CHAPTER - 1

INTRODUCTION

The contemporary cross-cultural interchange of students, scholars and teachers is as old as recorded history. Interactions among people who belong to different cultures or ethnic groups of the same nation or of different nations have been for concrete purposes, for instance: to trade, teach, convert, conquer, succour, settle, for amusement, education or lack of satisfying career opportunity at home. Nonetheless, the interactions provided opportunity to members of one culture to learn about other cultures.

The ancient gatherings of pupils around their masters, the role played by missionaries to impart knowledge and the eventual establishment of educational centers in Europe brought together people across cultural boundaries, added training to learning and awarded scholarships to students. However, great international exchange of students and scholars across cultural boundaries is not a new phenomenon and so are the socio-psychological problems associated with it. Bochner and Wicks (1972) reported that the tradition of pursuing studies in a foreign land goes back to the reign of the Emperor Ashoka the Great of India (273-232 B.C.) when the University of Taxila became famous international institution for students from Asia Minor, Chinese emperors of T'ang Dynasty (620-907) encouraged international education and Alexander the Great offered kind
of scholarship to students in his will. Ganguly (1975) also reported that there was a large scale exchange of scholars between India and China from the beginning of the Christian era.

In 1980s, to study abroad was no longer regarded as an individual's scholarly pursuit, but also as an instrument of national reconstruction in the case of developing countries; diplomacy, accumulation of goodwill and clout in the case of technologically and economically advanced nations. As a matter of fact, new forces have come into play and old forces have had an added impact as national interests and multinational corporations' incentives have cast foreign students in a new role. Further, in the contemporary world, a huge number of students and senior scholars have been encouraged to attend foreign universities by governments and foundations such as churches and other private institutions. Moreover, self financing students have swelled the ranks of international educational exchange as well.

Contemporary universities are educational institutions in which not only knowledge from all sources is acquired but also wisdom and understanding are pursued by not only foreign students but also native students who hail from different cultural backgrounds to join universities located in a different cultural zone. It is to be realized that such native students may feel foreign in their own country meaning thereby that they share some of the problems
of living in an alien culture with foreign students. Thus the native students who come from different states to Aligarh Muslim University (A.M.U.), India, to study may encounter the demand of cultural readjustment, for example: Bihari students are habitual of putting on "lungi" at the place of residence but this type of attire is not approved by the norms of A.M.U. This poses personal problems to the students concerned who have no alternative but to abide by the university's tradition of putting on "kurta pajama" or "sherwani" or simple shirt and trousers. Panjabi students are habitual of taking liquor which is not acceptable to predominantly Muslim students community at A.M.U. Assami students are not fond of "roti" and spicy food which are the dominant subsistence of Northern India. Quite a number of students from Hindu belts may not be habitual of taking beef and mutton while these are the staple food in the university canteen and other food stalls around the campus. Such students may feel frustrated by their Muslim and Christian colleagues who often prepare or consume beef and mutton in hostels. The problems faced by native students that go for studies in a university that is located in another cultural zone underscore the gravity and the varieties of problems which foreign students have to face in an alien country (Odera, 1990).

Like foreign students elsewhere, the guest students in India are identified by their unique behavioural patterns and experiences due to socio-cultural settings of the
receiving country and also due to cultures the students carry with them when they come from their countries of origin. Those who find greater difference between home culture and the culture of the receiving country experience greater difficulties than those who may have similarity or a bit of difference between culture of origin and the host culture. Furthermore, the guest students come with some expectations to India. When these expectations are not fulfilled consequently they lead to difficulties, frustrations and formation of negative attitude towards the host country.

International students who come to India do so for the sake of studies, that is, "to acquire knowledge". Besides, there are other purposes that motivate them to come over, viz.: to receive university degrees, future better job opportunities at home because foreign degrees are considered to be superior, improvement in status, opportunities for friendship and social life in India, recreational facilities in India, future suitable marriage, to emulate illustrious family members, to develop healthy personality and finally, due to political instability in the country of origin.

The guest students in India have and undergo unique experiences. Generally alien students in India experience "culture shock" due to unique way of life in the receiving country. The term culture shock was initially introduced by Oberg (1960) to refer to the idea that entering a new culture or an unfamiliar culture is potentially a confusing
and disorientating experience as a result of losing all the familiar cues of social interaction (the concept of culture shock is discussed in detail under theories and notions of cross-cultural encounters).

So far the primary aim of the international students coming to India may not be accomplished easily due to unforeseen circumstances, they are likely to become disgruntled. The uncertainty about what the future may hold or the lack of any assured position when they return home may severely inhibit foreign students from making the best use of the advantages derived from the opportunity of studying abroad, thus depriving both international students and society of the benefits of what is generally along expensive educational process. Such situations may create anxiety, psychological disturbances or mental illness, trauma and readjustment as the returning students seek to adapt the knowledge and training acquired from a foreign country just as they did when they arrived in the receiving country. This may be due to the fact that the students are subjected to the inevitable process of change that is part of education. This situation may be described as the re-entry crisis (Brislin and Van Buren, 1974).

Although sojourners are expected to make their experiences in an alien culture a useful educational opportunity for their own growth without alienating themselves from others and without withdrawing from the contact situation, still this is often not so. The available data
show that the attitude of a person belonging to a given culture depends upon the context of contact. Thus Amir (1969) reviewed the studies of inter-group relations, he reported that the factors that favour conditions which tend to reduce prejudice include: equality of status between members of different groups coming into contact with each other, rewarding nature of relations, an intimate rather than a casual nature of contact, the development of common goals, the existence of favourable social climate for inter-group contacts and contact between members of a majority group and higher status members of a minority group (p.338).

Amir also gave a comprehensive list of conditions which strengthen prejudice in any contact situation, which includes: competition between groups, contacts which are unpleasant, involuntary and tensionladen contacts, lowering prestige of one group by the other, when different groups have ethnic standards which are not accepted by each other, frustrations among the group members and when members of the minority group are of lower status than the members of the majority group (p. 339). In order to achieve harmony, the contacts must be made under favourable conditions and not under unfavourable conditions. In fact, contact between groups with diametrically opposed moral philosophies and social norms that promote or approve of racial inequality may result in tension, aggression, hostility, prejudice or segregation.
When the experience of a sojourner in an unfamiliar culture was described in terms of culture shock, anxiety and maladjustment, it was natural for psychologists to adopt distinct clinical flavour in their professional advice to sojourners and organizations that were responsible for foreign assignment. It is worthwhile to note that researchers concentrated on problems encountered by the Peace Corps movement in the 1960s. Hundreds of young American Peace Corps Volunteers (PVCs) went abroad to teach, provide medical, technical and welfare assistance to the less fortunate people of the societies. The Peace Corps programme was such that the volunteers had to adopt a lifestyle similar to that of the host population among whom they were expected to work. However, many of the volunteers found the experience bewildering and quite a few succumbed and had to be repatriated. These problems facilitated the Peace Corps to ask for professional advice, therefore many psychologists with clinical background became involved in research and therapy (Guthrie, 1975; Harris, 1973; Smith, 1966). The above programme marked the first major attempt to prepare people for work and study in other communities.

As a matter of fact, foreign students have not only to deal with the difficulties associated with acquisition of knowledge but also with problems of living in an alien culture. Some of the difficulties would not have been faced by the students if they continued their education in their own country, particularly the country which has cultural
homogeneity. In order to understand the nature of problems experienced by foreign students and the factors which can mitigate or exacerbate such problems, we have to consider the findings of surveys conducted to identify the kind of problems, notions, and theories proposed for understanding the problems. The different kinds of training/orientation programmes which have been offered for preparing sojourners in a foreign country may also be helpful in understanding the factors which are anticipated to be involved in difficulties experienced by a person plunged into an alien culture. It may be noted that different kinds of training programmes have a nucleus of theoretical ideas which they either imported or contributed to different formal theoretical systems.

Thus cross-cultural orientation programmes (COPs) are aimed to teach members of one culture ways of interacting effectively with minimal interpersonal misunderstanding in a receiving country. They are short-term programmes ranging from four hours to two weeks. COPs are important to cross-cultural educational experience. Such programmes prepare sojourners so that they can obtain maximal benefit from the long-term cultural contact. COPs are also beneficial to many audiences from different cultural backgrounds in numerous areas in the contemporary world. Thus, the programmes may be of great importance to multinational corporations, governmental agencies, bilingual educational programmes, tourists, foreign students, and so forth (Brinisi and Pedersen, 1976).
There are many training programmes that are relevant to cross-cultural encounters, namely: cross-cultural coalition training model, the reinforcement behavioural model, information giving, cultural sensitization, social skills models, among others. However, in the present study we are going to examine only social skills training in detail.

However, Bochner (1982); Furnham and Bochner (1982); Klinberg (1982) have given the models that liken cross-cultural exposure to a learning experience. The models propose programmes of preparation, orientation and the acquisition of culturally appropriate social skills instead of therapy for sojourners. This view avoids clinical flavour and assumes that the break down in the normal healthy psychological functioning of the individual and the attendant stigma of failure and weakness of the part of the travellers that is implicit in an approach require therapy and counselling for those unable to cope with cross-cultural experiences.

The social skills models pay attention to the skills involved in effective social encounters e.g. verbal and nonverbals such as expression of attitudes, feelings and emotions, adopting the appropriate proxemic posture, understanding the gaze patterns of the people whom journers interact with; carrying out ritualized routines such as greetings, leave-taking, self-disclosure, making or refusing offers and asserting themselves (Trower, Bryant and Argyle, 1978). It is worthy to note the difference between knowing
what to do and converting that knowledge into action which in the interpersonal sphere is translated into perceptual sensitivity on one hand and behavioural flexibility on the other. It is proposed that not only must individuals be sensitive to how others respond to them, to what is going on around them psychologically, but they must also acquire a flexible behavioural repertoire which can respond appropriately to various social milieu.

As a matter of fact, it was Argyle and Kendon (1967) who were among the first to suggest that the social behaviours of persons interacting with each other can be explained as a mutually organized, skilled performance. Interpersonal difficulties arise when this performance breaks down, falters or cannot be initiated in the first place. Thus, socially inadequate persons lack many social skills.

It is suggested that socially inadequate individuals are not masters of the social conventions of their society. This may be due to not being aware of the rules of social behaviour that regulate interpersonal conduct in their culture or, if aware of the rules are unable or unwilling to abide by them. It may be argued that socially inadequate individuals are often like strangers in their own land, suggesting that people newly arrived in an alien culture or sub-culture will be in a similar position to indigenous socially inadequate individuals. However, it is to be noted that many individuals such as foreign students, business people, diplomats, among others, often tend to be highly
skilled in the customs of their own society but may find their sudden inadequacy in the new culture to be quite disappointing unlike in the past.

The social skills training model for cross-cultural competence has quite a number of advantages: (a) it proposes training to participants who lack the requisite social skills for their interpersonal encounters. It avoids vague statements about mutual understanding and instead emphasizes behavioural-skill deficits, (b) it highlights everyday, common and trial situations which nevertheless cause friction, misunderstanding and interpersonal aggression and hostility. It avoids vague statements about culture shock, (c) an individual's social skills deficiencies may be diagnosed and then given culturally appropriate remedial training for the removal of specific deficiencies, (d) the training uses behavioural techniques such as video feedback, role-playing and modelling to realistically simulate real-life situations, in-field training is also provided, (e) the training focuses on the social psychology of the sojourner and avoids vague assumptions about achieving personal growth and insight, (f) assessment of the theory, training content, training techniques and impact of the programme can be built into a project from the start and has no after thought explanation. In the end it is viable to indicate if and exactly how well the various aspects of the project performed were in accordance with expectations.
Therefore, the new models approach is advantageous because it shows that any difficulties sojourners might have including contracting "culture shock" are not simply as a result of intrapsychic, within-skin deficiencies and weaknesses but are the product of a complex set of social, psychological, between-skin influences played out over along period of time.

Theories and Notions of Cross-Cultural Encounters

There are many theories that have been propounded by different researchers and writers to explain experiences of sojourners in a foreign culture. However, the problem with many of these theories is that they lack high level of conceptual sophistication, tend to be more descriptive rather than explanatory.

(i) The Pseudo-medical Model

This model emphasises that cross-cultural interaction is stressful and requires a clinical diagnosis. Stonequist (1937) the propounder of this approach as well as the author of the famous book "The Marginal Man" was greatly influenced by the work of Park (1928). Stonequist dealt with the problems encountered by people caught between two cultural systems, not belonging to or fully accepted by either group. The approach has its limitations: (a) the medical model presupposes that the psychological well-being of individuals is dependent largely on the smooth functioning of their intra-psychic elements, in the same way as a person's
physical health is supposed by the model to depend on the satisfactory functioning of the subject's circulatory, glandular, digestive and others. (b) adjusting a person to new culture has overtones of cultural chauvinism, the implication being that all the troubles of sojourner would be reduced if not solved if they can only be persuaded to embrace the values and customs of the host society and abandon their culture of origin. However, this is a pseudo-solution of the problem of harmonizing relationships between culturally diverse people because it proposes to resolve the difficulty by eliminating the differences between the participants by adjusting the sojourners to make them indistinguishable from their hosts. It fails to address the real issue which is how to improve relations between culturally diverse persons. In order to achieve the latter goal, there is requirement of theoretical model of cultural accommodation that does not rely on the concept of adjustment as its key element.

(ii) Culture-learning

However, Bochner (1972, 1982) developed a culture learning model of contact instead of the unsatisfactory nature of the pseudo-medical approach. The key idea is that the major task that faces a sojourner is not to adjust to the new culture but to learn its salient characteristics. Unlike the notion of adjustment, acquiring a second culture has no overtones of cultural chauvinism. There are many instances in life when it becomes expedient to acquire and
practice customs one does not approve of and then later abandon the custom when cultural circumstances change. For example, a foreigner to Britain may find the English habit of queuing for everything slightly ridiculous, but will quickly learn the rules and abide by them to avoid being hit over the head with an umbrella by an angry native.

Thus culture-learning is not something that occurs in isolation from the rest of the sojourners activities, nor does it necessarily commence at the onset of the sojourn and cease at its termination. Suedfeld (1987) pointed out that persons and communities differ in the ways they react to and cope with what they perceive as hazardous. The effects of hazards on human beings must be placed within the context of the wide adaptability of human species to stress in novel situations. Some individuals survive and indeed achieve their goals in the face of hazards because individuals and groups deploy differential adaptive and adjustive strategies to cope with difficulties.

(iii) The Notion of U- or W-curve of Adjustment

The concept was introduced in the late 1950s. As a matter of fact, many writers (e.g. Deutsch and Won, 1963; Jacobson, 1963; Lysgaard, 1955) have used U-curve of adjustment approach to account for the negative connotations of psychological welfare of cross-cultural sojourners in three major phases: an initial state of elation and optimism replaced by periods of hostility and frustration,
depression and confusion (presumably the period labelled by Oberg as "culture shock") and finally feelings of confidence and satisfaction with the novel culture i.e. biculturalism.

However, it was Lysgaard (1955) who first gave importance to U-curve. He conducted a comprehensive study on over 200 Norwegian Fulbright scholars in the USA. He noted that the sojourning students went through three phases: (a) initial adjustment, (b) crisis, (c) regained adjustment. The period of adjustment took about twenty months with some point between six and eighteen months being the bottom of the U-curve. If one traces the subjects (Ss) level of adjustment, adaptation and well-being overtime, a U-shape occurs such that satisfaction and well-being gradually decline but later increases again. Gullahorn and Gullahorn (1963) were the first to give importance to the W-curve. They found that once travellers go back to their country of origin they often go through a similar re-acculturation process again in the shape of a U-curve, hence the double i.e. W-curve.

The notion of U-curve has two drawbacks: (a) it does not throw light on which aspect of adjustment to be considered, (b) the second problem is about definition i.e. when is a U not a U? Thus Church (1982) basing his assessment on seven studies pointed out that the support for the U-curve hypothesis is weak, inconclusive and over-generalized. As a matter of fact, not all sojourners start
off in the phase of supposed adjustment, elation and optimism. Some are sad, depressed and anxious right from the beginning. Secondly, some never become depressed or anxious, they enjoy the experience and adjust easily to the receiving culture. Finally, U-curves are often dramatically different in shape, i.e., some are flat, others are tall and are fairly irregular in appearance.

(iv) The Notion of Culture Shock

The concept of culture shock is often used by layman to explain some negative subjective consequences of being in an alien society. It has clinical tinge and it refers to the idea of emotional disturbance which is potentially a confusing and disorientating state experienced by sojourners as a result of losing all the familiar cues and symbols of social intercourse. The shock to a large extent depends on the personality features of the individual and on the extent of the unfamiliarity of the culture and finally, the size of personal stakes involved.

The anthropologist Oberg (1960) was the first to use the term culture shock in connection with the experience of anthropologists who were confronted with unfamiliar social norms, values and mores due to loss of all familiar cues and symbols of social interactions. These cues include many ways in which people orient themselves to the situations of day-to-day life such as: when to take statements seriously and when not, how to make purchases, whom to talk to, when
to accept and when to refuse invitations, what to say when certain people are met, when to give orders, among others. These cues may be words, gestures, facial expressions, customs or norms which are acquired by people in the course of infant socialization and are much part of culture as the language people speak. Mental tranquility and efficiency of many people depend on most of these cues.

The following are some of the symptoms of culture shock: excessive washing of hands, excessive concern over drinking water, food, dishes, and bedding; fear of physical contact with attendants or servants; being absent minded, far away stare (sometimes called 'the tropical stare') a feeling of helplessness and a desire to interact with compatriots or fellow foreigners, fits of anger over minor frustrations and delays; delay and outright refusal to learn the language of the host country; excessive fear of being injured, robbed and cheated; great concern over minor pains and finally, terrible longing to be back home (Oberg, 1960, p. 176).

Oberg (1960) gave a comprehensive list of variety of aspects of culture shock:

(a) Strain due to the effort required to make necessary psychological adaptations. Guthrie (1975) calls this 'culture fatigue' rather than shock and describes the symptoms in Peace Corps volunteers as irritability, insomnia, psychosomatic disorders and dissatisfaction.
(b) Sense of loss and feeling of deprivation in regard to friends, status profession, possessions, food reaction, cultural stimulation and social status.

(c) Being rejected by/and rejecting members of the new culture. A feeling by the newcomer that he is rejected by the new society may be realistic and it is likely to colour the whole attitude of the person towards the new society to the extent of making him anxious and self-deprecating and unwilling to try to become integrated in any way.

(c) Confusion in one's role and role expectations and in one's values and feelings of self-identity. This kind of cultural confusion may become a focus for neurotic mechanisms leading to phobias, depression, psychosomatic symptoms and so forth.

(d) Surprise, anxiety, discomfort, even disgust and indignation after becoming aware of cultural differences.

(f) The most common meaning of culture shock is the feeling of impotence due to inadequacy to cope with the new environment owing to unfamiliarity with cognitive aspects of the culture and inability to perform the necessary role playing skills.

Nonetheless, Furnham and Bochner (1982) reviewed the literature on the process of culture adaptation and the outcome of culture contact then proposed that the extent and duration of what is described to be culture shock depends on the following broad categories:
(a) Cultural differences. Many writers (e.g. Glaser, 1979; Porter, 1972) have pointed out that the quality, quantity and duration of social difficulty appear to be a function of the differences between the sojourner's culture of origin and the host society.

(b) Individual differences. There is no doubt that large individual differences exist in the ability of people to cope with novel situations. It must be mentioned that apart from expectations demographic and personality variables such as age, sex, cognitive ability, educational level, socio-economic class, country of origin may affect sojourners.

(c) Sojourn experience. The quality of learning a novel culture is dependent on the experiences an individual has in it, particularly at the beginning of the sojourn. If sojourners are carefully oriented about an unfamiliar culture by close, sympathetic host members then the former may encounter fewer problems than if they are left to fend for themselves (Selltiz and Cook, 1962; Shattuck, 1965). Even then, some racial traits and treatment meted out by host population may influence sojourner's behaviours.

VARIABLES INVOLVED

The focus of the present study is on foreign students from Middle East (ME) and African countries in India. Thus in the light of earlier mentioned theories, it is necessary to throw light on the variables to be studied in relation to the problems of the guest students in India. The variables
are as follows: countries of origin of the guest students; expectations; cultural similarity; ego-strength; communication skills; fulfilment of expectations, intolerance of ambiguity and social difficulties.

(i) Middle East and African Countries

The distinction between Middle Eastern countries* (ME) and African countries in the present study of factors involved in problems and difficulties of foreign students in India, is based on the assumptions of the effect of cultural disparity with the host culture as a factor involved in the difficulties of foreign students and the role of difference in expectations which students from different cultural zones and economic-administrative set up bring with them when they come to India. Countries included in the ME are Iran, Jordan and Palestine which inspite of having different political systems also have much in common not only because they share a common religion, Islam, but also because their geographical proximity gives the people of the region an opportunity for interaction among themselves. Moreover, many people belonging to these countries came to India centuries ago and despite of their assimilation into Indian culture, there are still certain elements of the origin culture which are preserved in modified form.

*Middle Eastern countries and Middle East countries are treated as one and the same.
Africa is a big continent and many people of Indian origin have settled down in different African countries like Ethiopia, Kenya, Uganda, Tanzania, Nigeria, South Africa etc. The Indian immigrants often come to India to renew their cultural ties and to discover their roots. As a matter of fact, the native people of African countries have little opportunity to know about the Indian people and Indian culture though they may acquire stereotypic views about them by interacting with immigrants of Indian origin. Nevertheless, the African students in India have the advantage of knowing English better than the ME students, consequently they are better equipped to understand class lectures. Some African students are followers of Islam which is likely to increase their acceptance in certain institutions such as Aligarh Muslim University as compared to their Christian counterparts.

Before discussing salient features of the ME and African countries it is worthwhile to consider the impact of colonization in the ME and Africa. During 18th or 19th centuries colonialism and settlement spread in the furthest parts of Africa, Asia and Latin America. The European powers built colonies everywhere, cruelly exploited, oppressed and plundered peoples and resources of these three major regions of the world. Following the invasion of these regions was the arrival of missionaries which bestowed schooling for the propagation of Christianity. The educational system that was provided was not only insubstantial both in its quality and
quantity but also was aimed to train the indigenous people as local administrators and as clerks. So the current or contemporary educational system in almost all Third World or developing countries do not differ much from what it was under colonial powers.

Moreover, the contemporary transmovement of people from former colonial countries to former colonies and vice versa is a consequence of colonialism. This has in turn led to the assimilation of some of the western values by Africans, Asians and Latin Americans. As a matter of fact, the Western culture has indeed influenced most of Third World countries in almost all spheres of life although the influence has been less conspicuous on the family institution, its ideology and functions and traditions-customs than on other institutions such as education, general lifestyle particularly in dress, acquisition of language of colonial masters etc.

(a) Middle East Countries

Let us first consider ME which includes the following Arab countries: Iraq, Lebanon, Jordan, Saudi Arabia, Syria, the Yemen and the Persian Gulf states; and non-Arab countries are: Cyprus, Iran, Israel and Turkey. Although these two categories of ME countries share a number of things but still it is to be pointed out that there is cultural differentiation among people. As a matter of fact, there are variations in language, religion, shared customs,
dress or clothes, consensus of values that influence separate group identities and nations, historical past, among other things (Held, 1989).

Nevertheless, the major criterion for defining ethnic groups especially when the distinction is an ethno-linguistic one is language. So far, there are six main linguistic groupings in the ME: Arabic, Turkish, Farsi, Kurdish, Hebrew and Greek. However, Arabic is the most popular regional language. Besides, it provides an element common to all Arabs because it has religious and artistic significance as a language of Koran. Religious pattern indicates that Islam is most popular followed by Christianity, Judism, Zoroastrianism and so on.

Glubb (1967) remarked that the contemporary manners and way of life of the Arab people vary from completely westernized to the traditional Arab. The westernized features in Arabs include modern hotels, night clubs, cabarets, bathing beaches among other things. Traditionally, Arabs clothes are generally robes and pathan suits. Women are expected to put on veils. The tradition of veil is significant because it creates sex segregation between men and women not only in the family but also outside it. However, the westernized Arabs do not mind about dress; they normally put on suit, shirt, collar and tie and perhaps pair of shorts as often worn by westernized Africans. Even then, scanty clothing are not acceptable in the Muslim world the way it is in African and Western countries.
Generally Arabs do not furnish their houses with furniture. Traditionally, rooms are normally spread with coloured rugs or carpets and cushions laid around the walls for people to sit on, unlike Africans who find it difficult to sit on the ground because African tradition considers it mannerless to extend legs, to stick them out into the centre of the room (particularly for women) or even to show the soles of the feet. Arabs love music, they are somewhat hospitable to visitors, their ladies never enter men's guests room.

As a matter of fact, drinking is generally not permitted in Muslim world due to Islamic religion though many westernized Muslims do so privately. People voluntarily abstain from drinking liquor, wine, vinegar or taking drugs. On the other hand, in Africa there is no inhibition for drinking liquor as such. Unlike in African countries, Islamic culture does not encouraged dating between members of opposite sex.

Games and other opportunities for amusements are scarce as compared to African countries. A few countries normally take part in international games such as Olympics. Ladies never participate in any international games. Otherwise, those ladies who take part in games do so at local level in indoor stadiums to keep off male spectators. Young men tend to like football.

The educational system in ME differ from one country to the other. But generally the system is categorized as
follows:

i) Compulsory primary education is for 5-6 years.
ii) Secondary education is for 3-4 years.
iii) University education is for 3-4 years.

Nonetheless, Arabic language is the medium of instruction except at the university level. Though there are a few universities in ME just like in African countries as compared to India but still it is suggested that ME universities unlike African universities have curriculum or syllabi which are more or less like Indian's. Both ME and African university students have full educational freedom unlike Indian students. Co-educational system is encouraged right from primary level up to university level in African countries unlike in ME and Indian societies that try to encourage the same only at university level though a handful of schools do exercise co-educational system in India.

Though Iran shares numerous cultures-customs and manners with all the Islamic and Arab countries but still it deserves a separate section. It is a complex Islamic country due to its political and religions institutions. Iran has many ethnic groups that can be classified as Iranian or Irano-Afghan. Iranians are not as tall as their neighbouring Arabs and are generally lighter than the Arab people (Lunn, 1992).

There are many languages spoken throughout Iran, though the Persian/Farsi is the official language. The
elites speak English and French. The modern communications, transportation, urbanization, education have began to diminish tribal isolation and cultural distinctions. Banani (1961) put it right that traditional Sheriah concept is still prevalent and is practiced in laws pertaining to marriage, divorce, family-relations and crime against morality in Iran. Women put on veils, the tradition is aimed at covering women's hair though in contemporary Islamic societies women are required to cover the whole body in order to separate them from men (Smith, 1980). It is considered extremely offensive from men to stare at or to try and catch a glimpse of women. However, tradition of putting on veil is somehow disappearing.

Arberry (1953) asserted that geographical position of ME countries (particularly Iran) and India facilitated communication between these two regions. On the other side, historical records indicate that there not only existed trade between the two regions but also in culture. There is no iota of doubt that Iran had significant influence over extreme Northern Indian sub-continent. Also the Arabs, the Turks and central Asian people offered a great deal of opportunities for Indian cultural growth. Consequently, the composite culture of India is a mixture of the indigenous ideas, beliefs, attitudes, manners, and customs with those of people who came from ME. There are evidences to show that Arabic and Indian languages are somehow similar. Historically, Indian scholars translated sanskrit into Arabic and
also the Iranian culture can be traced back to the common culture of Aryans and the available classical works in Sanskrit.

(b) African Countries

The sub-Saharan countries that are included in the present study are: Ethiopia, Kenya, the Sudan and Tanzania. North African countries are excluded from this study because the region is considered to be culturally, socially, religious wise, politically and racially belong to the ME more than to the rest of Africa.

It is to be noted that a country like the Sudan has been placed in the category of ME countries by some writers and others have categorized it among African countries. Whatever the case might be, in the present study the Sudan is placed under African countries. The Sudanese admit in confidence and hold a strong belief that they have some Arab blood way back and maintain that they are now a different "race" from Negroes; as a consequence they identify themselves with Arabs. However, as a matter of fact only an objective observer will discern the difference between the two groups. The Sudanese do not possess enough Arab genes that may enable them to be classified as Arabs.

There are three main languages in Africa:

(a) Sudanic language: Is spoken throughout the vast territory of the Sudan, lying between the Sahara desert and the equator beginning from the mouth of River Senegal down to
the upper Guinea coast right up the borders of Ethiopia in the East, (b) Bantu languages: Spoken in almost the entire Southern half of the continent, (c) Semitic and Hamitic languages, spoken in territories lying to the North and Northern of the Sudan including Ethiopia, Somalia and part of Kenya.

Nonetheless, Christianity and Islam have influenced culture of many parts of Africa in the early centuries of the Christian era. The spread of Islam started early in the 8th century and continued up to the 16th century. Also culture and trade contacts between the Arabs and people along the coastal regions of East Africa gave rise to a new language called Swahili which is an Arabic word meaning "of the coast". The language is a mixture between Arabic with Bantu languages. It is widely spoken in East and Central Africa (Dev, 1989).

Marais and Hoorweg (1971) reported that Africa differs in terms of cultural set up as well as in terms of numerous tribal languages. However, the educated westernized Africans mainly speak French and English which have no strong ties with each other and are consequences of colonialism.

The physical features of Africans generally include black hair, strong physique or stature, dark skin and thick lips as compared to the sharp features of people from ME. These traits throw light on the fact that African people
originally belong to the same racial group or descendant unlike their Middle East counterparts.

Traditionally, Africans principal food stuffs include ugali (bread made of maize flour), banana, cassava, sweet potatoes, millet, phopho and so on. On the other side, staple food in ME countries includes wheat, rice, date, barley and so on.

Music is popular and part of community life in Africa particularly in East, West and Central Africa. Instruments such as guiter, Lyrics, xylophones, drums etc. are played. The striking features of African music are its rhythmic complexity i.e., a call and response pattern. At times there are organized night-long celebrations in some bar-dances. Balandier (1955a) reported that majority of African associations are concerned with dancing and musical forms of entertainment. He contended that a number of groups in Brazzaville normally perform evening's social show on Saturdays and Sundays and the public is charged for admission. Refreshments such as tea, palm, wine, beer or traditional stronger drink are usually served.

Soccer is the most popular game in African countries although athletics, hockey and boxing are developing at a very faster rate, social clubs are absolutely westernized. They are constituted for dining and drinking purposes as well as for billiards, ballroom dances, amateur dramatics, among other European recreational and cultural activities.
The truth is, social clubs are mainly confined to westernized section of the population including well to do professionals and businessmen as well as teachers and other white collar workers. Members are normally required to conform to European patterns of social etiquette.

Like ME countries, African countries are male dominated, though male chauvinism in Africa is not as strong as in ME. African societies are open, there are no inhibitions in regard to interaction between members of opposite sex as such. Males and females can go out together to social gatherings, ballrooms and even date each other. Generally, African women do not put on veils like their counterparts in the ME, instead they wear dresses, skirts, trousers, headgears, necklaces etc.

Though African marriages are traditionally arranged, but still the would be husband and wife have a say over their marriage in modern Africa. By and large, exogamous marriage is the most prevalent one among Africans. Nonetheless, Nanda (1984) asserted that westernized Africans have different opinion altogether about marriage and visualize the institution as an individual's affair that can be established through what is called romantic love marriage. Traditionally, like in ME the parents play role in choice of spouses for their children depending on the reputation of the families that are to be involved in marriage of their children. Men give bridewealth which may include money, cattle among other things.
Though African countries' educational system has been compared with Indian's and ME countries' system in a way, but still the classification of educational system in Africa cannot be ignored. The system is generally as follows:

i) Compulsory nursery education is for 1-2 years.

ii) Primary education is for 7-8 years.

iii) Secondary education is for 4 years and high school is for 2 years.

iv) University education is for 3-4 years.

(ii) Expectations

The choice of the country where students would continue their higher studies is contingent upon certain expectations that they have acquired on the basis of information communicated by the mass media, and other sources. Students are likely to make choice of a country which is expected to provide the kind of education that they would like to have, the expenditure that they can afford, favourable living conditions and so on. However, due to lack of an alternative apostasy of resources, students may decide to continue with education in a country of which they have no high expectations. Another aspect of expectation to be considered is that students after living in a foreign country discover that their expectations have been met to a very large extent or to a low extent. This level of fulfilment of expectations is likely to be contingent upon the kind of difficulties experienced by them and it may also
influence in a circular manner their evaluation of difficulty related situations prevailing in a foreign country.

Expectations are attitudes of waiting attentively for something usually to a certain extent, however vaguely (Drever, 1952). Indeed, it may be pointed out that foreign students who come to India have a lot of expectations, some of which are related to education, economic, social life, personal, political or better attitudinal traits of the indigenous population. There is no iota of doubt about the fact that quite a number of the international students are bound to be wrong about their expectations, some expecting too much while others expecting too little.

Moreover, expectations regarding certain aspects of life in the receiving society may be of greater significance for life and adjustment of foreign students. The unfulfilled expectations may lead to anxiety, aggression, depression, hostility, formation of negative attitudes about the host society and prejudice of modification of motives and purposes of going abroad.

Many writers have suggested different expectancy-value models to explain behaviours of people in a novel situation. Basically the models depict that behaviours of an individual are directly influenced by the expectations that they hold and subjective value of what follows the action (Feather, 1982).
There is evidence to the effect that high expectations that cannot get fulfilled are related to poor adjustment and may increase mental illness. Cochrane (1983) was of the view that positive expectations are inversely related to adjustment. He pointed out that West Indians who went to Britain became apathetic due to the fact that their high expectations in terms of gaining integration within the wider community could not be fulfilled. There are some cases whereby some certain groups have not adjusted well because of either unrealistic or unfulfillable expectations. For example, European missionaries in China almost broke down than those in Africa due to Chinese unacceptance (Littlewood and Lipsedge, 1982).

It can also be pointed out that low expectations may lead to better adaptation. Krupinski (1985: Personal communication) noted that many Vietnamese refugees in Britain expected unfavourable standard of living and more negative attitudes from the hosts than they actually experienced which may account for their relatively successful adaptation. Furnham and Bochner (1986) reviewed a number of literature and reported that there is need to educate prospective sojourners to set realistic and realizable goals in different spheres. Otherwise, having low expectations may be better for adjustment but worse for overall social mobility. It may also be pointed out that when an individual's expectations are not fulfilled, it may lead to formation of a negative attitude towards the host society.
(iii) Cultural Similarity

According to Gillin (1944), "Culture is an organization of custom-patterns and customary actions whereby the patterns are manifested, are learned and practiced as habits by the individuals comprising the society or group which possesses the culture in question". According to Drever (1952), "culture is applied usually to the intellectual side of civilization, or with emphasis upon the intellectual aspect of material achieved or to the degree of intellectual advancement of an individual; more specifically and technically to the sum total of the arts, science, social customs, and educational aims of a people regarded as an integrated whole".

Therefore it may be concluded from the two definitions given above that cultural similarity/difference implies the extent to which two given cultures have values, traditions, customs and norms that are either common in both of the cultures or are different.

In a comprehensive study of a Guatemalan community, Gillin (1942a) gave theorems which are applicable to any cross-cultural contact, viz. (a) if a new custom is to be introduced into the customary activity of a social group it must be adequately presented i.e., stimulus value must be sufficient to evoke a response, (b) acceptance of a new custom depends upon the degree to which the performance fulfills the drive that motivates the type of activity in potentially accepted group, i.e., a new response becomes
habitual only if it lowers some type of drive, (c) previously nonexisting drives of the acquired or secondary type may be established in a social group by manipulating the conditions of its activity, (d) the displacement of the old custom by the new is accomplished only when the new one lowers the drive than the old custom. Though it may not be possible to implement the prescriptions implied in the theorems for the purpose of better relation between foreign students and the hosts, the theorems definitely underscore the importance of cultural similarity.

One should also refer to the fact that whether one likes to make use of the term culture shock or substitute it with the term culture fatigue, obviously there are certain adverse consequences of being exposed to an alien culture. Thus, Guthrie (1975) preferred to describe conditions of PCVs in terms of culture fatigue rather than shock. However, Brein and David (1971) noted culture shock among both international students and PCVs in which the sojourners had feeling of inferiority complex. However, either of these cases presented status discrepancy, hence led to maladjusted states related to anxiety, depression and alienation in the sojourners.

Cultural discrepancy may make individuals to perceive life-events and life-change as threatening, challenging, boring, embarrassing, frustrating and demanding, subsequently they are most likely to succumb to neurotic illness. Culture conflict can be a source of stress especially for people in bicultural environments. Taft
(1974) revealed that some degree of culture conflict is expected when the situational contacts force bicultural people to choose between two sets of role performances, values or competing national identities in cases where strong negative emotions such as shame, guilt or fear, apply to one set rather than the other. Nonetheless, Bochner and Perks (1971) suggested that the quality of interaction between people who belong to different groups depends on the extent to which they regard such differences as prominent.

Various attempts have been put forward by social scientists to develop a measure of cultural outlooks of various societies. Thus early approach by Freeman and Winch (1957) tried to classify cultures according to whether they were 'simple' or 'complex'. Pelto (1968) applied terms such as 'tight' or 'loose' to account for cultures. Witkin and Berry (1975) contrasted cultures in relation to the extent to which they are differentiated.

Amir (1969, 1976) pointed out that cultural contact between people will be effective in promoting better understanding among them if the situation of contact is characterized by certain positive features. Regarding the popular belief that contact between people belonging to different cultures would lead to better understanding between them as manifested in the form of decrease in prejudices, hostility and stereotypes, Amir observed that the positive outcome of contact between people depends upon the existence of certain conditions and circumstances.
Some of the major theories in social psychology implies that individuals prefer the company of others whom they share with common 'features' of life over those who are different. The theories include the belief-similarity hypothesis (Rokeach, 1961), the similarity-attraction hypothesis (Byrne, 1969), theory of positive social identity (Tajfel, 1970; Turner and Giles, 1981) among others.

For the sake of the present study, it is worthwhile to mention that the students from the ME and African countries may be affected differently due to disparities in their respective socio-cultural patterns. The cultural distance between the culture of origin of the students in general in relation to the host society, among other factors, would influence the extent to which the students experience problems in India. It may be hypothesized that the students from ME would experience lower degree of difficulties than African students because India and ME are more culturally similar than India and African countries as been mentioned earlier.

(iv) Ego-Strength

Before discussing the concept of Ego-Strength (E-S) it would be appropriate to highlight the term ego which means an individual's experience of himself or his conception of himself which is in direct touch with external reality, is conscious and includes representation of reality as given by the senses and exists in the preconscious as memories together with those selected impulses and
influences from within which have been accepted and are under control.

The rise of ego-psychology upgraded ego from its meek position of a mediator between id and superego to that of such a central control mechanism within personality. Freud the propounder of psychoanalytical viewpoint was of the idea that ego is that part of psychic structure which is primarily concerned with reality testing. Freud (1933) applied the analogy of rider and his horse to explain the relationship between the two components of personality. Usually the rider guides the horse in the direction in which it wants to move. Currently, a number of related hypothetical processes are attributed to ego. It has been considered as "a complex construct that subsumes a group of integrated constructions" (Baughman et al., 1962).

It is presumed that international students, at least just after their arrival in an alien country have to face stressful situations because of demands of adjustment to the new culture. It is important to take into consideration individual differences as capacity to overcome adverse situations in life. A psychological concept which devotes variation in individual effectiveness to rally one's psychological resources to deal with the demanding situation is "Ego-Strength" (E-S).

The term E-S implies a composite of the internal psychological equipment or capacities that an individual brings to his interactions with others and with the social environment. On the other side, the term ego-weakness
reflects deficiencies in an individual's internal equipment that may lead to maladaptive transactions with the social environment" (Goldstein, 1984, p. 62).

People do differ in the efficiency of performing the set of functions attributed to ego. The concept of E-S "is an important factor in determining the capacity of an individual to perceive a challenging situation realistically and to execute the response effectively" (Ali, 1975). It is worthwhile to note that this view about E-S is likely to be accepted also by those who do not subscribe to psychoanalysis. Many researchers do not agree with psychoanalytic theory of the structure of personality but yet they accept the concept of E-S if it is defined as the total psychic energy at the disposal of an individual enabling him to enjoy his strivings to master the environment. Thus, such nonpsychoanalytic concepts as White's (1959) competence motive, Maslow's (1954) self-actualization and psychological health seem to have much in common with the concept of E-S.

(v) Communication Skills

Communication is the act of transmission of information that influences behaviours of another organism. Unlike animals, only human language whether spoken, signed or written is able of recreating complex thought patterns and experiences. Indeed, without human language human culture could not have existed. Human culture has developed through accumulation of experience and passing it over to others in the social group.
Inter-cultural communication plays a vital part in adjustment of several kinds of travellers. Businessmen, diplomatic corps, PCVs and international students who stay in a foreign country for at least a period of 3 years or even more, may find acquisition of local languages to be of great help to them. Acquisition of at least some of the local languages can enhance their adjustment to the receiving society. Thus knowledge of a language facilitates understanding of the culture.

Many cultures differ mainly due to language, and it is one of the greatest obstacles between cultures. For example, India has many languages that are spoken by different people in different regions. Hindi which is the official language and is believed to be widely spoken in the country has been rejected by many people and is mainly spoken in Hindi belts. English is used as official language to link people all over the country; in public offices, as medium of instruction in many government schools, universities and in international organizations.

Indeed, India is a vast country inhabited by people who speak different languages or dialects, hence one expects that the natives who hail from a particular state or region may not be in a position to understand language spoken by others from a different region. There is no doubt about the fact that difference in languages and nonverbal communication may cause misunderstanding among people. In many cases students who come to India and venture to acquire a
language of a particular region during their stay in India may find that the same language is not spoken or understood in other regions; consequently this may create confusion, misunderstanding and intrapsychic conflict in the students. Inspite of this, students from ME have advantage of grasping local languages faster than their African counterparts because of the close link between Indian languages and Arabic or Persian.

Stoller and Krupinski (1973) categorically pointed out that immigrants can be integrated in the receiving society if they attain the language of their hosts. Inability to speak a language usually limits upward social mobility, encourages exclusive living in ghettos and tends to cause disruption between parents and their children.

In addition to usage of words all cultures use nonverbal gestures to communicate as well. Nonverbal communication plays a very important part in social interaction such as communicating attitudes to others e.g. of dislike-like, expressing emotions and so on.

Gestures, bodily movements and posture also differ from one society to the other. For instance, greetings are done in many different ways including the Indian placing of hands together by Hindus and Sikhs or saluting by Moslems, the bowing by Japanese, by hugging and shaking of hands in Western countries (Krout, 1942). Moreover, disagreement is signalled by a head-shake in European countries, but a
head-toss in Greece and Southern Italy, while a head-shake in India indicates agreement.

It is to be pointed out that in the present study, English and Indian languages were chosen to test if or if not the lack of knowledge of the above mentioned languages severes cross-cultural encounters between the foreign students from African and ME countries and Indians. However, the fact is that the knowledge of the language provides knowledge of the culture. Moreover, there may be misunderstanding of a foreign language due to differences in thinking, culture, nonverbal communication and so on.

(vi) Intolerance of Ambiguity

When students arrive in a foreign country different aspects of life of the receiving society are ambiguous to them. Being placed among foreign people is like being in a state of normlessness; not knowing how to make response in a given situation and how to win trust and approval of the native people. In such a situation individual differences in regard to intolerance of ambiguity are likely to be associated with magnitude of difficulties confronted by foreign students.

The term intolerance of ambiguity implies an individual's behaviour of not enduring uncertain or unclear situations. Such situations do not present clear-cut pictures to the perceiver. The concept of intolerance of ambiguity as one of the dimensions of personality seems to have originated from the philosophy of existence.
The concept of intolerance of ambiguity was introduced by Else Frenkel Brunswik (1949) to explain the phenomenon of ambivalence. The notion of ambivalence depicts the conflict of favourable and unfavourable feelings which according to psychoanalysis, a male child in an Oedipus complex situation tends to show towards his parents. In her (1954) comprehensive study of prejudiced and non-prejudiced children, Else Frenkel Brunswik revealed that prejudiced children described their parents positively and non-prejudiced children depicted ambivalence attitudes towards their parents. The authors of Authoritarian personality (Adorno et al. 1950) also found that authoritarian adults were not ambivalent in their feelings towards their parents since they expressed only positive feelings, whereas the non-authoritarians showed ambivalence with regard to their parents by expressing both positive and negative feelings towards them. On the other side, Coulter (1953) used Dog-Cat test to assess tolerance-intolerance tendency. The results indicated that rigid person would continue to cling to the original "dog" concept long after this concept has objectively failed to account for all the observed details.

William (1964) conducted studies on the relationships between opportunities for intergroup contact, actual intergroup interaction, prejudices, among other things. The variables included in the studies are biographical determinants such as sex, age, education, initial attitudes,
sociability, authoritarianism etc. As far as personality was concerned, it was revealed that those exposed primarily to opportunities for intergroup contact are the relatively sociable, relatively non-authoritarian and receptive individuals. The more prejudiced a person is and the more vulnerable his personality make-up the less likely he is to have interethnic contacts. It can be pointed out that certain personalities will not be affected positively by interracial contact. This may be so due to the fact that their inner insecurity and their personal disorder will not let them to benefit from the contact with a group against whom they are prejudice because they will always need a scapegoat.

(vii) Social Difficulty

When students leave their country of origin to pursue higher studies in a foreign country, they are likely to face specific problems during their stay in the receiving country. Indeed, many researchers have carried out comprehensive studies on problems experienced by international students. However, most of the early studies have laid emphasis on relationship between students' mental health and academic performance but ignored any special reference to the particular problems of foreign students. In fact, academic failure and psycho-social disturbances have suggested that the students are often influenced by unsuccessful attempts at social participation (Kelvin, Lucas and Ojha, 1965; Kidd 1965; Lucas, Kelvin and Ojha, 1966).
Some studies have revealed that academically failed students had significantly fewer opposite-sex friends, were less likely to marry at college and had fewer closer friends (Hopkins, Malleson and Sarnoff, 1957).

The present study recognizes the importance of study of social difficulties experienced by foreign students because assessment of different difficulties is a better approach not only for devising predeparture orientation programmes but also to help foreign students to acquire social skills necessary for dealing with different kinds of problems after their arrival in India. However, the present study does not subscribe to the point of view which disregards the importance of similar other factors which in addition to lack of appropriate social skills play an important role in minimizing or aggravating the difficulties experienced by foreign students.

Using factor analysis, Furnham and Bochner (1982) identified 6 dimensions of difficulties of foreign students in Britain. As Furnham and Bochner's study was conducted in a different cultural set up, the present investigator carried out factor analytic study of difficulties experienced by foreign students which led to identification of the following 8 dimensions of difficulties experienced by the guest students in India: (a) relations with the host stewards, (b) stress due to habits and lifestyles of the hosts, (c) treatment meted out, (d) pleasure-unpleasure of interaction, (e) suspiciousness of hosts-guests relations,
reaction to unfamiliar people and situations, (g) accommodation and crowding, finally, (h) problems of interaction and freedom of choice. Each of the 8 dimensions is treated as a dependent variable not only in comparative study of students from ME and Africa but also in study of contribution of 6 independent variables in the prediction of different kinds of difficulties.

Purpose of the Study

The purpose of the present study is to find out what kinds of difficulties foreign students encounter in India and what factors are associated with aggravation of different difficulties experienced by them. In this kind of study it is difficult to make a distinction between independent and dependent variables or to specify what is the cause and what is the effect. In the preceding section of this chapter, the factors to be considered in the study have been discussed in detail while some of the variables such as the countries of origin of foreign students are regarded as independent variable throughout, other variables like two expectation related variables - reasons for preferring India for continuation of higher studies (WHY) and fulfillment of expectations (EF), perceived cultural similarity (CS) and communication skills (CoSk) - are treated as dependent variables when the countries of origin are regarded as independent variable and mean scores of students for these variables are compared. However, when different kinds of difficulties are to be predicted, a set of six variables
including the four above mentioned variables and two personality variables; ego-strength (E-S) and intolerance of ambiguity (IA) are treated as predictors or independent variables.

Although the rationale of selection of the 6 predictors is given in appropriate section of this chapter, it is to be clarified that three kinds of variables are considered to be involved in difficulties experienced by foreign students, these are: expectations and goals students come with in relation to studies and living conditions in an alien society, the experiences which foreign students have in their day-to-day contact with their hosts and the degree of fulfilment of their expectations, finally, individual differences which facilitate or hinder adaptation of foreign students to an alien culture.

The specific hypotheses to be tested in the present study are as follows:

i) Male and female African students will differ in regard to each of the eight kinds of difficulties experienced by them, viz.: relations with the host stewards (RHS), stress due to habits and life styles of the hosts (SLH), treatment meted out (TM), pleasure-unpleasure of interaction (PUI), suspiciousness of hosts-guests relations (SHG), reaction to unfamiliar people and situations (RPS), accommodation and crowding (AC) and finally, problems of interaction and freedom of choice (IFC).
ii) Male and female African students will differ in respect to the following variables: reasons for preferring India for further studies (WHY), cultural similarity (CS), communication skills (CoSk), fulfilment of expectations (EF), ego-strength (E-S) and intolerance of ambiguity (IA).

iii) African and Middle East (ME) students will differ in respect to each of the eight kinds of difficulties experienced by them; African students will experience more difficulties than Middle East students.

iv) African and Middle East students will differ in respect to the following variables: reasons for preferring India for further studies (WHY), cultural similarity (CS), communication skills (CoSk), fulfilment of expectations (EF), ego-strength (E-S) and intolerance of ambiguity (IA).

v) Variables, reasons for preferring India for further studies (WHY), cultural similarity (CS), communication skills (CoSk), fulfilment of expectations (EF), ego-strength (E-S) and intolerance of ambiguity (IA) shall have significant correlation with each of the eight factors [viz.: relations with the host stewards (RHS), stress due to habits and life styles of the hosts (SLH), treatment meted out (TM), pleasure-unpleasure of interaction (PUI) suspiciousness of hosts-guests relations (SHG), reaction to unfamiliar people and situations (RPS), accommodation and crowding (AC) and finally, problems of interaction and freedom of choice (IFC)] of difficulties in both African and Middle East samples.
The six predictor variables in the present investigation can be combined to form regressional equations for the prediction of the eight different social difficulties that are experienced by the foreign students in India as reported in chapter 4.