An individual's arrival in a new culture is like a leap into an unfamiliar, uncertain and ambiguous context which may lead to anxiety, stress, diffusion of identity and marginal existence until the time he has acquired the patterns of behaviour which would help him to anchor himself in a novel cultural set up. Hence, tension, anxiety, psychological stress, among other things, may be created in an individual during the process of learning how to cope with a novel situation. The learning of new responses, skills and acquisition of new informations aid in adaptation to a novel culture. An unfamiliar culture may partly shape an individual's way of dealing with his perceptual world and provides such cognitive structure as schemata, attributions, subjective probabilities, associations and images. Moreover, at a more molar level foreign culture provides rules, systems of logic, collective memories, beliefs, ideologies, connotation networks for understanding social roles and verbal and nonverbal language systems.

Quite a number of studies have been conducted on the psychological consequences of cross-cultural contact, even then the studies suffer from being mostly theoretical. In order to have a better understanding of the variables involved in cross-cultural contact and the modification of the behaviour of newly arrived sojourners let us begin with
the study of processes involved in coping with an unfamiliar situation that may cause adjustment problems to sojourners. We have already referred to the fact that a definite pattern of phases of adjustment of the new comers is observed in a pattern which is known as U-curve or W-curve. The major aspects of adaptation processes of the newly arrived people to a receiving culture have been observed to be as follows:

a) Cultural adjustment: the functioning of the personality in the changed cultural environment.

b) Identification: changes in the person's reference groups and personal models and his social identity.

c) Cultural competence: acquiring new cultural knowledge and skills.

d) Role acculturation: adoption of new culturally defined roles. These four aspects involve cognitive, dynamic and performance processes in that the changes apply to the way an individual structures the world as well as his skills, behaviour, goals, motives, motions and mental attitudes (Taft, 1977).

In a conference on intercultural adjustment, the Group for the Advancement of Psychiatry (1966) credited overseas unsuccessful mission to personal difficulties, such as the inability to adapt or deal with interpersonal relationships in a novel situation. Thus, Harris (1975) reported that the finding suggested much greater emphasis on psychological aspects of the selection and training process,
however, there may be much resistance to the use of psychological tests in selection. As a matter of fact, the cross-cultural factors that are most troubling are not the more obvious differences of dress, food, gestures, facial expressions and so on although the exotic aspects of these differences are often mentioned to illustrate cultural disparities.

Since cross-cultural encounters have a lot of theoretical and applied implications a large number of studies have been conducted to understand the processes, the variables involved and the outcome of encounters between people belonging to different cultures. Although any kind of categorization of studies is likely to create problem as to the proper heading under which a study is to be placed, we have reviewed the worst literature under the headings that would enable us to identify the variables related to the difficulties experienced by sojourners in general.

Variables Involved in Cross-Cultural Contact

(i) Social Network of Foreign Students

The concept of social network has implications for the acquisition of the social skills of a receiving society. As a matter of fact, culture learning will be a positive function of the number of host cohorts international students may have. Sojourning students who have intimate contact with members of the receiving culture would be more satisfied, contented and successful than these who would disparage such contacts.
A number of empirical studies have been carried to show experiences of foreign students in foreign countries where they pursue their studies. Thus in a well planned study, Bochner (1973) carried out survey on 69 returned Thai, Pakistani and Philippine students. The students had attended universities in the USA. The interview covered 3 phases, the students' predeparture, during sojourn and post-sojourn. The findings revealed that the students were largely monocultural before they travelled. They belonged to two social networks while overseas, namely, a peer group of fellow nationals and a group drawn from members of the receiving society. Upon their return home, the students reverted to mainly monocultural lifestyle since their work, social and family environments were peopled mostly by persons who were monocultural and who had little or no experience of other societies.

Yeh and Chu (1974) found that Chinese students at the University of Wisconsin, USA, depicted three insurmountable barriers to cross-cultural contact: (a) foreign students interacted mostly with fellow nationals due to the fact that warm, intimate, dependent, personally satisfying contacts are almost exclusively limited to their co-nationals; (b) their relations with members of the host country seldom went beyond superficial pleasantries; (c) the students got disparaged about any prospects for deep cross-cultural friendship and never expected such friendship to develop. As a consequence, the students almost formed a
paranoid attitude towards the host nationals.

However, some observers have noted that foreign students do make frequent, non-superficial and lasting contacts with the host culture (Chu, 1968; Gullahorn and Gullahorn, 1963). On the contrary (Miller, Yeh, Alexander, Klein, Tseng, Workneh and Chu; 1971) reported that international students tend to stick to their own kind. This obvious controversial point was solved by three studies conducted by (Bochner, Buker and McLeod, 1976; Bochner, McLeod and Lin, 1977; Bochner and Orr, 1979).

The above studies indicate that the most important social network of sojourning overseas students is the compatriot group. Moreover, it was revealed that the students do not engage exclusively with their cultural cohorts, instead they form association with different categories of individuals for different and predictable reasons. Thus, the primary network is monocultural and is constituted of compatriots. The main function of the compatriot network is to provide a setting in which ethnic and cultural values can be easily rehearsed and expressed. The secondary network of international students is bicultural bond and is made up of members of the receiving society. The main function of this network is to instrumentally facilitate the academic and professional aspirations of the students. This bicultural bond may be extended to include a warm and personal dimension, for instance, foreign students advisor or dean of students welfare becomes a friend. It is suggested that educational
administrators and other qualified persons to deal with guest students should structure the experience so that the students can belong to these two important social worlds without strain/psychological stress and get social support from each network for the anticipated functions each network serves. Finally, the third network is the foreign student's multicultural circle of friends and acquaintances. This network provides companionship for entertainment, recreational activities, non-culture and non-task oriented activities.

Nevertheless, Furnham and Bochner (1982) carried out a study on 150 guest students in Britain. The data from the "Best Friends Check List" were analysed by tabulating the nationality of the best friends of the respondents into the following four groups: (a) co-national/co-language, (b) non-hosts, non-co-national, (c) host (d) no friends. The most important network was found to be the compatriot one, followed by bonds with other non-compatriot foreigners. Close links with local population constituted only 18 per cent of the friendships reported. American data show similar trend with only 29 per cent of the relationships of international students consisting of close links with members of the host culture (Bochner, McLeod and Lin, 1977). In both cases the students were socially isolated from the host society, partly due to their physical isolation in residential language schools. With reference to Britain it may be mentioned that the lack of English friends makes the
receiving country relatively inaccessible. Consequently, opportunities for learning the social skills of the host culture is reduced, hence fewer intimate contact with British people.

Ying and Liese (1991) conducted survey on pre- to postcultural change in emotional well-being of Taiwan students in the USA. The sample size was 171 students. A multidimensional model postulate to be predictive of change in emotional well-being comprised of prearrival well-being, demographics, personality, presence and severity of problems experienced, change of pre- to postarrival level of control, adequacy of arrival preparation, size of the Chinese community surrounding the students, language competence and adequacy of financial resources. The results showed that over half of the students experienced a decline in emotional well-being, while the remainder reported no change or improved mood level.

Brabant, Palmer and Gramling (1990) surveyed 96 foreign students from the Near East, Central and South America, Asia and Nigeria who had completed their studies in the USA. Their readaptation to family, friends and daily life after returning to their home country was assessed. The students age group ranged from 24-76 years. Demographic variables such as age, sex and class status were considered. Results indicated that age was not a factor in readaptation to home country, but sex was. Females were more likely than males to report problems with family and daily life and to
find their friends changed. Relationship between social class and problems with readaptation was not established. So those who adapted well in the USA were more likely to report that their friends had changed.

Eide (1970) gave assumptions that are relevant to both formal and informal programmes of international education: (a) that adequate knowledge about an unfamiliar culture leads to more empathy, sympathy and better intercultural relations, (b) that tolerance may be a consequence of acquaintance with other cultures, (c) that the consequence of culture sharing is synthesis of cultures, interdependence, and exchange of resources to everyone’s mutual advantage, (d) that intercultural exchange will clarify our knowledge about ourselves.

It is evident from the above studies that the social networks of foreign students, both while on sojourn and after their returning home are essential variables for their well-being. Cross-national networks that some of these returnees join as a consequence of having studied abroad in addition to mediating function that these individuals and their networks fulfil in bridging the various cultures that they have acquired are very important to both country of origin as well as the country they pursued studies. Nonetheless, quite a number of international students become acculturated, consequently they out-rightly reject their culture of origin in order to embrace new culture of the
host countries in which they pursued their studies. This has posed problems for international educational exchange schemes because many guest students are unwilling to return to their homeland from abroad after completion of their studies. This occurrence may lead to phenomenon of brain-drain from Third World countries to industrially advanced countries.

(ii) Social Networks of Immigrants/Marginalised People

Immigration takes place when people move within one community or from one community within the same nation to another or from one community in one country to another in another country. By and large geographic distance and amount of change are the two main variables that influence immigrants. It is easy to quantify geographic distance while on the other side, change may range from variations in meteorological and dietary to socio-economic status, age and education level of immigrants. In fact, immigration presents amount of difficulty or change required in adaptation which may be instrumental in understanding psychological dimension to reactions to geographic movement. Immigrants differ from other sojourners in terms of duration of stay, motives for movement and amount of behavioural adaptation required.

Nonetheless, Golding and Baezconde-Garbanati (1990) evaluated social integration and social support (SS) in Mexican Americans (MAs) and non-Hispanic Whites (NHWs). The
variables of the interview included marital status, employment, number of friends and relations. The SS was assessed by portions of the dimensions of SS scale and demographic characteristics. The respondents were 538 USA-born MAs, 706 Mexico-born MAs and 1149 NHW community residents. The results revealed that immigrants were more often worried, MAs and immigrants asserted to have had fewer friends and less emotional support regardless of demographic attributes. Ethnic differences in demographic attributes accounted for MAs and immigrants' smaller kin networks. Finally, it was found that ethnic differences in demographic correlates of working accounted for MAs lower employment rates.

Richardson (1974) examined psycho-social of British immigrants to Australia. His findings indicated a U-curve pattern of elation characterized by novelty, social freedom and self-justification. This was followed by depression characterized by culture shock, sensory shock, nostalgia and reactive non-acceptance; finally, it was followed by recovery, identification and acculturation. It was further suggested that potential immigrants and settlers go through psychological screening and counselling to catch and educate others who are most likely to suffer from mental illness. Moreover, the dissatisfied immigrants were found to be having more compatriot and fewer host national friends.

Wardwell, Hyman and Bahnson (1964) reported that there is a high rate of coronary heart disease in people who
moved from farm to cities in the USA and in upwardly mobile children of immigrants. These findings are consistent with the investigation of Levine, Goldman and Coover (1972) who also noted evidence of psychological malfunctioning associated to adjustment to the receiving society. It is worthwhile to note that these researchers have indicated that when expectancies are built through habituation, and when the environment fails to fulfil the expected feedback then there will be a rise in pituitary-adrenal activity which at best alerts the person for action and at worst causes agitation.

Many studies have illustrated that children of people born abroad or children that are born abroad may belong to two social networks (e.g., monocultural and bicultural outlooks). Thus, Novakovic (1977) conducted a study on second-generation children born in Australia of parents born in former Yugoslavia. The children were caught between the traditional culture of their parents and Australian culture of their contemporary school and social environments. The results revealed that Ss with all Australian friends highly rejected Yugoslav culture, Ss with Yugoslav friends had lowest rejection rate to Yugoslav culture and Ss who had friends from both cultures were intermediate between the two groups. The middle group children achieved a degree of biculturality and were supported in their bicultural stance by their bicultural peer group. However, the study further showed that
adolescent children were confronted with approach-avoidance intrapsychic conflict when caught between traditional culture of their parents and an unfamiliar culture of their contemporary social environment.

Crowley (1978) examined the effect of multicultural friendship on third generation Australian children from British-Irish stock. The Ss were asked who their friends were and about ethnic identity of their best friends. The first group of Ss had three best friends who were all Australians. The second group of Ss had at least one best friend who was a second-generation immigrant of Southern European stock, Crowley adapted the test from Sampson and Smith (1957) to measure tolerance for and appreciation of cultural differences on boys and girls who served as Ss. The age group range was 10-15 years. The results indicated that as the children got older they became more world-minded because of the cumulative effect of multicultural influences from sources outside of the parental home. Children who had at least one close immigrant friend were aware and appreciative of cultural differences than children with only Australian friends.

The above two studies show importance of multicultural contact under intimate conditions. The peer group in adolescence was found to be the most cohesive group. Besides, this group engage in marital issues. The group is able to maintain strict conformity in its members due to its
high cohesiveness. This is also the stage in life when most attitudes such as attitude of cultural mediation are formed.

However, Ho (1990) investigated Australian-born respondents' attitudes towards the policy of multiculturalism by surveying 159 White Ss whose age ranged between 15-66 years. The results showed that the strong support for the underlying dimensions of the policy of multiculturalism was not reflected in the moderate support for the overall policy. The concept of ethnocentrism predicted the Ss' attitudes. None of the demographic variables e.g. sex, age, education, and socio-economic status was significantly related to any of the multiculturalism variables.

Furnham and Li (1993) evaluated the psychological health and adjustment to life in Britain of 43 first and 27 second generation Chinese immigrants aged 18-60 years. The respondents were tested on demographic information, 4 independent variables (English language proficiency, strength of Chinese values held, access to Ss and personal expectations concerning life in Britain) and psychological health. The results revealed overall psychological health hence adjustment was good in both groups. It was also found that younger people of either generation had higher rates of morbidity. There was evidence for language problems and fulfilled expectations, but not SS and value differences, being linked to mental health in the 2nd generation. Evidence linking mental health to other personal variables was found in both generations.
Fischman (1986) reported that the following factors are involved in immigrants adjustment to life in the USA: The rural or urban background, education or skill level, conditions that spurred relocation communication with family living in the country of origin and number of children in the USA. Immigrants' adjustment was affected by the delayed realization of being cut off from families and former way of life. It was asserted that immigrants preferred to use family SS networks rather than professional mental health resources for adjustment to an unfamiliar society.

Levine (1977) specified typological of stranger relationships. He pointed out that the critical variable is not the duration of time a stranger spends in the host community. Thus he laid emphasis on the type of relationship that a stranger aspires to establish with the host (e.g. to visit, for residence, for membership in the host population). The guest aspirations may influence hosts response towards the former. As a consequence, feelings of anxiety or latent antagonism may arise in the guests due to such "compulsive" responses from the hosts which reflect the reality of a persisting ambivalence underlying all stranger relationships and the related fact that these relationships are invested with a certain high degree of affect.

(iii) Stress and Exposure to Alien Culture

The next point of discussion is the concept of stress. Indeed the fields of psychology and ergonomics, psychiatry, physiology, pharmacology, sociology,
anthropology and internal medicine are interested in the phenomenon of stress. Many writers (e.g. Cox, 1975b; Lazarus, 1966; McGrath, 1970) gave three approaches to stress: (a) the first approach treats stress as a dependent variable for study, describing it in terms of the person's response to disturbing or noxious environments, (b) the second approach describes stress in terms of the stimulus characteristics of those disturbing or noxious environments, hence treating it as an independent variable, (c) finally, stress has been viewed as the reflection of a "lack of fit" between the person and his environment.

However, social psychology views stress as emanating from the behaviour setting. It was Endler and Hunt (1968) who identified commonly occurring social situations that elicit stress and anxiety. It is to be pointed out that the emphasis on situational determinants of social anxiety has in turn stimulated research on developing means to reduce it, of which by far the most elaborated method is social skills training. Once everyday social situations are brought to control consequently it may lead to improved inter-group relations.

A number of studies have been carried out to identify the situations and circumstances which are stress generating and anxiety provoking for the persons who are exposed to an alien culture. Thus Hodges and Felling (1970) in their well designed study interviewed 228 students in
relation to eight different areas of potentially anxious aspects of college life. It was revealed that physical danger, pain and squeamishness, anxiety from classroom participation and speech, social and academic failure and dating were sources of uncomfortability to students. Females were found to be more apprehensive than males in situations involving physical danger and pain, but that males are just as likely as females to indicate social anxiety in situations that involved speech, social, academic failure and dating.

Bryant and Trower (1974) found that 223 students who were interviewed had difficulty in thirty specified situations. Stress was experienced in; situations demanding complex levels of interaction, often with members of opposite sex and where close bonds had not been established. The application of principal components analysis revealed that actively seeking out relative strangers especially member of opposite sex was the primary source of social difficulty.

Magnusson and Stattin (1978) noted both significant national and sex differences among school-children from Sweden, Japan and Hungary who were tested on anxiety-provoking situations. Japanese and Hungarian pupils reported higher anxiety than Swedish pupils. Girls scored higher than boys in Swedish and Hungarian groups. There were no Japanese sex differences. The situations were divided into three phases: ego threat, anticipation threat and inanimate
threat. It was revealed that apart from Japan-Hungary differences on ego threat and inanimate threat, all the other differences were significant. It was further reported that the cross-cultural description of anxious behaviour is enhanced by separating situational and reactional aspects and by making a cross-cultural description of profiles of reactions across different kinds of stressful situations.

Magwaza and Bhana (1991) designed a study on black South Africans to examine the major migration related to stressor on the psychological effect on blacks who were forced to leave their native residence to novel places designed by white government. They administered scale to assess stress, locus of control and psychological status to 50 involuntary farm immigrants, 50 voluntary farm immigrants and 50 non-immigrants. The overall results showed that the immigrants perceived more stress and were more psychologically distressed than non-immigrants.

Anderson (1991) studied experiences and sources of stress of black Americans. The concept of acculturative stress was discussed because unlike traditional models of stress, it considers the nature, structure and dynamics of black Americans' cultural experiences and how these experiences are reconciled with the values, norms, attitudes and behaviours of the larger society. It was found that in addition to the usual stressors, black Americans are vulnerable to stress resulting from threats to racial
identity, to culture-specific values and, to patterns of living.

Moghaddam, Ditto and Taylor (1990) examined the patterns of attitudes and attributions associated with relatively high and low distress among 104 immigrant women (aged 19-64 years) from India living in Montreal. Ss completed questionnaire measure of social interactions and attributions, life satisfaction, heritage culture maintenance, self perceptions, perceived discrimination and psychological stress. The result showed that high distressed Ss were less satisfied with their roles in the home, in the job, market place, were more in favour of modern sex roles, wanted less pass on traditional sex roles to their children, attributed success and failure more to their own personal characteristics than to destiny and perceived more racial discrimination in society.

Penalosa (1986) conducted a study on Central American immigrants to the USA. He found that immigrants had distress in relation to health, employment, welfare, housing, interethnic relations, among other things. The Ss manifested depression, anxiety and confusion. There was possibility of children suffering from posttraumatic stress disorder syndrome from having suppressed so much emotion in the struggle to survive.

Psychologists who studied missionaries on extended sojourns have noted divergent sources of professional
stress. Collins (1977) gave nine sources of stress in missionaries: loneliness, pressures of adjusting to a foreign culture, constant demands on one's time, lack of adequate medical facilities, overwhelming workload and difficult working conditions, pressure to be a constant positive witness to the locals, confusion over one's role within the local church, frequent lack of privacy and ability to get away for recreation and vacation.

Quite a number of writers have reported situations in which primary resocialization has taken place usually under situations that involve extreme psychological stress (concentration camp inmates, Bettelheim, 1943; prisoners of war, Schein, 1956; and returned prisoners of war, Curle, 1947). The common features in each of these cases were found to be related to suffering and the importance of social relationships either between peers or between authorities and inmates.

Furnham and Trezise (1981) conducted a study on four groups of international students in Britain viz.: Africans, Europeans, Middle Easterners and Malaysians with two British control groups of first years and second/third years on a self-report measure of mental health. The results showed that the foreign students experienced more psychological stress than either of the British groups. It was also revealed that there was not gender difference.
In a rather more sophisticated study, Furnham (1984b) reported that not all tourists enjoy their sojourn. Quite a number of them experience bewilderment, rage, disgust, boredom, both mental and physical illness side by side with delight and recreation of the trip. Many tour operators have complaints departments; radio and television programmes dedicated to holidays, devote much of their time to the stories of disgruntled tourists; and drunkenness, brawls and other kinds of socially unacceptable behaviour occur more often on holidays. Furthermore, there are also negative psychological reactions of tourists which are consequences of culture shock. These include: unfulfilled promises (hotel bookings, costs), transportation difficulties, theft of money, theft of belongings or being cheated.

On the other hand, interpersonal difficulties may come about when individual brought up in different societies come in contact with each other. Moreover, when two countries having different ideologies, different welfare state structures, different lifestyles emerge together, for example, the unification of the two Germany states i.e., accession of the German Democratic Republic (GDR) to the Federal Republic of Germany (FRG) may lead to intergroup conflicts coupled with negative psychological consequences. These may be facilitated by lack of uniform distribution of central resources like jobs, housing systems, income, political appointments and so forth. In recent studies
(Lundua, Annette and Roland, 1991; Lundua, 1993) conducted a comprehensive survey on people from GDR and the West Germany. The results showed that people from GDR had greater impairment of the quality of life as manifested by anxiety symptoms leading to exhaustion, feelings of unhappiness and depression. For instance, it was found that at the end of 1990, 54% of East Germans reported frequent spells of complete exhaustion and fatigue (West Germans 1988:43%) 29% reported recurring frightening thoughts (West : 19%); 17% were constantly keyed up or jittery (West : 12%) and 17% usually felt unhappy or depressed (West : 11%). There is no doubt that the profound social changes in East Germany affect individual population groups to different degrees. Quite large number of women, the unemployed and those with lower level of educational qualifications manifest uncertainty and socio-psychological stress.

Intergroup Attitudes and Perception

(i) Attitude Towards Receiving Society/People

There is no doubt that sojourners may form attitudes towards their receiving community or attitudes may be formed after reaching their destination. Attitude towards the host country bears significant relation to duration of stay of travellers in a foreign country. The general trend is a U-shaped curve with attitude being relatively favourable in 1st and 3rd or 4th years. Observations have been made of the
fact that in the beginning of one's stay in a foreign
country all images are rather mixed up and relatively
undifferentiated and caused mostly by overall feeling tone
the perceiver has for the novel society. Images formed by
the sojourner may be modified in first year by accumulated
problems of living in a novel country. They may be made more
differentiated, more discriminative and less homogeneous or
holistic in character. Thus attitudes play part in
determining the nature of inter-group contact. An individ­
dual's attitude towards the host society is determined by
three factors: (a) the overtone of friendliness, (b) the
type of learning (c) living problem faced in the new culture
and success of an individual's coping effort.

Ganguly (1975) investigated guest students expec­
tations, images and overall attitude of favourableness-
unfavourableness towards India. The Ss were students at
Aligarh and Delhi Universities. The results indicated that
Thai students were the most dissatisfied. The students of
Indian origin (S.I.O.) were the most satisfied with India.
The African and Arab students occupied middle position.
There is no doubt that educational exchange may lead (or has
led) to a worsening of cross-cultural attitudes as many
foreign students have limited contact with host nationals
and may even return home disgruntled with the society
(Tajfel and Dawson, 1965). In a comprehensive investigation,
Zaidi (1975) concurred with the notion put forward by Tajfel
and Dawson as given above. He found out that foreign Muslim
students in Pakistan were socially isolated even then, a few students maintained personal relationships with local families. Consequently, this type of encounter may make the students to form negative attitude towards their hosts.

In a well designed study James (1955) investigated the effect of contact between African women teachers and their white pupils. He found out that as a result of their liking the teachers' personality the pupils changed their attitudes favourably towards Africans in general.

Rogler, Cortes and Malgady (1991) reported that acculturation is the process whereby immigrants change their behaviours and attitudes towards those of the receiving society. They argued that acculturation is fundamental part of immigration-induced adaptations to new socio-cultural environments. 30 publications were assessed in response to the need to integrate the growing literature on acculturation and mental health status among Hispanics in the USA, besides to identify points of convergence and new directions for research. However, points of convergence are identified as problems and limitations.

O'Driscoll and Feather (1985) examined role of communication in creating positive attitudes towards members of out-group. Written communications to evaluate Aborigines and White Australians either positively or negatively were given to 68 Australian undergraduates. The results indicated the existence of positive prejudice in responses and also
revealed that Ss' reactions to the communications were influenced by predispositional variable of ethnocentrism. Analysis of delayed recall of the specific descriptions from the written communications and of the agreement with an independent ethnic attitudes questionnaire suggested that positive prejudice did not generalized beyond short-term inconsequential reactions.

(ii) Attitude Towards One's Own Culture and Traditions

Most people are ethnocentric and attempt to embrace their culture of origin no matter of the society they sojourn to. Such people see everything amiss with the receiving culture and the host population. Ethnocentric individuals lack tolerance for other ethnic groups and their strange customs, values and lifestyle hence forming negative attitude towards the host society. They always apply the Self Reference Criterion that is held by people of all cultures, i.e., to observe others from "our" own point of view comparing them with "ourselves" as the standards of "normal" (Lee, 1966). However, there are a few cases whereby some sojourners reject their culture to embrace culture of the receiving society. They may become completely assimilated or they can integrate their two cultures to become bicultural mediating persons.

Montgomery (1992) examined rating scale for Mexican Americans which was aimed to measure the extent to which Ss vary in Mexican Vs Anglo cultural orientation (CO) as well
as the extent to which they are comfortable with their ethnic identity (EI). The sample was comprised of 844 Ss consisting of 3 different students population in Texas, USA. The items in scale clustered around 5 factors: (a) comfort with Mexican tradition and Spanish media, (b) English media and Anglo tradition, (c) preferred EI, (d) self rated EI, (e) comfort with speaking English. Changes in factor subscale scores showed that Ss in generation (a) began with a positive bias towards Anglo orientation. By generation (e), Ss showed preference for a more Mexican CO than they rated themselves as having. The high number of Ss who rated themselves as blended and alienated indicates high acculturative stress.

A few studies have shown that lack of orientation programme may pave way to formation of negative attitude by sojourners about the host society. Thus Skinner (1988) found that lack of the purported orientation among the Japanese Peace Corps (and any other international organization) influenced their attitudes and also contributed to the social difficulty they might have experienced in adopting an international orientation.

Sidanius (1984) examined differences in the socio-political attitudes between USA whites and blacks with respect to the following factors: political-economic conservatism, racism, social issues, law and order issues and militarism. Bivariate analysis revealed that whites
tended to be more conservative than blacks in every socio-political dimension considered. Even then, multivariate analysis indicated that when the intercorrelations among the socio-political attitude dimensions were taken into account, blacks turned out to be more and not less conservative with respect to the social issues and more and not less favourable towards the military than whites. It may be concluded that the apparently greater conservatism of whites with respect to social issues is a function of their greater racism than social conservatism as such.

In a well planned study Kruger and Cleaver (1992) interviewed adult Zulus in 1979, 1982 and 1987 to determine the attitudes of the Ss towards their own population group and towards other ethnic groups based on positive or negative feelings and preferences. The results showed that the Ss placed the different population groups in the following order of preference: Zulus, white, English speakers, Sothos, Indians, coloured people, white Afrikaans speakers. The preference order was based largely on language rather than on race. The ethnic attitudes of the Ss explained most of the variation in their attitudes towards specific population groups. Yet in another study (Hall, 1992) investigated feelings of 83 African Americans towards fellow blacks. The results indicated that the Ss evaluated darker skin colour in a negative manner and viewed lighter skin tones as more desirable. These findings are not consistent with the findings of Kruger and Cleaver.
Nonetheless, Furnham and Karani (1985) administered the Attitudes Towards Women Scale on 32 English Christians, 32 Indian Hindus and 32 Indian Zoroastrians. The Ss age group was between 21-40 years and also there was equal numbers of males and females in each group. The authors predicted that Hindus would be more conservative than Zoroastrians, who in turn would be more conservative than Christians in their attitudes towards women. It was also predicted that conservative attitudes towards women would be associated with unjust world and external locus of control beliefs. The findings were consistent with hypothesis, but the expected difference between Hindus and Zoroastrians was not obtained. Cultural differences were greater on items related to marriage and the family and least on items referring to economic freedom. Greater cross-cultural similarity in sex-role attitudes was observed in females than males.

(iii) Attitude of Host Population Towards Alien People

Xenophobia is a well known social phenomenon which is observed in relation to alien people. In the absence of factual knowledge about the alien people and also due to irrational fear aroused by what is an unfamiliar, native people are likely to indulge in prejudices, aggression and stereotype thinking in order to make the unknown behavioural patterns of the alien people known to themselves.
Carey (1956) surveyed the adaptation of colonial students from Asia and Africa and also considered the British stereotype reactions. Carey reported that the students expectations and difficulties were associated with universities in Britain and the reactions of the host population. Students were most of the time depressed because of their excessive optimistic attitude based on colonial education. The relationships with the British people was of formal kind and also various organisations attempted to introduce the students to Londoners but it was met with little success.

Smith (1943) carried out a study on students from Teachers college, Columbia University in the USA. The Ss visited homes of prominent Negro families, Negro leaders and Artists in Harlem. The Ss comprised two groups, experimental and controlled. The attitudes towards the Negroes were tested on three occasions. Firstly, before the introduction of the independent variable then after it and finally after eleven months. The results showed that members of the experimental group changed their attitudes favourably because of the contact situation. The control group remained persistent even after elapse of eleven months from the visit to Harlem.

Young (1932) surveyed the effects of contact on attitude change. His Ss were 16 graduate students who had taken a course in American race relations. The Ss were made
to interact with Negroes who were in startling contrast with popular stereotypes. However, the Ss were co-operative and depicted much interest in the whole subject of racial relations and racial attitudes. The results indicated that there was lack of uniformity in their experience. Some Ss depicted prejudiced attitudes after the course than before it. Others acquired more prejudice. Most of the variations were slight and no definite trend could be detected. Such inconclusive findings may have been due to the fact that the visiting students may never have become a real part of the Negroes and evaluated their way of life as outsiders and not as fellow members of the same group.

Riordan (1987) carried out study to test inter-cultural relations on 497 members of the larger, predominantly white group. The Ss who were residents in a small city were given questionnaire to assess their attitudes towards three newly arrived minority groups e.g. Cambodians, Hispanics and Portuguese. The effects of inter-group contact on community attitude were also evaluated. It was found that increased contact had positive effects (more tolerance) on community attitudes towards Cambodians and Portuguese but did not appreciably alter community attitudes towards Hispanics. This may have been so because Puerto Rican Hispanics open desire to return to Puerto Rico.

Locci and Carranza (1990) investigated attitudes towards Mexican Americans (MAMs) by 44 MAM and 43 non MAM
university students enrolled in a MAM studies programme. The results revealed that positive attitudes towards MAMs existed across gender, age group and ethnic group identification. Non-Hispanic whites had the least favourable attitudes towards MAMs while Asian/Pacific Islanders had the most favourable attitudes. Moreover, self-rating medians underestimated favourable attitudes towards MAMs for all categories except the MAM and non-Hispanic white ethnic categories.

Giles and Evans (1990) carried out an investigation on in-group integration and perceived external threat. The data indicated that regardless of whether distance was operationalized in terms of closeness or warmth, increases in perceived threat from the out-group resulted in increases in distance expressed towards the out-group. However, Ss in both groups who felt warmer towards their own racial group also felt warmer towards the racial out-group. Individuals may possess a general predisposition towards closeness that does not distinguish between in-groups and out-groups.

Feagin (1992) conducted study on 24 Black college students, administrators and faculty members to provide a detailed descriptive of the problems experienced by black college students in predominantly white colleges. Results indicated that the continuum of discriminatory practices included aggression, exclusion, dismissal of subculture, faculty and alumni have facilitated the declines in college enrollment and graduation for black Americans.
It may be concluded from the above studies that attitude plays part in determining the nature of inter-group contact. Favourable attitudes among people from different ethnic groups may facilitate mutual understanding and human relations. On the other side, unfavourable attitudes would promote misunderstanding, aggression, hostility and prejudice among people.

**Personality**

A few studies are available to explain the role of personality in cross-cultural contact. An individual's personality plays an important role in determining his reactions to a new culture. Personality dimensions may be involved in social interaction or social relation as well as in the form of personal resourcefulness to cope with adverse, stressful and unfamiliar situations. Moreover, there has been an attempt to describe cultures in psychological terms to show that psychological characteristics of cultures are reflected in the personalities of individuals who practice them. It is widely believed that all cultures train their adherents to resort to all of external sources of security to some extent. For instance, some cultures emphasize one type of external personality trait and others another. In other words, what is accepted by one group of people may not be necessarily accepted and practiced by another group.
Rokeach (1960) asserted that an individual's system is open or closed depending on how one receives, assesses and responds on relevant informations received from the external environment on one's own intrinsic merit unencumbered by irrelevant factors in the situation arising from within an individual or from environment. Thus, an individual who has social insight to see things through the eyes of others and to see one's self as others do is likely to experience less problems in an unfamiliar culture than one who perceives things without insight in an alien culture. Both self insight and social insight are essential elements a well adjusted person should possess.

Brein and David (1971) revealed the importance of emotional aspects for intercultural adjustment. They noted that persons who experience more difficulties in an unfamiliar and ambiguous culture who as well fail to cope with the novel situation also tend to be less flexible in their personality characteristics. By and large, such individuals tend to depend on intellectual insights of a rationally ordered existence in defining their attitudes.

Cohen (1990) revealed that folktales may provide a means for people in a society to gain some psychic mastery over traumatic, unpredictable resource problems. Repetition of capricious events in personified ways may lead to such mastery. It is suggested that traumatic events are so threatening that people have to transform them in their projections.
In a well designed study Armes and Ward (1989) investigated the relationship in regard to cross-cultural traditions and sojourners' adjustment in Singapore. Results indicated that knowledge, attitudes and personality variables related differentially to various aspects of adjustment process. It was further suggested that knowledge alone was unlikely to ensure psychological adjustment. Personality disposition of a traveller was found to be ineffective in adjustment in a straight forward manner.

Taba (1953) investigated intercultural adjustment of American university students abroad. It was found that students with rigid personality and definite preconceptions about culture of their country were most likely to form attitudes through emotional reactions rather than intellectual analysis.

Seipel (1988) found that locus of control score was positively correlated with status consistency, life satisfaction and economic satisfaction. Highly internal Ss exhibited tendency to improve their environments and were more likely to evaluate their positions more positively. Ss indicated ambivalence about public officials ability to meet immigrants' needs but a high degree of civic mindedness.

Regmi (1986) examined the effect of varying levels of culture-contact on personality structure of Gurungs of Nepal. Results indicated that Gurungs show practical common
sense in handling life problems but lack inner creativeness. High Vs. low acculturated Ss depicted greater stereotype. Besides, affect control seemed to increase with the rise of acculturation. Egocentric extratension increased with the attitude of Ss, habitation and ecological hardship. It was also found that the basic personality appeared resistant to change ontogenetically and acculturation seemed to result in little change to that structure.

Van Lange (1992) in his comprehensive study found out that prosocial Ss expected more co-operation than individualists and competitors. As predicted on the basis of the triangle hypothesis, prosocials were less confident about their expectations than competitors, with individualists holding intermediate levels of confidence. On the other side, Argyle and Lu (1990) were of the view that happiness correlates strongly with extraversion and that this is because of the greater participation of extraverts in social activities. They conducted a study on 130 Ss in this regard. Multiple regression revealed that about half of the greater happiness of extraverts could be explained by their greater participation in social activities.

Triandis, Bontempo, Asai et al. (1988) conducted comprehensive studies to explore individualism and collective constructs. The first result suggested that the USA individualism is reflected in: (a) self-reliance with competition, (b) low concern for in-group, (c) distance from
in-group. Further analysis suggested that subordination of in-group goals to personal goals may be the most important aspect of the USA individualism. The second result showed that responses depend on in-group, the context and the kind of social behaviour. The third result revealed that allocentric persons perceive that they receive more and a better quality of social support than do idiocentric persons. Idiocentric persons reported that they were lonely than allocentric persons.

It may be concluded from the studies that have been reviewed that the outcome of cross-cultural contact is likely to be influenced by variables such as social networks of both sojourners and the receiving society, stress and exposure to alien cultures, attitude towards receiving society, attitude towards one's own culture, attitude of the receiving population towards their guests, personality dimensions and other situational factors.