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Date August 8, 1972

INTERPERSONAL RELATIONSHIPS OF FOREIGN STUDENTS IN THE UNITED STATES

by

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ABSTRACT

This study was conducted to investigate the difficulties in interpersonal relationships experienced by foreign students in the United States, how personality and other factors affect their adjustment, and what is being done to help them overcome their difficulties.

To conduct this study a review of literature was made to obtain the opinions, observations, and research findings of foreign students, university representatives, sponsoring agencies, and social scientists. An attempt was also made to include common reactions from a wide sampling of different countries and nationalities.

Some of the important conclusions of this investigation are as follows: (a) the number of foreign students in the United States has greatly increased in the last few years; (b) the needs, interests, and expectations of foreign students are changing as changes in the world occur; (c) foreign students without orientation can be expected to experience an adjustment period frequently lasting about one semester; (d) some of the difficulties in the area of interpersonal relations are due to differences in norms and expected behavior in the new culture; (e) individual personality differences and cultural background influence adjustment; (f) separation from wife and family and "dating" customs are frequently cited as problem areas; (g) a healthy self-esteem seems to be important for a positive adjustment to a foreign culture; (h) many organizations are actively working to make the foreign experience a meaningful and pleasant one.

The following are some of the important recommendations from the study: (a) further research is needed to determine the specific benefits derived from foreign study as well as the most economical means of deriving these benefits; (b) more research is needed concerning the development of orientation programs; (c) additional studies are needed regarding housing for foreign students; (d) it should be remembered that foreign students are individuals and need to be treated as such.

CHAPTER I

INTRODUCTION

From 1954 to 1970 the number of foreign students in the United States rose from 34 thousand to 135 thousand. They now make up about two percent of all students in United States colleges and universities. About half of these are graduate students (5:5). The United States is also involved in many other types of exchange programs with people of other nations. Ways are being found to facilitate these exchanges and the resolution of the unique problems which they represent.

Besides the usual problems of adjustment to college life experienced by native American students, the foreign student must frequently adapt to a new cultural situation involving a change of language, customs, and habits. This paper is concerned with the specific problems foreign students encounter in the realm of forming close interpersonal relationships.

A view often held is that studying in the United States can be a very valuable experience for the foreigner, not only from the academic, but also from the cultural and social point of view. But it is most valuable if the foreign student tries to integrate himself into the community

and is given a chance to do so (21:406). DuBois says that the most important factor is the opportunity and the capacity of the individual student to establish warm, supportive interpersonal relations (8:93).

Brown says that many have the notion that if people would only get to know one another, they would be friends and everything would be all right. She says this may be helpful, but knowledge alone will not make people like one another. People must learn to get along whether they like one another or not. People from other cultures study here and then become leaders of their own countries. Whether they depart with feelings of warmth or of animosity depends on their day-to-day experiences with ordinary Americans (4: forward).

The situation today regarding foreign students is different from what it was five or ten years ago. Conditions have changed in the United States as well as abroad. This requires a new look at the rationales behind international education. Much of the research which has been done needs to be updated.

Robert H. Baker says that the demand for the opportunity to study in the United States by foreign graduate students is rising. In 1969 there were 54 thousand foreign graduate students on American campuses. And yet the era

of affluence for United States graduate education has come to an end. Costs of graduate education have risen; many institutions are finding that their tuition increases have reached the limit; endowments have declined or stopped; and federal support for research and fellowships has been cut back. These factors are forcing a new look at international education (6:9).

Barbara Walton's paper "Research on Foreign Students: A Review of the Literature" reports that there are gaps in the research on foreign students. She suggests studies in the areas of students' personality development and self-perception, on understanding the concept of culture in an operational sense, on conflict resolution, and on the process of the dynamic of social change (6:17).

Lundstedt says that the growth in public awareness and the increased number of exchange programs have brought about the need for more precise information about the human problems associated with travel, exchange, and communication. He suggests that the use of social science research could help to reduce psychological stress, and inefficient management of human resources (21:1).

Kenneth Holland from the Institute of International Education warns that interest and support for international affairs may decline due to the burden of foreign commitments

and the increasing awareness of domestic needs. He feels that this may be short-sighted, though, if it were to lead to the abandonment of our international interest and concerns (10:31, 34).

William Strain, co-ordinator of the World Education Series lists "socio-personal" problems of foreign students as one of their general problem areas. These problems they have largely because they are human beings away from home. They range from financial problems to homesickness (28:434).

Many counselors feel that they should know as much as possible about their clients and their past and present environment to be effective (17:139). In client-centered therapy emphatic understanding is the second essential condition for the therapist. This refers to the accurate awareness of what the client is experiencing from moment to moment (23:25). Rogers stresses that "the best vantage point for understanding behavior is from the internal frame of reference of the individual himself" (24:494). It follows from this that the more the therapist understands about the client's cultural background and the difficulties frequently encountered by foreign students in their period of adjustment to this country, the quicker and more accurately he will be able to reach this emphatic understanding.

Statement of the Problem

The problem of this study was to survey current literature to determine some of the perceived entities regarding close personal relationships of foreign students in the United States.

Need for the Study

The number of foreign students has steadily increased in American colleges and universities. These students bring a set of problems in adjusting to the new culture which are different from those experienced by native American students. Efforts are being made to make this foreign experience as beneficial as possible to the students themselves, their native country, sponsoring agencies, the host college or university, and the host community. The counselor, teacher, or others interested in foreign students need to be aware of some of the difficulties these students are likely to encounter so that they can be in a position to understand them.

The area of interpersonal relations is but one of the major areas of difficulty for the foreign student, but it is one that is intimately connected with his overall adjustment to the host culture.

General Questions to be Answered

The writer attempted to answer the following questions:

1. What is the general picture of foreign study in the United States right now?
2. What are some of the common patterns of adjustment a foreign student is likely to go through?
3. How does personality affect one's adjustment in a foreign country?
4. How are foreign students in the United States handling the problem of forming and maintaining close personal relationships in a foreign country?
5. In what ways do anxiety and frustration affect the adjustment of foreign students?
6. In what ways does a foreign student's new status or self-esteem affect his interpersonal relationships?
7. What is currently being done to facilitate the solutions to the preceeding questions?
8. What recommendations have been proposed to improve the personal adjustment of foreign students?

General Procedure

Using the information sources available at the Montana State University library, the writer attempted to locate journals and magazine articles, books, and pamphlets written on the proposed topic.

Limitations

This study was limited to a survey of literature and did not involve any original research investigation.

Definition of Terms

A foreign student in this paper refers to anyone studying in the United States who is a citizen of a country other than the United States or Canada.

Summary

The number of foreign students on American college and university campuses has been increasing. Foreign students encounter the usual adjustment difficulties experienced by American students as well as those concerned with learning a new language, culture, and habits. The day-to-day experiences with Americans will determine many of the feelings and attitudes these students form. Conditions in the United States as well as in the rest of the world are changing. These changes are affecting the needs of the foreign students as well as the policies and programs of the host institutions and sponsoring agencies. Much of the research which has been carried on before needs to be updated.

What are some of the difficulties in interpersonal relationships that are commonly experienced by foreign students and what is being done concerning them?

CHAPTER II

REVIEW OF LITERATURE

General Observations

People from different areas of the world develop their own ways of doing things, or a culture, which works for them. Hall uses culture to describe "that part of a man's behavior which he takes for granted--the part he doesn't think about, since he assumes it is universal or regards it as idiosyncratic" (12:52). DuBois suggests that many cultural customs or folkways are not inherently right or wrong, but that they are important in making large areas of life predictable. Without them other people wouldn't know what to expect from us and we wouldn't know what to expect from them (4:1). Allport says that "culture shapes personality chiefly because it provides ready-made, pre-tested solutions to life's problems" (2:167).

As an example of this Hall uses the farmer who has always lived in one community. He knows what his neighbors are doing and when they are having difficulties without having to ask them. He becomes uneasy around a stranger because the communication which is usually so simple suddenly becomes complex. This may seem trivial but can be

compared with the visitors who set foot on foreign land. At first things may look pretty much like what the person is familiar with, but soon he finds that there are some new cues to observe that he may not be too sure of (12: 58-59).

Culture is an adaptive mechanism. It may be considered a body of ready-made solutions to the problems encountered by the group. People must find ways of dealing with their environment to meet their needs of clothing, food, and shelter. In each society there will be males, females, and different age groups, so they must establish and maintain certain patterns of relationships. They must devise ways to care for and train their children so that they can take their place in society (4:5).

Watson and Lippitt suggest that the first problem for the stranger in a foreign land is to find some satisfactory means of relating to the people around him. Many behaviors and activities which were automatic at home become sources of difficulties. He has to become deliberate and observant of points which he used to rely on as habit. He also has to put his thoughts into a language he may not be too familiar with. The gestures, facial expressions, and other nonverbal language may be even more difficult to learn. "He must learn to drop the inappropriate inter-

pretations which were taken for granted at home, to separate and maintain the interpretations which apply in both places, and use the new cues and connotations which apply in the host country" (32:102).

At times communication channels are blocked between the foreign student and his associates. This prevents the foreign student from getting the information about other people and also the information about his own performance that he seeks. He may be uncertain as to whether the hosts are feeling friendly or indifferent. He knows what a certain behavior would mean at home, but soon learns that it may mean something different here. He will experience considerable tension and frustration until he learns how to interpret the behavior of his hosts correctly. He may decide to restrict his own behavior because it is safer to do nothing. This cuts down his opportunities to get "feedback" from others. At the same time the hosts may cut down on the "feedback" they make available in an attempt to be polite (32:102).

In a home environment an individual has established regular channels for achieving satisfactory relationships. There are those whom he values and those who value him. He knows where to go for intellectual stimulation, for

active recreation, and for quiet love and acceptance, He knows how to develop new friendships with people of the same sex and with people of the opposite sex, and he knows what to expect from each. When he goes into a foreign country, he is cut off from the rewards with which he is familiar. He has to establish new sources of reward in whatever manner is required.(32:103).

Westerners who go to other countries may find that there is a strangeness about everything. The people speak too rapidly and they are hard to understand; they use strange gestures and facial expressions; the dress and ornamentation appear peculiar. The food may seem unseasoned or too spiced. They may see some of the behavior patterns not only as queer but wrong or unnatural. And yet any attempt to find out why the people behave as they do doesn't bring a satisfactory answer at first because people usually don't know why they act in a certain manner. They have just always done it that way (4:1).

In the fifth century B.C. Herodotus said, "For...if one were to offer men the choice of all the customs in the world, they would examine the whole number and end up preferring their own" (4:1).

A foreign student soon finds that familiar norms from his home environment that he has often accepted unquestioningly do not necessarily hold in the new society. What is expected of him in the new situation may not be as obvious to the stranger. He may try to live up to the strict letter of the norms he does know because he doesn't know how far he can deviate from them and still behave in a way that is acceptable (25:41).

Edward Hall reports that even the way people show they are listening is as varied as the different languages. He noted that when working with people from a number of different countries, he would find himself sitting, responding, and listening in a variety of ways depending on the people he was speaking with at the time. For example, unconsciously, he would find that he held himself stiffly with the Germans and would get caught up and involved with the Latin Americans. When his foreign friends felt sufficiently at ease to talk freely, some of them said that they thought we were rude. He said, "The entire process of being a interlocutor in a conversation is highly stereotyped, culturally patterned, and regulated by rules that are seldom, if ever, spelled out" (11:379).

There are other facets of the American culture which make acculturation difficult. For example, in many non-Western societies people feel responsibility only when personal relations are involved. Americans may think the foreigners are callous to the suffering people around them, when actually these people would make great sacrifices to provide for their relative or distant clansmen. These people may be suspicious of Americans who give to causes and people they have no knowledge or connection with (4:163; cf. 8:58).

Brown also reports that in some cultures honesty, truthfulness, and loyalty are expected when dealing with one's own people but are not abstract virtues. In fact, in some cultures, defrauding or deceiving outsiders may be considered a virtue if it aids in taking care of one's own people (4:164).

Another point to keep in mind is that every culture prescribes what its people should do, but there is a discrepancy between this and what people actually do. There is a tendency to compare our own ideal culture with the other people's actual culture. Americans who feel that the United States is a Christian, democratic nation may be surprised to have foreigners point out that various

aspects of our culture are neither Christian nor democratic. In the same way foreign students will frequently compare what they see here with what they remember as the ideal back home (4:160-161). Also, each person is an individual and no one is "a mirror-image of the modal or average culture pattern"(2:167).

In a study by Ho, Nolan and Dodds concerning the dietary patterns of foreign students from Oriental countries they mentioned the following general problems: language, limited finances, emotional and social adjustments, the use of unfamiliar food and an inability to understand educational standards and goals (15:278). At the second AID-NAFSA Workshop it was reported that what foreign students enjoy most is meeting American families and what they like least is eating American food (1:8).

In a study conducted by the Institute of International Education and reported in 1956 (Home Economics Research Publication No. 220, College of Home Economics, Pennsylvania State University) foreign students reported their principal categories of difficulty as: practical living problems, a basis for appreciating the American way of life, an understanding of the American educational system, the English language itself, and limited opportunities for social contacts (15:277).

Another area which takes some getting used to on the part of foreign students is the idea of work as a virtue. They say that if at first Americans don't succeed, they are inclined to redouble their efforts rather than pause to take thought. Americans don't attach as much importance to mental work as many societies do, but they don't consider manual labor demeaning either. Common expressions here are "let's get going"--"Do something"--"Something can be done about it" (8:57).

The United States prizes the individual as a biological entity in a way not found in other cultures, even though a person's uniqueness is not prized to the same extent customary in a nation like France (8:59).

In a report for College and University entitled "The International Student Speaks: My Admission in Retrospect," the biggest disappointments reported during the first year were in the areas of social relations, homesickness, a lack of interest in them on the part of the American students, difficulty in making friends, and frustration in the area of communication (19:510).

Patterns of Adjustment

Adequate adjustment of the foreign student depends in part on the student himself, and in part upon the attitude with which he faces new situations (28:432). The specialist

who goes to another country frequently sees the things he considers unusual "but he also looks for the regularities and the way basic problems are met in that society (4:15).

When people from more civilized societies observe primitive peoples, they observe them eating ridiculous foods, holding fantastic and meaningless ceremonies, and so forth, until they have lived in the culture long enough to find that these customs make sense (24:494). To a lesser degree this is also what the foreign student is apt to encounter.

The person in the process of learning a new culture finds that his past experience both facilitates and interferes in his acculturation (9:34). Presumably, previous experience in cross-cultural contacts will affect the way a person adapts to his new host country. The assumption is made that some experience with other cultures or value systems may be an aid in developing "the tolerance and personal resilience conducive to cross-cultural adaptation" (8:52).

Data from the involvement phases of the W-curve by Gullahorn and Gullahorn indicate that when people of different cultures have similar attitudes, proximity and frequent interaction will increase their positive feelings. When there is a slight dissimilarity of values, there is a tendency for each to change his position somewhat and find

common values, thereby increasing the positive feelings. When there are great dissimilarities, however, proximity and frequent interaction only served to magnify the differences. Students in educational exchanges, however different their role expectations, generally have some context of similarity from which to operate, however (9:41).

DuBois suggests that the foreign study sojourn be looked at as only a part of the individual's life experience. Each student brings to his journey his own idiosyncratic qualities, life experiences, and conditionings. He arrives in a new country with certain emotional needs and intellectual habits and expectations (8:406). At first many foreign students, especially the undergraduates, feel "lost" on the American campus. Everything is new and there is so much to learn and adjust to in such a short time (31:406).

Gullahorn and Gullahorn report that initially the sojourners report feelings of elation and optimism and positive expectations of interactions with their hosts. As they become more involved and encounter frustrations in trying to reach their goals, when the proper means are either unclear or unacceptable, they become confused and depressed. At this time they express negative attitudes toward the host culture. If they make the adjustment, they must find a <u>modus vivendi</u> that enables them to work effectively and to interact positively with their hosts (9:34).

DuBois calls the first phase of the sojourn the "spectator phase." She says this is characterized by a psychological detachment from the experience. This is the time when things "happen to" the visitor. The traveler may find the experience interesting, exciting, confusing, or even humiliating, but he is protected from serious distress because he is not yet personally involved in the new scene. She considers this period as lasting "until the first task or the first role as a participant in the American scene is undertaken." During this period the stress of adjustment seems to be in the more superficial aspects of the personality. Even though the traveler may experience nervous fatigue from difficulties in communication , the individual's psychological status is not really threatened (8:67-68).

In a study of American Jews who went to Israel it was found that before they began to really participate, they blamed many of their difficulties on the language barrier. Later they realized that their problems were caused by deeper, originally less apparent differences. Some of the group rejected the Israelis and most experienced a period of disappointment and frustration, during which time they clung to American behavior, such as speaking English and praising American standards as preferable to the Israelis'

way-of-life. This study concluded that observation may not be as conducive to learning as participation when anxiety is particularly high. On the other hand, the involvement inherent in participation may tend to make the learning in later stages of participation more effective than that of observation" (25:50).

The second or "adaptive phase" according to DuBois is characterized by active involvement in the problem of adjustment to the life of the host country. Adjustive stresses become prominent and the visitor tries out his repertory of adjustive strategies and tactics. This is the period during which the individual first begins to participate in the American culture, when he enters upon set tasks that require adaptation to American insitutions, and when he becomes emotionally engaged in the network of values, customs, and habits prevalent in this country. During this period the adjustment stresses, whether minor or major in intensity, are felt most acutely (8:68).

There is some indication that even if personal contacts with Americans are freely sought during the spectator phase, during the adaptive phase the foreigner is likely to withdraw to groups of fellow-nationals or to other foreign students. The reason suggested for such

withdrawals, if it occurs, is that inherent in the adaptive phase are the first serious threats to the individual's self-respect and his capacities to cope with situations that are charged with deep meaning for him. He may in the face of such threats seek more secure and familiar, and therefore less threatening relationships. This is a non-pathological manifestation of the familiar ego-defense mechanism that depth psychologists term "regression" (8:68).

Heath also found that international students "tend to seek out students from their home region or nation." He suggests that this "pattern provides a source of identity and ego support in an unfamiliar setting"(14:373).

This reasoning suggests that if the sojourn ends during the adaptive phase, the foreigner is likely to have negative memories of the host country because he is left with unresolved conflicts when the so-called "culture shock" was most acute (8:68).

Schild describes two features of the stranger's situation. He finds himself on the periphery of society when the facilities for effective learning are frequently to be found in the center of society. The stranger's learning has taken place in another culture with different motives, symbols, and cues. When he encounters a situation conducive

to learning by members of the host society, it may be ineffective for the stranger because he is not acquainted with these motives, symbols, and cues (25:43).

He goes on to say that there are three ways to learn behaviors appropriate to the host-society: observation, participation, and explicit communication. The person is forced to participate in a society in order to get along. In this way he tries out different kinds of behavior, finding that some meet with approval and some with disapproval from the hosts. He explains that each of these types of learning is utilized by the sojourner-observations being more important during the first period and participation during the second. Explicit communication is used during all phases (25:43-44).

The following hypotheses emerged from the study.

(a) In terms of <u>scope</u> of learning, observation is superior.

(b) In terms of <u>effectiveness</u> of a given learning situation, participation seems superior.

(c) In terms of <u>ease</u> of learning, i.e., the speed with which the situation can be structured, explicit communication seems most effective.

(d) As for the more durable change of attitudes, it appears possible to rank the three ways in order of effectiveness, and to suggest participation as the most effective means for inducing change, then observation, and only in third place, explicit communication (25:53).

To go on Schild explains that for an appropriate response to be reinforced it must be made. And yet it may not be made if it is something of little importance in the home culture, because the sojourner is still reacting to what he has learned in that culture. The stranger also has difficulty with observation because he has to interpret this according to what he perceives. If he misinterprets the situation or behavior, the learning will be faulty. Explicit communication was dependent on the source of communication in this study. The students were more inclined to accept information from subjects similar to themselves, i.e., other foreigners or naturalized citizens (25:49).

During the adaptive stage the foreign student is likely to encounter situations and attitudes that produce dissonance. He may modify certain of his beliefs or expectations about appropriate behavior rather than lower his opinion of significant others in the host country (9:44).

Or, he may engage in behavior that is at variance with his values in response to the expectations of significant others in the new environment. The sojourner may avoid behavior which would be incongruent with his values by withdrawing from the host society and going home. Or, he may just withdraw as much as possible from the new society and join a clique of fellow malcontents (9:44).

Samuel McNeely, Director of International Office at Tulane University, says that an important element in the acceptance of foreign students is the respect of their individuality. He explains that foreigners are no more uniform within their culture groups than Americans and that it is a mistake to try to generalize them by putting them into category. He suggests that, after the initial contact of making them feel comfortable and relieving some of the hostility that may be present from being forced into this situation, you need to "make him feel that his label has been removed" so that he can become a student like any others"(31:414).

The third phase given by DuBois is that of "coming to terms." This phase begins when the individual brings the issues of the adaptive phase into equilibrium (8:69).

Culture Shock

Culture shock is widely thought to be endemic in overseas travel. The term describes a form of personality maladjustment which is a reaction to a temporarily unsuccessful attempt to adjust to new surroundings and people. Instead of absorbing new stress successfully, the person becomes anxious, confused, and often appears apathetic. The symptoms of culture shock are usually accompanied by a subjective feeling of loss, and a sense of isolation and loneliness often called

homesickness. Culture shock can be viewed as a response to stress by emotional and intellectual withdrawal, and is characterized by a longing for an environment in which the gratification of important psychological and physical needs is predictable and less uncertain. It is now questionable whether culture shock is a general experience in all cross-cultural adjustment. Many overseas agencies now view culture shock as one would any occupational hazard of high incidence (21:2).

During this period the visitor can feel tension, frustration, and unhappiness without being able to see a cause for it or even a remedy. He can't usually be angry with his hosts for being the way they are. Even if he does reject them as cold and unfriendly, he can't change them. So, he finds himself in a situation he can't do much about except endure (32:103).

According to Gullahorn and Gullahorn there are two critical determinants of the severity of culture shock. The first involves the foreigner's flexibility of role behavior. The other is his sensitivity in recognizing subtle approval and discriminating relevant cues for appropriate behavior. In other words, the person who is attuned to discriminating the feedback from the group in which he is interacting would have an advantage when shifting from one cultural system to another (9:38).

Data from SSRC studies suggest that there are cultural patterns in the defense mechanisms exhibited during the time of culture shock. Indian and Pakistani students, for example, tend to feel that the Americans have a derogatory image of their homeland, which they may react to with hypersensitive hostility (Lambert and Bressler, 1956). According to Bennett and associates (1958), Japanese students on the other hand, respond to situations of threat to their national esteem by withdrawing (9:38).

Veroff suggests that sometimes those who feel an initial defensiveness about their country when they arrive are apt to identify very quickly with other foreigners rather than with Americans (30:53). DuBois cautions that once a visitor who is experiencing negative emotional reactions toward his American experience begins to think of American life as mechanical, it is only a step further to see it as materialistic (8:60).

Communication, especially the non-verbal, is a source of many difficulties. Schild suggests that if a student has a favorable attitude toward Americans, these difficulties are likely to be resolved and the student's adjustment improved through the experience. If he is already antagonistic, however, basic misunderstandings may serve to reinforce the antagonism and contribute to poor adjustment (28: 433).

Learning

To the person brought up in one culture it seems inconceivable that something as basic as learning could be done any differently from the way he himself was taught (12:71). Yet the student readily finds that there are other ways of learning and other assumptions.

DuBois states a "student's sense of clear purpose and of relatedness to his homeland may affect the learning process in both its formal and informal aspects in the host country" (8:48). She also suggests that for some the release from family ties may be very liberating. If some new reference group is not established, the release in certain cases may result in irresponsible behavior. She feels that other-directed personalities will prove more adaptive to new reference groups than will the inner-directed (8:17).

Watson and Lippitt studied three groups of German students who came to the United States from 1949 to 1951. They reported the following conditions as being associated with failure to learn:

> ...Learning does not occur when the attitudes to be learned contradict deep-lying personality orientations.
>
> ...Learning does not occur in the face of defensive stereotypes which one nation maintains about another.

> ...Learning will take place when new information can be assimilated to a pre-existing frame of reference. This frame of reference may consist of certain emotional attitudes toward the host culture; or certain concepts and values for interpretation of specific behaviors in the host culture; or of a general system of information about the host culture.
>
> ...Learning will take place at points where people of two cultures seem to be approaching the same problem from different points of view. Under these conditions, there is no need to change values or objectives, and there is no possibility of discarding the different behavior as irrelevent (32:48-49).

Personality in Adjustment

The foreigner who experiences pressures to conform and cannot, is subject to frustration. He may express himself in aggressiveness, which may be facilitated by the very immunities offered by his role as a stranger. The need to conform differs among individuals as does sensitivity and insecurity. The more the student feels the need to conform and the more he feels insecure, the more he needs not only favorable experiences but consistently favorable ones. The foreign student who finds his trip relatively unthreatening is most apt to develop realistic appraisals of the host country (8:71).

DuBois suggests that foreigners accept or resist elements in the host culture depending on the following areas:

> (1) firm emotional commitments (for example, parental authority in the family or the indignity of physical labor)

(2) unresolved problems that the foreign experience activates (for example, one's social status as a woman or the possibility of upward social mobility)

(3) no established positions, so that the new experiences are neither negatively nor positively affect-ladened (for example, the custom of group discussions or the pattern of informal social relationships across class lines) (8:79).

Additionally and perhaps somewhat obviously we would expect acceptance of the host society to be high:

(1) if the study experience meets the individual's expectations (for example, the acquisition of relevant skills or knowledge)

(2) if traits rejected by the foreign student in his own society...are not found in the host society (8:79).

But we also may expect the resistance to the host society will be high:

(1) if it threatens his self-esteem and associated prestige values...

(2) if drastic changes in basic habits are required (for example, the inaccessibility of sex outlets)

(3) if definite psychological commitments are required that the individual is not prepared to give (8:79).

In evaluating foreign graduate students at Cornell University, Longest found that those students who had had considerable transcultural experience made significantly higher grades both semesters than those who did not. He also found a relationship between low grades the first semester and the student's origin in an underdeveloped country (20:5).

Allport suggests that most people tend to become reserved, silent, and withdrawn when confronted with a strange situation. If possible, they tend to avoid any action at all. Because of this, a person is much more active and expressive in a familiar situation (2:178).

Lundstedt discusses the effect of a closed mind and ethnocentric tendencies as a limitation on effective overseas adjustment. He suggests that the very ethnocentric person may have personality characteristics that do not allow him to cope effectively with the new social norms, values, and language forms. It could be expected that rational attitudes, universalist tendencies, open mindedness, and flexibility are effective as coping mechanisms (21:4).

Bennet, Passin, and McKnight studied Japanese scholars in America and attempted to categorize the different personality types they studied. They considered the "constrictor" as the person with conservative standards of behavior and thought. He tolerates little personal change toward American informality, criticizes Americanized behavior of other Japanese both here and there and attempts to control the kinds of experiences to which he might be subjected. The constrictors are sensitive to the aspects of American society which draw the nations together. They will avoid many areas of American life which they perceive as strange

(like informal associations with American girls of their own age and status). For the constrictor change in personal habits and thought takes place to a limited extent. Yet he may find that when he returns to Japan he is annoyed with the formality of Japanese life which had been natural and unconscious before (3:182).

They consider the "adjustor" the one who takes his Japanese identity for granted. He is often from the upper-class families with Western ideas and behavior, so he is less prone to culture shock. He neither anticipates personal change nor fears it. One of the students considered an adjustor said he had learned the most about Americans during the two weeks he spent with an American farmer friend he had known in Japan (32:189, 193).

The "idealist" is the young man who has pronounced humanistic ideals and aspirations. He tries to find a consistent personal pathway among the conflicting ideologies and cultural trends. Moto, the student used to illustrate this type, tried to conform to the accepted social and occupational roles and yet kept a certain distance from the cultural "chaos" he saw. He came to the United States in an effort to clarify his thinking and to obtain training for his job. He and a friend decided to have as little to do

with Japanese as possible because he wanted to learn about American people. The few close friendships he had were mainly with foreign students of other nationalities and a few serious-minded Americans. He made considerable effort to make friends with Americans even though he was naturally shy (3:199, 203).

When asked how he felt about his experience in America, Moto explained that at first he felt stranded--a lone stranger. He gradually caught on to how to behave. He felt awkward in front of Americans and saw that the best policy was to avoid looking like a fool. He said that he was generally lonesome in the U.S. He had been lonely in Japan, too, but had other things to keep him from brooding. He thought all other Japanese males at the university shared the same kind of loneliness. He had no experience with women in Japan and was especially shy and timid with American women. According to him the "property of the Orientals was to find harmony with and to be absorbed in nature, while that of the West is to conquer and master nature." He admired the Western approach but was disappointed to find that only a few Americans could understand the Oriental mind (3:204).

Sadao, another of the Japanese studied, believed that the ultimate consequences of study abroad don't show up right

away. He discovered that mental changes come slowly and knew that the full effects of his stay in the United States would not appear for a long time yet (3:223).

Personal Relations

In Maslow's study of self-actualizing persons he concluded that "psychological health comes from being loved rather than from being deprived of love" (22:240).

Experience reported during World War II suggests that certain types of reference groups were helpful to a person's level of overseas adjustment. However, not all reference groups are helpful. Some limit effective adjustment and acculturation. Typically many students try to reduce the strain and anxiety by withdrawing into small groups and by not mixing in the new society (21:3).

Klinger suggests that some of the most perplexing problems brought to a counselor deal with a clash of moral values between the individual and a group. A counselor could improve his understanding and effectiveness if he knew more about the moral codes of the clients with whom he is dealing (17:139).

According to Maslow if both the physiological and safety needs are satisfied, then "there will emerge the love and affection and belongingness needs." At this point the person

will feel deeply the absence of friends, sweetheart, wife, or children. "He will hunger for affectionate relations with people in general, namely for a place in his group, and he will strive with great intensity to achieve this goal." It will be very important to him. Maslow feels that the thwarting of these needs in our society is connected with many cases of maladjustment and more severe psychopathology (23:210).

The cordial interpersonal relationships of American life are frequently noted and usually approved by foreign students. But our social informality that implies a distrust for authority may be disconcerting for those who come from societies that at least express respect for status in formal behavior. Foreign students are usually astonished by the informal and casually friendly relations that prevail between professors and students (8:60).

In their study Watson and Lippitt found some conflict among the German visitors over the relative amount of initiative to be shown by host and guest. Some other national groups probably feel the same conflict. They felt that etiquette required the hosts to take the initiative in making the guests feel at home, in providing them with information, and in showing them around. They felt that the role of the

guest was to be polite, appreciative, and accepting of all suggestions made. To do otherwise would be rude. The American expectations tended to be quite different. They felt that every individual is self-directed and able to make his wishes known. Although willing to be of assistance in whatever way they could, they felt it would be wrong to try to anticipate the wishes of the visitor. They were apt to consider retreat into polite appreciation unfriendly (32:109).

Kurt Lewin reports that Germans have only one category of friendly behavior, namely, that which signifies genuine emotional attachment. The German may be surprised at how easy Americans are to get to know, but gradually find that it is a superficial friendliness without emotional involvement (18:110). American friendship patterns could be characterized to say "they are widespread, low in obligation, short in duration, and high in trust" (8:62).

There is considerable difference across cultures in the length of time a person must be known before a first-name relationship may be established or before introducing a stranger into one's home. There are also differences in the degree of intimacy of friendship implied by such behavior. Foreigners are frequently surprised by the apparent openness and "friendliness" of their hosts. But when they

learn that an invitation to the home of an American does not necessarily mean strong affective sentiments they are liable to feel that American friendships are superficial (9:36).

In his study of African students Veroff reports that a lack of regard for rigid social rules shocked them at first, but very few saw it as a weakness after being here awhile (30:51).

Selltiz and Cook interviewed students who had been in the United States eight or ten months. Those who had made one or more close American friendships described both friendship and family relations in the United States as closer than did those without a close American friend. They also expressed greater liking for American friendship and family patterns and greater approval of the traits they saw as characteristic of Americans (26:18).

Maylay students who go overseas seem to need relationships like their close family ties and personal village and small town friendships at home to help them make adequate adjustment to living in a foreign environment. It is much more common to find members of this ethnic group who have remained in the same lodging throughout their sojourn overseas than is the case among other Asian peoples. The Maylays

have strong moral obligations in regard to economic assistance to friends and relatives. This and an inability to save money account for many loans and debts. They tend to form closed groups overseas because in their small rural communities social interaction is mainly within narrow ethnic limits (16:77).

The Germans in Watson and Lippitt's study were very interested in getting into the American family. It seemed most urgent during the period of initial frustration. They may have seen some connection between the family contacts and their own emotional difficulties. Perhaps they were vaguely hoping that an American home would give them the relationships which would provide the kind of emotional support they were accustomed to having in their own home in Germany. For the visitors the home was the symbol of stable, warm relationships. For them it was the emotional base from which an individual could derive security (32:104).

They were interested in family life intellectually to help understand America but they also intensely wanted to establish satisfying relationships with other people. In practice the investigators felt this was unrealistic because visiting families was no more likely to relieve the feeling of loneliness than the friendships established around the

university. Some of the Germans felt "alone and unhappy and there was no one to care" (32:105).

They felt that factors contributing to the difficulty of adjustment in a new culture were the extent of strangeness, i.e., the difference between life at home and life abroad; language; how much the individual must do for himself; the personal matter of warmth and spontaneity, i.e. how easy is it for the individual to relate to other persons, and find new friends; and one's expectations of the host country (32: 105-106).

It is important that the foreign student have the opportunity and the capacity to establish warm, supportive relations. A person's past experiences can be expected to influence the nature and direction of the satisfactions or deprivations an individual feels when he enters a society whose patterns of relationships are different from his own. For example, a person who has derived his emotional security from a mutually supportive joint family can be expected to undergo a period of emotional disorientation when he is transplanted to an International House. The man who has relied on a wife and children for emotional support may find it difficult to adjust to the celibate life of a dormitory. The persons he comes to know intimately will be the most

help to him in adjusting to the new situation. The person from a society accustomed to friendships expressed in terms of long, intimate and self-revealing confidences can be expected to have difficulty with the casual, superficial, and extroverted types of friendship so common in American college life (8:93).

Dating

The tradition of "dating" may be puzzling to the foreign student and in certain cases may even damage his self-esteem. For example, the Mexican students frequently arrive expecting American girls to be "easy to make" and are surprised to find that this may not be the case. The casual, almost impersonal affection often shown by girls on dates may make the Mexican feel rejected and may even be considered as an insult to his manhood. On the other hand, Scandinavians, used to more liberal pre-marital sex relations, may find American dating both provocative and at the same time "indecently prudish" (8:94). The French seem to have an accepted norm that relationships between men and women should be either completely platonic or completely sexual. They often consider the practice of kissing in public and petting, but stopping at some relatively undefined point dishonest and immoral (9:36).

Europeans may feel that Americans put greater emphasis upon the superficial aspects of sex and physical attractiveness. They find the custom of casual necking and a lack of privacy shocking (32:110).

Princess Lombekiso from Swaziland explained that she did not go on dates in this country because her parents and elders will have to approve whom she marries. So she feels that it is pointless to date and maybe fall in love in America (47:72). The student from India who decides to marry a foreign girl or who has spent her dowry on an overseas education may cause considerable economic hardship and dissatisfaction to his family (1:85).

Not only do foreign students find our "dating" customs puzzling, but there are repeated indications that this is an area of considerable maladjustment. One suggestion frequently made by the foreign students themselves is that of bringing wives and families. Of course the biggest reason for not doing this is financial, both those receiving some type of assistance as well as for those who come on their own. DuBois gives the following points in favor of having the wives accompany their husbands: it permits the student a normal sexual life; it avoids the risk of alienating the spouses; it increases the number of persons exposed to American life; and

it facilitates psychological adjustment to this country. She says that the main point raised against bringing wives, other than the financial one, is that couples more readily isolate themselves from the American society. Some claim that when the wife's English is inadequate and her educational background is limited, she may hinder her husband's studies and social contacts (8:182).

At the second AID-NAFSA Workshop Mr. Meyerson raised the question of assisting dependents to accompany participants in the AID programs who will be here for three or four years. He felt that on the one hand AID demands civic participation but on the other denies one of the most fruitful means of reaching it, the presence and involvement of a wife and family (1:17). Mr. Matteson, director of the Offices of International Training for AID, expressed sympathy for the proposal, but gave the following arguments against it: cost, the difficulty of deciding who should and who should not be granted the privilege, and the possible distractions to the participant of having his wife with him. He said it was unlikely that there would be a change in the present policy (1:25).

Housing

The problem of housing is one that must be faced by all institutions accepting foreign students. Some believe that

foreign students should be housed like American students. If the student comes to the United States to experience life in this country, then he should be given the opportunity to see it as it is. This means that he is either assigned to living in the dormitories or is given a list of local rooming houses. Critics of this position say that actually the foreign student is subject to handicaps like language, color, know-how, and community prejudices that American students either don't encounter or have learned to cope with. Some agree that dormitories or fraternities may serve well for young students, but verge on the intolerable for the older, married person, especially on some of the more "spirited" campuses. When rooming houses or apartments are suggested, there is a tendency for nationals to cling together (8:178).

Edmonde Jaspers, graduate speech student from Belgium at Louisiana State University, thinks that "the major social and cultural role of the foreign student in the campus community is to establish a close communication with his American fellow students and thus integrate himself in his new community." She feels that living on campus makes this easier, but it also has its disadvantages. For example, girls' dormitories on some campuses close during the holidays, leaving the foreign student with no place to go (31:407).

The proponents of international houses feel that the foreign student can find other people sharing the same experiences there and through these common experiences find mutuality and support. They emphasize the "international" as a value rather than the "binational." The American student who resides in this house benefits from the atmosphere as much as the non-national. Critics say that the international houses breed national cliques, that the American students who are attracted to living there are often the marginal individuals (8:178-179).

Samuel McNeely suggested that there be some balance between an international house isolated from the rest of the community and a living arrangement giving the opportunity for the foreign student to learn the American way as well as for the American to learn from the foreign student (31:412).

Wybourn says that integration of foreign students with their native counterparts is strongly recommended. The continued contact with their countrymen may encourage the students to return home after their stay is over, and makes it easier for them to apply their knowledge to the home country needs and problems (33:654).

Many feel that the ideal living arrangement is living with a family because it permits the student to learn more about the "real" life of Americans (8:179).

Hodgkin reports that the Chinese seem to need the companionship of large groups, similar to groups of siblings and cousins. This may account for their preferance for living in rented houses with others of their own ethnic group. There are cases where a Chinese couple lives together, being called boy or girl friend, and regarding the arrangement as relatively permanent. In some cases there is no sexual intimacy as the union is a matter for family sanction and approval (16:81).

In research conducted by Tanenhaus and Roth concerning 1944 foreign students at New York University most of the respondents expressed some concern about their difficulties in getting to meet other persons. Only 39.3 percent seemed entirely satisfied with the social contacts they had made. 36.4 percent of those who had been at the university for less than six months reported an absence of opportunities to meet other persons, but the percentage dropped sharply for those who had been there over six months. In written comments many of the students felt that getting to know other students is an important part of the educational experience which the university can help with (29:174). Other results were:

> "Less than one person in five felt that he was not getting much of an opportunity to develop an understanding of American life and institutions; 41.1 percent thought that their opportunities had been thoroughly adequate. Another 40.6 percent did not consider them unsatisfactory but would like to have seen them increased" (29:175).

Anxiety and Frustration

Social science research indicates that people usually become anxious when they find themselves in an environment in which they are not sure what is expected of them and when they are not sure how to meet their daily needs. Stress anxiety "usually impairs the individual's ability to learn, to organize his thinking and activities, and to function effectively in the strange environment or situation." Literature also shows that the inability to communicate acts about the same way on an individual. It can be expected that foreign students without orientation will have some degree of stress anxiety. Experiencing anxiety need not necessarily be a disabling factor. In fact it can cause an increase in constructive activity. "There is some evidence that for highly routinized tasks some anxiety can improve performance, but for difficult and complex tasks anxiety inhibits effectiveness, particularly for those who require creative spontaneity and flexibility (20:67).

During the period of getting acquainted there are several different ways of expressing tension. Some people get more emotional than usual. Increased difficulty in everyday living plus an increased need for rewarding relationships with others lead to heightened sensitivity for both. Watson and Lippitt say:

> "The visitor has less tolerance for frustration than usual, and he is more easily rebuffed. At the same time, he needs friendship so much that he may exaggerate the friendly responses of others, placing heavier demands upon casual relationships than he would usually do. Such reactions may be perceived as oversensitive or overdemanding, thus scaring off the unprepared Americans and increasing the original isolation of the visitors" (32:104).

All learning includes some anxiety--but usually not of the neurotic variety. Individuals vary in their ways of coping with anxiety, but there may also be culturally preferred channels for expressing it. For example, "overt aggression seems more common to Americans and Indians, whereas Indonesians may more frequently express anxiety in withdrawal and depression"(8:72).

Frustration is another problem for the foreigner. "Some will be able to separate themselves from the frustrating situation, and maintain some inner balance of personal security. Others will succumb with feelings of helplessness and despair." Part of this is due to different personalities and part is due to different kinds of group memberships. The person who comes from a nation that lacks prestige in some way or one who comes from a "backward" country is likely to be vulnerable than one who comes from a nation with high prestige. Also, the person who has gone abroad because he has no satisfactory relationships at home is likely to have difficulty in the new country as well (32:106).

Longest reports that "the effects of anxiety may depend on the context, the psychological make-up of the individual experiencing it, and the type of task that is to be executed." According to past research and theory it is probable that anxiety increases as the number and severity of the difficulties increase (20:6).

Status and Self-esteem

There is considerable evidence that "the positive and constructive adjustment of a foreign guest to any new society, nation, or culture, requires that he have a healthy esteem." It is also hoped that the foreign journey should not diminish it, but rather deepen and broaden one's self-esteem. If a person's self-esteem is not resilient enough, he may react with depression and withdrawal. Or he may redouble his efforts, and in extreme cases practically work himself to death. Or, he may become hostile to the host nation. Another type of defensive reaction may be over-identification. An example would be when the student becomes more American than the Americans (8:72).

A healthy self-esteem in a foreign guest "may be manifest in a positive feeling toward the host country without surrendering the ability to appraise its strengths and weaknesses objectively." The student with an enhanced self-esteem

will expand his goals and aspirations both in terms of his tour abroad and in terms of his life ambitions at home. Fortunately a good proportion of foreign students in the United States do have this kind of experience (8:40).

Maslow explains that all people in our society have a need for self-respect or self-esteem. Satisfying this need leads to "feelings of self-confidence, worth, strength, capability and adequacy of being useful and necessary in the world." When these needs are thwarted, the person has "feelings of inferiority, of weakness or of helplessness. These feelings then lead to either basic discouragement or else compensatory or neurotic trends" (23:211).

Foreigners who come to the United States as graduate students are often junior faculty members in their own schools. It is important that they be provided with adequate services and support because it is quite a change from the high status of a faculty member to the low status of a graduate student. The young foreign faculty member is typically somewhat inexperienced at home and may begin to wonder about his status in the home country. He may wonder if he will really be needed when he goes back. Good communication between his home insititution and the school in the U.S. is needed (7:4).

What is Currently Being Done

Of course some of the big factors in the adjustment of foreign students are their initial selection, choice of college or university, their English proficiency and their orientation before ever leaving their native countries. Much is being done in these fields, but that is beyond the scope of this paper.

Orientation programs are an attempt to speed the adjustment process and lessen the difficulties and anxiety experienced by foreign students. It is believed that decreasing the difficulties and anxiety facilitates adjustment and leads to better academic performance (20:3).

Mr. Green, assistant director of the Rockefeller Summer Orientation Program in 1963, felt that the biggest advantage of this program was that it gave the students the opportunity to adjust to the new environment relatively free from the stresses of the academic year (53:18). The study by Longest that included members from this program showed that foreign students face a period of adjustment usually during the first semester if they have not been through an orientation program (20:34).

The State Department provides twenty-one orientation centers for foreign students throughout the United States.

According to the 1971 report, however, these courses reach only about 600 to 700 per year (5:14).

The Bureau of Educational and Cultural Affairs of the Department of State (CU) plans to give high priority to counsel, select, place, and guide foreign students coming to the United States (6:54).

Robert Porter from the University of Washington says that his university has an active committee organization which works with the Foreign Student Advisor to assist with socio-personal problems. Local families help take care of homesickness. Loan funds and grants-in-aid are provided by interested community help (28:434).

Foreign students are being encouraged to participate in the community. At the University of Chicago they are joining in an effort to encourage high school dropouts to go back to school. Some teach history and the culture of their country in the local schools. Others work in community welfare and recreation centers in ghetto areas. The trend now is not so much to do something <u>for</u> the foreign students as to do <u>with</u> them and share our mutual problems and aspirations with them (5:20).

The National Association for Foreign Student Affairs, supported by the State Department, offers guidance and

consultation to community groups which wish to set up programs and services linking foreign students and their wives with the local community and American families (5:20).

Services provided by these groups include:

-Developing ties with the student before he arrives
-"Loan closet" of warm clothes and of "housekeeping items"
-Help in finding a place to live
-Shopping help and English conversation hour for wives
-Weekend home stays or trips to places of special interest.
-In some places a legal service and special income tax assistance (5:20).

VISIT is a privately supported program of the International Student Service which not only offers advice on travel but also sets up host families where the student can stay without charge while traveling. U.S. bus companies have reduced rates for foreign academic exchanges (5:22).

The Dag Hammorskjold University opened in the fall of 1972 in Columbia, Maryland. It is designed especially for international students. Each student at the university will study two cultures intensively, his own and one other (33:653).

The Lodestar International Student Center is a nonprofit, nonsectarian educational and recreational center in California which was started in 1963. Students meet at Lodestar where they share activities like hiking, picnicking, sports, and unstructured discussions. It gives them

the opportunity to meet for discussion and recreation removed from the time demands of the university (14:372-374).

Many universities have an International Club. This can establish close contact between the foreign students and American students for their mutual benefit (31:406).

Summary

People in all parts of the world struggle to develop a kind of life that meets their needs and is suited to their environment. This becomes a culture and enables its members to meet their everyday problems and to be able to interact with others of the culture in a somewhat predictable way. The person growing up in a given culture usually considers it as natural and the only way of doing things. When he is placed in another cultural environment, that which he has taken for granted as true and correct for all times may no longer be considered appropriate or even acceptable. Even worse, he may have a difficult time discovering what is expected of him in his new setting. In some way he must adjust to the situation so that he can live comfortably in it, even though he is a product of his past environment.

DuBois suggests that there are three phases a foreigner goes through in the process of acculturation: the "spectator phase" when the person is an observer and not really

involved, the "adaptive phase" when he becomes involved in the culture and struggles toward the next phase, that of "coming to terms." The person in this acculturation process will find that in some ways his past experience facilitates his new learning and in other ways hinders it. When the effort required for adaptation becomes difficult, it is common to find the person clinging to those things that are familiar to him, such as certain recreational activities and fellow-nationals.

Each foreign student is an individual and will react in his own unique way. Yet generalizations can be made as to how individuals with certain personality traits and cultural backgrounds are likely to react in given situations.

It is important for the student to be able to establish warm, supportive relations in his new setting. His ability to do this is influenced by his past experiences and habits and his own personality. The man who must leave his wife and family at home has his difficulties, but so does the single person unfamiliar with American dating customs, especially if dating here could cause serious difficulties when he returns home.

Housing is an important factor in the adjustment of the foreign student. It is a challenging problem to find the right housing arrangement for the needs of each student.

It appears that the anxiety and frustration common to foreign students can be substantially reduced with a well-conducted orientation program. Stress anxiety usually impairs the individual's ability to think clearly and function effectively in the new environment except for routine tasks.

A healthy self-esteem appears to be essential for a positive and constructive adjustment. The person with an enhanced self-esteem will be able to feel positively about his host country and still be objective about its strengths and weaknesses and be able to expand his goals and aspirations through his foreign experience.

More emphasis is being placed on selection and orientation of the foreign students in an effort to speed the adjustment and lessen the anxiety. Many individuals and organizations are working to make their foreign experience a meaningful and pleasant one.

CHAPTER III

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This investigation has been concerned with a survey of literature regarding the difficulties in interpersonal relationships experienced by foreign students in the United States.

The writer found that the number of foreign students on American college and university campuses is great and that these students do encounter difficulties somewhat different from those experienced by the native American students.

An attempt was made to identify some of the common areas of difficulty frequently experienced by foreign students, how personality and other factors affect their adjustment, and what is being done to help them overcome their difficulties. The writer presented the opinions of foreign students, of university representatives, of sponsoring agencies, and of social scientists. An effort was also made to include common reactions from a wide sampling of different countries and nationalities.

Conclusions

On the basis of the investigation regarding interpersonal relations of foreign students in the United States,

the following conclusions can be made:

1. The number of foreign students in the United States has greatly increased in the last few years.

2. Conditions in the United States and in the rest of the world are changing, causing differences in the needs and expectations of the foreign students as well as the views of American colleges and universities, sponsoring agencies, and the American public.

3. Foreign students usually go through a period of adjustment during and/or shortly after an orientation period or during the first semester in the absence of such a program.

4. During the period of adjustment many foreign students experience difficulties in the areas of interpersonal relationships, partly due to differences in norms and expected behavior in the new culture.

5. A foreign student is likely to go through "spectator phase," an "adaptive phase," and a "coming to terms phase" while making his adjustment to this culture.

6. Individual personality differences as well as cultural background influence the ease or difficulty encountered during the period of adjustment to the new culture.

7. Foreign students meet the problems of forming and maintaining close personal relationships in many ways. Some

of the influencing factors are individual personality, expectations of the host culture, previous learning and habits, cultural and family influences, self-esteem and esteem of the native country, and the particular situation they encounter in this country.

8. Being separated from wife and family makes adjustment especially difficult for many married students in this situation, but financial factors still prohibit any change in the present policies.

9. The custom of dating may be difficult to understand and accept for many foreign students.

10. Foreign students without orientation can be expected to experience some degree of stress anxiety which may impair their ability to function in the new environment or it may actually improve performance.

11. There is considerable evidence that a healthy self-esteem is necessary for a positive adjustment to a foreign culture.

12.. Various types of successful orientation programs are being used and experimented with. Cost and time are the biggest prohibitive factors.

13. Many organizations are actively working to facilitate the solution of problems commonly experienced by foreign students and to make their stay here a satisfying one.

14. There is a great deal of information available to assist those who are interested in working with foreign students.

Recommendations

The following recommendations are made as a result of this survey:

1. Further research is needed regarding the personality development of foreign students and the process of social change which they undergo.

2. Due to a reduction of funds in the area of international development and a shortage of funds at the colleges and universities, especially in graduate education, more studies are needed to determine the specific benefits derived from foreign study as well as the most economical means of deriving these benefits.

3. More research is needed concerning development of orientation programs both in and out of the university setting.

4. There is a need for either a central agency or regional offices to assist in the credential evaluation of students from different countries for colleges and universities not in a position to do this meaningfully.

5. In countries where large numbers of its citizens seek information on study in the United States, more professional agencies should be set up there to provide this service.

6. There is also a need for agencies that could help match foreign students to American educational institutions in accordance with their needs.

7. Further research is needed concerning housing for foreign students.

8. Schools accepting foreign students should attempt to select those who have a high chance of being successful and satisfied at that institution.

9. Schools admitting foreign students should be aware of the difficulties they are likely to encounter and accept the responsibility to help solve them.

10. In dealing with foreign students one needs to be aware of possible cultural conflicts, but must also remember that each person is an individual and should be treated as such.

11. Community and university groups and individuals can be utilized to assist foreign students in accordance with their needs and duties.

12. Each school can receive many suggestions from the National Association for Foreign Student Affairs and other organizations, but needs to develop its own unique program tailored to its students and community.

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