certain aspects of American culture, they did not adapt to the host culture in totality, but were identical to the Indian students in India in religio-philosophical attitudes.

Changes in attitudes tend to be influenced by adjustment problems encountered by Indian students. Cook (1964) felt that before the problems of Indian students could be understood, their educational structure, social and physical environment, and teacher and student roles have to be understood in the Indian setting. As an exchange professor in India, he anticipated that a great problem of adjustment for Indian students would be getting accustomed to the swift pace of life and work in the United States. According to him, the adjustment problems of Indian students were intensified because of the clash of social and economic changes with the restrictions of their rigid society.

During his interview with Indian students at Kansas State University, Petterson (1964) was informed by the students

that among other academic problems, "American" English was frustrating to them. It took them a semester to become accustomed to the American accent in spite of adequate reading facilities.

Japanese students

Schwantes (1955) presented a detailed record of a century of Japanese-American cultural contact and its impact on both countries. He collected data from governmental records both in Japan and the United States, supplementing the information by interviewing Japanese students in the United States and American-educated Japanese and their employers in Japan.

According to his findings, during the reconstruction of Japan, Japanese students came with nationalistic motives of acquiring specialized skills for the enhancement of their country. They were older graduate students, professionally established in the home country, and limited their involvement in the host culture only to academic endeavor. In the post-war period, the Japanese students tended to be younger and professionally unestablished. Japanese students perceived the United States to be a progressive nation which had helped them to enter the modern world. They associated size, power, and success with the country of their sojourn. The length of stay was found to be a significant factor in personal adjustment and attitudes toward the host culture. The period of one year was found to be just adequate for coming to terms with the life in the host country. Successful adjustment was dependent upon the relation between expectations before coming, and reality as

encountered on arrival in the United States.

Japanese women had two main reasons for coming to the United States. First, to get advanced training in specialized fields, and second, to experience release and self realization through greater social freedom and equality of the sexes in the United States. At the end of the study period, Japanese women had misgivings about their return to Japan. They anticipated the difficulties they would face. The dilemma of Japanese women, who were brought up in a culture to be submissive and docile has been realistically expressed by Kimi Mushiyaki (Sasnett, 1960, p. 39):

> It was after I came to the United States that I found for the first time how questionable my education was. With envy and wonder I watched American women who were independent, confident, could think their own thoughts and did not hesitate to express themselves. I felt that old morality, in which I was brought up was collapsing. I was helpless and miserable. I wanted to be treated as a human being and not as a property.
>
> In thinking and reality I will be a different person when I go back to Japan and yet I will be afraid to show that change to Japanese people, specially men. I shall be reticent to speak out these thoughts and yet no one will be able to take new thoughts and ideas away from me. Today is a transition period for Japanese women. We want equality and independence like American women, but we want to find a way to achieve them without incurring the displeasure of our men. The road ahead seems long and steep.

According to Schwantes, many men seemed to submerge their newly acquired attitudes for the sake of professional success on their return to Japan. Those who did not bend to conform tended to accentuate American mannerisms and opinions and were the recipients of rejection in their society. Schwantes suggested that the length of stay should be predetermined to avoid alienation from home and hostility toward the

host culture. Those who returned home should be provided avenues to maintain meaningful cultural contacts with the United States. On the whole, the returnees had positive attitudes toward American friendship, but they tended to be competitive and envious in their approach toward the United States.

Following the extensive study of Japanese students by Schwantes, was the conjoint research conducted by Bennett, McKnight, and Passin (1958) which was focused mainly on contemporary students from Japan. In the first part, the experiences of twenty-one male and two female students were examined at a midwestern university over a period of a year through the use of interviews and participant observations. This project was reinforced by a shorter concomitant study based entirely on questionnaire surveys and tests of seventeen male and five female Japanese students at another American university. In the second part of the study, carried out in Japan, forty male and ten female students who had previously received education in the United States were interviewed. In addition, biographical data for 100 returnees including twenty women were collected.

After passing a difficult period, the Japanese students adjusted well in academic life. In social life, the idealists experienced frustration when they saw incidents of social inequality and discrimination. All of the Japanese students complained of the absence of "sacrifice type of friendship" and the prevalence of "superficiality" in American social relations. The Japanese male students encountered difficulty in heterosexual relationships due to their traditional ideologies of

male and female roles. On the other hand, Japanese women got along very well with American male students and refused Japanese dates. The married and less attractive women experienced frustration in social relationships and tended to associate with Japanese male students, criticizing the more outgoing younger women. Almost all of the Japanese students found their first year hard, but later on had little or no incentive to return to Japan.

The younger Japanese students underwent marked personality changes, becoming more independent, aggressive, and self-confident and found readjustment in Japan harder as compared with the older students and those who were professionally established prior to the sojourn. The Japanese women felt alienated from Japan because of becoming "Americanized" and had slim chances of obtaining appropriate marriage partners. Those Japanese students who were deviants in their own culture and had come to the United States with high expectations, encountered frustrations and returned to Japan with negative and hostile feelings.

The findings indicated that study in the United States did not necessarily make people more friendly, but it tended to make their images of the United States more realistic and less stereotyped. Initial difficulties in personal adjustment were extremely threatening to the self-image of the Japanese students. Problems of adjustment affected the students' view of the United States. One year was found to be too short a period to develop considered judgment and consistent attitudes. The main targets

of criticism were the foreign policy and racial prejudice. The well connected were professionally secure after their return, and those who did not have influential connections were frustrated and tended to emigrate to the United States. Post-war students got better reception on their return than the pre-war students because of the prestige and respect attached to American education.

Arab students

During the academic year of 1958-59, Gezi (1959) studied the adjustment problems of Arab students enrolled in eleven colleges and universities in California. Data were gathered through mailed questionnaires and by interviews with the Arab students and other students and administrators involved with them.

The factors associated with satisfactory adjustment were identified as knowledge and contact with the West prior to arrival in the United States; attitudes and preconceptions of the United States; age; academic status; and the national status accorded the home country by the hosts. Similar to Lambert and Bressler (1956) findings, those who had extensive knowledge of and contact with the West found adjustment easier than those who had no knowledge of or experience with American ways. Like the Japanese, older and graduate students were comparatively more satisfied with the sojourn than younger and undergraduate students. Hostile and negative attitudes were expressed by the Arab students who perceived the hosts assigning to their country a lower status than they had ascribed to it.

Gezi (1959) found a high degree of association between academic success and satisfaction with the sojourn. Common to other Oriental groups, testing and grading systems were confusing and frustrating. Like the Indian and Japanese students, the English language and finances were among the major adjustment problems. Similar to all nationality groups, American friendship was experienced to be superficial. A typical remark was that when Americans met Arab students they asked them many questions, but later they did not acknowledge acquaintance. The Arab students expressed irritation over naive questions asked about their country. Estherina Shems (Sasnett, 1960, p. 35), who was surprised to find some Americans insular and ignorant of other cultures, wrote:

> On arrival in this country, I gradually discovered that we of the old world know more about America than the other way around. The people in this country seem to be rather engrossed in themselves; their primary interest is in their own little universe. . . .
>
> You may well wonder how I came to have this impression. It started to be formed by such questions to me as, 'Do you wear the same kinds of clothes as we do?' or 'Have you any cars, movies, telephones or refrigerators?' or 'Do you live in houses?' or 'Do you use forks and knives when eating?' At first I thought that the persons were trying to be funny; they were not. Their questions were wholly serious. I must say that they surprised me very much, particularly since I expected the questioners, because of their educational or social level, to know better. . . . /If/ the latest push button gadgets for the kitchen . . . are not the standards of measuring the modernness of a country. . . . However, Israel is modern in that our outlook is broad. We are ready to learn new methods, we are receptive to new ideas, and are willing to take stand and compete with other nations. . . .
>
> On numerous occasions I have been invited to speak to church groups and civic organizations. When doing so, I have tried in my way as 'Exhibit' to give them a picture of my home country and the people there. . . . I feel that some of my audiences still expected me to arrive in flowing robes as shown in Bible pictures, followed by my camel carrying my folded tent on its back.

European Students

Scandinavian students

Scott (1956) conducted a research with fifty Swedish students who had enrolled at the University of Wisconsin and had returned to Sweden. He divided the subjects into two groups. In the pre-war group were eighteen men and one woman who studied in the United States between 1920 and 1940. They were all graduate students with pro-American attitudes. In the post-war group were thirty-one students including seven women. In the post-war group were mostly undergraduate students financed by the American government.

The information gathered through interviews of three and one-half hours each, was checked with the relatives and employers. Through the courtesy of the Sweden-American Foundation in Stockholm, a questionnaire was sent to a number of its former fellows and scholars providing extensive background for the researcher. An opinion reflector was obtained by celebrating an "American evening," attended by ninety-two individuals of whom fifty-two were American-educated Swedes; twenty-two were Swedes of similar background but without foreign experience; and eighteen were Americans. The results of the opinion reflector suggested that the returnees knew more about the United States than the untraveled Swedes. Similar to foreign-educated Indians, the returnees had fewer prejudices and greater international awareness.

According to the findings, 80% of the foreign returnees were chiefly motivated toward the study of some specialized

field during the sojourn. A secondary motivation was the desire to see a foreign country. Unlike the students from "underdeveloped" countries, none of the Swedes gave betterment of their country as a reason for study abroad. Although the purposes of the Swedish students were personal, it was true that welfare of Sweden was a fundamental consideration to the sponsoring agencies. The selected students came from the economic and intellectual elite group. According to the comments of the subjects, academic adjustment took place in phases. Their similarity in physical appearance and dress made their blending in the host culture easier as compared to Indian students. They came to the United States with adequate language facility, rich academic background, and self discipline for studies. The difficulties were experienced with regard to rigid routines, course requirements, and compulsory attendance. Swedish students preferred to live with Americans rather than with other Scandinavian students. The process of learning and adjustment was accelerated with their involvement in the host culture. Their attitudes toward the host culture were critical and selective. In social life, the Swedes became free quickly but were frustrated when their criticism of the host culture was resented by the hosts. They felt that American friendship was superficial, less binding and meaningful than Scandinavian friendship. They were impressed by the team work approach in professional undertakings in the United States in contrast to their competitive professional world. They were appreciative of the emphasis on dignity of labor and equalitarian attitudes.

In the area of heterosexual relationships, they felt thwarted because of the cultural differences in sex mores. They found the social atmosphere in the United States was sex-charged, and interpreted the social restraints as artificial and an example of American "puritanism." On the whole, Swedish-American marriages were quite successful. The success was enhanced if the foreign wife learned the local language and lived in a smaller community with her Swedish husband. Even though foreign training had prestige value, the returnee had to prove his worth before he was given due credit for his foreign education. The professionally established students found readjustment easier than did the students who returned to the Swedish universities and who missed the warm interaction of the American class room. The returnees were confronted with frustration because of disapproval of their free and unrestrained behavior patterns learned in the United States. To seek companionship and approval, the returnees tended to join together. According to this study, American experience did not wean the Swedish students away from their country. The younger and undergraduate students learned more about America, while the older students learned about their field of specialization.

In evaluating Scott's study, it must be remembered that human beings have a tendency to forget details of many past experiences, and at the same time to glorify other experiences. In contrast to this study depending on memory, Sewell and Davidsen's study (1956) was conducted on Scandinavian students who at that time were enrolled at the University of Wisconsin.

Information was collected on about 200 variables classified under the headings of: background characteristics; liberal-conservative orientation; plans for U. S. stay; preconceptions and expectations; arrival perceptions and experiences; U. S. experiences; maintenance of subcultures; academic, personal, and social adjustment; attitudes toward American institutions and culture; attitudes toward home culture; and return plans. The method of research included tape-recorded interviews supplemented by a questionnaire, teacher's rating, office records, self rating, interviewer's rating, and participant observation during interview. Those Scandinavian students who had language facility, urban background, higher socioeconomic status, and prior contact with American culture found adjustment easier in spite of the fact that there was not great diversity in the student population. Similar to Scott's study, in academic life, the Scandinavian students found it quite difficult to adjust to the relatively rigid routines and requirements in the courses. They overcame these difficulties as indicated by their high achievement. They took initiative to get involved socially in the host culture, but were troubled by the lack of genuineness about the informal and casual approach of the Americans. They perceived the hosts as intellectually and aesthetically immature. The boy-girl relationships were very confusing and thwarting to them. Their approach toward the host culture was critical and selective.

Like Scott, Sewell and Davidsen found that among the Scandinavian students, adjustment and development of attitudes

took place in phases. In the typical case of students staying for one year, attitudes tended to be most favorable during the first few months, then to become less favorable toward the middle of their stay, and finally to become more favorable as the time for return approached.

Lysgaard (1955) studied the relationship between personal-social and educational-professional problems of adjustment by interviewing 200 Norwegian recipients of Fullbright Travel Grants. The subjects had an average age of thirty years, and all had returned to Norway by March 1953. The sample had three times as many men as women. The duration of their stay ranged from three months to three years with an average of one year.

The findings were suggestive that those who had experienced good adjustment in one area tended to give evidence of good adjustment in the other areas too. In the area of personal-social adjustment, ease of getting "really personal contact" with the Americans was positively and significantly related to all the items of educational-professional adjustment. Those who found it easy to achieve such contacts were more likely to have positive attitudes toward the American system of education, their American colleagues, and the foreign experience, as compared to those who did not find it so easy to get "really personal contact" with the Americans. It could be that success in one respect reinforced the feelings of security in the foreign milieu and made the person better prepared to engage successfully in other aspects as well.

Furthermore, Lysgaard studied the impact of time on the adjustment problems, classifying the total sample in three groups on the basis of length of stay: six months, six to eighteen months, and more than eighteen months. Adjustment was found to be better among those who stayed for less than six months and among those who stayed longer than eighteen months as compared to those who left America during the middle period. The relatively poor adjustment manifested in the intermediary period of stay seemed to occur within all age levels and all academic status groups. The responses gave evidence of a U-shaped relationship between the duration of stay and level of adjustment similar to the Scott study. Thus, there was the suggestion of good initial adjustment followed by a crisis period which then led to good adjustment. The researcher recommended more intimate contact with the host community.

Kelman (1963) gave a group of Scandinavian students questionnaires to complete immediately on their arrival in the United States and then again at the time of their departure, a year later. On the basis of the information gathered, he noted that the pre-arrival motivations and expectations of the Scandinavian students toward the sojourn had a significant influence on changes in their perception of their native country. The findings indicated that those who were actively motivated for the sojourn and came with greater expectation that they would benefit from it, reacted more openly and objectively. Their personal involvement with the host culture was deeper, making the adjustment period longer but lasting. The less

motivated students did not involve themselves socially in the host culture, but limited their interaction to official work only. They had a defensive approach toward their own country.

Bailyn and Kelman (1962) used a number of different methods to study the effects of a year's experience in the United States on the self-image of Scandinavian students. The subjects who arrived in the summer or fall of 1958 were interviewed individually at various times throughout the academic year. The questions explored the person's view of his nationality, profession, and personal relations. The first group, consisting of nine people, was seen eight times during the whole year. The second group of thirty Scandinavian students was interviewed at the beginning and at the end of the year. Their experiences in America and reactions were ascertained in the middle of the year only through a questionnaire. The third group of ninety-three Scandinavian students was asked to fill out two detailed mail questionnaires, one at the beginning of the fall term and the other at the end of the spring semester. All of the subjects (participants from the three groups) were questioned for the final time a year after their return to their native countries. The first two groups were interviewed individually and the third group was mailed a questionnaire.

During the experiences abroad, the findings were indicative of four patterns of changes in the self-image: internalization, confirmation, identification, and resistance. Internalization was the reorganization of the self-image of the person in line with the new learning experiences. Through the

process of confirmation, the students emphasized the original self-images and examined the new experiences to confirm the original images. The process of identification took place when the self-image was changed just to meet the expectations of the hosts. The process of resistance occurred when the Scandinavian students maintained social affiliation only in terms of their own self-image. The researchers found that the process of internalization brought about the most stable form of changes when the student returned to his native country. On the other hand, when a positive involvement during the sojourn was superimposed on a less firmly established self-image, it led to the process of identification susceptible to change on return to the native country. When the sojourners did not involve themselves in the host culture, maintenance rather than change resulted through the processes of confirmation and resistance.

German students

Lippit and Watson (1955) studied the German students on an exchange program at the University of Michigan in three separate groups during the years 1949, 1950, and 1951. The first group stayed for twelve months in the United States. The other two groups returned to Germany after a stay of six months. Structured interviews lasting about four hours per person were conducted. The first interview was held soon after the arrival of the exchangees, followed by another detailed interview at the time of their departure. The students were interviewed in Germany eight months after their return.

The data collected included the German students' values and attitudes about the host culture, their frustrations and satisfactions from the experiences in the United States and after their return to Germany. Also included in the study was a small sample of American students with whom the German students were associating on the campus during their sojourn. Information was studied and analyzed in terms of the processes involved in achieving personal security and self-esteem in the host culture, resolution of ambivalences regarding responsibility, adaptation of authority, and autonomy in the educational program. Also studied were the processes of transformation and integration of the diversity between the home and host culture into constructive and creative experiences; maintenance of appropriate cognitive and emotional ties with the home country during the sojourn; and maintenance of new interpersonal and professional skills after their return.

The comments of German students during the interviews suggested the presence of preconceptions of inferior national status of their own country. On that account, they expected to be looked down upon by the hosts. To preserve their loyalties to Germany, they were defensive and critical of the host country, but acknowledged the superiority of the United States over Germany in certain areas. They expressed a strong need to have someone understanding and intimate, but felt that the hosts were too busy to meet this need for warmer support. The defensive and aggressive behavior of German students puzzled the Americans who made greater efforts to please their guests by more physical

comforts. The authors suggested that the hosts needed to acquire better insight and understanding of the psychological needs of the exchangees.

In a more recent study of German exchangees (Gruen, 1959), an effort was made to observe the attitudes and responses of male and female German students. The subjects included twenty-two male and two female students with a mean age of 22.8 years, enrolled at the University of Buffalo. The chief tools of research were two interviews with each German student. The first interview was conducted in German at the beginning of the academic stay, and the other at the end of the academic year. The interview was guided through four major areas: exchange program and the industrial relations, study program, American political scene, and American Labor relations and American social life. The responses were treated with simple cluster analysis for both the initial and the final interviews. The cluster analysis of the first interview indicated positive attitudes toward American policies and governmental principles, a rejection of the equality of sexes, a strong worker identity, rejection of strong authority, a belief that the United States had better labor relations than Germany, a perception of lack of class differences of the United States, lack of harmonious family life, and an admiration of American informality in dealing with others.

The findings of the second interview indicated that a majority of social and political attitudes were not significantly affected after the stay of one year. Yet significant changes

were observed in their perception of some intimate social conditions. They realized that the Americans were less carefree than they had perceived them to be. They became aware of the class distinction operating in the United States and developed greater rejection for family life in the host culture. An aversion for American family life from the European point of view is reflected in the comments of Miss Simonne (Sasnett, 1960, p. 41) of France who was a home economics student at the University of California. She wrote:

> The American family could be the happiest in the world, but average homes in the United States are not as happy as they could be. The American home is very comfortable and has innumerable gadgets; the living standard is generally high and life is easier in America than anywhere else. Nevertheless it seems to me that the American family is not much happier than the European family which has living conditions completely different from the American ones. Why is it so? The American woman seems chiefly responsible. The first thing which shocks the visitor from abroad, and more specially the visitor from Europe, is probably the American children. How ill-bred they seem to us! In Europe, parents are very often too severe with their children, but in America we see the opposite defect. However, if children are kings in America, this is not the most important trouble. There is something much more dangerous, that is to consider women as queens.
>
> The American husband is a model husband. He almost considers as a part of his work washing dishes and taking good care of the children, preparing the cocktails, carving meat, serving guests. What is the woman doing?
>
> It is very easy for an American woman to go shopping with the convenience that the car and the supermarket represent; it is very easy to cook; it is very easy to keep a house clean. Our American woman, with so many conveniences, probably does not feel the necessity to stay home as a European does. I was amazed to see how easily American women are able to waste their time, chattering with some friends, going to tea for women which is peculiar only to America, going to parties, participating in club activities.
>
> American women get married young because they don't seem to realize the responsibilities which they should assume and they don't seem to understand that a family is a 'religion.'

> Everything would be all right if American women were a little more European and if European men were a little more American.

Belgian students

To study the long-range effectiveness of cross-cultural education, Reigel (1953) organized the Cultural Contacts Project. This project was composed of five major studies. The first study was of a random sample of 150 former Belgian exchangees who were questioned about their social orientation, social status and influence, effects of the exchange experiences upon their careers and personal satisfactions, and the interest derived from the foreign experience. The data were supplemented by acquiring the returnees' evaluations from official and social organizations of which they were active members.

In the second study, twenty-one questions were asked of: (1) a group of 150 former exchangees to the United States other than there in first study; (2) a matched group of 135 Belgians who had never sojourned in the United States; and (3) a control group of fifteen Belgians who had been to the United Kingdom.

The third study gathered information on foreign-educated Belgians who were in actual or potential leadership roles. For the above-mentioned purpose, the subjects were required to check an inventory list of certain names. The fourth study concentrated on collecting from administrators and policy-makers in the United States and Belgium their judgments and opinions of the effects of the sojourn. The final study was an investigation of the criteria and techniques of selection of exchangees employed by various sponsoring agencies.

The findings showed that the responses of the subjects were colored by their appreciation for the travel opportunities they had and the desire to be selected again, for the grants were viewed as honorific. In spite of the disagreements with American political policies, only 5% had negative attitudes toward the Americans. Those who had sympathetic attitudes toward American policies, like the Japanese, tended to revert to the attitudes of the local interest groups soon after their return. The sojourn was experienced to be emotionally and intellectually stimulating. Nearly 50% of the Belgian students of the professional and other elite classes indicated a desire to emigrate to the United States. The motivations for emigration were the expectation of improved economic, professional, and social opportunities. Only 5% of the whole group of exchangees were involved in political leadership. Like Scandinavian students, Belgian exchangees were from the elite group who were professionally established. After the sojourn, they had very limited contact with American agencies and organizations. The exchangees were in leadership roles not because of the experience abroad, but because grants were given to the leaders. Only 10% indicated that the experience abroad was not beneficial to them. Inability to apply the experience and knowledge gained abroad made 20% of the returnees feel frustrated. In this respect the responses of Belgians were similar to those of Indian students who could not utilize their skills learned in the United States.

Mexican Students

It has been the general impression of people that the greater the proximity between two countries, the greater are the chances of cultural similarities between them. This concept tends to be refuted in the case of Mexico which shares a common boundary with the United States. Beals and Humphrey (1957) studied fifty-two Mexican students at the University of California with the use of open-ended interviews. The data were supplemented by a written sentence completion test given both to the students at the University of California and Mexican students at various other campuses in the United States. Part of the study was conducted in Mexico by interviewing the returnees. The student population at the University of California was composed of forty male and twelve female students of urban background. They were more fully and accurately informed about the United States before their arrival than were other foreign students. They had critical attitudes toward the United States at the time of their arrival, perceiving the United States to be rich and highly mechanized, with high standards of living and a materialistic society with little aesthetic sense.

During their stay, they encountered problems in the areas of finances, language, and social relationships, especially with the opposite sex. At the time of their arrival, the majority of Mexican students had mixed expectations of both pleasant and unpleasant experiences. The data suggested that initial unpleasant and uncomfortable experiences did not

negatively affect their attitudes toward the United States.

Similar to the findings among other groups, Mexican students passed through various phases of adjustment with the same range of individual variation in the timing of the phases and the modes of adjustment. Unlike the Japanese and Indian students, Mexican students did not have a subculture of their own in the University of California. They got used to everyday personal and group interaction situations easily as compared with the Japanese and Indian students. Nevertheless, naive and ignorant remarks by the hosts regarding Mexico irritated them. A student expressed this feeling: "Sometimes I found I was a strange person and they wanted to know someone from a foreign land and I was an odd character." The students with fellowships or scholarships had better language facility, but their academic performance was no better than those privately financed and inadequate in language facility. The relationship with the opposite sex presented difficulty when a kiss or holding hands was taken seriously by the Mexican male. The Mexican women were affronted by the lack of formality in American boys and preferred to go out with other foreign students because of their sobriety. They perceived American girls as "more confident." The data indicated that the students who had attended the orientation program had comparatively less adjustment difficulties than those who did not.

The students were thwarted by the ambivalent system of recognition of Mexican degrees in the United States and vice versa. To begin with, the system of examination and grading

was found to be frustrating. Because of their belief in the superiority of Mexican culture, Mexican students did not exhibit the same "sensitivity area" complex as was found among Indian students. On their return to Mexico, the undergraduate students faced disappointment, for the Bachelor's degree from the United States was equated to a secondary school diploma. There was no equivalent to a Ph.D. degree in Mexico. The returnees did not occupy the important roles they had anticipated, and their resentments were directed toward the United States. Frequently, some estrangement from the family was easy because of attitudinal changes during the sojourn. Attitudes toward the United States were favorable among older persons and the professionally established. The returnees tended to maintain close and cordial relations with American colleagues and friends. The desire to return to the United States was suggestive that there was a greater degree of satisfaction with intellectual, social, and emotional rewards than was indicated by their verbal responses.

In their study of returned fellowship holders in Agricultural sciences, Baldovinos and Perex Castro (Beals and Humphrey, 1957, p.101) did not consider the problems of personal adjustment. Difficulties in applying specialized training was reported by 63% of the subjects. Only 13.5% said that they had no difficulty and 13.5% did not reply. Lack of facilities such as laboratories, libraries, and machinery was reported by 55.6%. Poor working conditions and unsatisfactory social milieu was reported by 48.2%.

On the whole, the authors found that only two-thirds of the returned fellows made direct or indirect use of their training abroad in the activities in which they were engaged.

African Students

African students have been the last ones to receive attention of the social scientists as a nationality group. Morgan (1963) mailed a questionnaire to all Nigerian students residing in the United States after obtaining a list of names from the Nigerian consulate. Only 146 students, 138 males and 8 females, representing 43% of the foundation returned the questionnaire. The median age of the respondents was twenty-five years. Ninety of the respondents had spent up to a year in the United States, and the rest two or more years. The majority of the sample were single with an urban background.

In spite of the fact that the Nigerian educational system was different from the American or European educational system, Nigerian students saw themselves better prepared to study in the United States than Orientals, Latin Americans, or American Negroes. Nigerian students did not expect or perceive any differential or preferential treatment from their instructors on account of their cultural background. They reported that their general problems of personal-social adjustment were very different from those of European students. These problems were similar to those faced by the students from other African countries during their stay in the United States. Other problems were not perceived to be appreciably different from other

nationality groups, especially in areas such as language facility, instructor demands, and basic academic background.

An attempt was made to scale the ideas and values of Nigerian students regarding instructors' concern for the students, international goodwill, grading expectations, and maintenance of academic standards. In order to respond to the items, they were required to assume the role of the instructor. It appeared that Nigerian students expected their instructors to show concern for their problems as individuals trying to achieve academic goals. There was adequate indication that academic excellence should be maintained with due consideration being made for realistic problems faced by the students.

Veroff (1963) conducted a survey which included all African students in the United States. Only two-thirds of the students returned the questionnaires mailed to them. In addition, about 200 students were interviewed. African students reported financial difficulties along with other adjustment problems. The majority reported racial discrimination do to their skin color. The findings of the survey highlighted the unique nature of the issue of race relations. African students were discriminated against by white Americans, but to add to their feelings of disgust, they reported a strain in their relations with American Negroes also. The personal-social problems tended to cloud their perspective on their experiences in the United States. The chief problems included financial hardships and social discrimination from both white and Negro populations.

The attitudes toward the host culture were found to be inconsistent among African students. To some, American outgoingness, informality, and gregariousness was a positive trait, but negative to others. These traits were rejected and disapproved by the "new arrivals" while the "old timers" tended to approve of them. American flexibility and resiliency were viewed as a lack of spiritual and moral convictions by many African students. With the passage of time, African students became more broadminded by extending their nationalistic feelings to the whole of Africa. This was suggested when the responses of "old timers" were compared with those of "new arrivals."

O'Conner and Atkinson (1960) (Veroff, 1963) gave a risk preference inventory to a group of African students taking the personal interview in the above study to measure the striving for possible goals even though success was not assured. The results indicated that 40% of the "new arrivals" had high achievement risk preference as compared to 60% of the "old timers," indicating a trend in acculturization toward achievement value in the United States. It was implied from the findings that African students did change in their attitudes on account of their sojourn. Attitudinal changes reflected a trend toward materialistic acquisition.

Cross-nationality Groups

So far, the researches presented in this paper have been grouped together in various nationality groups. The

remaining studies deal with foreign students as a group. Some investigators studied a particular variable, and the reactions of various nationality groups were compared. Most of the variables studied had emanated from the pioneer studies of specific nationality groups.

It has been noticed that some foreign students faced the problem of faulty evaluation of their academic records in the United States, and on their return home where American degrees were either not recognized in the home country or there were no equivalents for them. In Mexico, a bachelor's degree from an American university was considered the same as a secondary school diploma.

Putnam (1953) analyzed the relationship between the admission data and the academic performance of foreign graduate students at Columbia University by studying the records of 546 students from fifteen countries. These students had enrolled during the period from September 1945 to June 1950. According to the analysis of data, language facility where there was adequate previous academic preparation, was found to be a distinguishing factor in foreign students' success at Columbia University. There was little or no relationship between academic performance and such factors as nationality, sex, professional experience, major field of study, scholarship award, or age of the foreign student. First semester grade point averages had high correlations with the overall grade point averages. When the undergraduate grade point averages of the native countries were converted into American grade point averages, they

also predicted the academic performance significantly. On the basis of these findings, the researcher recommended that admission policies at Columbia University be guided by language facility, converted undergraduate grade point averages, undergraduate major, and adequate financial resources.

Schwab (1956) sent questionnaires to 1361 foreign students and 194 faculty members at Michigan State University in order to identify certain language and other academic problems of foreign students. The survey revealed that both the faculty members and the foreign students confirmed the presence of problems of communication. The language problem was found to be most acute during the first semester of their stay in the United States. One-third of the foreign student population felt that they would have benefited from a limited academic program in conjunction with special language study and orientation pertaining to the American system of education and society. Foreign students indicated a need for guidance in the use of library resources, classification of books, their arrangements in the stacks, and checking-out procedures. The objective type of examinations posed an additional hurdle in the way of successful adjustment. According to the responses, some faculty members reported that foreign students claimed excessively their time while others stated that foreign students seemed reluctant to ask for extra help. It was felt by some faculty members that foreign students tended to abuse and exploit their language difficulties to have an "easier time." The faculty members felt that the foreign students should be thoroughly

screened with regard to language problems in order to provide for adequate remedial and placement arrangements.

During the second semester of 1954 and 1955, Arjona (1956) mailed the Mooney Problem Check List and a questionnaire to a random sample of sixty-two American graduate students and sixty-two foreign graduate students at Indiana University. The groups were matched on age, sex, marital status, and scholastic performance. The information was supplemented by interviewing selected subjects from both groups.

An analysis of the findings indicated that foreign students had more problems than did the American students in each area of adjustment: personal, academic, social, and emotional. The most serious problems of foreign students seemed to be related to finances, living conditions, employment, adjustment to college work, and social and recreational activities. In the area of emotional problems there were statistically significant differences between the two groups, but the problems in other areas were not significantly different. Most of the foreign students complained about the superficiality of American friendship. Some of the nationality groups had had frustrating experiences with the opposite sex.

Bardis (1955) studied the dating attitudes and patterns among the foreign students at Purdue University during 1954. The sample consisted of thirty-two Chinese, twelve Greeks, sixty-two Hawaiians, twenty-seven Indians, forty-two Latin Americans, thirteen Filipinos, and ten Scandinavians. The sample included eight American students who had dated and

married students from other countries. Each student was interviewed and additional information regarding the family system in each nation was collected.

According to the findings, attitudes toward dating became more liberal as interracial and international interaction increased and as family systems were relatively more liberal. Sex and major field of study did not affect the attitudes consistently. To all groups except Scandinavians, beauty as a trait of dating partners was significantly less vital than morality. Chinese were more conservative in dating attitudes and practices than were Indians and Hawaiians. The adjustment was found to be more satisfactory among those who came to the United States with their married partners and who had adequate language facility. It was suggested that language facility along with previous orientation of foreign students were significant factors not only in academic performance but also in social interaction.

Sellitz, Hopson, and Cook (1956) studied 348 foreign students in thirty-five American universities. The student population was approximately comparable from one institution to another on nationality distribution, marital status, age, and field of study. All the subjects were males and fresh arrivals in the United States. The subjects were intensively interviewed first in October 1954 and then in April 1955. The inquiry during the interviews covered a wide range from beliefs and feelings to living arrangements and satisfaction with the experiences in the United States. The results pointed out that

students from small colleges and non-metropolitan universities had more American friends as compared to students in metropolitan universities. More Europeans than non-Europeans lived in fraternities, and fewer Europeans than non-Europeans lived in apartments or rented rooms. More undergraduate than graduate students lived in fraternities and fewer undergraduates lived in apartments or rented rooms. Europeans spent more time with Americans in all institutions as compared with non-Europeans. Nationality and interaction potential seemed to reinforce each other. In other words, the lesser the cultural diversity, the greater the interaction potential seemed to be.

Morris (1956) studied the relations between national status and attitudes toward the United States. His subjects included 318 foreign students representing 90% of the foreign student population who were in residence at the University of California during 1954 and 1955. The study included foreign students from all countries with the exception of Canada. Students were asked to indicate how they thought most people in the United States would rank the countries: France, India, Japan, Mexico, and the United States, on the bases of standard of living, cultural standards, and political standards.

The findings showed that self-assigned low status to the home country on the international comparison did not give rise to unfavorable attitudes toward the United States. In fact, the students who assigned a low status to their countries on the international comparison were more favorable toward the United States than those from high status countries. When

foreign students compared their ideas of where their country stood with their ideas of where most Americans placed it, results were different. Those who perceived the Americans assigning their country lower status than they themselves did, were unfavorable toward the host country. On the other hand, those who perceived that Americans assigned their country higher status than they themselves did, were more likely to be favorable, especially if they were highly involved in their own country.

Initially, researchers related adjustment problems of foreign students in the United States almost entirely to the sojourn itself. Presently, social scientists are becoming concerned with the role of foreign students' attitudes, values, and personality in experiencing and handling adjustment problems. The process of interaction has to be envisioned in the framework of what the individual brings to the environment and what he has been offered by the environment.

Singh, Huang, and Thompson (1962), by use of the Allport-Vernon-Lindzey Study of Values, Sanford and Older's AE scale, and Edward's Personal Preference Schedule, studied selected attitudes, values, and personality characteristics of thirty-seven American, thirty-seven Chinese, and thirty-seven Indian students at Ohio State University. In each group, there were twenty-eight men and nine women. The duration of stay in the United States varied from one to five years.

American students had more self-centered orientation as compared to the more society-centered orientation of Chinese and

Indian students. Chinese students had significantly higher scores than the American and Indian students on aesthetic values. Indian students were more politically conscious and economically oriented than the American and Chinese students. The political and economic orientation of Indian students was attributed to their recent political independence and the awakening which accompanied it. Indian and Chinese students were more authoritarian than the American students. American students indicated preferences for a flexible and many-sided life, while Indian and Chinese students preferred to enjoy life through group participation and showed more concern for other people.

Hassan (1962) conducted a study on 304 foreign students during the spring of 1959 and 1960 at Purdue University by collecting data through mailed questionnaires. The subjects were 267 male and 37 female students. The responses were measured on the following scales:

1) democratic orientation scale covering areas such as mate selection; authority within the family; personal, political, and religious freedom; racial relations; and social and political changes;

2) American democratic orientation scale measuring foreign students' perceptions of democratic ideals as they thought most Americans would feel;

3) a scale measuring foreign students' experiences in the United States; and

4) index of adjustment centering around academic, economic,

and social problems.

Favorable experiences were reported by about 85% of the students, while only 10% reported unfavorable experiences. There was no response from others. Subjects with favorable experiences, more often than subjects with unfavorable experiences, tended to believe that most people in the United States were more democratically oriented. Most discrimination was encountered by the students from Kenya, Nigeria, Turkey, Iran, Siam, and India; while least discrimination was encountered by the British, Scandinavian, and Filipino students. Adjustment scores indicated that subjects from China, Japan, Turkey, Nigeria, and Kenya encountered more adjustment problems than the others. These findings substantiated the findings of Gezi and Veroff studies. The students who were more adjusted to academic and social life in the United States tended to be more favorable toward American democratic orientation than those who had more adjustment problems, confirming the hypothesis projected by Lysgaard's study. On the basis of his findings, Hassan concluded that American educational experiences did not ipso facto produce favorable attitudes in foreign students for the host country. Unfavorable attitudes toward the United States could be expected where foreign students encountered unfavorable experiences through their interaction with the hosts and when they were dissatisfied with their social and academic life in the United States.

One of the implicit aims of cross-cultural education is to bring about international understanding. Most of the

researches have been geared to study the impact of interaction on students coming from various countries. It has been taken for granted that each culture is very different from the other. Klinger (1962) and Klinger and Veroff (1964) studied the moral values across cultures, using a questionnaire which was given to 355 male subjects from eighteen to twenty-eight years of age enrolled at the University of Michigan. The subjects included high school graduates, United States Protestant graduate students, Arab Moslems, Chinese non-Christians, Indian Hindus, South American Roman Catholics from Columbia and Venezuela, and Turkish Moslems. According to the analysis, groups agreed more on values when they were older, married, and further advanced in education. Foreign students agreed more on values when they first came to the United States than after their stay in the United States. The United States Protestants, when compared to foreign students, tended to be less severe in judging actions as bad or good. They differed most from Indians and least from Chinese. However, they showed racial bias in tending to consider interracial marriages bad. Arab Moslems were most severe of all in their judgment of what was right or wrong except on two items: helping others even though inconvenient, and marrying a person from another race.

Chinese non-Christians tended to differ from the United States graduate Protestants in expressing themselves as being more strict on school rules, cleanliness, and vandalism but tended to be more lenient on religious items. Indians were most different from other groups in expressing themselves as

more strict on driving, family, job and school rules, loyalty, cleanliness, nakedness, and tardiness. They tended to be more lenient on religion and habit forming drugs.

The most common themes which cut across cultures dealt with "impulse control" and "conformity or obedience to institutionalized rules." In the case of Chinese and Indian students, "conformity or obedience to institutionalized rules" tended to relate to broader constructs as against the Turkish and United States groups where the concept meant "obedience to authority" only. The theme of "impulse control" dealt primarily with sexual control. "Internalized and social loyalty" was another universal theme which meant that the individual had to fulfill certain obligations because of his conscience even though there were no social pressures. This belief was held among Chinese, Indians, and South Americans. Themes of social restraint, implying absence of flamboyancy, were representative of Arab, Chinese, Indian, and Turkish students. Besides the universal themes, eight factors were found making cultures unique in their moral values. These were: for the United States, nuclear family; for the Chinese, conservation of tradition; for the South Americans, acceptance of another's worth and maintenance of close interpersonal feeling; for the Turks, conservation of tradition; and for the Indians, family loyalty, inner directedness, and avoidance of power. "Family loyalty" and "conservation of tradition" conveyed different meanings to each group.

CHAPTER III

DISCUSSION

The purpose of this report was to review the research pertaining to experiences of foreign students in the United States and on their return to their native countries, and to attempt to answer certain questions in the light of the findings of these studies.

Perhaps the most basic question dealt with the definition of problem areas: what are the personal adjustment problems experienced by the international students in the United States and on their return home? According to research cited, one of the major problems was that of communication. English, being the medium of communication, seems to take a significant role in the adjustment of foreign students at educational, social, and personal levels. Petterson (1964), Bennett, Passin, and McKnight (1958), Beals and Humphrey (1957), Gezi (1959), Morgan (1963), Veroff (1963), Putman (1953), and Schwab (1956) found that language was a factor of primary importance in the adjustment of foreign students. Petterson suggested that even though foreign students had what he termed adequate language facility, it took them some time to become accustomed to "American" English. Lack of language skills led to failure in academic and social life. This predicament has been well explained by Carlos Edurado Safie

(Sasnett, 1960, p. 49) who wrote:

> 'When will this be over?' I asked myself repeatedly after I arrived in the United States. I was going to school in Mississippi and I was having a difficult time since I knew no English. I was being a stranger in the wrong place, not knowing what to do, where to go or what to say. I was really pathetic among my classmates. In class I never said a word, made a move that would attract attention, or looked around the class room; I didn't dare even to sneeze. When out of class I was afraid of everybody and feared that someone would talk to me. At the dining table I never enjoyed my meals because I always had in mind something that worried me; if it wasn't that someone was watching me, it was something else. I was really confused and lost everywhere I went; for this reason I would rather stay locked up in my room either with the Spanish-English dictionary or with my mathematics book.

DuBois (1956) suggested that not all foreign students needed to have a uniformly high level or oral or aural English competence. Language facility needed to be evaluated in terms of fields of study to be pursued and intended length of stay. Those students who intended to stay longer, or who were able to stay longer, should be provided with facilities for acquisition of language skills if they planned to enroll in social sciences. In the case of students who had a limited time in the country of sojourn and were to be in a technical field, there was no need to spend time acquiring proficiency in language to the extent needed by the students in social sciences.

Besides the language facility, non-verbal communications tended to present additional problems. There seemed to be marked differences across cultures concerning such behavior as the spatial placement of partners in normal social interaction, informal remarks, extending invitations, and certain other gestures. Presence of diversity in subverbal communication

across cultures was suggested in explicit or implicit manner by all researchers. Scandinavian students felt that Americans were "puritans" when the host sexual mores imposed restrictions on them. American girls dated Scandinavian boys and did not permit certain kinds of liberty which provoked Scandinavian students. Mexican students took holding of hands and kissing seriously, only to get hurt emotionally later on. Mexican women felt that American men were not courteous enough when they tended to be rather informal. Informality was interpreted as friendship, and favors were expected by foreign students because of the friendly relations extended by the hosts.

Almost all foreign students experienced the Americans as friendly and informal, but found their friendships to be superficial. This tended to suggest that non-verbal communication and gestures of informality and friendliness conveyed certain meanings which were not actually intended by the hosts. These perceived meanings raised certain expectations of involving types of relationships in the minds of foreign students. When these expectations were not fulfilled, aggressive feelings were given vent. Hall (1959) elaborated on the confusion caused by non-verbal communication. He illustrated with the idea that a Latin American could not talk comfortably with another person unless the interacting partners were in close physical proximity. Physical nearness tended to evoke either sexual feelings or annoyance in the North American. In certain cultures, the term friendship bears an obligation to make sacrifices and do favors. When these favors were not granted

even though the hosts seemed friendly, the foreign students felt irritation.

Among other problems, finances were an added burden. Most of the foreign students complained of financial inadequacy when they were on their own. This could be due to the fact that they did not anticipate certain types of expenditures or to inefficiency in handling finances. Financial insecurity added to personal problems by making the students feel emotionally insecure and cutting them off from social activities which required money.

The students coming from underdeveloped countries felt threatened when, in the course of social interaction, such topics as "teeming millions" or "underdeveloped" countries were mentioned. These "sensitivity areas" were most touching and threatening to the self-esteem of Indian students. Naive and ignorant questions about their native countries tended to annoy foreign students when they were repeatedly asked by the hosts. This could again be interpreted as a threat to the self-esteem of foreign students when they perceived the hosts ascribing a lower national status to their countries than ascribed by them.

On their return to their native countries, foreign students were confronted with problems of adjustment due to resocialization processes and attitudinal changes during their sojourn in the United States. One problem of readjustment was the inability to get a suitable job. In the case of Indian students, it took some without any influence as long as a year to be employed. Many foreign students were frustrated because

jobs did not offer opportunities to use their acquired skills. Many of the returnees expected leadership roles, but very few got positions with status and prestige. In some countries, American degrees were found to have no equivalent and therefore, no recognition, which was perceived as a frustrating experience.

Due to American acculturation, some students found it hard to adjust to their native social standards both in terms of their customs and economic standards of living. The problem of readjustment to social norms was found to be harder in the case of Japanese women who had undergone drastic personality changes during their sojourn. A certain degree of ambivalence, in terms of value patterns, was experienced by the returnees. In official settings, the warm, democratic, and informal milieu was missed by many. Many returnees found it hard to accept the authoritarian environment after having lived in a democratic setting. During the long period abroad, it was suggested by DuBois (1956) and Gullahorn (1963) that besides acquiring new professional skills, foreign students underwent a number of personality changes on account of reacculturation. In addition, there might have occurred a number of social changes in their own countries which might increase the gulf or bridge it, depending upon the direction of the changes. An American student (Gullahorn, 1963, p. 33) who had recently returned to the United States described her readjustment problems as follows:

> I just can't seem to get adjusted back here. I just can't seem to settle down to work. I don't know what it is, but once you've lived abroad I guess you can't really come back . . . at least not if you are an artist. . . . Of course, I suppose eventually I'll be able to work this

> all out. . . . I'd keep doing some creative work here, but it's very hard for artists to get by in America. . . .

This is the hazard that all foreign students tended to experience on their return as a natural outcome of the re-socialization process in the host culture. According to the research cited, nostalgic feelings had been experienced by returnees regarding freedom of expression, thought and action, the informality of official settings, and freedom of interaction in American class rooms. These feelings were exaggerated when the returnees were obligated to conform and maintain set rules, standards, and functions rather than pursue creative interests in their professions.

On the whole, some of the most pressing problems of foreign students during their stay in the United States were in the areas of communication--verbal and non-verbal, personal relationships, finances, self-esteem, national status, and lack of information on the part of the hosts regarding foreign students' culture. On their return to their own countries, foreign students found it hard to get a suitable job; to receive recognition for their American degrees; to feel at home with their native social values; and to accept the autocratic and formal setting in social and professional life.

The second question posed for exploration was: what factors influence the ways in which foreign students handle these problems? According to research cited, a number of common factors were identified which affect the adjustment of all foreign students in the host country and on their return to their own

countries. According to Sellitz, Hopson, and Cook (1956), the greater the cultural contrast between the native culture of foreign students and the host culture, the more intense tended to be the adjustment problems. The students coming from the Orient experienced more problems of adjustment than did the European students. However, some researches have pointed out that even among the students of the same nationality there were individual variations. Bailyn and Kelman (1962) suggested four patterns of attitudinal changes among Scandinavian students, ranging from integration and acceptance to withdrawal and resistance. Attitudes of acceptance and identification could be expected from foreign students if their experiences during the sojourn met their pre-arrival expectations. Japanese women expected to be treated equal to men in the United States. They encountered and experienced the equality of sexes during the sojourn and found it a satisfying experience. On the other hand, some Japanese men who came with the expectation of enjoying a Utopian reign of democracy in the United States, felt disappointment when they encountered racial discrimination. They developed feelings of disgust and hostility toward the hosts. Moreover, an attitude of hostility and defensiveness could be expected if foreign students perceived the host culture a threat to his self esteem and prestige values.

Personality factors were of vital importance in the adjustment of foreign students in the host culture. These factors have been well illustrated in the studies of Useem (1955), Lambert and Bressler (1956), and Bennett, Passin, and McKnight

(1958). The "sensitivity areas" complex operated in the case of all Indian students, but their hostile reactions were not of the same intensity. Some of them changed their attitudes on account of pleasant experiences and interaction with the hosts. Others did not change their pattern of responses to "sensitivity areas" because of their personality patterns. They tended to be aggressive and hostile even before their arrival in the host country, and continued the same pattern of behavior on their return to their own country. Those Japanese students who were deviants in their own society found it hard to get adjusted in the host culture, returning to Japan with anti-American feelings.

The research findings did not seem to be consistent on the factor of age in foreign students. Scott (1956), Beals and Humphrey (1957), Gezi (1959), and Bennett, Passin, and McKnight (1956) agreed that younger and undergraduate students tended to get involved in the social life of the host culture more than the older students. The younger students found initial adjustment problems more difficult than older students. However, older foreign students tended to adapt to American culture in a selective manner, whereas the younger students emulated and identified with the host culture, thus becoming alienated from their own country and culture. The older foreign students tended to have a comparatively more established self-concept and firmer emotional ties and anchorage in their native countries, reducing the danger of alienation.

The academic status of foreign students at the time of their arrival also exerted some influence in the adjustment of foreign students in the host country and on their return to their home. The graduate foreign students were found to be more prepared to undertake studies in the United States than were undergraduate students. The studies provided evidence that graduate students had more clearly defined career and study goals as compared with undergraduate students. In the case of Swedish students, the best period for the sojourn abroad was found to be either during undergraduate studies or after graduate work, for the intermittent stage was found to be confusing for the students and disrupting to their mind set. In the case of Japanese students, it was felt that if they did not have strong identifications and affiliations at home, they tended to be weaned away from their culture, developing significant relationships in the host culture. It was recommended that Japanese students should come at the graduate level after having established emotional anchors in their own country.

In terms of adjustment and readjustment, the time factor received some attention from agencies responsible for program planning and execution of cross-cultural education. Nationality group studies suggested that different sojourn periods might have optimum benefits for diverse groups. The Japanese students required one year to get accustomed to the host culture, whereas other nationality groups found the period of one year satisfying in terms of achievement. In most cases, a period of six months was found to be crucial in terms of adjustment. Thus,

it cannot be generalized that a period of one year was adequate for achieving maximum professional as well as social benefits.

Useem (1955), Lambert and Bressler (1956), Beals and Humphrey (1957), and Bennett, Passin, and McKnight (1956) brought to light that those students who were professionally established prior to their sojourn found readjustment easier than did those students who were not professionally established. Those students who were not professionally established but had high expectations of economic returns, leadership roles, and social prestige, but failed to achieve them, turned hostile toward the United States. Those who were professionally established prior to their sojourn could utilize their skills on their return. Most of the returnees who were not professionally established reported frustration due to their inability for utilization of their newly acquired skills.

According to research findings, foreign students' knowledge of the West prior to their sojourn bore significant influence on their adjustment in the host culture. Gezi (1959) and Lambert and Bressler (1956) reported that students who had contact with western culture in their native countries found culture shock less severe and therefore, were able to adjust more easily in the host country. These findings were substantiated by Beals and Humphrey (1957) and the studies done on European students. Orientation programs were suggested by various authors to minimize the culture shock on arrival in the host country. Some institutions tended to cram the orientation program into a few hours which was confusing and disrupting to

the composure of the foreign students. In a recent study, the relative merits of campus orientation and of orientation based on a month in American homes were explored. The subjects were ninety-eight German students who were placed in American homes for four weeks, and fifty-five German students who received six weeks of orientation at the university center. It was interesting to note that the students in each group expressed preference for the type of orientation they had received. The university center provided gratifying, rational, and extensive experience as against the emotionally satisfying and warm interpersonal experiences of the home orientation. According to this study, there was preliminary indication that foreign students whose orientation was in American homes later joined more wholeheartedly in group activities than did those who attended campus centers.

In short, a number of factors were identified by the research data which exerted influence on the adjustment of foreign students. These included cultural diversity, personality traits of students, age, length of stay in the host country, professional establishment prior to sojourn, expectations from sojourn, knowledge of West before sojourn, orientation to West, availability of jobs providing opportunities for utilization of acquired skills, and affiliations with the native countries during and after the sojourn.

Research indicated a certain pattern in the adjustment processes of foreign students during and after their sojourn. This pattern applied to all nationality groups and was not

influenced by factors such as sex, age, academic status, or professional establishment of foreign students prior to their sojourn. This pattern, however, might not be applicable to a specific foreign student or a tourist who would not be emotionally involved in the host culture. The processes of adjustment tended to assume a U-shaped pattern during the sojourn, suggesting a specific sequence of stages of adjustment during the stay in the host culture. These stages tended to occur in continuation (see Figure 3):

1) The spectator or stranger stage lasted from the time of arrival in the host culture to the involvement stage. It was characterized by the psychological detachment of foreign students from the new situation facing them. The students experienced excitement and joy associated with positive expectations from the sojourn.

2) In the involvement or adaptive phase, foreign students were called upon to participate actively in adjusting to new demands of the host country. During this stage, adjustive stresses and strains, value pattern ambivalences, and threats to self-esteem operated at their peak.

3) The coming-to-terms stage began when foreign students had resolved some of the basic issues and reached a state of equilibrium. This stage might be marked by inconsistencies in attitudes ranging from favorable to extremely negative feelings about the sojourn and the host culture. The state of equilibrium was brought about as foreign students used various personal strategies for meeting stressful situations. Indian students

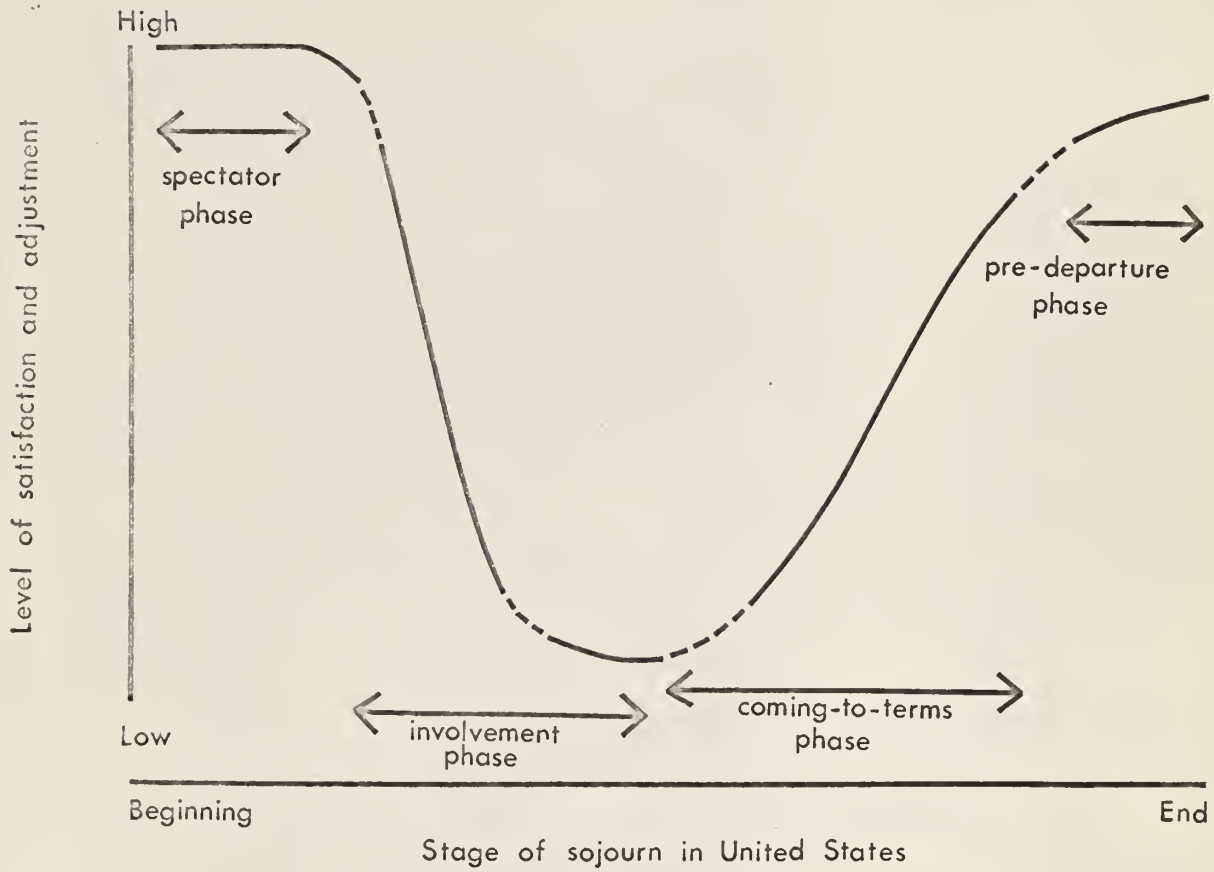

FIG. 3. A Generalized U-shaped Curve which Relates the Foreign National's Adjustment to His Length of Sojourn in the United States.

became hostile toward the host culture, and Japanese students tended to withdraw. Mexican and Scandinavian students called the hosts prudish or immature in the emotional realm. Consideration must be given to the fact that in spite of the general tendencies of responses among nationality groups, there were individual variations.

4) The last stage could be called pre-departure stage which set in just before foreign students left the host country. This period was marked by apprehension or expectancy.

An extension of the U-shaped pattern of adjustment had been suggested by DuBois (1956) and Gullahorn (1963), leading to a W-shaped pattern of adjustment and readjustment stages (see Figure 4). According to this theory of adjustment and readjustment, foreign students underwent similar stages of readjustment on their return to their native countries.

The third question for which an answer was sought was: does sex have an influence on the nature and/or degree of personal adjustment problems? There was little effort on the part of researchers to study the differences in the nature or degree of adjustment problems between male and female students. Differences might exist in the adjustment problems of male and female students as different groups. There might be variations in the problems of female foreign students from one nationality to another. In the studies reported, however, most subjects were limited to male students. This could have been due to the limited number of female foreign students on American campuses in the past. Whenever the population included female

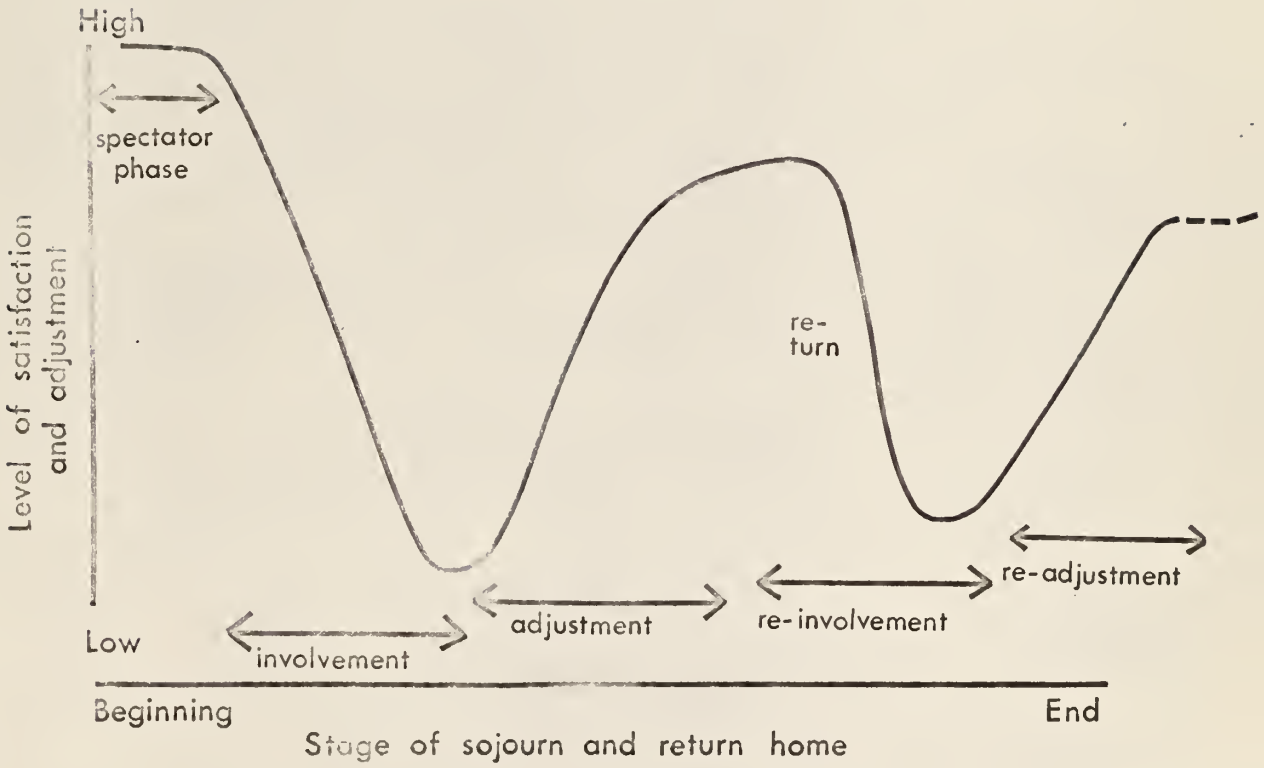

FIG. 4. An Extension of the U-curve.

respondents, no effort was made to analyze the data to study the problems of female respondents as a group, or to discover differences which might exist in the problems faced by male and female students.

According to the hypothesis extended by Sellitz, Hopson, and Cook (1956), the greater the cultural distance between the host country and the home country, the more likely were there to be problems of adjustment. If this be true, women from cultures which tended to be more liberal toward their men as compared to their women would experience more adjustment problems than men coming from these cultures. This hypothesis was partially substantiated by the findings of Bennett, Passin, and McKnight (1956). Japanese women came to the United States with the motivation to experience the way of life of American women. They wanted to be accepted in the host culture which accorded its women equality of opportunity and higher social status. Upon their arrival in the United States, they experienced greater initial ambivalences in their value patterns than did Japanese men. On one hand, they desired to be treated as equals; on the other hand, they tried to use old patterns of behavior when interacting with men from the host culture. Researchers suggested that they had to face the criticism of Japanese students for behaving in an equalitarian manner. It was further suggested that socially active and popular Japanese women were the target of jealousy of older, married, and physically less attractive women. On their return to their native countries, they faced the painful problem of alienation

and isolation from their own culture. Their chances of finding a suitable mate also were considerably reduced and they were regarded as deviants according to their own mores.

These findings were supported by Gruen's (1954) case study of German exchangees. The group consisted of both sexes. German men tended to be autocratic and dominating toward German women. They found themselves in a predicament when German women were extended courtesies by American men. German women ignored German men, threatening their self-esteem as men. German men seemed to change their attitudes toward German women, but how substantial these changes were remained to be seen. In any case, the ambivalence toward women posed an additional problem for hosts as well as for foreign students. These ambivalences might have exerted additional pressures on the group as a whole toward adjustment in a foreign culture. German women might have experienced psychological deflation of ego to revert back to their national customs and attitudes. German men could have misunderstood the courteous attitudes of American men even though equality of sexes was a part of American culture. German women might have misconceived the attentions of American men.

European women have had more contact with American culture when compared to their sisters in the East. Due to their limited contact with the West, Oriental women might face additional problems of adjustment in the host culture. Moreover, having always an authority figure to tell them what to do, they might find it harder to make decisions for themselves.

The role expectations of the sexes posed additional problems for female and male foreign students as well as for the hosts. Mexican women viewed American men as lacking in manners and decency. Therefore, they dated foreign students who were more formal and reserved toward them. Scandinavian students had more freedom in the area of heterosexual relations. The expectations of Scandinavian women were different from those of American men.

The cross-cultural sojourner tended to behave almost automatically in a manner similar to their primary reference group in their native countries. They were likely to find a lack of consensus between their own and the host's expectations regarding appropriate role behaviors among the sexes. According to Gullahorn (1963, p. 35), one professor of economics reported the following dilemma in adjusting to her host university:

> There is no established position for women professors in the . . . university where I taught. As a result my colleagues there did not know whether to treat me as a woman or as a professor. If I assumed all the privileges of the professor it was likely to be considered presumptuous behavior for a woman. But if I assumed the role of the woman I felt sure it would result in their refusal to accept my competence in my own profession.

On the bases of research, foreign female students were likely to suffer a little more during the sojourn as well as on their return. They tended to have added problems during the sojourn on account of the challenge to meet the role expectation of the hosts as well as of the men from their own country. If they abided by the values of their home country, they were unable to meet the expectations of the hosts and their own subtle

desire to experience the equality of sexes. On their return, they may be viewed as deviant for having become more progressive. The fear of receiving the criticism of their own countrymen may deprive them of home base security provided by national associations. This gulf between the sexes may even exaggerate the feelings of loneliness in the initial phases of adjustment. If, in order to meet emotional needs, such ties were sought among the hosts, there were greater chances of alienation and isolation from the home country. If such relationships were not established within the host culture, they likely developed hostile and negative feelings toward the sojourn. These feelings of alienation and isolation may have been more marked in the case of professional women who were accorded equal opportunity and status as professionals and as women during the sojourn when their professional competence was of the same caliber as men in their own country. It might also be possible that women from traditional countries came with a desire to experience social equality which was not bestowed on them in their own countries. These motivations, when fulfilled, might have given them vital energy to put up with other discomforts and adjustment problems because of the feelings of fulfillment in one area; that is, experiencing social equality.

In brief, there were no specific studies on the problems of foreign women students, nor were their problems analyzed in studies that included female foreign students. On the basis of information available, it was assumed that women from authoritarian and cultures which accorded lower social status to their

women, would experience more adjustment problems during and after the sojourn. Women from the Orient would have more problems than women from European countries due to cultural diversity.

The last question with which the writer was concerned was: why do some foreign students choose to become American nationals? It was suggested by DuBois (1956) that if study abroad was chiefly thought of as an escape mechanism, then foreign students tended to use the trip abroad as a preliminary step toward emigration by way of getting acquainted with the host culture. This tendency might be marked in those foreign students who forsee their future home countries with doubt and apprehension. Mexican students who found themselves in conflict with their traditional ideologies at home, and Japanese students who were opposed to the authoritarian set-up in their own culture, especially the women, tended to be weaned away from their own countries if their needs found fulfillment in the host country. This factor might be applicable to women coming from countries where their social status was less gratifying than that accorded to them in the host culture. They found the sojourn abroad liberating and thereby had no desire to return to their native countries.

According to the research reviewed, when the stay abroad was prolonged to the point that foreign students' significant personal affiliations and ties tended to fall to the host country, then the students were reluctant to leave the country of sojourn for fear of anticipated adjustment problems

of their foreign mates and differences in economic and social customs and standards. Even when marriage did not occur, those foreign students who did not have firm anchorage at home and thus underwent dynamic personality changes due to identification with the host culture, might have no pull to return home. In the case of a German student who had lost his family during the war and saw no hope for himself at home, he made up his mind to settle down in the host country after getting adjusted to the initial discomforts. On the other hand, a student with strong emotional ties and feelings of family loyalty at home might return to his native country after a long stay abroad.

The political instability of the home country might be another reason for becoming American nationals in spite of strong emotional bonds at home. In the case of Chinese students sojourning in the United States, the best way to fulfill the family obligations and loyalties might be by helping the kith and kin also emigrate to the United States. The affiliation to the United States as the second home is reflected in the writing of Stuart Hodosh (Sasnett, 1960, p. 17), who wrote:

> Then I saw it! Although it was still very far away, I could clearly make out the skyscraper. That was New York, the pot of gold at the end of the rainbow, the place to which I had journeyed five thousand miles. This was my new world. It was just like a dream, but the difference was that I was not dreaming. There were hundreds of homeless displaced persons with me on the immigrant boat. I watched them looking toward the shore. There were some who were laughing, but there were some with an indescribable, happy and astonishing expression on their faces. There were some who were laughing, but there were also those who were crying. I am sure, though, they were not crying because of sadness but because they were happy. I remember seeing a mother holding an infant wrapped warmly in her arms; if I were to write a thousand pages

> I still would not be able to describe that look on the mother's face. The manner in which she kissed her child and the way she held it close to her breast is something we see but once in a lifetime, if we are lucky enough. Since that unforgettable day of my arrival in New York three years have passed. Three years have run away while I was busy evaluating all the things I saw. I think of the friendliness of the people, as they tried to understand what I was saying. I remember the trouble my teachers used to have with me, and still did not comprehend. I think about the freedom to say what I want, to write what I want, and to worship as I want. These things which make life so sweet and which make you want to live. I know that Lady Liberty will live forever. She is not concerned about whether we are white or colored. She does not care who our ancestors were. The only thing she is concerned with is that we be loyal to her. I hope she will show the right path to many more people just as she has shown it to me.

Another motivation that was mentioned in some of the research findings was a desire to have better economic prospects.

In summary, the motivations for becoming American nationals were a prolonged stay in the United States, development of emotional ties in the host culture, choice of a foreign mate, lack of close ties at home, comparatively poor standards of living in the native country, and political instability in the native country.

CHAPTER IV

SUMMARY AND RECOMMENDATIONS

Summary

The purpose of this report was to review the literature in the field of cross-cultural education in order to explore personal adjustment problems of foreign students, factors influencing the manner of adjustment, impact of sex on nature and degree of problems, and motivations for becoming American nationals.

Personal adjustment problems of foreign students during their sojourn were identified in the areas of communication - verbal and non-verbal, personal relationships, finances, self-esteem, national status, and lack of information on the part of the hosts regarding foreign students' culture. On their return to their native countries, foreign students were likely to have problems in locating appropriate jobs, receiving recognition for their American degrees, readjusting to native customs and value patterns, and feeling at home in autocratic social and official environment.

Factors having an impact on the adjustment of foreign students included cultural diversity, personality traits of students, age, length of stay in the United States, expectations from the sojourn, professional establishment prior to sojourn,

knowledge of West before sojourn, orientation to West, availability of jobs providing opportunities for utilization of acquired skills, and affiliations with members of the native culture. A U-shaped curve was indicated by researchers as the classical pattern of adjustment for foreign students as they moved from the spectator phase through the involvement and coming-to-terms and into the pre-departure stage.

Even though no specific studies had been done on problems of foreign women students in the United States or on differences between the problems of male and female foreign students, some distinctions could be pointed out. On the basis of the research reviewed, there was an indication that women coming from authoritarian cultures and cultures which accorded women a social status lower than men, would be confronted with more problems of adjustment than would men coming from these cultures. Having experienced equality in social status during their sojourn, these women might feel alienated and isolated from their own culture on their return to their native countries.

The motivations for becoming American nationals were traced to a prolonged stay in the United States, development of significant emotional relationships in the host culture, marriage to a foreigner, political instability in native countries, aspiration for higher standards of living, and lack of emotional ties and anchorage in the native country.

Recommendations

For further research

Methodological problems appeared in many of the studies cited. The data collected through interviews were likely to be contaminated on account of the inhibitions of foreign students to be frank with American interviewers. There might have been added problems of communication if foreign students were not conversant in English. An additional hurdle might have been imposed by the issue of semantics. The data could have been collected with the aid of foreign students who had established rapport both with researchers and with the foreign students. In addition, the data collected through interviews, questionnaires, and sentence completion blanks should be supplemented by the use of projective techniques to identify the unconscious and subconscious elements operating during the processes of adjustment in the United States when the students return to their native countries.

Most of the cross-cultural studies had been done on cross sections of foreign students. There is need for longitudinal studies; that is, beginning with the arrival of foreign students and terminating after a considerably long follow-up of the returnees in their native countries. Findings of studies need to be considered in up-dating the process of selection and screening of foreign students, revamping orientation programs to meet the needs of students from various nationalities in various fields of study, and in more effectively planning the general

program of study for foreign students.

Very few researchers have been concerned with women respondents. Those studies which included foreign women students did not analyze specific problems experienced by the female population of foreign students during and after their sojourn with the exception of Japanese women. With the changes occurring in many parts of the world and increased emphasis on cross-cultural education, more women are traveling abroad for educational purposes. More attention of social scientists should be directed toward exploring the specific problems experienced by women.

In most studies, an emphasis has been laid on the "influence of the sojourn on foreign students." There is need for research to examine the outcomes of cultural interchange on the hosts to see the degree of intercultural diffusion that takes place and in what specific areas it is most concentrated.

For program planning

According to the Institute of International Education (DuBois, 1956, p. 139), the criteria for selecting foreign students for the exchange program includes academic ability, language facility, character and leadership qualities, value of the field of study to the home country, and international understanding. Even though the criteria for selection are explicit, they may be difficult to interpret in a standard manner within the context of different nationality groups. Most frequently, contemporary selection practices are based on the scrutiny of academic records, recommendation letters, and

language proficiency. The process of selection tends to be more lenient in the case of foreign students who are privately financed. Their records are screened only by an American institution which may not be well versed in evaluating them. Of the total population of foreign students, 85% are privately financed. There is need for formulation of more extensive and detailed selection and placement policies to avoid later heartaches and problems on the part of foreign students as well as the educational institutions.

Among the cited studies, many have reported the feelings of frustration experienced by returnees on account of the lack of opportunities to utilize the newly acquired skills and lack of jobs in the area of their proficiency. This poses the task of better formulation of study programs which are realistic in the light of the needs of the native countries of foreign students. While planning programs of study for foreign students, post-return job possibilities should be considered along with the national needs of the country of the sojourners. The goals of the program of study need to be realistic and precise, chalked out in relation to the needs of foreign students on one hand, and also in relation to overall national objectives of the students' native countries. To execute these objectives effectively, the personnel overseas and in the United States need to work with coordination and they should possess high calibre professional and interpersonal skills. They should be stable in their positions to acquire insight into the process of cross-cultural exchange. It is worth considering that

foreign students be concentrated in various fields in a few selected institutions so that appropriate programs, facilities in terms of faculty members and policies, housing, and other special needs of foreign students may be provided without undue expenditure or deterioration of the quality of the programs.

To minimize cultural shock, a pre-arrival orientation program should be organized by the selection personnel and the home government. Very few institutions have a well organized program for foreign students. Those institutions which have an orientation program tend to cram it within a limited period of a few hours. According to Brugger and Atkinson (1956), the usual eight-hour tour, interspersed with meetings, speeches, lunch, and coffee breaks may be a reinforcement of the cultural shock rather than the deterrent it was intended to be. Perhaps the most damaging outcome of the orientation program, however, is the complete vacuum of the post-orientation period. The intensive hosting and touring ends, throwing the foreign students on their own resources, with little direction or guidance about the "next steps."

Data suggest that during the spectator stage the strains and stresses are not as intense as they are in the involvement phase. The orientation period may properly be regarded as a part of the spectator phase. During the adaptive or involvement stage, there is no help when it is most needed to ease the strain and trauma caused by the newness of experiences and demands laid on foreign students. The personnel responsible for the orientation program should be aware of needs of foreign

students as a group along with specific needs of diverse nationality groups. In the case of European students, an intensive orientation to American social life may be an irksome ritual, whereas it may be of great significance for students from the Orient. The orientation program could be divided into a number of sessions where some time could be devoted to areas of common interest and other time planned for specific problems of various nationality groups. This might be best organized in the form of panel discussions, bull sessions, and buzz sessions including the new arrivals and old timers. Such sessions and group compositions would give the necessary background of the host culture without hurting the self-esteem of foreign students. In a recent study, it was found that a home orientation program was in some ways more effective than the formal university orientation program as it provided emotional anchorage in the form of warm and accepting atmosphere, making the process of learning most painless. If possible, campus and home orientation programs should be combined.

The problems of finances and lack of practical experience also have been brought to light by research findings. These problems can be solved partially by widening the opportunities for part-time jobs during the academic year and summer sessions. If the job opportunities could coincide with the field of study of foreign students, an ideal situation would be provided both for economic and education objectives.

To provide interaction potential, international houses need to be established where students from various countries

could live with American students. This would bring groups of students from various cultures together, fulfilling the objectives of international understanding and meeting some of the emotional needs of all foreign students. In case the international houses cannot be provided, off-campus housing should be properly screened by the housing department in order to assure good living conditions.

Language has been identified as a great problem area for foreign students. Those who have sufficient English proficiency may be required to join an oral and aural workshop to overcome the problem of American pronunciation. Those who are deficient in language facility may be required to take language courses along with oral and aural English workshop before proceeding with the regular academic load to avoid failure and confusion both for the students and the faculty members.

Due to the height of emotional and psychological strain during the involvement stage, foreign students may experience a special ordeal in terms of mental health, the importance of which cannot be ignored. They need to be provided help in the form of group discussions and group counseling. During these sessions, those individuals who need special help can be identified by the experienced counselor. During individual counseling sessions, one to one relationship between the counselor and the counselee can provide for the need of an understanding and warm relationship which is acutely felt by the counselee during the heightened emotional strain. The counselor should be an experienced person with a deep understanding of the

culture of the client in order to have adequate insight into his behavior pattern and the conflicts which he is experiencing.

It has been suggested by investigators that older, graduate, and professionally established students experienced fewer adjustment problems than the younger, undergraduate, and professionally unestablished students from abroad. It has been reported that younger students get more involved in the host culture than older and graduate students who were preoccupied only with their academic goals. If the objectives of cross-cultural education are to bring about international understanding and progress of underdeveloped countries, then the foreign students should preferably be older, graduate, professionally established, with emotionally meaningful ties in their own countries. Due to drastic changes brought about by identification of the young, professionally unestablished undergraduate, none of these objectives are fulfilled. If the foreign student does not return to his country, he is a loss to his country and a burden to the host culture, defeating the purpose of international understanding. The challenge to sponsors of cross-cultural education is to guide foreign students in understanding better their own culture, the host culture, and the cultures of other countries. Along with understanding the cultures, they need to be guided in gaining new insights into the relationships of the parts, toward developing broader understanding of, identification with, and loyalty to the world as an extended family.

After foreign students return to their native countries, relationships with the host country should be maintained by affiliation with professional and social organizations to update their knowledge in technical fields and to enhance friendly relations with the host culture.

Foreign students who come at the undergraduate level should receive some practical experience for six months or a year prior to their return to their native countries. In order to provide for employment opportunities, some communication should be maintained with native countries of the students concerning employment opportunities. Another suggestion would be to provide a reorientation when foreign students return to their native countries. During their stay in the United States, affiliations with native countries should be maintained through cultural programs and national associations.

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REVIEW OF RESEARCH CONCERNING ADJUSTMENT OF FOREIGN STUDENTS DURING AND AFTER THEIR SCHOOLING IN THE UNITED STATES

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With the advent of reliable and fast means of transportation, increased attention to economic and social development, and the growing importance of international understanding, there has been a great influx of international students since World War II. To bring about better growth of cross-cultural education, social scientists and other agencies have been concerned with the need to study the effects of the sojourn on foreign students.

The purpose of this study was to review the literature in the field of cross-cultural education in order to explore personal adjustment problems of foreign students, factors influencing the manner of adjustment, impact of sex on nature and degree of problems, and motivations for becoming American nationals.

Personal adjustment problems of international students were identified in the area of communication, personal relationships, finances, self-esteem, national status, and lack of information on the part of hosts regarding foreign cultures. On their return to their native countries, they were likely to have problems in locating appropriate jobs, receiving recognition for their American degrees, readjusting to native customs and value patterns, and feeling at home in the autocratic social and official environment.

Factors having an impact on the adjustment of international students included cultural diversity, personality traits of students, age, length of stay in the United States, expectations from the sojourn, professional establishment prior

to sojourn, knowledge of the West before sojourn, orientation to the West, availability of job opportunities for utilization of acquired skills, and affiliation with members of the native culture. A U-shaped curve was indicated by researchers as the classical pattern of adjustment for international students during their sojourn as they moved from the spectator phase, through the involvement and coming-to-terms phases, and into the pre-departure stage. An extension of the U-shaped curve to a W-shaped curve was suggested as these stages of adjustment tended to recur on their return to their native countries.

Even though no specific studies could be located on foreign women students, some distinctions could be made from available information. There was an indication that women coming from authoritarian cultures and cultures which accorded women a social status lower than men, were likely to confront more problems of adjustment than were men from these cultures. Having experienced equality in social status during their sojourn, these women might feel alienated and isolated from their own cultures.

The motivations for becoming American nationals were traced to a prolonged stay in the United States, development of significant relationships in the most culture, marriage to a foreigner, political instability in native countries, aspiration for higher standards of living, and lack of emotional ties and anchorage in native countries.

It was recommended that further research include the use of projective techniques, greater attention to problems of

communication, more emphasis on longitudinal studies, and specific concern for women foreign students. In the light of research cited, a constant need for up-dating the policies of student selection and program planning was suggested. It was recommended that international students be concentrated in selected institutions to provide appropriate long-term orientation programs, courses of study in accordance with personal and national objectives of the students, international housing facilities, meaningful social contacts with the hosts, employment and practical experience opportunities, counseling services, and continuing cultural contacts with native countries.