To Influence the Minds of Men: A Study of Crossroads Student Center and International Students in Chicago

Shirley Saldanha
Loyola University Chicago

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TO INFLUENCE THE MINDS OF MEN

A STUDY OF CROSSROADS STUDENT CENTER AND INTERNATIONAL STUDENTS IN CHICAGO

by

Shirley Saldanha

A Thesis Submitted to the Faculty of the Graduate School of Loyola University in Partial Fulfillment of the Requirements for the Degree of Master of Arts

October
1968
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The writer acknowledges her indebtedness to Mr. Richard Smolar; to Dr. Ross Scherer, Chairman, and Mr. Richard Moodey of the Sociology Department of Loyola University. Her thanks also go to the staff of Crossroads Student Center: Miss Janie Compo, Miss Louise Gerardy, Miss Denyse Snyers; and Miss Lucille Turner. The assistance of Mr. Peter Saldanha is also appreciated. The writer is grateful for the cooperation and encouragement of Dr. Robert Hadek, as well as the kind help of Mr. Lebert Bastianoni.

There are many others, including the people in the sample, who have helped in one way or another to bring this study to a successful conclusion. Their names are too numerous to mention, but the writer extends her gratitude to them, too.
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CHAPTER I

THEORETICAL FRAMEWORK

Introduction

To live is to change, and to be perfect is to have changed often.

John Henry Cardinal Newman

The phenomenon of change is one of great interest today, particularly to the developing countries. A distinction has been made between social and cultural change—social change refers only to alterations in the structure and functions of society. It is therefore a narrower term than cultural change which embraces changes occurring in any branch of culture, e.g., art, science, technology, philosophy, as well as changes in the forms and rules of social organization. Wilbert Moore defines social change somewhat more broadly when he states that:

Social change is the significant alteration of social structures (that is, of patterns of social action and interaction) including consequences and manifestations of such structures embodied in norms (rules of conduct), values, and cultural products and symbols.  


Underdeveloped countries have mainly been interested in methods of directed or planned change as a means of accelerating the process of modernization. However, due to the difference in cultures, the methods of the West have to be adapted to be applicable to the needs of developing areas, and in some cases, programs call for a change in values on the part of the native population before they can be put into effect, e.g., sanitation and public health measures. In this thesis, an attempt is made to study the latter aspect of directed change—namely attitude change, as well as behavioral change.

Warren G. Bennis has set forth a paradigm for change processes stressing the element of power ratio as follows:

Figure 1

<table>
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Evidence and examples may be found in Conrad Arensberg and Arthur H. Niehoff, *Introducing Social Change* (Chicago: Aldine Publishing Co., 1964), one of the many books which deals with social change in developing countries.
According to the author, planned change involves mutual goal setting by one or both parties, an equal power-ratio, and deliberateness, eventually at least, on the part of both sides. Charles Loomis states that "Directed social change is consciously brought about by an actor or social system representative." The latter is called the change agent, and the person or group toward whom the effort is directed is called the target system. Loomis sees three stages in the social change process: Initiation, legitimation, and execution. The first stage is one of decision-making. Legitimation involves the setting up of a program of communication between the system. Execution involves systemic linkage—"the external pattern of the change agent's system unites with that of the target system." 

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6 Ibid., p. 224.
Walter Firey holds that a sufficient condition for the realization of values remote in time is that they be institutionalized:

The realization of such values is contingent upon their becoming institutionalized--upon their becoming so articulated with social relationships that individuals feel (1) that they have to conform to such values anyway, because of the operation of moral and legal sanctions and (2) that such conformity is for the well-being of the group to which appropriate private sentiments attach. Indeed, from the standpoint of personal motivation there is a real affinity between self-sacrificing dedication to a remote future and suicide altruiste. Both are to be explained in terms of values that have been articulated with social relationships.7

Irwin T. Sanders has distinguished between five approaches to social change: the grand theories, cultural change, technological change, selected change processes and systemic change. We are mostly interested here in selected change processes and systemic change. Examples of the former are industrialization, urbanization, secularization; the latter deals with structural change, changes in relationships and components of the system.

Another important distinction which has been noted by

Raymond Firth is that between manifest social structure and latent social structure. Manifest structure refers to patterns of behavior which can be overtly perceived, e.g., religious associations, formal rank. Latent structure includes those patterns which although they may be equally fundamental to the character of the society are not so clearly observable, e.g., relative control of land by different social units, incidence of marriage between various social categories. He points out that both manifest and latent social structure are kept in being by individual actions, in the last resort.  

In Leon Warshay's opinion:

It seems less important therefore whether one expects a unilineal shape (from a biblical "fall from a high perch," to some kind of "progress" assumption as in the work of St. Simon, Comte, Spencer, Marx, Darwin, Morgan, Tyler, Fiske, Ogburn), a cyclical one (e.g. Machiavelli, Vico, Pareto, Spengler, Toynbee, Sorokin), or some variation or compromise such as a rising or descending cycle or spiral. Chapin's "synchronous culture cycles" of differing orders and degrees of "generality" suggest that it is at least partly a matter of the observer's outlook.  

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Partly due to personal reasons, as well as a concern with the above ideas—attitude change in particular—the writer decided to investigate if Crossroads Student Center was actually an agent of social change, and to study this by determining if it had an impact on foreign students who went there regularly.

Crossroads Student Center is one of the many establishments all over the world run by the International Catholic Auxiliaries, a secular Catholic order. It is located at 5621 South Blackstone, on the northeastern border of the University of Chicago.

About 40 years ago Father Vincent Lebbe, then a missionary in China, conceived the idea of forming groups of laymen who would perform professional, educational, and social services in mission countries. As a response the International Catholic Auxiliaries were founded in Belgium in 1939 by Father Andre Boland and Yvonne Poncelet.

The fact that the Society is international is seen as a living expression of the universality of the Church and the brotherhood of all men which will come to fulfilment in Christ at the end of time. This is expressed concretely by the fact that ICA members live in teams comprising different nationalities, that they try to have an appreciative awareness of the values of the different cultures and that they give preference to any work which may promote unity amongst men and nations. 11

In 1951 the late Samuel Cardinal Stritch invited the International Catholic Auxiliaries to the Archdiocese of Chicago, where they established the Crossroads Center for International Students. The International Catholic Auxiliaries staff centers in Rome, Seoul, Paris, Saigon, Perugia and Montreal. There are some 300 women involved in the program. The International Catholic Auxiliary order has been described as "a Peace Corps-type volunteer program which lasts for life." International Catholic Auxiliary work emphasizes certain areas such as community development including public health, social work and economic assistance; teaching, particularly vocational and adult education; student centers; youth centers; international education. The passage below, taken from one of Crossroads' pamphlets, shows their desire to be a positive force in the lives of students:

(Crossroads') aim was to open to all students a place where genuine personal encounter could develop across cultural differences and beyond national, social and credal barriers; to create a welcoming milieu for strangers facing the problems of adjustment to the complexities of a big city and of a new academic system; to provide students and members of the community alike with an opportunity for meaningful exchange; to offer the students a home of their own which they could use as they liked, individually or in groups.

12Gail Evans, "Catholic 'Peace Corps' Here Trains Lay Women to Serve," The Evanston Review, 41, No.3, p. 46.
With this aim in mind, the emphasis is put on the quality of personal relationships developed through the center. It is the primary task of the permanent staff of five people who work full-time at Crossroads. The house itself is open at all times. The character of a residential dwelling is carefully maintained; an institutional building could not provide the warmth and casualness that is necessary to this type of program. It is primarily a home for friends. One or more staff members are constantly available seven days a week and with no 'closing time.'

A comprehensive program geared to the needs of foreign students has been developed through the years, including educational and social functions, language classes and counselling, home hospitality and referral services. Here the insistence is on flexibility, according to the changing character of an international milieu of young adults.

Various associations of foreign students use the center, some as a headquarters, others for business meetings, conventions, social events. Informal groups of friends, international or fellow-countrymen do the same.

Crossroads' staff is in contact with about 1,000 students (800 overseas students from 68 nations and 200 U.S. students) and the center averages 900 visits per month. 13

Such is the formal structure of the center described by one of its own staff members.

The writer was given the opportunity to interview the staff. At that time, it consisted of a director and two other International Catholic Auxiliaries. In addition, there was a volunteer who assisted during the year. The interviews were held to obtain the staff's views on the role of Crossroads and

its functions vis-a-vis students. Looking through the brochures and pamphlets put out by Crossroads, the writer formed the impression that the main aim was incorporated in their own statement of purpose: "Crossroads Student Center promotes international understanding in the most effective way possible: through person-to-person contact in an atmosphere of genuine hospitality." 14

To attain this goal Crossroads has a number of programs: monthly dances, foreign language classes, discussion groups, an annual seminar, English classes for students' wives, Saturday afternoon lunch for students, provides facilities for national and foreign student groups and their activities. The writer culled the following information from her interviews with the staff:

The nature of the activities has been changing with the needs of each group of students. Crossroads must be a Christian witness, an instrument. The object is to fit the activities to the tastes of a variety of students. At the time (1966) there appeared to be a preference for informal events rather than highly structured intellectual programs. An effort is made to bring people together and promote spontaneous exchange through openness and acceptance. The International Catholic Auxiliaries

are in favor of dialogue, exploring and respecting the ideas of people from different cultures and providing a milieu where people can be attracted to these ideas of international understanding and service if they are interested.

Certain other ideas also came up in the course of these conversations with Crossroads. There was the problem of creating a balance between the different nationalities who visited the center. In the past, there were times when a particular nationality tended to monopolize the facilities, thus alienating students from other countries. The national student groups were much more important in the beginning when foreign students and foreign student services were not so well organized. The students need support from their own community; besides they like to keep in touch with their own culture...then there is the question of returning home. The contribution that Crossroads makes is listening to people and talking to them if they wish, since this is something they must work out for themselves. In addition, whenever possible, a certain member of the staff works with a particular nationality.

15 In the early sixties some foreign student associations in Chicago, e.g. the India Association were not so prominent. Besides certain universities in the city, Loyola University included, did not have a separate person to deal with foreign students. This fell under the purview of the Dean of Foreign Students. Later, a Foreign Student Adviser was designated to administer foreign student affairs.
Many of the students are attempting to adjust in circumstances that might be quite trying. They feel lonely and isolated. A hostess is always on duty to welcome students and make them feel at home. The idea is to be universal, to extend a welcome to all peoples. Perhaps by practising openness and hospitality and appreciating people from different countries students who visit will come to realize how important this is. According to one of the staff members, the goals of the center are summed up in what appears to be the motto of the International Catholic Auxiliaries: international understanding and mutual service.

At the beginning of the academic year, Crossroads writes to various universities, hospitals, colleges and junior colleges in the Chicago area and obtains a listing of foreign students in attendance. Then, a brochure, signed by the entire Crossroads staff, is sent to these students announcing the location of Crossroads and its activities and inviting them to participate.

To attain the goals described above, Crossroads:

1. Has a series of programs, intellectual and social (mainly) to attract and stimulate students and bring them together.

16 "Christian International Service."
17 Above, p. 9.
2. Keeps open house for students, American and foreign, who are welcome to visit practically any time. In many respects, the center is like a home and the stress is on informality.

3. Tries to maintain an international atmosphere by keeping the center as cosmopolitan as possible.

4. Cooperates and works with certain national and student groups.

The kind of relationship Crossroads seeks to establish with students is of a close, personal nature. Through its program it seeks to communicate the underlying ideas of international understanding, service and hospitality.

Thus far the manifold goals and activities of Crossroads have been described. The question remains: Is Crossroads achieving its goals? 18

This study seeks to determine if indeed the students who visited Crossroads regularly were at all influenced in the direction Crossroads intended, i.e., towards international understanding and service. Firstly, did the students who frequented Crossroads differ from students who did not, in their attitudes and behavior? To elaborate: Considering the philosophy and aims of the center, it appears that regular contact with Crossroads should make the student visitors more liberal, open to ideas and people and accepting of change, more altruistic and oriented to assisting and serving others, and participating to a greater extent in voluntary associations of the national and

18 Above, p. 9.
student type. But were the students at Crossroads more favorable to change, altruistic and interested in serving others, and did they participate to a greater extent in voluntary associations of the national and student type, and lastly, could this be attributed, in part or whole, to Crossroads Student Center? These were some of the questions this research sought to answer.

For the purpose of this research, Crossroads is viewed as a change agent directing its efforts towards student visitors as a target system.\(^{19}\) This is analogous to the situation which occurs in formal projects, and Crossroads does not exactly fit this model.\(^{20}\) Rather, in the present context, Crossroads may be thought of variously as a primary group for some students, a reference group for others, or as an organization seeking to influence students who participate in its program, in certain specific ways. It should be pointed out that the students interact with Crossroads at different levels. Some of them find the center very congenial, go there once a week or more often. Crossroads is like a second home to them. Others who find

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\(^{19}\)Above, p. 3.

\(^{20}\)An example of this is a program in which a government agricultural agent goes to rural areas to persuade farmers to use certain new techniques and methods of cultivation. Still another case would be where a Communist agent or a missionary attempts to introduce his own belief system into the target area.
themselves in concert with the center's ideas would go there to have discussions and an exchange with the staff and other students. Still others would simply like to participate in the activities and take advantage of the services offered which include parties and dances, books and news magazines, radio, television and record player, as well as table-tennis and other indoor games. This differential participation depends largely on the interests of the students.

Latin Americans and Indians

What of the foreign students who go to Crossroads? About eighty per cent of the student visitors at Crossroads are foreigners, and they represent some 68 nations. As stated earlier, a strong effort is made to maintain a balance between students of different nationalities (including Americans) at the center. For this study the writer chose students from the emerging countries, of whom it has been dramatically said that they are: New nations focusing onto the world stage ancient peoples who have remained silent for centuries and who, with a breathtaking suddenness, have stood up.

In order to establish whether Crossroads was an agent of influence, two groups of students were chosen: Indians and Latin Americans. The choice was partly dictated by the fact that both

Latin America and India were developing areas and, as such, had common problems and similar, though not identical, concerns on which to base attitude scales and comparisons. In addition there was the question of numbers and both these groups were quite well represented at Crossroads. Therefore the students' attitudes and behavior were studied with the aim of relating them to the center, its philosophy and goals, by showing how and why they differed from students who did not go to the center.

The purpose of this section is to present some general material and studies on Indians and Latin Americans, as background information against which the students' responses may be interpreted, as well as to provide an idea of their native cultures.

It has been suggested that a strong sense of attachment to the home country may interfere with adjustment during the foreign stay. Earlier studies show that students who identified strongly with their home countries scored lower on an index of satisfaction with various aspects of their stay in the United States than did those who were less involved. In addition, students who were more preoccupied with their home culture were

22 Claire Selltiz et al., Attitudes and Social Relations of Foreign Students in the United States (Minneapolis: University of Minnesota Press, 1963), p. 262.
likely to adjust less well academically and be less satisfied with their stay.\textsuperscript{23}

It appears that changes in attitude toward the host country are roughly paralleled by changes in attitude toward the home country—that as a student grows more critical of the host country he also becomes more critical of his own country, and as he reverts to a more favorable attitude toward the host country he also adopts a more favorable attitude toward the home country.

The Institute of International Education studied a random sample of applications submitted by students from various countries. The following aims, listed in order of frequency, were mentioned by foreign students desiring to study in the United States:

1. To advance the candidate's personal and professional development.

2. To prepare the candidate for service to his home country through the acquisition of additional knowledge and skills.

3. To promote international understanding.

4. To contribute to the advancement of knowledge through cooperative study and research with professional colleagues in the United States.\textsuperscript{25}

\textsuperscript{23} Ibid., p. 262.
\textsuperscript{24} Ibid., p. 290.
Turning to the specific nationalities being studied, in comparison to the North American the Latin American cares more for personal dignity, for family cohesion and social hierarchy, perhaps even more for tangible possessions, although materialism is a trait in both groups of cultures. Five other values which appear to be stronger in South Americans are reflected in an interest in spiritual experience and in emotional expression, a tendency to fatalism, a strong sense of propriety or decency in mode of life, and a scorn for manual labor.  

Another author holds that there are three major orientations in Latin American culture: towards the defined, the established and the rigidly structured. The Latin American finds it difficult to deal with uncertainty and has few new alternatives in facing strange, unexplored, ill-defined or emergent conditions.  

It is inevitable that the bearer of this value-system will be highly status-conscious, oriented towards means as ends, very personalistic in his immediate relationships and that he is not a good decision-maker and prefers to seek external authority for or to avoid difficult decisions.  

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28 Ibid., p. 481.
It may be noted that many of these characteristics belong to the Gemeinschaft type of society and also typify quite a few developing countries.

The Mexican people appear to have a self-denigrative view of Mexican character and strange inferiority feelings stamped by the Conquest. These inferiority feelings are heightened by the clash between ideals and the problems of a developing society; as a result Mexicans underemphasize their creative abilities and the progress they have made since the semifeudal society crumbled with the 1910 Revolution. In Mexican society the "world view" of individuals there defines human relations in terms of "propinquity, intimacy and solidarity," and influences perception of social situations in terms of "close personal bonds."

James Bryce sees Brazilian character as basically Apollo-nian. According to this approach, which is akin to that of Gilberto Freyre, the cord of Brazilians' character comprises spiritual volition, adventurousness and poetical vision shared with an important segment of their Portuguese ancestors. However, the Old World heritage has undergone transformation in the course

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of creative synthesis with New World elements. Since early days, Brazilians have tended to harmonize idealism with response to reality, political independence with traditional political forms. This same polarity can be seen in music, in architecture, even in its cuisine and its football.\textsuperscript{31} Huxley has described Brazilians as "disdainful of systematic effort and methodical action of science and of planning in behalf of national welfare."\textsuperscript{32}

In a study on Latin American universities, further analysis for Colombia revealed that political alienation as measured by low confidence in the electoral system was associated with modern values in the areas of divorce, family, and religion, but with traditional values in the areas of interpersonal relations, as indicated by lack of confidence in others, authoritarian beliefs, particularism and fatalism.\textsuperscript{33}

Analyzing Indian national character, Dhirendra Narain singles out the experience of conquest, first by the Muslims and then by the British. The collective "inferiority complex" generated in these historical circumstances is confirmed and reinforced by some features of family and caste in India.


\textsuperscript{32} Ibid., p. 62.

Salient traits of Indian character have included the absence of commitment, a peculiar identification with the mother, a highly dependent attitude towards authority.  

Even in fantasy, loved objects are given up or surrendered when confronted with difficulties. Character lacks definiteness, resulting in an incapacity to show forthrightness, determination, and doggedness. There is great patience, but little perseverance in the Indian character.

The great feature of present-day Hindu life is passivity. In addition, the author comments upon the "fragmented, unintegrated, even contradictory character of the values and ideals of Indian character." However, he does make the point that he has only touched on a few characteristics of Indians and that much remains to be said.

Quite often the foreign student in the United States is in a position similar to the Burmese university student described in the following passage:

In summary, the Burmese university student is struggling to define himself amidst various conflicting forces. He is trying to make sense out of new ideas and new ways of thinking as these impinge upon a strongly imbedded way of life, in many ways incongruent with the content of that assault. One sees in these students the same

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36 Ibid., p. 130. One example of this, given by the author, is the Indian scientist who acts rationally in the laboratory while practicing meaningless rituals at home...
problems any college student has--problems of reorganization and synthesis of personality, and of seeking and establishing "identity"--but with the added complications that they must cope with ways of thought, behavior, and conceptions of value completely alien to their traditional modes. 37

Crossroads might play a significant role here by helping the student adjust and achieve a balance between the various currents in his life. It is in such a context that the idea of listening to students arises.

The above has been an attempt to take note of some relevant studies on foreign students. The writer has also tried to depict the personalities and cultural background of Latin American and Indian students by exploring the idea of national character. 39


38 Above, p. 11.

Crossroads, Students and Attitude Change

The interaction between foreign students and the International Catholic Auxiliaries, and among the foreign students themselves in the milieu of Crossroads Student Center is aimed at generating or enhancing attitudes favorable to change, modernization, service and altruism. In order to accomplish this, Crossroads must rely on methods of persuasion and influence through interpersonal communication. In order to say "Go thou and do likewise," one has to make someone feel that there is a genuine and positive value in doing so. Crossroads, to be effective as an agent of influence, then, must engender the above values; this is where the concept of attitude arises.

In the following paragraphs the term 'attitude' will be defined and discussed, as also the findings of certain attitude studies that are pertinent to the problem at hand. The

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subject of reference group and balance theory and how these relate to the encounter that takes place at Crossroads will also be considered.

The term attitude, it is generally agreed upon, refers to certain regularities of an individual's feelings, thoughts, and predispositions to act toward some aspect of his environment. Feelings are often referred to as the affective component, thoughts as the cognitive component, and predispositions to act as the behavioral component. An attitude is usually thought of as a hypothetical construct, not directly open to observation but inferred from verbal expression or overt behavior.

Among the different conclusions drawn from attitude change studies, it was found that (1) an influence attempt from a liked person will be more effective than one from a disliked person, and (ii) given these conditions, an indirect influence attempt is more likely to be successful than a direct influence attempt; the intensity of the initial attitude seems to make little difference.

In one experiment the subjects appeared to accept pervasive influence from the communicator more comparable to themselves

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regardless of how they consciously felt toward him. Crossroads is unique in that the majority of the staff are foreigners and this would assist them in developing empathy with foreign students who are, after all, strangers alike in this new environment.

There is also the factor of generosity and hospitality evident at Crossroads. It has been suggested by one author that the giving-receiving axis of a personality is a functional variable in the makeup of social character. According to him, the term functional variable "implies that the axis of succorance or nurturance may be serving to develop, organize and integrate various personality need constellations to complete the social character configuration." In his study he


distinguishes between four combinations of succorance and
nurturance needs which were associated with distinctive patterns
of personality variability, as follows: \(^{45}\)

**Figure 2**

<table>
<thead>
<tr>
<th>The Altruistic Self</th>
<th>The Selfish Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>High needs to give to others</td>
<td>Low needs to give to others</td>
</tr>
<tr>
<td>(Nurturance-High)</td>
<td>(Nurturance-Low)</td>
</tr>
<tr>
<td>Low needs to receive from others</td>
<td>High needs to receive from others</td>
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<td>(Succorance-Low)</td>
<td>(Succorance-High)</td>
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<tr>
<th>The Receptive-Giving Self</th>
<th>The Inner-Sustaining Self</th>
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<tr>
<td>High needs to give to others</td>
<td>Low needs to give to others</td>
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<tr>
<td>(Nurturance-High)</td>
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<td>High needs to receive from others</td>
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Since quite a few of the students who go to Crossroads are
Christian and because the idea of charity is part of their
religion and this is also emphasized at the center, it is pos­
sible that they might feel they should be kind, generous and
helpful to others. This may be the result of a combination of
the personality characteristics of the students and their

interaction at Crossroads. So Crossroads could be instrumental in sustaining or reinforcing beliefs already held.

What we have here is a number of individual students who visit a certain institution at regular intervals—at least once in three or four months. In view of the above, and the aims and values of the institution (Crossroads), it seems reasonable to assume that the student visitors will be influenced in some way.

Crossroads also functions as a group. People see life through the group. 'Reality' as far as social attitudes and opinions are concerned depends on the degree to which others with whom one is in communication share the same attitudes and opinions. Schachter has noted that emotions, like opinions, are subject to social influence and evaluation. It has been shown that emotional states of group members grow more alike through interaction; as with opinions and abilities, tendencies to self change and to influence others are active when discrepancies among group members exist. Homans in reviewing

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46 This is not to imply that the students do not influence the institution (Crossroads), but that is a different aspect of the problem and one that the writer will not deal with here. This thesis is concerned with the impact of Crossroads on students.


studies of small natural groups such as the Norton Street Gang states that observations show that persons who interact frequently with one another tend to like one another. Berelson and Steiner state: "The more people associate with one another under conditions of equality the more they come to like one another." On the basis of this it is quite likely that the students who go to Crossroads often favor and approve of the center.

Edward Gross has analyzed two processes satisfying primary needs in the small group: consensus and symbiosis. He found, in an Air Force Unit, that the degree of small group cohesion was related to the attitudes of members to certain aspects of Air Force life. He discovered that among highly cohesive groups members were satisfied with the Air Force but dissatisfied with the air site and their jobs. So consensus, on the one hand, serves as a social bond for the areas of satisfaction, and symbiosis for the areas of dissatisfaction. A man who is dissatisfied with the air site finds congenial one who shares his


view. "These persons seem to act symbiotically as a resource for each other in supplying personal needs." Someone who is unhappy feels the need for reassurance and explanation and he is most likely to find it with those in a position to understand the reason. Much the same thing could take place at Crossroads between the students themselves, who are in many cases facing the same problems. Besides, the Crossroads staff attempts to be sympathetic to foreign students and in this way functions as a primary group for them.

To some of its student visitors and friends Crossroads is a reference group. Shibutani has defined a reference group as one whose perspectives are assumed by the actor:

A reference group, then, is that group whose outlook is used by the actor as the frame of reference in the organization of his perceptual field. . . . A perspective is an ordered view of one's world—what is taken for granted about the attributes of various objects, events, and human nature. It is an order of things remembered and expected as well as things actually perceived, an organized conception of what is plausible and what is possible; it constitutes the matrix through which one perceives his environment. The fact that men have such ordered perspectives enables them to conceive of their world as relatively stable, orderly and predictable. As Riezler puts it, one's perspective is an outline scheme which, running ahead of experience, defines and guides it.

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Other sources on reference group theory are: Robert K. Merton, Social Theory and Social Structure (Glencoe: The Free Press, 1957); T.M. Newcomb, Persistence and Change: Bennington College and Its Students After 25 Years (New York: John Wiley and Sons, 1967); and
It has been reported that an individual's self-identity (and his self-evaluation) is dependent upon his subjectively held version of the peer group's actual ratings of him, i.e., self-identity is a function of subjective public identity, which is in turn determined by objective public identity. Bilha Mannheim confirms that individuals tend to change their self-image over time in the direction represented by their reference group self. Even in the absence of any direct induction by the group in the direction of social conformity, the process of communication by changing a person's cognitive structure, attitudes, and opinions so that they come more in line with those of other members of the group, tends to produce homogeneity in the behavior of members. Newcomb's Bennington study is a good example of the role of the reference group in inducing and maintaining attitude change.


We would therefore expect students who have adopted Crossroads as their reference group to move in the direction of the norms held by Crossroads, or the image projected by it.

Insofar as that environment excludes disturbing information or provides reinforcing information the attitude persists. And insofar as the selection or acceptance of that environment is a consequence of holding the attitude, we have a steady-state, self-maintaining system. Crossroads in providing a 'home' for students creates a stable environment.

Ernest Q. Campbell and C. Norman Alexander touch very closely on the subject of study. Employing the basic propositions common to the theories of Festinger, Heider, Homans, and Newcomb they state that:

(1) The greater the attraction of a person A to another O, the more likely he is to come to be similar to O, with regard to X -- where X represents those values, behaviors and attitudes that are perceived to be of importance and common relevance; (2) the greater the similarity of a person, P, to another O with regard to X, the more likely he is to come to be highly attracted to O.58


The authors go on to posit a two-step model for the study of individual behavior; first, social psychological theory would provide an explanation of the individual's response to a given social situation, and second, theory at the structural level would deal with the factors of the larger social system which determine the given social situation. "We must keep in mind the fact that the actor responds to that segment of the total system which for him is perceptually important and salient; rarely does he (inter) act with reference to the system as a whole." 59 Along the same lines, Fernando Penalosa has pointed out that social change involves not only a realignment of individual perceptions, attitudes and actions, but also a reorganization of structural relationships within the community. In this study of change, the focus is on the first element; the writer has not attempted to deal with the reorganization of structural relationships in this rather fluid and informal situation.

The writer has cited certain attitude studies, discussed reference group theory, the needs fulfilled by group membership, and group influence on the thought and behavior of members. Some attention was given to attitude change and maintenance, and

how these are affected by interpersonal relationships, as well as the role of perception. The above illustrates how a change in outlook may occur in response to the influence of the other.

To summarize the foregoing studies on attitude change, it appears that since an indirect influence attempt is more effective than a direct one, Crossroads programs which emphasize example, informality, and interpersonal relationships are likely to be successful in influencing students. In addition, the staff are mainly foreign and therefore comparable to foreign students; so Crossroads could establish empathy with this population without too much difficulty. Because of its open house policy Crossroads has an opportunity for close communication and contact with foreign students—those who choose to go to the center regularly. Under these circumstances, Crossroads may serve as a reference group which mediates between these students and the environment. Thus Crossroads is in a position to influence student visitors. It is assumed that the more often students go to Crossroads, take advantage of its programs and facilities, the more they will tend to like the center; and it is quite possible that a common set of norms and values will develop. Since Crossroads is offering the services, its values may predominate

to a certain extent. We may expect that the students' self-image will change over a period of time in the direction of the values of the reference group, Crossroads. The condition for the persistence of new attitudes is a stable and reinforcing environment: Crossroads attempts to provide this month after month, year after year. The staff may change, but the house is the same, the aims and philosophy are the same. There is continuity. Thus, the greater the attraction of students to Crossroads the more the likelihood that they will become similar to the center with regard to certain values and attitudes which are of mutual importance—in this case, international service, international understanding and hospitality. Also, those students who are already imbued with these same values will tend to be more attracted to Crossroads.

In this discussion, the students are portrayed as being passive. This is merely a conceptual device, since we are focusing on the influence of Crossroads.

63 Above, p. 30.

64 An instance of the reciprocity which exists among reference group members would be Crossroads modifying its programs to meet the demands and needs of student visitors who participate in its activities.
Voluntary Association Membership

So far we have dealt with Crossroads and its influence on students' attitudes. There is another aspect to this interaction: behavior.

In the fifties and early sixties, Crossroads offered its facilities to many of the Christian and national student groups that were established in Chicago and was active in their affairs. Crossroads' rationale was that since many of the students would be returning home their participation in voluntary associations here would stand them in good stead as "leadership training." In addition, many students wanted to be in contact with other people of the same culture and to keep in touch with developments in their own countries. So Crossroads encouraged students to participate in these groups; the latter were also allowed the use of certain facilities which included the premises, typewriter, stencil machine, stationery, kitchen, and so on. In addition, as was previously pointed out, a certain staff member would work with a particular national or student group and act as a liaison for

65 Latin-American Students Association, All-India Catholic University Federation, Sikh Study Circle, Filipino Student Association, Pan-African Students Organization in the Americas, Malayan Student Organization, Indonesian Students, and others.

Crossroads. Hence, Crossroads was closely involved with the existence and operation of these groups.

In the following pages some observations will be made about participation in voluntary associations, types of groups, the personalities of voluntary association participants, in an attempt to relate the role of Crossroads and the characteristics of its student visitors to the psychology of voluntary association participation.

Studies show that those who are exposed to experiences in certain areas, e.g., some aspect of economic development are more likely to be concerned and active in similar projects. A study of attitudes of Latin American students revealed that Agency for International Development participants, as compared to their counterparts who had remained at home, reported more personal involvement in the introduction of change, as well as more time spent on it.

In his study of an extension program with part-time farm families, J. Gilbert Hardee found that it was evident that certain changes were more pronounced among those families (viewed as client systems) which developed a high degree of linkage with the

change agent system (the county agricultural extension organization) than occurred among families which developed either a medium or low degree of linkage with the change agent system. This difference was found especially on changes in participation in voluntary associations. Elaborating on his theory, Hardee states that the greater the degree of systemic linkage which occurs between the change-agent system and client systems, the greater will be changes occurring in client systems. The assumption was therefore made that because Crossroads espoused the cause of many national, religious, and student groups, the students who frequented the center would tend to be members and participate more actively in such associations, in general.

Mary C. Hodgkin has pointed out that although these cultural associations are based on ordinary association procedures (as is understood in Western-type society) there are a number of factors which operate to produce considerable differences in the actual working of overseas student organizations. Due to these factors they cannot really be classified by any of the categories suggested by writers who have studied formal associations in Western communities, nor are they completely like

those formed by ethnic groups in American society. "Ethnic pressure groups and communal separations, whether real or imaginary, tend to influence most of the important issues." 70

The particularism which is often characteristic of rural or family oriented societies has been cited as contributing to the problems of Filipino students in the U.S. and most of the Malaysian students in Australia also come from similar backgrounds. "Language is important, and where there are groups which prefer to converse among themselves in a dialect which is not known to all, this increases divisions." 71 The major factors which may be responsible for these differences either separately or in combination are: the ephemeral nature of the sojourn and the feeling that home anchorages must be maintained at any cost; secondly, the ethnic and cultural diversity, which is responsible for the third factor, that of confusion and ambivalence with regard to aims and objects. 72

Analyzing the functions that such associations perform for their members, the author says that they (associations) supply answers to the need for security, self-expression, and new experiences through collective action. The purpose of the


71 Ibid., p. 179.

72 Ibid., pp. 165-181.
association is to provide benefits and social contacts within a closed system, thus reducing the anxieties caused by sojourn in a foreign environment.

On the basis of his research on participation in formal voluntary organizations (FVO's) D. H. Smith states that people tend to participate in formal voluntary organizations to the extent that (a) they have proximity to or intercommunicate with formal voluntary organizations, (b) they have similar social background characteristics to formal voluntary organization members, (c) they have common interests or values with formal voluntary organization members, and (d) they have personality traits similar to those of formal voluntary organization members.

David Holden has pointed out that people may join groups not because they accept the central set of meanings-norms-values but because belonging fills other needs they might have. For example, he says, some people join groups not knowing the central sets of meanings-norms-values but because they have a need for interaction with a congenial group that would not be available to them without membership.

73 Ibid., p. 180.
It is important to keep these factors in mind when trying to determine the extent of Crossroads' influence in the voluntary organization participation of students who are regular visitors at the center.

Using the idea of a continuum a distinction may be drawn between two types of voluntary associations: instrumental and expressive. The basic difference between the two is that the activities of expressive associations represent ends in themselves, whereas instrumental associations are seen by members as a means to achieving external, long-range goals.76 The type of groups the foreign students in this study belong to mainly fall under the former category.77

Since the main reason for joining an expressive group is the gratification to be obtained through interpersonal relationships with other members, personal influence is likely to be quite effective.78 It should be noted that the attributes


77 Above, p. 34. This judgment is based on the activities of such groups—mostly parties, dances, fiestas and Independence Day celebrations. They are usually in the nature of social functions where students can get together.

78 Arthur P. Jacoby, Sociological Quarterly, 7, No.1, pp. 77-78.
mentioned above are characteristics of the primary group; thus, the assumption is that Crossroads is a primary group situation.

The Jacoby study found strong and statistically significant evidence showing a tendency for persons who are living with others to join expressive associations to a greater degree than persons who live alone. However, it seems likely to the author that this need for close personal involvement with others is differentially experienced. Therefore, some persons who feel the need or desire for intimate contact with others may maintain many primary relationships and also belong to many expressive associations; those who feel differently if they should belong to associations at all would probably join instrumental organizations. It appears that a personality variable is involved here; this is one of the main interests of the study since it deals with attitude change and attitudes and personality are so closely related.

In the context of personality needs it would be well to note the findings of Bernard Segal and his associates whose study of the members of three successive classes at a men's liberal arts college revealed that students affiliated with fraternities or

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79 Ibid., pp. 82-83.
athletic teams had lower psychiatric treatment rates rather than did their unaffiliated classmates. They found that when adjustment rating was held constant, social integration, as signified by organizational membership, evidently reduces the need to utilize psychiatric facilities. The findings of Segal and his associates were confirmed by another study in which analysis of the data revealed that the greater the extent of (social) participation, the greater the degree of happiness reported. This is due to the fact that positive feelings are directly correlated with social participation, while negative feelings bear no relation to participation. So the net difference between positive and negative affect or what has previously been termed "Affect Balance Score," is a major determinant of happiness.

In his study of informal group participation and its relationship to settlement patterns in a metropolitan community, Aida K. Tomeh concludes that differences in informal contact are a function of both population characteristics and residence location, rather than of the former alone as previous studies seem to suggest. The pattern for this type of interaction is generally low in the city and high in the suburbs: "Exceptions to this


generalization are located in those groups that do not fit the general pattern shown by the population of the zone in which they are living; a theoretical implication is that being in a minority affects one's interaction rate."\textsuperscript{82} This is pertinent in view of the fact that the majority of students who go to Crossroads are foreigners and therefore a minority in Chicago, and probably in Hyde Park also, where Crossroads is located.

Certain attitudes are apparently associated with participation in voluntary associations. "Specifically we expect to find greater FVO (Formal Voluntary Organization) participation for individuals who have a 'service orientation' to their leisure time (as opposed to a more hedonistic approach); who feel some sort of general moral or social obligation to participate in some FVO or community organization."\textsuperscript{83} Something similar may exist among those students who regularly visit Crossroads.

According to Vladimir C. Nahirny, ideological relations provide an ersatz to those people who are bereft of or insensitive to, personal ones. He remarks that although according to the present theories on ideological relations and groups it is not


possible to understand and pin down all the ersatz qualities they embody, "two of them--total immersion within a society of belief-ridden brethren and the accompanying feeling of belonging and meaningfulness--are readily evident." Perhaps it would be well to remember that in many cases the foreign student may have left his home or country for the first time and so it is not surprising that he might feel a stranger for a certain time, depending on his culture and background and the length of time it takes for him to adjust to the quickened pace of life in America. Cultural group membership would serve to assuage the loneliness and loss of identity.

It must be stressed that the formal organization located in a community is not merely a link in a wider network: "In a more abstract sense, taken as a structure of social meaning, it serves as a frame of reference with which the members of organizations and their families can make sense out of their own activity and environment."  

Voluntary association participation has been chosen as a type of behavior that could lie within Crossroads' sphere of influence; the interaction between foreign students and Crossroads

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has been discussed in this context. Various forms of participation have been mentioned along with the kind of motivation that prompts affiliation and the needs it satisfies. Factors influencing social participation and attitudes favoring it have been studied in an effort to show why regular student visitors at the center would tend to show higher participation and involvement in voluntary associations than otherwise.

Studies show that those who are exposed to experiences in certain areas are more likely to be active in such areas than other persons. Since Crossroads encourages students to participate in voluntary organizations they are more likely to be active in these associations. Similarly, those students with whom Crossroads establishes a higher degree of linkage through friendship will be more inclined to participate in voluntary organizations due to the closer relationship. Most of the associations that the foreign student belongs to are expressive groups, as is evident from their national and religious titles, and the type of social activities these groups sponsor. Since the main reason for joining an expressive group is the gratification to be obtained through interpersonal relationships with

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86 Above, p. 35.
87 Above, pp. 34 and 39.
other members, personal influence is likely to be quite effective. Crossroads influences students to participate in foreign student and national groups through the close personal relationships it establishes and fosters.

Again, it is quite possible that some selective factors are operating here. For instance, formal voluntary organization members are said to have interests and values, as well as personality traits similar to other formal voluntary organization members. The students who go to Crossroads may therefore already have, or develop, through interaction in that milieu, a 'service orientation' to their leisure time and may feel some sort of moral obligation to participate in student, cultural, or community activities.

Two additional factors must be considered. One is that people may join an association simply because they want to have access to a congenial group which may not be available without membership--which implies that they may not necessarily accept the association's norms. Second, individuals may differ considerably in the extent to which they need the gratification

\[88\] Above, p. 42.
which stems from fellowship with others and in the extent to which they possess the skills necessary for the development and maintenance of interpersonal contacts of a relatively close and intimate nature. Those students who go to Crossroads may go there because they want to meet people--and joining voluntary associations is a way of doing this--and/or they may possess the ability to make friends easily.

The purpose of this research is to study the relationship between interpersonal influence and change in an informal setting. The subject of the study is Crossroads Student Center and the foreign students who visit it. Insofar as Crossroads works with international students and its program is directed towards them, it seems apparent that Crossroads attempts to influence these students in some way. The writer's aim is to study the outcome of the interaction between the Crossroads staff and foreign students in an international milieu in order to see if the students have been affected or influenced in some respects by their going to Crossroads, i.e., whether certain of their attitudes (such as attitudes toward change, modernization, altruism, international service) or their participation in voluntary associations have been changed or modified. In other words,

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for the purpose of this study Crossroads will be considered an organization attempting to serve and influence foreign students by its program and the day-to-day activities of the staff; and we will attempt to verify the extent or degree of the influence which is mainly exerted at an interpersonal and informal level. We are therefore attempting to examine a case of directed social change, Crossroads Student Center being the change agent and the foreign students the change target.

"In a community or other change target with low boundary maintenance and suffering from anomie, charismatic leaders and agents of various types may be able to enter the internal pattern with a minimum of effort if it has not disintegrated or if they create systems which meet needs unfulfilled by the existing order." 90 There is a large foreign student body in Chicago, and since they must experience some dislocation during the early part of their stay here, there are many needs that remain unfulfilled. These students are marginal, especially in the beginning, since they are catapulted from their culture, as it were, into an entirely new system. Crossroads is a well-known hospitality center among foreign students; it makes a special attempt to get in touch with newly arrived foreign students and acquaint them with its program and facilities: the TV lounge, FM radio, record

90 Charles P. Loomis, p. 225.
player, magazine collection, ping-pong table, Saturday afternoon lunch, sightseeing trips or picnics, monthly dance, language classes, and other activities. Crossroads also organizes some cultural and educational programs, e.g., an annual seminar, discussions on international issues, peace, developing countries, and so on. It tries to expose these students to a liberal point of view. In addition, it cooperates and collaborates with various locally based national student associations and offers them its facilities for meetings and socials.

The role of Crossroads therefore, as visualized by its staff, is to minister to the unfulfilled needs of students, in an informal and personal way, and also to be a Christian exemplar to them, especially stressing the theme of international understanding, service, openness to people, and hospitality. It is the writer's thesis that the students who regularly avail themselves of Crossroads' services and hospitality are influenced on a personal level--their attitudes and behavior are modified in the direction of the philosophy and values of Crossroads.

Statement of the Problem

So far we have discussed a number of the factors which enter this study. We have now reached a point where we can attempt to synthesize the material and ideas presented in the preceding sections into a definite statement of the problem.
Before this, however, it would perhaps be advisable to recapitulate some of the observations stated earlier.

Crossroads' goals are international understanding and mutual service. The center's staff tries to achieve these in an informal manner, by keeping open house for students and creating a milieu where interpersonal relationships can develop. In addition they have a program of activities to attract students. Through communication and contact, usually initiated by Crossroads, a relationship develops between the center and students. On its part, Crossroads seeks through this relationship to promote the ideals of international understanding and service among students. It also encourages them to participate in certain national and cultural student groups if he wishes to.

Students visit the center for a number of reasons: because they enjoy the activities, like to be with people, find the center congenial, share interests and ideas in common with the staff. Whatever the reason, small group studies demonstrate that the students and Crossroads would tend to grow more alike in their outlook.

Although the foreign student national and cultural associations are atypical, they are mainly of the expressive type. It appears that interpersonal relationships play a significant role in voluntary association membership of the expressive kind, hence
Crossroads' influence. It should also be noted that certain attitudes are associated with voluntary association participation and certain personality needs served by it.

To repeat the earlier question: "Does Crossroads exert an influence on students and how effective is the center?" On the basis of the foregoing certain hypotheses were formulated for investigation. But in order to verify the major hypotheses and seek a higher level of confidence, a number of other variables were taken into account. These had to do with membership and involvement in voluntary associations, social needs and the positive image of Crossroads. Each of these had a bearing on the subject and could have played an important part in shaping the attitudes and behavior being studied. It was necessary to take them into account to establish whether these attitudes and behavior were based on predispositions and were pre-existent to participation at Crossroads. The following were the null hypotheses formulated:

1. There are no significant differences in attitude related to regular attendance at Crossroads between participants and non-participants. This hypothesis will be tested in relation to the following dimensions: attitude toward change, modernization, commitment to service and altruism.
these are measured by items 36-46 (change/non-change); items 47-50 (modernization); items 59-66 (commitment to service); items 67-69 (altruism) of the interview schedule for Latin American and Indian students (Appendix B). Attitude has been defined as a state of mind with respect to a given object or activity. Attitudes refer to the stands the individual upholds and cherishes about objects, issues, persons, groups or institutions.

2. There is no significant difference in membership and active involvement in voluntary associations between Crossroads participants and non-participants.

3. There is no significant difference in attitudes related to positive assessment of Crossroads among participants and nominal participants.

In addition the following sub-hypotheses were to be examined:

1. There is no significant difference in attitude between Crossroads participants and non-participants related to their membership in voluntary associations.

2. There is no significant difference in attitude between Crossroads participants and non-participants
related to degree of active involvement in voluntary associations.

3. There is no significant difference between participants and non-participants on social needs related to participation at Crossroads.
CHAPTER II

METHODOLOGY

The method selected to determine the influence of Crossroads was to study the attitudes and behavior of the students who frequented the international center. Of the several students of diverse nationalities who visited Crossroads, it was decided to concentrate on two national groups: Latin Americans and Indians. This choice was made partly on the basis of the similar developing status of both areas. As stated earlier, another reason was that the Latin Americans and Indians represented two of the larger and more active groups who frequented Crossroads at the time.

According to the Indian Embassy there were 7,099 Indian students in the United States as of January 1, 1967. The Institute of International Education's figures, based on a survey

91 Embassy of India Education Department, Directory of Indian Students, Trainees, Physicians, Surgeons, Visiting Scholars, Faculty Members in the United States as on January 1, 1967 (Washington, D.C., 1967)
conducted in August 1966, indicate that there are 18,182 Latin American students at various institutions in the country. Of these, approximately 387 Indian students and 500 Latin American students reside in the Chicago area.

The research design was formulated to allow for two subgroups (Indian and Latin American) in each of the three main groups which were chosen on the basis of exposure to Crossroads. The first group consisted of Indian and Latin American students who visited Crossroads about once every three or four months or more often. The second group was made up of those students who had visited Crossroads at least once and not more often than once in six months. The last group comprised Indian and Latin American students who had never visited Crossroads Student Center.

The various terms in the hypotheses were operationalized as follows:

**Students:** Those persons who have come to the United States to study for a degree or to obtain further training in their designated field at an educational institution, and who have been full-time students at one time or another, in this country.

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93 These numbers are estimates based on figures given by Embassy of India Education Department, Directory of Indian Students, Trainees, Physicians, Surgeons, Visiting Scholars, Faculty Members in the United States as on January 1, 1967 (Washington, D.C., 1967), and the Institute of International Education, Open Doors, 1967 (New York, 1967).
Voluntary associations: Groups that individuals deliberately join and from which they may deliberately leave, whose purpose is to express themselves or to accomplish something specific either for themselves or for some other segment of society.  

Membership and active involvement: As measured by items 29 and 30 respectively of the interview schedule. 

Participants: Those persons who have come to the United States from other countries and are presently students, or have been students; and who visit Crossroads at least once every three to four months and have done so for a period of approximately one year or more. 

Those persons who visit Crossroads less often are termed "nominal participants" and those who have not been to Crossroads at all, "non-participants."

Positive assessment: As measured by items 6, 7, 10, 11, 12 of the Crossroads interview schedule.

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95 Appendix B.

96 Appendix B.
Social needs: As measured by items 51-56 of the main interview schedule.

Latin America: As the term is generally understood, Latin America comprises the entire continent of South America, Central America and Mexico (called Middle America) and the Islands of the Caribbean.

Related: As measured by the chi-square test of significance and percentages.

There were altogether four attitude scales used. These were as follows:

Attitude toward change: Items 36-46 of the main interview schedule.

Attitude toward modernization: Items 47-50 of the main interview schedule.

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97 Appendix B.


Attitude toward service: Items 59-66 of the main interview schedule.

The altruism scale: Items 67-69 of the main interview schedule.

The remaining items in the modernization scale as well as the scale on service were composed by the writer.

Participation in voluntary associations was chosen as an area of behavior in which Crossroads tried specifically to influence student visitors. The questions on this subject covered membership and involvement in voluntary associations, and the role of interpersonal influence in voluntary association participation. These included items 28 to 35 of the main interview schedule.

101 Appendix B.


A scale was used to control for social needs and social skills. This consisted of items 51-58 of the main interview schedule. An attempt was also made to introduce controls for: age, nationality, religion, social class, rural-urban area of origin, education, academic or professional status, visa classification, employment, years of residence in the United States.

A short schedule about Crossroads followed the main interview schedule, for participants and nominal participants. The purpose of this was to elicit details about the length and regularity of attendance, as well as the reasons and motivation for visiting Crossroads, type of participation, and individual evaluation of the center, its function and goals.

The pretest was conducted through the winter of 1965 and the spring of 1966. In its roughest form, the questionnaire contained some 100 items. It was decided that there were too many questions in the schedule and that some were irrelevant. The writer tried progressively to reduce and refine the questions. The change/non-change scale which originally contained some 30 items was

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105 Appendix B, items 1-27.

106 Appendix B.
trimmed down to 11. The number and type of items was modified to suit the context of Indians and Latin Americans. The altruism scale which consisted of 45 items was finally pruned down to 18. The most discriminating and relevant statements were selected on the basis of the population being studied and the variation in scores. Changes were made in the modernization and service scales; in the former, the sections on marriage and individual freedom were dropped since it was felt that a cultural bias might be operative here. In the service scale some of the open-end questions were converted into scales. A few questions were added to the participation index in order to determine motivation and influence.

Originally, it was planned to mail the questionnaire to the students in the sample. However, since it was aimed at students, and the returns for such a group could be especially low, the interview method was given preference.

The purpose of this research was to find out if Crossroads was effective as an agent of social change and if so, in what way. As stated earlier, Crossroads' goal was to promote international understanding and the idea of mutual service on a personal level among students. Therefore, in attempting to measure the

107 Above, pp. 9 and 11.
influence of Crossroads scales were chosen for attitudes to change and modernization, which were felt to be closely related to international understanding. The service and altruism scales were supposed to measure the ideals of service and hospitality which were part of the image Crossroads attempted to project.

Most of the attitude scales were Likert-type summation scales. The items in the modernization scale were of the Thurstone-type differential scale, and so was the service scale, although the latter contained some open-ended questions as well. These scales related to hypotheses 1 and 3 and sub-hypotheses 1 and 2, and the expectation was that the participants would score higher than the nominal and non-participants on these scales.

The altruism scale presented a complicated hypothetical situation in which the respondent was asked to choose one of two pairs of salaries; in the first case, for one of his best friends and himself; second, for a person with whom he is unacquainted and himself; and third, a person he dislikes and himself. In practically every case the pairs of salaries were so arranged that the respondent is better off if he chooses a particular pair. Thus the financial welfare of both persons could not be maximized at the same time. A person who made more altruistic choices was given a higher score. This scale related to hypotheses 1 and 3 and sub-hypotheses 1 and 2, and again, the expectation was that
the participants would score higher.

Since Crossroads does cooperate with certain national and foreign student groups, it was thought that it might exert some influence in the area of voluntary membership. In this connection, the interviewee was asked: "Name (S)ite) student associations and/or non-profit community organizations to which you belong/belonged in this country together with the year and type of membership held." This question related to hypothesis 2 and sub-hypotheses 1 and 2. Again the expectation was that the participants would show a higher degree of membership and involvement in voluntary associations than the other two groups.

A separate schedule on Crossroads was administered to participants and nominal participants. This contained 15 questions. It was revised and some substitutions made but the number of questions remained essentially the same. The relationship between attitudes and participation in Crossroads was examined in the context of Crossroads' image. This image was assessed on the basis of the subject's evaluation of the center and his opinion of its effectiveness. This related to hypothesis 3.

108 Appendix B.
One of the intervening variables taken into account was social class. This was calculated according to the occupation and education of the subject's father. The raw scores on social class ranged from 11 through 65. The groups were divided into two classes: the upper class corresponded to Classes I and II of Hollingshead's categories, while the lower class corresponded to Classes III and IV.

It was decided that the total sample should consist of 90 students, and that there should be 30 in each group. All the interviewees were to be males to eliminate the difficulty of matching and controlling for sex. Using the technique of random sampling, 30 students in each category were chosen to be interviewed. It was attempted to divide each group of 30 into an equal number of Latin Americans and Indians so that there would be sufficient numbers for the chi-square tests of significance.

Altogether 89 subjects were interviewed. Of these 89 interviews 9 had to be discarded. For a variety of reasons the writer was unable to utilize the material from these interviews—mainly because the data was incomplete. Thus the total on which the statistical tests are based is a figure of 80:

Figure 3

<table>
<thead>
<tr>
<th></th>
<th>Latin Americans</th>
<th>Indians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group I - Participants</td>
<td>13</td>
<td>17</td>
</tr>
<tr>
<td>Group II - Nominal Participants</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>Group III - Nonparticipants</td>
<td>13/38 = 110</td>
<td>12/42</td>
</tr>
</tbody>
</table>

On an average each interview took between 40 to 45 minutes. There was a good deal of variety, however, and some interviews took as little as 20 minutes while a few took as long as one and a half hours. Some of the subjects had difficulty in understanding the questions, partly due to the ambiguity of some items and partly due to the subjects' not being fluent in English. This tendency appeared to be more pronounced among the Latin Americans.

The Latin Americans from the three groups were distributed as follows: Argentina, 10; Brazil, 5; Chile, 9; Bolivia, 1; Colombia, 5; Ecuador, 1; Haiti, 2; Mexico, 3; Peru, 2.
The hypotheses were tested on the basis of the 80 interviews. Not enough respondents were available to conduct all the chi-square tests of significance. The percentage mode of interpretation was therefore chosen. When available, chi-square values are given. A full presentation of these statistics is to be found in Appendix A.
CHAPTER III

FINDINGS

A summary of the chi-square analysis appears in Appendix A. In this chapter the writer will detail some of the more significant findings of the study and touch on their relevance for the hypotheses.

Table I is presented in support of the first hypothesis: There are no significant differences in attitude related to regular attendance at Crossroads between participants and non-participants. In this study the judgment is made that a significant relationship exists when $P$ (probability) is equal to or greater than .10. This level of significance was chosen to avoid the possibility of type II error.
On the basis of Table I it appears that we must accept the first null hypothesis. Although there are differences between the participants and non-participants on attitudes toward service and altruism in the expected direction, these do not quite come up to the level of significance chosen. This being the case it was thought to analyze the significant variables in the study and to examine more closely the underlying relationships that existed. The greatest and most significant difference between the two groups was on marital status. In the light of this it was decided to control for this variable and see if this would affect

Appendix A.
attitude differences between participants and non-participants. In Table II the attitudes of the single members of both groups are compared:

**TABLE II**

PERCENTAGE OF SINGLE PARTICIPANTS AND SINGLE NON-PARTICIPANTS HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>38% (9)</td>
<td>25% (2)</td>
<td>13%</td>
</tr>
<tr>
<td>Service</td>
<td>79% (19)</td>
<td>62% (5)</td>
<td>17%</td>
</tr>
<tr>
<td>Change</td>
<td>75% (18)</td>
<td>75% (6)</td>
<td>0</td>
</tr>
<tr>
<td>Modernization</td>
<td>62% (15)</td>
<td>62% (5)</td>
<td>0</td>
</tr>
</tbody>
</table>

The percentage differences are much reduced. There are still differences on altruism and service, but none on change and modernization. Thus the single participants and non-participants appear to be more similar in outlook than the married ones, who are compared in Table III, below.
TABLE III
PERCENTAGE OF MARRIED PARTICIPANTS AND MARRIED NON-PARTICIPANTS SCORING HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>67% (4)</td>
<td>18% (3)</td>
<td>49%</td>
</tr>
<tr>
<td>Service</td>
<td>100% (6)</td>
<td>59% (10)</td>
<td>41%</td>
</tr>
<tr>
<td>Change</td>
<td>67% (4)</td>
<td>88% (14)</td>
<td>21%</td>
</tr>
<tr>
<td>Modernization</td>
<td>83% (5)</td>
<td>82% (14)</td>
<td>1%</td>
</tr>
</tbody>
</table>

There are significant differences on attitudes to altruism and service, and these are in the direction predicted. There is also a large difference on attitude to change, but this lies in a direction opposite to that expected. One explanation might be that over 80% of the married participants were no longer students at the university and so were perhaps more oriented to stability than change.

Due to the dearth of single non-participants, it was decided to combine the single nominal participants and single participants, and this was done in Table IV. The differences between the two groups was rather low and non-significant.
**TABLE IV**

PERCENTAGE OF SINGLE PARTICIPANTS COMPARED TO PERCENTAGE OF SINGLE NOMINAL AND NON-PARTICIPANTS SCORING HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants and Nominal Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>38% (9)</td>
<td>32% (7)</td>
<td>6%</td>
</tr>
<tr>
<td>Service</td>
<td>79% (19)</td>
<td>77% (17)</td>
<td>2%</td>
</tr>
<tr>
<td>Change</td>
<td>67% (13)</td>
<td>77% (17)</td>
<td>10%</td>
</tr>
<tr>
<td>Modernization</td>
<td>75% (15)</td>
<td>68% (15)</td>
<td>7%</td>
</tr>
</tbody>
</table>

Next to marital status the most significant finding had to do with social needs.\textsuperscript{112} This will be discussed in detail when dealing with sub-hypothesis 3. So an attempt was made to study attitudes while controlling for social needs.

Although there is a substantial difference between the two groups on altruism, change and modernization, in Table V, the difference is not large enough to be significant.

\textsuperscript{112}Appendix A.
TABLE V
PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS WHO SCORED HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>28% (5)</td>
<td>12% (1)</td>
<td>16%</td>
</tr>
<tr>
<td>Service</td>
<td>78% (14)</td>
<td>88% (7)</td>
<td>10%</td>
</tr>
<tr>
<td>Change</td>
<td>72% (13)</td>
<td>88% (7)</td>
<td>16%</td>
</tr>
<tr>
<td>Modernization</td>
<td>72% (13)</td>
<td>88% (7)</td>
<td>16%</td>
</tr>
</tbody>
</table>

TABLE VI
PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH LOW SOCIAL NEEDS WHO SCORED HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>67% (8)</td>
<td>24% (4)</td>
<td>43%</td>
</tr>
<tr>
<td>Service</td>
<td>92% (11)</td>
<td>47% (8)</td>
<td>45%</td>
</tr>
<tr>
<td>Change</td>
<td>75% (9)</td>
<td>82% (14)</td>
<td>7%</td>
</tr>
<tr>
<td>Modernization</td>
<td>58% (7)</td>
<td>70% (12)</td>
<td>12%</td>
</tr>
</tbody>
</table>

In Table VI there are sizeable differences between the two groups on attitudes to service and altruism, in the expected
direction. This could be an indication of the influence of crossroads or of certain personality characteristics of the participants. The same may apply to the significant differences found in other areas, notably attitudes to change, service and altruism when controlling for other attitudes, as in Tables VII, VIII and IX.

**TABLE VII**

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING LOW ON ATTITUDES TO SERVICE AND HIGH ON ATTITUDES TO CHANGE

<table>
<thead>
<tr>
<th>Low Attitudes to Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Attitudes to Change</td>
</tr>
<tr>
<td>Participants</td>
</tr>
<tr>
<td>60% (3)</td>
</tr>
</tbody>
</table>

**TABLE VIII**

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON ATTITUDES TO ALtruism AND HIGH ON ATTITUDES TO SERVICE

<table>
<thead>
<tr>
<th>High Attitudes to Altruism</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Attitudes to Service</td>
</tr>
<tr>
<td>Participants</td>
</tr>
<tr>
<td>85% (11)</td>
</tr>
</tbody>
</table>
TABLE IX

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING LOW ON ATTITUDES TO ALTRUISM AND HIGH ON ATTITUDES TO SERVICE

<table>
<thead>
<tr>
<th>Low Attitudes to Altruism</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Attitudes to Service</td>
<td>82% (14)</td>
<td>60% (12)</td>
<td>22%</td>
</tr>
</tbody>
</table>

It was expected that due to Crossroads' international orientation and emphasis on community service, the participant group would tend to be more broadminded, progressive, open to people and ideas, and that this would show on their responses to the change and modernization scales. Such was not found to be the case. It transpired that, in general, the non-participant group was more positive on these two attitudes, although not not significantly so, except when controlling for low attitudes to service. Originally, it was the writer's belief that openness in an international milieu would lead to liberalism. The

\(^{113}\text{Above, pp. 66-70.}\)
findings of this study are in keeping with the following remarks of J. L. Simmons:

Liberalism is not a generic phenomenon. Most people are liberal in some respects and conservative in others. Specific liberalism scales are fairly independent of each other; moreover, their relationship to other variables varies from scale to scale. However, as far as altruism and service are concerned there was some support for the hypothesis, and in some cases the results were significant. In this context, such values can be viewed as being of common relevance. One would expect people who visit Crossroads regularly to have these values; this is part of what Crossroads stands for. Conversely, one would also expect people with these values to frequent Crossroads since people with similar values are attracted to each other.

The second hypothesis deals with voluntary associations: There is no significant difference in membership and active involvement in voluntary associations between Crossroads participants and non-participants, related to participation at Crossroads. As detailed below, the difference in membership and involvement in voluntary associations between the two groups is significant.


### TABLE X

**PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP AND INVOLVEMENT IN VOLUNTARY ASSOCIATIONS**

<table>
<thead>
<tr>
<th>Voluntary Association Activity</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
<th>(X^2) - 1 d.f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership</td>
<td>77% (23)</td>
<td>48% (12)</td>
<td>29%</td>
<td>3.84 (p &lt; .10)</td>
</tr>
<tr>
<td>Involvement</td>
<td>67% (20)</td>
<td>40% (10)</td>
<td>27%</td>
<td>2.91 (p &lt; .10)</td>
</tr>
</tbody>
</table>

Turning to membership, a comparison of the single participants and non-participants is made in Table XI below:

### TABLE XI

**PERCENTAGE OF SINGLE PARTICIPANTS AND SINGLE NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP AND INVOLVEMENT IN VOLUNTARY ASSOCIATIONS**

<table>
<thead>
<tr>
<th>Voluntary Association Participation</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Membership</td>
<td>75% (18)</td>
<td>88% (7)</td>
<td>13%</td>
</tr>
<tr>
<td>High Involvement</td>
<td>67% (16)</td>
<td>75% (6)</td>
<td>8%</td>
</tr>
</tbody>
</table>
In spite of the fact that taken as a whole the participant group counts more voluntary association members, among single persons the non-participant shows greater voluntary association membership, though the difference is not significant. This is also true of the pattern of involvement for both groups. The picture changes when comparing married participants and non-participants on membership and involvement in voluntary associations, below.

**TABLE XII**

PERCENTAGE OF MARRIED PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP AND INVOLVEMENT IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>Voluntary Association Participation</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Membership</td>
<td>83% (5)</td>
<td>29% (5)</td>
<td>54%</td>
</tr>
<tr>
<td>High Involvement</td>
<td>67% (4)</td>
<td>24% (4)</td>
<td>43%</td>
</tr>
</tbody>
</table>

Here the differences are very high, both in the case of membership and involvement in voluntary associations. Since there were a rather small number of single persons among the non-participants it was decided to combine the single nominal participants and single non-participants when comparing
involvement, as in the case of attitudes. It should be stated that for all practical purposes the nominal participants belong to the same category as non-participants. The comparison is given in Table XIII, below.

**TABLE XIII**

PERCENTAGE OF SINGLE PARTICIPANTS AND SINGLE NOMINAL AND NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP AND INVOLVEMENT IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>Voluntary Association Participation</th>
<th>Participants</th>
<th>Nominal and Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Membership</td>
<td>75% (18)</td>
<td>86% (19)</td>
<td>11%</td>
</tr>
<tr>
<td>High Involvement</td>
<td>67% (16)</td>
<td>82% (18)</td>
<td>15%</td>
</tr>
</tbody>
</table>

The nominal participants and non-participants still score higher but, as before, the difference is not significant.

Again, when controlling for social needs we come up with the pattern in Table XIV. When controlling for high social needs, the difference between the two groups on involvement is quite high.
### TABLE XIV
PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS WHO SCORED HIGH ON MEMBERSHIP AND INVOLVEMENT IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>Voluntary Association Participation</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Membership</td>
<td>83% (15)</td>
<td>75% (6)</td>
<td>8%</td>
</tr>
<tr>
<td>High Involvement</td>
<td>78% (14)</td>
<td>50% (5)</td>
<td>28%</td>
</tr>
</tbody>
</table>

Also when controlling for low social needs in both categories—membership and involvement—the differences appear to be high enough to be significant. This could be an indication of the influence of Crossroads since the participants appear to be high on membership and involvement regardless of social needs.

### TABLE XV
PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH LOW SOCIAL NEEDS WHO SCORED HIGH ON MEMBERSHIP AND INVOLVEMENT IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>Voluntary Association Participation</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Membership</td>
<td>67% (8)</td>
<td>35% (6)</td>
<td>32%</td>
</tr>
<tr>
<td>High Involvement</td>
<td>50% (6)</td>
<td>20% (3)</td>
<td>30%</td>
</tr>
</tbody>
</table>
The striking difference between the voluntary association participation of married participants and married non-participants could, in part, be attributed to the higher social needs of the former group, 33% versus 24%. However, it would appear that there are other factors at work here, namely Cross-roads and perhaps certain personality characteristics. The fact that it was not possible to control for marital status when taking the sample did give rise to additional questions. In this connection, it would have been interesting to know the length of time for which the couples had been married. Perhaps this would have yielded some clue as to the differential rate of voluntary association membership and involvement among the married men of both groups. The fact that there were relatively few married persons among the participants did not permit of detailed analysis and comparison of these differences. It is interesting to note that membership in voluntary associations for the two groups, participants and non-participants, was not very different in their own country, and differs considerably from the pattern and degree of their voluntary association activity in the United States.

Large differences between the two groups are apparent on voluntary association membership when controlling for service

116 Appendix A.
and altruism. The same applies to involvement in voluntary associations.

### TABLE XVI

A COMPARISON ON ALTRUISM OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>High Voluntary Association Membership</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Attitudes to Altruism</td>
<td>69% (9)</td>
<td>40% (2)</td>
<td>29%</td>
</tr>
<tr>
<td>Low Attitudes to Altruism</td>
<td>82% (14)</td>
<td>50% (10)</td>
<td>32%</td>
</tr>
</tbody>
</table>

### TABLE XVII

A COMPARISON ON SERVICE OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>High Voluntary Association Involvement</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Attitudes to Service</td>
<td>80% (20)</td>
<td>60% (9)</td>
<td>20%</td>
</tr>
<tr>
<td>Low Attitudes to Service</td>
<td>60% (2)</td>
<td>30% (3)</td>
<td>30%</td>
</tr>
</tbody>
</table>
This could be interpreted, in the case of service, as an attitude which accompanies voluntary association participation.

**TABLE XVIII**

A COMPARISON ON SERVICE OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON INVOLVEMENT IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>High Voluntary Association Participation</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Attitudes to Service</td>
<td>72% (18)</td>
<td>47% (7)</td>
<td>25%</td>
</tr>
<tr>
<td>Low Attitudes to Service</td>
<td>40% (2)</td>
<td>30% (3)</td>
<td>10%</td>
</tr>
</tbody>
</table>

**TABLE XIX**

A COMPARISON ON ALTRUISM BETWEEN PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON INVOLVEMENT VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>High Voluntary Association Involvement</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Attitudes to Altruism</td>
<td>54% (7)</td>
<td>20% (1)</td>
<td>34%</td>
</tr>
<tr>
<td>Low Attitudes to Altruism</td>
<td>76% (13)</td>
<td>45% (9)</td>
<td>31%</td>
</tr>
</tbody>
</table>

117 Above, p. 38.
Hypothesis three states that "there is no significant difference in attitudes, related to positive assessment of Crossroads, among participants and nominal participants." Due to the paucity of numbers for statistical purposes, it was not possible to determine whether or not the attitude differences are related to positive or negative assessment of Crossroads. In all but four cases, the participants and nominal participants had a positive evaluation of the center. A number also mentioned that Crossroads' aim or philosophy was to promote international understanding. This seems to find support from Judson Mills and Elccot Aronson who state that when the communicator (agent) was attractive his message would be more effective if he announced his intention to persuade. Crossroads openly states its purpose. Among the nominal participants many said the reason they no longer visited Crossroads or went there as often as before was because they were married, did not find time, or had moved to a different neighbourhood.

Sub-hypotheses 1 and 2 are as follows:

1. There is no significant difference in attitude between Crossroads participants and non-participants related to their membership in voluntary associations.


119 Above, p. 9.
2. There is no significant difference in attitude between Crossroads participants and non-participants related to degree of active involvement in voluntary associations.

Examining attitudes while accounting for membership, we see the following:

**TABLE XX**

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS HIGH ON MEMBERSHIP WHO SCORED HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>39% (9)</td>
<td>17% (2)</td>
<td>22%</td>
</tr>
<tr>
<td>Service</td>
<td>87% (20)</td>
<td>75% (9)</td>
<td>12%</td>
</tr>
<tr>
<td>Change</td>
<td>70% (16)</td>
<td>75% (9)</td>
<td>5%</td>
</tr>
<tr>
<td>Modernization</td>
<td>70% (16)</td>
<td>83% (10)</td>
<td>13%</td>
</tr>
</tbody>
</table>

There are differences but they do not come near to being significant except for attitude toward altruism.

In Table XXI the differences on service and altruism appear to be significant. The discrepancy on modernization is worthy of note, but it is in a direction opposite to that expected. A possible explanation could be that the majority of the participants were Catholic and there was a religious bias in the items on religion and birth control. However, there is no reason why this
TABLE XXI

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS LOW ON MEMBERSHIP WHO SCORED HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>57% (4)</td>
<td>23% (3)</td>
<td>34%</td>
</tr>
<tr>
<td>Service</td>
<td>71% (5)</td>
<td>46% (6)</td>
<td>25%</td>
</tr>
<tr>
<td>Change</td>
<td>86% (6)</td>
<td>92% (12)</td>
<td>6%</td>
</tr>
<tr>
<td>Modernization</td>
<td>57% (4)</td>
<td>75% (9)</td>
<td>18%</td>
</tr>
</tbody>
</table>

should become apparent when controlling for low membership in voluntary associations. Thus, it seems that the differences between participants and non-participants grow larger as voluntary association membership decreases.

The second sub-hypothesis concerns involvement in voluntary associations. As we can see from Tables XXII and XXIII, in both cases, high and low involvement, the participants score consistently higher on service. This also occurs with altruism and here the difference is significant.
### TABLE XXII
PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS HIGH ON INVOLVEMENT IN VOLUNTARY ASSOCIATIONS WHO SCORED HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>35% (7)</td>
<td>10% (1)</td>
<td>25%</td>
</tr>
<tr>
<td>Service</td>
<td>90% (18)</td>
<td>70% (7)</td>
<td>20%</td>
</tr>
<tr>
<td>Change</td>
<td>75% (15)</td>
<td>80% (8)</td>
<td>5%</td>
</tr>
<tr>
<td>Modernization</td>
<td>65% (13)</td>
<td>80% (8)</td>
<td>15%</td>
</tr>
</tbody>
</table>

### TABLE XXIII
PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS LOW ON VOLUNTARY ASSOCIATION INVOLVEMENT WHO SCORED HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruism</td>
<td>60% (6)</td>
<td>27% (4)</td>
<td>33%</td>
</tr>
<tr>
<td>Service</td>
<td>70% (7)</td>
<td>53% (8)</td>
<td>17%</td>
</tr>
<tr>
<td>Change</td>
<td>70% (7)</td>
<td>87% (13)</td>
<td>17%</td>
</tr>
<tr>
<td>Modernization</td>
<td>70% (7)</td>
<td>73% (11)</td>
<td>3%</td>
</tr>
</tbody>
</table>
The homogeneity of attitudes to service and altruism in participant group members demonstrates the operation of reference group standards which tend to produce similarity in the attitudes and behavior of group members.

The findings on service and altruism appear to be related to the fact that the participant group counted significantly more members in voluntary associations. D. H. Smith has referred to certain attitudes and traits which characterize "the high participator syndrome," in general. These include a "service orientation" to leisure time and a feeling that there is some sort of general moral obligation to participate in some community organization. Could it be that this factor is partly responsible for participation in Crossroads, as well as voluntary organizations? Conversely, Crossroads may reinforce this orientation by its stress on international understanding and mutual service in the foreign student community.

The fact that the participants show higher voluntary association membership and involvement seems to be an instance of Hardee's finding that "the greater the degree of systemic linkage

\[^{120}\text{D. H. Smith, American Journal of Sociology, 72, 3, pp. 249-266.}\]

\[^{121}\text{Ibid., pp. 250-251; above, p. 38.}\]
which occurs between the change-agent system and the client system, the greater will be changes occurring in client systems.  

The subject of the third and last sub-hypothesis was social needs: There is no significant difference in participation in crossroads related to social needs. Originally, social needs was taken into account as an intervening variable, but it turned out to be one of the most significant findings of the study, after marital status.

**TABLE XXIV**

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Social Needs</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
<th>$X^2 - 1$ d.f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>63% (18)</td>
<td>32% (17)</td>
<td>31%</td>
<td>3.24; $P &lt; .10$</td>
</tr>
<tr>
<td>Low</td>
<td>37% (12)</td>
<td>68% (17)</td>
<td>31%</td>
<td></td>
</tr>
</tbody>
</table>

In trying to isolate the factor responsible for this rather large difference, an analysis of social needs by marital status was made, as follows:

---

### TABLE XXV

**PERCENTAGE OF SINGLE AND MARRIED PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS**

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>67% (16)</td>
<td>50% (4)</td>
<td>17%</td>
</tr>
<tr>
<td>Married</td>
<td>33% (2)</td>
<td>24% (4)</td>
<td>9%</td>
</tr>
</tbody>
</table>

Although there is a difference between the groups it is not high enough to be significant. The single persons have higher social needs than the married ones. The social need scale contained some questions about loneliness and homesickness which, in general, elicited a more positive response from single persons. However, the single participants have higher social needs than the single non-participants. It must be remembered that they are aliens in America and some of them are probably undergoing a crisis reminiscent of the Burmese university student. Perhaps the participants experience a greater degree of loneliness and isolation which makes them seek out other people. Life in the United States may seem somewhat impersonal compared to their own

123 Above, pp. 20-21.
community oriented societal system. It appears then that Crossroads offers something very relevant to the new foreign student—an opportunity to become integrated in the culture, to meet like-minded Americans, his own countrymen and students of other nationalities in a sympathetic, informal atmosphere. Thus, most of the participants had been in this country under three years, whereas slightly more than half of the nominal participants had remained in the United States over three years.

It did appear that many of the Latin Americans had been married for only a short period, which would make the difference on social needs between the married and single groups quite sharp. It is interesting to note that the married participants have higher social needs than the married non-participants. The difference is not large and it could be that the married persons frequented Crossroads when they were unmarried and continued to go there even afterwards.

The differences on social needs were obliterated when combining the single non-participants and nominal participants:

124 An example would be the joint family system and close kinship ties prevailing in India.
TABLE XXVI
PERCENTAGE OF SINGLE PARTICIPANTS AND SINGLE NOMINAL AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Participants</th>
<th>Nominal Participants and Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>67% (16)</td>
<td>68% (15)</td>
<td>1%</td>
</tr>
</tbody>
</table>

Other differences were found in the areas of membership, service and altruism, as follows:

TABLE XXVII
A COMPARISON ON MEMBERSHIP OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Voluntary Association Membership</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Membership</td>
<td>65% (15)</td>
<td>50% (6)</td>
<td>15%</td>
</tr>
<tr>
<td>Low Membership</td>
<td>43% (3)</td>
<td>15% (2)</td>
<td>28%</td>
</tr>
</tbody>
</table>
### TABLE XXVIII

A COMPARISON ON SERVICE OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Attitude to Service</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>56% (14)</td>
<td>47% (7)</td>
<td>9%</td>
</tr>
<tr>
<td>Low</td>
<td>80% (4)</td>
<td>25% (2)</td>
<td>55%</td>
</tr>
</tbody>
</table>

### TABLE XXIX

A COMPARISON ON ALTRUISM OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Attitude to Altruism</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>38% (5)</td>
<td>20% (1)</td>
<td>18%</td>
</tr>
<tr>
<td>Low</td>
<td>76% (13)</td>
<td>35% (7)</td>
<td>41%</td>
</tr>
</tbody>
</table>

High social needs seem to be associated with high membership, high attitudes to service and low altruism. On the other hand, high
membership appears to be associated with low altruism and a high orientation to service (Tables XVI and XVII). As far as membership and social needs are concerned, among the functions that membership in voluntary associations performs for foreign students is that it supplies answers for the need for security, self-expression and new experience through collective action. Perhaps membership is a mediating factor between high social needs and service. The connection between membership in voluntary organizations and service has already been touched upon. One of the factors contributing to low altruism might be the insecurity experienced by foreign students.

The control factors included age, marital status, social class, religion, nationality, rural-urban origin, education, field of study, length of stay in the United States, and membership in voluntary associations in the home country. These factors will be taken separately and discussed in relation to the main variables in the hypotheses.

Taking age, we find that a higher proportion of the non-participant group (36%) was made up of men who were 30 years and above, as compared to the participants (17%). In general, among the non-participants the older group was more positive on all the attitudes excepting altruism. However, among the participants, the younger group was more positive on change and modernization,

125 Above, pp. 37-38.
126 Above, p. 85.
and the older group on altruism and service:

TABLE XXX

A COMPARISON OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON ATTITUDES TO ALTRUISM, CHANGE, MODERNIZATION AND SERVICE WHEN AGE IS CONTROLLED

<table>
<thead>
<tr>
<th>Age Groups</th>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-29 years</td>
<td>Altruism</td>
<td>36% (9)</td>
<td>25% (4)</td>
<td>11%</td>
</tr>
<tr>
<td>30 years and over</td>
<td>Altruism</td>
<td>80% (4)</td>
<td>0 (0)</td>
<td>80%</td>
</tr>
<tr>
<td>18-29 years</td>
<td>Service</td>
<td>80% (20)</td>
<td>50% (8)</td>
<td>30%</td>
</tr>
<tr>
<td>30 years and over</td>
<td>Service</td>
<td>100% (5)</td>
<td>78% (7)</td>
<td>22%</td>
</tr>
<tr>
<td>18-29 years</td>
<td>Change</td>
<td>56% (20)</td>
<td>81% (13)</td>
<td>25%</td>
</tr>
<tr>
<td>30 years and over</td>
<td>Change</td>
<td>40% (2)</td>
<td>89% (8)</td>
<td>49%</td>
</tr>
<tr>
<td>18-29 years</td>
<td>Modernization</td>
<td>68% (17)</td>
<td>62% (10)</td>
<td>6%</td>
</tr>
<tr>
<td>30 years and over</td>
<td>Modernization</td>
<td>60% (3)</td>
<td>100% (9)</td>
<td>40%</td>
</tr>
</tbody>
</table>
### TABLE XXXI

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS WHEN AGE IS CONTROLLED

<table>
<thead>
<tr>
<th>Age Groups</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-29 years</td>
<td>68% (17)</td>
<td>38% (6)</td>
<td>30%</td>
</tr>
<tr>
<td>30 years and over</td>
<td>80% (4)</td>
<td>22% (2)</td>
<td>58%</td>
</tr>
</tbody>
</table>

From Table XXXI we can see that in both age groups the participants are unmistakably higher in social needs.

### TABLE XXXII

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON ATTITUDES TO MODERNIZATION, ALTRUISM AND CHANGE WHEN SOCIAL CLASS IS CONTROLLED

<table>
<thead>
<tr>
<th>Social Class</th>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Low</td>
<td>Altruism</td>
<td>40% (8)</td>
<td>25% (3)</td>
<td>15%</td>
</tr>
<tr>
<td></td>
<td>Altruism</td>
<td>50% (5)</td>
<td>15% (2)</td>
<td>35%</td>
</tr>
<tr>
<td>High Low</td>
<td>Change</td>
<td>85% (17)</td>
<td>83% (10)</td>
<td>2%</td>
</tr>
<tr>
<td></td>
<td>Change</td>
<td>50% (5)</td>
<td>85% (11)</td>
<td>35%</td>
</tr>
<tr>
<td>High Low</td>
<td>Modernization</td>
<td>70% (14)</td>
<td>67% (8)</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>Modernization</td>
<td>60% (6)</td>
<td>85% (11)</td>
<td>25%</td>
</tr>
</tbody>
</table>
As we can see from Table XXXII, the larger differences in attitude are between the participants and non-participants with a lower social class.

**TABLE XXXIII**

PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS WHEN SOCIAL CLASS IS CONTROLLED

<table>
<thead>
<tr>
<th>High Social Needs</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Class</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>65% (13)</td>
<td>25% (3)</td>
<td>40%</td>
</tr>
<tr>
<td>Low</td>
<td>50% (5)</td>
<td>38% (5)</td>
<td>12%</td>
</tr>
</tbody>
</table>

It is interesting to note that when controlling for social class, the difference between upper class participants and non-participants is rather low. Also, in the participant group, the upper class members appear more oriented to change and modernization, while the reverse is the case with the non-participants. When controlling for social class, the participants have higher social needs, especially those who have a high social class.

In Table XXXIV when controlling for religion the attitude differences between the Christian participants and Christian non-participants seem to be more pronounced.
### TABLE XXXIV

A COMPARISON BY RELIGION OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Religion</th>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>Altruism</td>
<td>50% (8)</td>
<td>27% (3)</td>
<td>23%</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>Altruism</td>
<td>36% (5)</td>
<td>14% (2)</td>
<td>22%</td>
</tr>
<tr>
<td>Christian</td>
<td>Service</td>
<td>100% (16)</td>
<td>54% (6)</td>
<td>46%</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>Service</td>
<td>64% (9)</td>
<td>71% (10)</td>
<td>7%</td>
</tr>
<tr>
<td>Christian</td>
<td>Change</td>
<td>75% (12)</td>
<td>100% (11)</td>
<td>25%</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>Change</td>
<td>71% (10)</td>
<td>71% (10)</td>
<td>0</td>
</tr>
<tr>
<td>Christian</td>
<td>Modernization</td>
<td>35% (7)</td>
<td>73% (8)</td>
<td>38%</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>Modernization</td>
<td>93% (13)</td>
<td>78% (11)</td>
<td>15%</td>
</tr>
</tbody>
</table>

One possibility not considered heretofore is that Crossroads, although it promotes international understanding may not be influencing students in their attitudes toward change and modernization, or may be influencing them in a negative way. A question that also arises is: how far are the ideals of the center incorporated in the attitudes and behavior of the staff?

On the modernization scale (Table XXXV), the Indians responded much more radically to the question on birth control than the Latin Americans. One reason is that many of the Latin
Americans are Catholic; also the different countries in Latin America are at various stages of development. Some are quite prosperous and population poses no immediate problem. The circumstances in India and Latin America vary. This is in keeping with the finding that attitude change depends not only on the attitude toward an object, but also on the attitude toward a situation.

TABLE XXXV

A COMPARISON BY RELIGION OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON MODERNIZATION

<table>
<thead>
<tr>
<th>High Attitudes to Modernization</th>
<th>Christian</th>
<th>Non-Christian</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Groups</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participants</td>
<td>44% (7)</td>
<td>93% (13)</td>
<td>49%</td>
</tr>
<tr>
<td>Non-Participants</td>
<td>73% (8)</td>
<td>78% (11)</td>
<td>5%</td>
</tr>
</tbody>
</table>

In Table XXXVI the Christians show lower participation in voluntary associations than non-Christians. This might be due to the fact that the Christians find fulfilment simply by going to Crossroads and participating in its activities. In addition, the

Christians in the participant group have much higher social needs than the non-participant Christians (Table XXXVII). This is probably due to the fact that Crossroads, in general, attracts Christians and persons with high social needs. It may be that the center and its activities appeal more to such people. Among the Latin American participants 68% are Christian, whereas 47% of the Indian participants are Christian. Of the Latin American non-participants 83% are Christian, but only 8% of the Indian non-participants are Christian.

TABLE XXXVI

A COMPARISON BY RELIGION OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>High Membership in Voluntary Associations</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>Participants</td>
<td>Non-Participants</td>
<td>Percentage Difference</td>
</tr>
<tr>
<td>----------------</td>
<td>---------------</td>
<td>------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>Christian</td>
<td>69% (11)</td>
<td>36% (4)</td>
<td>33%</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>86% (12)</td>
<td>71% (10)</td>
<td>15%</td>
</tr>
</tbody>
</table>
TABLE XXXVII
A COMPARISON BY RELIGION OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Religion</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>62% (10)</td>
<td>9% (1)</td>
<td>53%</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>57% (8)</td>
<td>50% (7)</td>
<td>7%</td>
</tr>
</tbody>
</table>

In Table XXXVIII the low score of the non-participant Latin Americans on service can partly be attributed to the fact that the questions in this scale were phrased in terms of work in the Peace Corps. Many Latin American students were hostile to the idea and looked upon the Peace Corps as a tool of American imperialism. On the other hand, where change was concerned, the Latin Americans in both groups scored well above the Indians, an indication of the present revolutionary mood of Latin America.

There is a high difference between the two groups on altruism and also on service. This may be due to personality differences or the influence of Crossroads, or a combination of the two.
**TABLE XXXVIII**

A COMPARISON BY NATIONALITY OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON ATTITUDES TO SERVICE AND ALTRUISM

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latin Americans</td>
<td>Altruism</td>
<td>46% (6)</td>
<td>23% (3)</td>
<td>23%</td>
</tr>
<tr>
<td>Indians</td>
<td>Altruism</td>
<td>41% (7)</td>
<td>17% (16)</td>
<td>24%</td>
</tr>
<tr>
<td>Latin Americans</td>
<td>Service</td>
<td>77% (10)</td>
<td>38% (5)</td>
<td>39%</td>
</tr>
<tr>
<td>Indians</td>
<td>Service</td>
<td>88% (15)</td>
<td>83% (10)</td>
<td>5%</td>
</tr>
</tbody>
</table>

**TABLE XXXIX**

A COMPARISON BY NATIONALITY OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON MEMBERSHIP IN VOLUNTARY ASSOCIATIONS

<table>
<thead>
<tr>
<th>High Membership in Voluntary Associations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationality</td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td>Latin Americans</td>
</tr>
<tr>
<td>Indians</td>
</tr>
</tbody>
</table>
The Indians rather than the Latin Americans seem to be joiners of voluntary associations. In both cases the participants score higher. This again could be a measure of Crossroads' influence, or a difference in orientation.

TABLE XL

A COMPARISON BY NATIONALITY OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latin Americans</td>
<td>62% (8)</td>
<td>15% (2)</td>
<td>47%</td>
</tr>
<tr>
<td>Indians</td>
<td>59% (10)</td>
<td>50% (6)</td>
<td>9%</td>
</tr>
</tbody>
</table>

There is a great disparity between the social needs of the Latin American participants and the Latin American non-participants. This is not very surprising in view of the fact that among the Latin Americans, 77% of the participants are single, but only 15% of the non-participants are single.

Fifty-two percent of the non-participants came from urban areas against 37% of the participants, a fact which might account for the difference in attitude toward change between the two groups. However, even among the urban group a much higher

128 Above, p. 87.
percentage of non-participants are oriented to change. Interestingly enough, the rural participants are more positive on change than their urban counterparts. The same relationship obtains in the non-participant group with regard to modernization. One possible explanation is the change in outlook which occurred since coming to the United States.

**TABLE XLI**

A COMPARISON BY RURAL-URBAN ORIGIN OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS SCORING HIGH ON FOUR ATTITUDE SCALES

<table>
<thead>
<tr>
<th>Urban or Rural Origin</th>
<th>Attitudes</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urban Urban</td>
<td>Altruism</td>
<td>36% (4)</td>
<td>23% (3)</td>
<td>13%</td>
</tr>
<tr>
<td>Rural</td>
<td>Altruism</td>
<td>47% (9)</td>
<td>17% (2)</td>
<td>30%</td>
</tr>
<tr>
<td>Urban Urban</td>
<td>Service</td>
<td>64% (7)</td>
<td>38% (5)</td>
<td>26%</td>
</tr>
<tr>
<td>Rural</td>
<td>Service</td>
<td>95% (18)</td>
<td>83% (10)</td>
<td>12%</td>
</tr>
<tr>
<td>Urban Urban</td>
<td>Change</td>
<td>64% (7)</td>
<td>100% (13)</td>
<td>36%</td>
</tr>
<tr>
<td>Rural</td>
<td>Change</td>
<td>79% (15)</td>
<td>67% (8)</td>
<td>12%</td>
</tr>
<tr>
<td>Urban Urban</td>
<td>Modernization</td>
<td>82% (9)</td>
<td>69% (9)</td>
<td>13%</td>
</tr>
<tr>
<td>Rural</td>
<td>Modernization</td>
<td>58% (11)</td>
<td>83% (10)</td>
<td>25%</td>
</tr>
</tbody>
</table>

It is apparent from Table XLI that the urban participants have far higher social needs.

129 Above, p. 87.
TABLE XLII

A COMPARISON BY RURAL-URBAN ORIGIN OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>High Social Needs</th>
<th>Rural or Urban Origin</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rural</td>
<td>47% (9)</td>
<td>42% (5)</td>
<td>5%</td>
</tr>
<tr>
<td></td>
<td>Urban</td>
<td>82% (9)</td>
<td>23% (3)</td>
<td>59%</td>
</tr>
</tbody>
</table>

In Tables XLIII and XLIV, there are significant differences in membership in voluntary associations and altruism when controlling for education. Again, this could be indicative of the influence of Crossroads or some personality characteristic of the participants.
### TABLE XLIII

A COMPARISON OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS ON MEMBERSHIP IN VOLUNTARY ASSOCIATIONS WHEN EDUCATION IS CONTROLLED

<table>
<thead>
<tr>
<th>Membership in Voluntary Associations</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
<th>( X^2 - 1 ) d.f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>79% (19)</td>
<td>48% (12)</td>
<td>31%</td>
<td>5.12;</td>
</tr>
<tr>
<td>Low</td>
<td>21% (5)</td>
<td>52% (13)</td>
<td>31%</td>
<td>( p &lt; .10 )</td>
</tr>
</tbody>
</table>

### TABLE XLIV

A COMPARISON OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS ON ATTITUDES TO ALTRUISM WHEN EDUCATION IS CONTROLLED

<table>
<thead>
<tr>
<th>Attitude to Altruism</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
<th>( X^2 - 1 ) d.f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>46% (11)</td>
<td>20% (5)</td>
<td>26%</td>
<td>3.72</td>
</tr>
<tr>
<td>Low</td>
<td>54% (13)</td>
<td>80% (20)</td>
<td>26%</td>
<td>( p &lt; .10 )</td>
</tr>
</tbody>
</table>

Of the Latin Americans 68% were in the physical sciences, but only 23% of the non-participants were in the physical sciences.
Ninety-two percent of the Indian non-participants are in the physical sciences, while 65% of the Indian participants are in this field.

Turning to a comparison of the two groups by field of study, we find that the participants in the social sciences have much higher social needs than the non-participants in this area:

**TABLE XLV**

A COMPARISON BY FIELD OF STUDY OF PERCENTAGE OF PARTICIPANTS AND NON-PARTICIPANTS WITH HIGH SOCIAL NEEDS

<table>
<thead>
<tr>
<th>Field of Study</th>
<th>Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Sciences</td>
<td>73% (8)</td>
<td>18% (2)</td>
<td>55%</td>
</tr>
<tr>
<td>Physical Sciences</td>
<td>53% (10)</td>
<td>43% (6)</td>
<td>10%</td>
</tr>
</tbody>
</table>

It could be that there is some personality factor operating here. Also we must remember that these people are more used to socializing in a group situation.

Taking marital status we see that 80% of the participants are single while only 32% of the non-participants are single. Among the Latin Americans, 77% of the participants are single, but only 15% of the non-participants are unmarried. As for the Indians,
82% of the participants are single, but only 50% of the non-participants are single. Sixty-seven percent of the married participants are Christian, while 53% of the married non-participants are Christian. Of the single participants 50% are Christian; of the non-participants, 25%. Forty-two percent of the single participants and 25% of the single non-participants are in the social sciences. Eighty-three percent of the married participants versus 47% of the married non-participants are in the physical sciences. This is surprising in view of the fact that the latter are, in general, more positive on change and modernization. Apparently, field of study is not the decisive factor here.

In summarizing, we see that the most significant finding of the study was related to marital status: a significantly greater number of the non-participants were married. Closely following this was social needs; the participant group scored significantly higher on this scale. Comparing the two groups, we find that there are differences on attitudes to altruism and service which are almost significant, but not on change and modernization; the participant group was more positive in the former case. As far as married persons are concerned, there were significant differences on altruism and service--and the difference on change was almost significant, but in the opposite direction. As expected, the participants scored higher on altruism and service. However, when the non-participant and nominal participant groups (which
were the same for all practical purposes) were combined, there was hardly any difference between the two groups. When controlling for low social needs there was a significant difference on altruism and service between the participants and non-participants, with the participants scoring higher.

There is a significant difference on membership and involvement in voluntary associations between the two groups, the participants appearing more positive. When controlling for marital status there is a significant difference both in membership and involvement between married persons, and again, the participants are higher. When controlling for social needs, among those scoring low, there was a significant difference between participants and non-participants, with the former showing higher scores on membership and involvement in voluntary associations. Also, when controlling for altruism and service the differences between the participants and non-participants in these areas approach significance.

Turning to the effect of membership and involvement in voluntary associations on attitudes, where low membership prevails there is a significant difference between the two groups on altruism and service, with the participants scoring higher.

Although the disparity on social needs was one of the most significant findings, when controlling for marital status the differences between the two groups do not appear to be significant.
However, the differences between the single participants and single non-participants is quite high, though not significant, and the participants have higher social needs. But when combining the single nominal and non-participants the difference in social needs disappears. Among the participants, social needs seem to be related to membership in a positive way, and negatively to altruism.

As far as social needs are concerned there is a significant difference between the participants and non-participants when controlling for social class, age, urban-rural origin and field of study. In all these cases the participants have higher social needs. The differences between the Christians in the participant and non-participant groups are pronounced on attitudes, social needs and membership in voluntary associations. The participants scored higher on altruism, service, and membership in voluntary associations, as well as social needs, while the non-participants were higher on change and modernization. The differences between the participants and non-participants with a lower social class occur in the areas of modernization and change. Here the non-participant group appears to be significantly more positive. This also applies to altruism, but here the participant group scores significantly higher. When controlling for education the participant group had significantly higher scores on altruism and membership in voluntary associations. The Indians much more than
the Latin Americans seem to belong to voluntary associations. The Latin American participants have significantly higher social needs than the Latin American non-participants. This is probably due to the fact that 77% of the Latin American participants are single whereas only 15% of the Latin American non-participants are. There is also a significant difference on modernization between the Christians of both groups, and between the Christians and non-Christians within the participant group. The non-participants and non-Christians, respectively, have higher scores.

It is not possible to determine how far these differences mentioned above are due to Crossroads' influence and how far they can be attributed to the personality traits of the students. Probably both played a part.
CHAPTER IV

CONCLUSIONS

Vladimir Nabokov has touched upon a paradox when he says that there is no science without fancy, and no art without facts.

Remarking on the close connection between social interaction and social change, Kingsley Davis has stated that interaction is possible because there is a structure and change is possible because there is interaction. The most important fact about human interactions is that they are happenings that are psychologically represented in each of the participants. In our relation to an object, perceiving, thinking, and feeling take place on one side but in relations between persons these processes take place on both sides and are dependent upon one another. Humans interact, not as a paramecium does by altering the surrounding medium chemically, nor as the ants do by smell, but via emotions and thoughts that are capable of taking into account the emotions and thoughts of others. In fact,


interaction and its effects is the subject of this thesis—the interaction between Crossroads and foreign students.

To recapitulate, the aim of the study was to find out if Crossroads was effective as an agent of social change and if so, in what way. The writer set out to explore and define the extent of Crossroads' influence on its foreign student visitors. One of the ideals of the International Catholic Auxiliaries who ran the center was: international understanding and mutual service. In order to promote these ideas among students the center has a number of activities to attract students, ranging from dances to discussion groups and seminars. The emphasis is on social activities. In addition, it cooperates with certain national and foreign student groups; keeps open house for students, stresses the informal and interpersonal level of human interaction.

It would appear then that Crossroads is in a position to influence students. Contact with the center might make the students prone to adopt attitudes akin to the image Crossroads attempted to project.

The method chosen to pursue the study was to concentrate on certain attitudes and behavior patterns of foreign students, i.e., areas most likely to be susceptible to change, on the basis of the writer's observation and acquaintance with the program, literature

\[133\] Above, p.11.
of the center. The attitudes tested were: attitudes to change, modernization, altruism and service. The kind of behavior investigated was membership and participation in voluntary associations. The design provided for a comparison of these attitudes and behavior between two foreign student groups (Latin American and Indian) who went to Crossroads regularly and two matching student groups who had not been to the center. It was hypothesized that Crossroads' influence, if any, would lie in the area of these attitudes and type of behavior. The questions asked prior to undertaking this research were: Are the students at Crossroads more idealistic than those who were not exposed to the center and can this be attributed to Crossroads? Have the ideals of international understanding and mutual service been incorporated by the students at Crossroads into their own attitudes and behavior? What is the impact of Crossroads vis-a-vis foreign students who regularly visit the center. This was further reduced to a number of questions: Are Crossroads participants more positive on attitudes to change, modernization, altruism and service? Do they participate more in voluntary associations? Is this related in any way to their contact with Crossroads? Translated in terms of the indices used, the writer expected to find the participants more positive on all counts, i.e., they would score higher than the non-participants on the scales measuring
attitudes to change, modernization, service, and membership and involvement in voluntary associations.

In order to isolate the factor responsible for any differences in the attitudes and behavior mentioned above, it was important to verify if there were any other major differences between the participants and non-participants and if these were due to factors such as social class, religion, age, social needs, and education, and these were taken into consideration as intervening variables.

With this in mind, the following hypotheses were framed and tested:

1. There are no significant differences in attitude related to regular attendance at Crossroads between participants and non-participants.

2. There is no significant difference in membership and active involvement in voluntary associations between Crossroads participants and non-participants, related to participation at Crossroads.

3. There is no significant difference in attitudes, related to positive assessment of Crossroads among participants, nominal participants and non-participants.

Sub-hypotheses

1. There is no significant difference in attitude between Crossroads participants and non-participants related to their membership in voluntary associations.

2. There is no significant difference in attitude between Crossroads participants and non-participants related to degree of active involvement in voluntary associations.
3. There is no significant difference between participants and non-participants related to social needs.

Eighty-nine male students were interviewed. For various reasons, nine interviews were discarded. The eighty remaining were analyzed and we have below a summary of the results obtained:

Taking in the whole picture, the first null hypothesis must be accepted since there is no significant difference in attitudes between the participants and non-participants; but it should be accepted with certain reservations. Although there was a big difference on altruism and service, it was not significant; but when controls were introduced differences between the two groups on altruism and service were consistently significant. The second hypothesis must be rejected since there was a significant difference on membership, as well as involvement in voluntary associations. The third hypothesis could not be tested because of the scarcity of numbers. This was largely due to the fact that less than ten percent of the participants and nominal participants had a negative image of Crossroads. Sub-hypothesis one must be rejected since there were significant percentage differences on altruism and service in the predicted direction. So also with sub-hypothesis two; here too there were significant differences on altruism and service. In all of the above, where differences were significant, the participants scored higher.
We can therefore say that there was a real difference between the two groups in the direction predicted, especially as far as membership and involvement in voluntary associations, service and altruism were concerned.

The third sub-hypothesis dealing with social needs must also be rejected. Of all the variables mentioned in the hypotheses the differences on social needs were the most significant. Here the participants had higher social needs. It must be noted that the outstanding differentiating characteristic between the two groups was marital status. The non-participant group counted many more married students. There were also differences on change and modernization in a direction opposite to that expected, when controlling for certain social characteristics. The non-participants scored higher in this respect.

Returning to the first hypothesis and the writer's expectation that it would be rejected, the following diagram may be used by way of explanation:

Figure 4

<table>
<thead>
<tr>
<th>Change</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Likely</td>
<td>Unlikely</td>
</tr>
</tbody>
</table>

Person with Broad Perspective

Person with Narrow Perspective

In box "a" we have a relationship between perspective breadth and social change that would occur first to many, i.e. the broad
person with alternative perspectives, foci, goals and the like who is most likely to think of new social values and arrangements. It was thought that through its theme of international understanding Crossroads would foster a broad perspective in the regular student visitors. Two difficulties were encountered in this area. One was the reduction of "broad perspective" to a scale. Second, it is uncertain whether international understanding would lead to a broad perspective which, in turn, could be translated and measured in terms of attitudes toward change and modernization. Since it was not possible to reduce international understanding to exact empirical terms other sociological variables such as social needs, marital status, membership and involvement in voluntary associations were introduced.

Another question which arose was whether Crossroads while promoting international understanding was actually encouraging a broad perspective and a positive attitude towards change and modernization, or was discouraging this. The latter possibility seems less likely since the participant group appeared quite positive on change and modernization and, in some cases, there appeared to be hardly any difference when comparing the participant and non-participant groups on these scales. However, there were significant differences in certain cases, namely when controlling for age, religion, social class and marital status. This would

call for further investigation of the attitudes of the Crossroads staff, as well as the social backgrounds of the two groups studied.

We can hazard a guess that in the case of the non-participants the positive attitudes towards change and modernization were due to a source other than Crossroads, for example, type of educational institution, length of stay in the United States, the extent of integration in American society, reference groups and so on.

There was a big difference between the two groups on altruism and service, as expected. However, the difference did not quite come up to the level of significance chosen, which in this study was $P = .10$. Hence the first hypothesis must be accepted. But when controlling for marital status and social needs, the differences on altruism and service became significant, with the participants scoring higher. It should be noted that the hypothesis did not imply that Crossroads was the only source of positive attitudes in this respect, but was one among other sources, such as other voluntary associations and environmental conditions mentioned above.

We must reject the second hypothesis because there is a significant difference in membership and involvement in voluntary associations, with the participants scoring higher.
When asked about their motives for joining these voluntary associations, the respondents were requested to choose from:

(1) I have always liked being with people
(2) It is an honor to belong to such associations
(3) I wanted to see certain programs/projects carried out

In most cases the answer was (1) pointing to the fact that these were usually expressive associations. Jacoby has pointed out that individuals differ in the degree to which they have the need or possess the skills for making interpersonal contacts. Perhaps the findings with regard to participation in voluntary associations are indicative that the participants may be other-directed. It has been said that in the case of the other-directed person, a superior ability to perceive the feelings and expectations of others will make interpersonal relations pleasant and this will serve to reinforce the tendency to look to other people for satisfaction. In addition, over ninety percent of the participants said that they went to Crossroads to meet international students, the staff, or to attend dances and parties. The role of people is heavily emphasized.

Arthur P. Jacoby, Sociological Quarterly, 7, No.1, p. 84.

It must also be remembered that these are foreign students. Robert K. Merton has noted that "in social contexts which increase individuation but undercut relatedness, there will be a drive to regain such relatedness by a surrender of freedom to group purposes." Being outsiders and marginal to the culture these students try to establish their identity by joining voluntary associations and becoming members of a group.

As stated previously in Chapter III, the third null hypothesis could not be tested because of the scarcity of numbers.

Sub-hypothesis 1 must be rejected since we find significant percentage differences on altruism and service between the participants and non-participants low on membership in voluntary associations. The same applies to sub-hypothesis 2 where there is a major difference between the two groups on altruism when controlling for low involvement in voluntary associations. In both cases the participant group was more positive.

In seeking whether participation has influenced attitudes it would be well to remember that there is a tendency for an individual to move into groups and establish contacts with people who already have attitudes and opinions similar to one's own. So participation would probably serve to reinforce attitudes rather than reverse them. Additional characteristics of the other-directed person--his adoption of the tastes of others, his

tendency to "conform in the very quality of his feelings"—
follows as a result of his more extensive contacts with others, as well as from his superior sensitivity to their feelings.

Hypothesis three must be rejected because of the significantly higher social needs of the participants. In the participant group high social needs are associated with high membership in voluntary associations. It must be noted that these are foreigners and belonging to voluntary associations fulfills a number of needs for them. Schachter has tentatively concluded that anxiety is positively related to the affiliative tendency under conditions of free communication, under conditions of restricted communication, and under conditions where communication is impossible.139

Excepting for marital status, there was no significant difference between the two groups on the control factors of age, social class, rural-urban origin, nationality, religion, level of education, field of study.

We have come to the point where we can categorically state that the two groups, participants and non-participants, differ in certain respects: marital status, social needs, membership and involvement in voluntary associations, altruism, service, modernization and change. Of these, marital status, social needs,

membership and involvement in voluntary associations were the most significant. Then came altruism and service. All these differences occurred in the expected direction. Lastly, there was modernization and change, which were only significant in certain instances, but here the non-participants were more positive than the participants.

How do we seek to explain these differences? There are several ways of approaching the findings: (1) It is a case of pre-existing differences; (2) It is a question of change related to Crossroads; (3) and/or some other factor(s); (4) It is a combination.

To turn to the possibility of pre-existing differences or different personality types, this is a distinct possibility (see diagram on page 25). A number of influential theories in social psychology, such as Heider's theory of cognitive balance, Newcomb's theory of communicative acts, and Festinger's theory of cognitive dissonance have sprung from the Gestalt view that perceptual organization tends to be as "good" as possible, that certain configurations are preferred because of their simplicity and coherence. Following the earlier approach of Gestalt psychology to perception, these newer theories of social psychology stress that motivation for directed action can arise from structural considerations. Thus, they imply that an important determinant of man's behavior is his requirement for an orderly and coherent view of his
relations to his world. The question of being attracted to Crossroads and its programs can be seen as one of perception, as one of becoming aware of similar viewpoints, interests and aims. The method Crossroads uses to get in touch with students is through the various university foreign student lists, as well as the bulletin boards of colleges and dorms. These students would get a notice of Crossroads' activities about once a month. These bulletins would include a variety of events such as Saturday afternoon lunch for students, dances and parties, language classes and similar programs. Once these individuals choose Crossroads as a place to visit regularly, one can see how they become involved in voluntary associations and adopt similar attitudes. Newcomb states that:

When two people perceive themselves as (positively) interdependent and each is oriented toward some third entity, they will tend to develop similar orientations toward this entity. Interpersonal communication thus increases the likelihood that similar orientations will develop.

Dealing with alternative (3), 'other factors' do not seem to account for all the differences. Excepting for marital status and social needs, the two groups were not significantly different on the control factors. Of course, marital status, social needs,

membership and involvement in voluntary associations are related in one way or another: Those who are single have a higher degree of social needs than those who are married, since they are more lonely; and the former also tend to join voluntary associations more frequently. It must be remembered here that these are foreign students and membership in voluntary associations supplies answers to the need for security, self-expression and new experience through collective action. It should also be noted that these were among the more significant findings of the study.

In this regard the single non-participants show higher membership and involvement in voluntary associations than the single participants. Derek L. Phillips has noted that the higher the amount of participation, the greater the degree of happiness reported. This relationship is due to the fact that positive feelings are directly correlated with social participation, while negative feelings have no bearing on participation. Thus the net difference between positive and negative affect, called "Affect Balance Score" is a major determinant of happiness. The single non-participants did have lower social needs than the single participants. But social needs would only be one element to be

142 Above, pp. 37-38.

considered when arriving at the "Affect Balance Score."

Both the single and married participants are high on membership and involvement in voluntary associations, whereas among the non-participants only those who are single are high. Also the participants who are low on social needs show high membership and involvement in voluntary associations. Thus the social need scores do not account for this variation. The difference occurs in spite of the fact that the membership scores for the participants and non-participants in their home countries were not significantly different. It is here that the influence of Crossroads is demonstrated.

The function of conformity is acceptance by the group just as progressive acceptance by the group reinforces the tendency toward conformity. And the values of these "significant others" constitute the mirrors in which individuals see their self-image and reach self-appraisals.  

Furthermore, where attitudes are concerned, the attitudes to change and modernization seem to be similar, except for one case, when taking marital status into consideration. However, this is not so with altruism and service. While service is associated with high membership, altruism is not. Altruism seems to be associated with low membership and low social needs.

It is therefore entirely possible that the participants could have fallen into certain personality categories to which

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an organization with the philosophy and approach of Crossroads would appeal. Personality has been defined as the more or less organized ways of behavior, both overt and covert, which characterize a given individual. Cantril has emphasized the importance of certain ego needs in the functioning of any personality, especially the need for status or self-integrity. Of this need, he says "an individual is constantly trying to maintain his own feeling of self-regard." In addition he posits a need for meaning, for a frame which permits man to see events as organized or structured or subject to explanation.

The writer suggests that the most likely explanation of what occurred is as follows: Being of a different mind to begin with, the participants after attending Crossroads regularly tend to adopt certain distinct attitudes which would differentiate them from other students, in general—although students who underwent similar experiences would also be prone to the same responses. Thus the Crossroads experience might have led to an intensification of certain attitudes. Yet we cannot be sure that altruism and service were, in fact, pre-existing differences.


In this respect, it has been said that many of the characteristics which Riesman ascribed to inner- and other-directed persons may be explained "in terms of the creation of certain kinds of perceptual sets and in terms of the tendency of these sets to help perpetuate the behavior which created them."\textsuperscript{147}

Turning to Figure 2 on page 25, in Ribal's opinion there seems to be a high degree of "social efficiency" for all four social character types insofar as individuals establish the kinds of social relationships which are gratifying to respective succorance-nurturance needs. He speaks of the attraction of the altruistic self to the selfish self, the receptive-giving self to others of the same type, and the seeking out of the inner-sustaining self for others who are alike.\textsuperscript{148}

It is not possible to decide, admitting there is some difference, whether it is due to Crossroads' attempts or to the personal characteristics that the students bring with them. However, both forces can be operative at the same time. Insofar as Crossroads is interested in projecting some kind of image with a view to influencing students on an interpersonal basis, it follows that students who go there regularly would be influenced in some


\textsuperscript{148} Joseph E. Ribal, Sociology and Social Research, 47, No.3, p. 319.
way, especially if they are at all enthusiastic and aware of the Center's aims and its work. About 50% of the participants mentioned international understanding as one of Crossroads' goals.

In order to find out exactly what occurred, it would be necessary to test the participants before they came to Crossroads or just after their first visit, and then test them again after a certain period, say a year. Another method which could be used is to go into the backgrounds and histories of each of the subjects, interview people who knew them well, with a view to getting a personality profile to discover if the groups differed at the outset in this respect.

It would be appropriate here to cite the study done by Kohn and Clausen to verify whether isolation was in fact the cause of schizophrenia. This is similar to the problem at hand in that it aims at tracing any pre-existing causes and differences. Initially, the authors argued that if the strange behavior of the schizophrenic is due to social inexperience stemming from isolation, such isolation should underlie all schizophrenic disorders. The sample consisted of 58 schizophrenic and manic-depressive


patients. The interview schedule covered: residential and occupational history, relationships in the parental family, friendship and activity patterns in early adolescence, dating patterns, social participation as an adult and a brief psychosomatic inventory. At the end of their investigation the authors arrived at the following conclusions:

Thus in terms of process, social isolation is to be viewed as a sign that the individual's difficulties have become so great that he is no longer capable of functioning in interpersonal relationships. The question of how he got that way is not a question of social isolation, per se. It is rather a series of problems starting with the question of what are the conditions that produce alienation, and continuing with the processes by which subsequent interpersonal experiences transform this base of interpersonal difficulty into interpersonal failure.  

However, such extensive methods were beyond the scope of this study.

Another noteworthy observation is made by Festinger who states that when opinions or attitudes are changed through the momentary impact of a persuasive communication, this change all by itself is quite unstable and will usually disappear or remain isolated unless environmental or behavioral change can be brought about to support and maintain it. He has suggested that we

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151 Melvin L. Kohn and John A. Clausen, pp. 201-202.

have been quietly and placidly ignoring a very vital problem. After having persuaded ourselves that there is, of course, a relationship between attitude change and subsequent behavior and, since this relationship is obvious, we have decided that it is needless to labor to overcome the considerable technical difficulties of investigating it. But the few relevant studies indicate that such "obvious" relationships probably do not exist and that indeed some non-obvious relationships may exist. Hence the problem needs concerted investigation. 153 Along the same lines, Alex Edelstein comments that there are numerous illustrations of students who become more liberal while in college but later revert to previously held beliefs, and that this is particularly true of those who placed a high value on peer-group orientation in college without making an equivalent commitment. 154 These statements all demonstrate the overriding importance of time as a factor in studies of attitude and attitude change.

One of the drawbacks of the study was that three groups were used, which blurred some of the differences and made the calculations more complicated. One advantage was that it showed the

153 Ibid., p. 417.

progression of attitudes from the non-participant to the nominal participant to the participant group. But for purposes of comparison it would have been preferable to use only two groups as in a 'before' and 'after' study.

It would also have been advisable to match the groups more closely on marital status.

Another disadvantage that was inherent was that the population of two of the groups studied, Crossroads Student Center and the participants, was in a continual state of flux, changing from year to year. It is difficult to conduct an attitude study under such conditions. The circumstances and time limitations precluded using the ideal methods.

In future studies of this type emphasis should be laid on causes since it is practically impossible to separate them empirically from effects; besides, they provide insights into intervening variables. In addition, a more intensive study of the change agent, Crossroads Student Center, along the lines of participant observation would contribute much to the study, especially in view of the variety of orientations at the center and its changing role among international students.

One question which presents itself is: How much of a change is to be taken as significant, and by what criteria of
significance. In the present context it is not possible to ascertain the extent of change unless we study the groups before, as well as after their encounter with Crossroads Student Center. However, insofar as over 90% of the participants had a positive evaluation of Crossroads, went there regularly for about a year, and differed from other students in certain respects, which were similar to the philosophy and orientation of Crossroads, it is likely that they would have been influenced by the center. In this case the influence could represent an intensification of pre-existent attitudes.

Raymond Firth has pointed out that in modern anthropological work a distinction is drawn between structural change, in which basic elements of the society alter, and detail change, in which social action while not merely repetitive does not alter the basic social forms. He states that it is becoming evident that in order to understand both change in structure and change in detail we must make a closer study of the setting and results of individual choice and decision, as they affect activity and social relations. Therefore, we must look to analysis of social organization to help us to understand social change. Firth here uses 'social organization' to mean 'the system of obligation-relations existing among individuals and groups in a society

and 'social structure' as the placement and position of the individuals and groups in that system of obligation-relations. Elements of ideal behavior, anticipated behavior and actual behavior all enter this system of obligation-relations. 156

Thus social psychological theories specify the conditions under which individuals respond to given characteristics of their social environments. However, research on 'structural effects' is required to permit a specification of the conditions under which certain structural variables produce these particular characteristics of an individual's social environment, the characteristics that furnish the 'givens' in social psychological theories. On the basis of these structural variables we should then be able to specify when individuals will orient themselves toward specific types of others and then use the characteristics of their significant others to predict their behaviors.

According to Ernest Campbell and C. Norman Alexander, the more sophisticated analyses of 'structural effects' must therefore take into account both steps in this causal chain--moving from the characteristics of the total system to the situation faced by the individual due to the effects of these characteristics and, after that, from the situation confronting the

individual to his responses to it. This way we may hope to achieve greater understanding of the causal processes involved.

The working arrangements by which a society is maintained, the ways in which relations between groups are made operative and become effective, actually rest upon individual choice and decision. As Merton has suggested, in a different context, in order to go on to more complex explanatory schemes with predictive power in new situations, we must be able to deal with the personal component—the motivated actor in the situation of social action.


158 Firth, p. 47.

## APPENDIX A

### TABLE I

SUMMARY DESCRIPTION OF THREE GROUPS ON ALL TESTED VARIABLES IN ORDER OF DECREASING DIFFERENCES BETWEEN PARTICIPANT AND NON-PARTICIPANT GROUPS

<table>
<thead>
<tr>
<th>Variables</th>
<th>Participants</th>
<th>Nominal Participants</th>
<th>Non-Participants</th>
<th>Percent-Difference between Participants and Non-Participants</th>
<th>( \chi^2 ) 2 d.f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital Status:</td>
<td>Single</td>
<td>80% (24)</td>
<td>56% (14)</td>
<td>32% (8)</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>20% (6)</td>
<td>44% (11)</td>
<td>68% (17)</td>
<td>11.57; P &lt; .10</td>
</tr>
<tr>
<td>Social Needs:</td>
<td>High</td>
<td>63% (18)</td>
<td>60% (15)</td>
<td>32% (8)</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>Low</td>
<td>37% (12)</td>
<td>40% (10)</td>
<td>68% (17)</td>
<td>5.96; P &lt; .10</td>
</tr>
<tr>
<td>Membership in Vol. Asscns.:</td>
<td>High</td>
<td>77% (23)</td>
<td>68% (17)</td>
<td>48% (12)</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>Low</td>
<td>23% (7)</td>
<td>32% (8)</td>
<td>52% (13)</td>
<td>5.02; P &gt; .10</td>
</tr>
<tr>
<td>Involvement in Vol. Asscns.:</td>
<td>High</td>
<td>67% (20)</td>
<td>64% (16)</td>
<td>40% (10)</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>Low</td>
<td>33% (10)</td>
<td>36% (9)</td>
<td>60% (15)</td>
<td>4.29; P &gt; .10</td>
</tr>
<tr>
<td>Variables</td>
<td>Participants</td>
<td>Nominal Participants</td>
<td>Non-Participants</td>
<td>Percentage Difference between Participants and Non-Participants</td>
<td>$X^2$ - 2 d.f.</td>
</tr>
<tr>
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</tr>
<tr>
<td>Service:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>83% (25)</td>
<td>76% (19)</td>
<td>60% (15)</td>
<td>23</td>
<td>4.47; P &gt; .10</td>
</tr>
<tr>
<td>Low</td>
<td>17% (5)</td>
<td>24% (6)</td>
<td>40% (10)</td>
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<tr>
<td>Altruism:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>43% (13)</td>
<td>32% (8)</td>
<td>20% (5)</td>
<td>23</td>
<td>1.87; P &gt; .10</td>
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<tr>
<td>Low</td>
<td>57% (17)</td>
<td>68% (17)</td>
<td>80% (20)</td>
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<tr>
<td>Length of Stay in U.S.</td>
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<tr>
<td>Over 3 years</td>
<td>30% (9)</td>
<td>52% (13)</td>
<td>8% (.2)</td>
<td>22</td>
<td>not applicable</td>
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<tr>
<td>Under 3 years</td>
<td>70% (21)</td>
<td>48% (12)</td>
<td>92% (23)</td>
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<tr>
<td>Education:</td>
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<tr>
<td>Graduate</td>
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<tr>
<td>Social Class:</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>High</td>
<td>67% (20)</td>
<td>48% (12)</td>
<td>48% (12)</td>
<td>19</td>
<td>2.05; P &gt; .10</td>
</tr>
<tr>
<td>Low</td>
<td>33% (10)</td>
<td>52% (13)</td>
<td>52% (13)</td>
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<td></td>
</tr>
<tr>
<td>Rural-Urban Origin:</td>
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<td></td>
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<tr>
<td>Rural</td>
<td>63% (19)</td>
<td>52% (13)</td>
<td>48% (12)</td>
<td>15</td>
<td>1.18; P &gt; .10</td>
</tr>
<tr>
<td>Urban</td>
<td>37% (11)</td>
<td>48% (12)</td>
<td>52% (13)</td>
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### TABLE I--Continued

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<th>Non-Participants</th>
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</tr>
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<td></td>
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<td></td>
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<tr>
<td>18 to 29 years</td>
<td>83% (25)</td>
<td>76% (19)</td>
<td>64% (16)</td>
<td>12</td>
<td>2.57; $P &gt; .10$</td>
</tr>
<tr>
<td>30 years and over</td>
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<td>24% (6)</td>
<td>36% (9)</td>
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<td><strong>Change:</strong></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>73% (22)</td>
<td>76% (19)</td>
<td>84% (21)</td>
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</tr>
<tr>
<td>Low</td>
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<td>24% (6)</td>
<td>16% (4)</td>
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<td>Members</td>
<td>63% (19)</td>
<td>52% (13)</td>
<td>72% (18)</td>
<td>9</td>
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<td>Non-Members</td>
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<td>48% (12)</td>
<td>28% (7)</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Christian</td>
<td>53% (16)</td>
<td>40% (10)</td>
<td>44% (11)</td>
<td>9</td>
<td>1.39; $P &gt; .10$</td>
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<td>Non-Christian</td>
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<td>60% (15)</td>
<td>56% (14)</td>
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<tr>
<td><strong>Modernization:</strong></td>
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</tr>
<tr>
<td>High</td>
<td>67% (20)</td>
<td>68% (17)</td>
<td>76% (19)</td>
<td>9</td>
<td>.65 $P &gt; .10$</td>
</tr>
<tr>
<td>Low</td>
<td>33% (10)</td>
<td>32% (8)</td>
<td>24% (6)</td>
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<td>Variables</td>
<td>Participants</td>
<td>Nominal Participants</td>
<td>Non-Participants</td>
<td>Percentage Difference between Participants and Non-Participants</td>
<td>$\chi^2$ - 2 d.f.</td>
</tr>
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<tr>
<td>Latin</td>
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<td>48% (12)</td>
<td>52% (13)</td>
<td>9</td>
<td>.18; P &gt; .10</td>
</tr>
<tr>
<td>American</td>
<td>57% (17)</td>
<td>52% (13)</td>
<td>48% (12)</td>
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<td>Indian</td>
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<td>Field of Study:</td>
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<tr>
<td>Social Sciences</td>
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<td>40% (10)</td>
<td>44% (11)</td>
<td>7</td>
<td>.02; P &gt; .10</td>
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<td>Physical Sciences</td>
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<td>60% (15)</td>
<td>56% (14)</td>
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<td>Image of Crossroads:</td>
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<td></td>
</tr>
<tr>
<td>Positive</td>
<td>93% (28)</td>
<td>92% (23)</td>
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<td></td>
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<tr>
<td>Negative</td>
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<td>Nominal Participants %</td>
<td>Non-Participants %</td>
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<td></td>
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<tr>
<td><strong>Altruism:</strong></td>
<td></td>
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</tr>
<tr>
<td>High</td>
<td>16.25 (13)</td>
<td>10.00 (8)</td>
<td>6.25 (5)</td>
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<td>Low</td>
<td>21.25 (17)</td>
<td>21.25 (17)</td>
<td>25.00 (20)</td>
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</tr>
<tr>
<td><strong>Service:</strong></td>
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</tr>
<tr>
<td>High</td>
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<tr>
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<tr>
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<td>15.00 (12)</td>
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<td><strong>Social Needs:</strong></td>
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<td>21.00 (17)</td>
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### TABLE III

**SOCIAL CHARACTERISTICS OF FOREIGN STUDENT POPULATION**

\( N = 80 \)

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<thead>
<tr>
<th>Social Characteristics</th>
<th>Participants</th>
<th>Nominal Participants</th>
<th>Non-Participants</th>
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<td><strong>Length of Stay in the U.S.:</strong></td>
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<tr>
<td>3 years and over</td>
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<td>Under 3 years</td>
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<td><strong>Education:</strong></td>
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<td>24.00 (19)</td>
<td>20.00 (16)</td>
</tr>
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<td>30 years and over</td>
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<td>11.00 (9)</td>
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<td>17.50 (14)</td>
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TABLE III—Continued

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TABLE IV

SUMMARY DESCRIPTION OF ATTITUDES OF THREE GROUPS IN ORDER OF DECREASING DIFFERENCES BETWEEN PARTICIPANT AND NON-PARTICIPANT GROUPS WHEN MEMBERSHIP IN VOLUNTARY ASSOCIATIONS IN THE U.S. IS CONTROLLED

<table>
<thead>
<tr>
<th>Attitudes/Membership</th>
<th>Participants</th>
<th>Nominal Participants</th>
<th>Non-Participants</th>
<th>Percentage Difference between Participants and Non-Participants</th>
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<tr>
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<tr>
<td><strong>Members:</strong></td>
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<td></td>
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</tr>
<tr>
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<td>56% (14)</td>
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<td>10% (3)</td>
<td>12% (3)</td>
<td>12% (3)</td>
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<td></td>
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<tr>
<td><strong>Non-members:</strong></td>
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<tr>
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<td>48% (12)</td>
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<td><strong>Non-members:</strong></td>
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<td>36% (9)</td>
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<td>12% (3)</td>
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<td><strong>Members:</strong></td>
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<td>Non-Participants</td>
<td>Percentage Difference between Participants and Non-Participants</td>
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<td>----------------------</td>
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<td>Non-members:</td>
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<td>28% (7)</td>
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TABLE V

SUMMARY DESCRIPTION OF ATTITUDES OF THREE GROUPS IN ORDER OF DECREASING DIFFERENCES BETWEEN PARTICIPANT AND NON-PARTICIPANT GROUPS WHEN INVOLVEMENT IN VOLUNTARY ASSOCIATIONS IN THE U.S. IS CONTROLLED

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<th>Non-Participants</th>
<th>Percentage Difference between Participants and Non-Participants</th>
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<td>12% (3)</td>
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<td>24% (6)</td>
<td>44% (11)</td>
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<td>16% (4)</td>
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<td>Active Members:</td>
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<td>20% (5)</td>
<td>4% (1)</td>
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<td>32% (8)</td>
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<td>44% (11)</td>
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<tr>
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<td>8% (2)</td>
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<tr>
<td><strong>Inactive and Non-Members:</strong></td>
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</tr>
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<td>28% (7)</td>
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<td><strong>Inactive and Non-members:</strong></td>
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<td>44% (11)</td>
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TABLE VI

SUMMARY DESCRIPTION OF ATTITUDES OF PARTICIPANTS AND NOMINAL PARTICIPANTS IN ORDER OF DECREASING DIFFERENCES WHEN IMAGE OF CROSSROADS IS CONTROLLED

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<th>Percentage Difference</th>
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<td>Positive Image:</td>
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<tr>
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<tr>
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<td>8% (2)</td>
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<tr>
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<td>0% (0)</td>
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</tr>
<tr>
<td>Negative Image:</td>
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### TABLE VI--Continued

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<th>Nominal Participants</th>
<th>Percentage Difference</th>
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<td>60% (18)</td>
<td>60% (15)</td>
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<tr>
<td>Low Modernization</td>
<td>33% (10)</td>
<td>32% (8)</td>
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APPENDIX B

INTERVIEW SCHEDULES

1. Interview schedule for Latin American students.
2. Interview schedule for Indian students.
3. Crossroads interview schedule for Participants and Nominal Participants.
FOREIGN STUDENT SURVEY

Introduction: This is a study of the attitudes of foreign students in the Chicago area toward various issues and questions of the day. All your answers will be kept confidential.

(PLEASE INDICATE RESPONSES BY CIRCLING OR CHECKING THE APPROPRIATE ITEM NUMBERS ON THE LEFT.)

SECTION I

1. What is your age (i.e. age at last birthday)? TRY TO GET EXACT AGE--IF UNSUCCESSFUL GET AGE GROUP.
   1. 18-21 Age: ____
   2. 22-25
   3. 26-29
   4. 30-33
   5. 34 and over

2. Sex:
   1. Male
   2. Female

3. What is your current marital status?
   1. Single
   2. Married
   3. Widowed
   4. Divorced/Separated

4. What is your nationality (Country of origin)?

5. What is your religious preference, if any?
   1. Christianity (ASK RESPONDENT TO SPECIFY DENOMINATION)
   2. Hinduism
   3. Islam
   4. Buddhism
   5. Other (RESPONDENT SHOULD BE ASKED TO SPECIFY)
   6. None

6. What is/was your father's occupation/profession and title?
   (SPECIFIC ANSWER REQUIRED: e.g. engineer, shopkeeper, accountant, etc.)

7. What is/was the level of your father's education? How many years of schooling did he complete and what degree did he obtain, if any?

<table>
<thead>
<tr>
<th>Years of schooling completed</th>
<th>Degree</th>
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<tbody>
<tr>
<td>1. 7 years or less</td>
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<td>2. More than 7 years upto</td>
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<td>11 years</td>
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<td>3. 12 years</td>
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<td>15 years</td>
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<td>5. 16 years</td>
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</tr>
<tr>
<td>6. More than 16 years</td>
<td></td>
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</tbody>
</table>

For coding only

1, 2, 3, 4, 5, 6
8. Approximately how large was the population of the town or city you came from in your country?
   1. More than 1,000,000
   2. Less than 1,000,000 but more than 100,000
   3. Less than 100,000

9. What level of education/academic qualifications did you have when you came to this country, i.e. how many years of schooling had you completed and what degree(s) did you hold, if any?

<table>
<thead>
<tr>
<th>Years of schooling completed</th>
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<td>1. 7 years or less</td>
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<td>6. More than 16 years</td>
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</table>

10. What type of visa do you have currently?
   1. A (ambassador, public figure)
   2. B (temporary visitor)
   3. F (student)
   4. H (temporary worker of distinguished merit)
   5. J (or exchange)
   6. Permanent
   7. Other

11. Have you changed your visa status since you came to the United States?
   1. Yes
   2. No

12. (If yes) What type of visa did you have originally?

13. Are you a student?
   1. Yes
   2. No

IF RESPONDENT IS NOT A STUDENT PLEASE OMIT QUESTIONS 14-19.

14. If you are a student, are you classified as:
   1. Part-time (less than 9 hrs. semester/qtr. in grad. school)
   2. Full-time

15. What university do you study at?

16. Are you working for a degree, diploma or certificate?
   1. Yes
   2. No
17. (If yes) What degree are you working for?
   1. A bachelor's degree
   2. A master's degree
   3. A doctorate or post-doctoral training
   4. Other (TRY TO GET A SPECIFIC ANSWER: diploma, internship, professional or technical experience, etc.)

18. What is/was your major field (TRY TO GET SPECIFIC ANSWER, e.g. engineering, medicine, psychology, etc.)?

19. What would be your choice of occupation/profession—in terms of your career goal—once you have completed your studies? (TRY TO GET SPECIFIC ANSWER, such as title of job, e.g. doctor, etc.)

---

IF RESPONDENT IS A STUDENT NOW PLEASE OMIT QUESTIONS 20-22 ONLY

20. If you received a degree or diploma from some institution in this country, what was the degree?
   1. A bachelor's degree
   2. A master's degree
   3. A Ph.D.
   4. Other (TRY TO GET AS SPECIFIC AN ANSWER AS POSSIBLE)

21. What is/was the name of the institution where you studied?

22. What is/was your field?

23. Are you employed? (This includes university and/or academic employment, e.g. assistantships, fellowships)
   1. Yes
   2. No

24. Type of employment (INTERVIEWER SHOULD FILL THIS IN HIMSELF WITHOUT ASKING QUESTION, DEPENDING ON ANSWER TO QUESTION 25)
   1. Academic
   2. Non-academic

25. What is your title, position, and the type of work you do? (This includes assistantships, fellowships, etc.)

26. How many hours per week do you work?
   1. 20 hours or less
   2. More than 20 hours
27. How long have you been in this country?
   1. Less than 1 year
   2. 1 year or over but less than 3
   3. 3 years or over but less than 5
   4. 5 years or over

COMMENTS OF INTERVIEWER

SECTION II - INDEX A

28. Do you belong or have you belonged to any student associations
   and/or non-profit community organizations either in your own
   country or in this country (USA)--from the time you left high
   school?
   1. Yes
   2. No

IF RESPONDENT ANSWERS 'NO' PLEASE OMIT QUESTIONS 29-35.

29. Name the student associations and/or non-profit community organizat-
   ions you belonged to in your own country and define the type of
   membership you held, e.g. nominal membership, committee member, etc.
   (IN COL. 4 INTERVIEWER SHOULD ELICIT WHETHER RESPONDENT CONSIDERS
   HIMSELF PAID UP MEMBER ONLY (1) OR ACTIVE AS WELL (2), OR SOME
   COMBINATION OF BOTH. THIS SHOULD BE INDICATED ON THE FORM, e.g.
   1 + 2, or 1 - 2 AS THE CASE MAY BE).

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Approx. no. of functions held annually</th>
<th>Approx. no. of functions attended annually</th>
<th>Paid up member only (1) and/or active member (2)</th>
<th>Committee member</th>
<th>Office Bearer or Office Holder (PLEASE FIND OUT TITLE)</th>
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</table>

30. Name similar student associations and/or non-profit community
    organizations to which you belong/belonged in this country
    together with the year and type of membership held.
    (AGAIN IN COL. INTERVIEWER SHOULD ELICIT WHETHER RESPONDENT
    CONSIDERS HIMSELF A PAID UP MEMBER (1) OR NON-PAYING OR ACTIVE
    (2) OR SOME COMBINATION. THIS SHOULD BE INDICATED ON THE FORM.)
<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Yr.</th>
<th>Paid Committee member only (1) and/or active member (2)</th>
<th>Committee holder (FIND OUT TITLE)</th>
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31. Of these three choices (HAND OVER CARD) or any not given here, which most precisely or adequately characterizes your reasons for joining these organizations?

1. I have always liked being with people.
2. It is an honor to belong to such associations.
3. I wanted to see certain programs/projects carried out.
4. Other

32. How did you come to hear of these associations or get to know about them (PROBE)?

1. Through brochures, letters, publicity material or literature
2. At Crossroads, through a friend and/or member of the association
3. Through Crossroads (the staff)
4. Through a friend of yours and/or a member of the association
5. Other

33. How did you happen to join these associations, or become involved in them? (TRY TO FIND OUT WHO ELSE WAS INVOLVED)

34. Who (if any person or any group) persuaded or influenced you to join these associations? Or become active in them? (TRY TO GET AS MUCH INFORMATION AS POSSIBLE ON THE PERSONAL ANGLE)
35. What would you say was the most important reason(s) for joining these associations? Or becoming active in them? (PROBE)

COMMENTS: ____________________________

IF INTERVIEWEE WANTS TO ARGUE OR DISCUSS QUESTIONS TELL HIM YOU WILL BE WILLING TO DO THIS AFTER THE INTERVIEW.

SECTION III - INDEX B

I will now read out to you a series of statements expressing opinions of the kind you might hear from persons around you. For each statement there are a set of six possible degrees of opinion.

1. Agree slightly  
2. Agree  
3. Agree strongly  
4. Disagree slightly  
5. Disagree  
6. Disagree strongly

(HAND OVER CARD WITH RESPONSES)

Each statement stresses an emphasis, not an absolute. You are simply asked to state the direction you would prefer that emphasis to take. Where you are hesitant or uncertain, take the choice that comes nearest to your opinion.

(IF AFTER YOU START READING STATEMENTS YOU FIND THAT INTERVIEWEE IS AT A LOSS TO RESPOND OR ASKS YOU TO CLARIFY THE MEANING EXPLAIN AS FOLLOWS: Imagine yourself visiting with friends or a group of people who are carrying on a conversation or exchanging comments of a general nature, as one usually does on such occasions. The statements are somewhat general and we would like to know how you would respond and what your opinion is. Any answer is correct as long as it represents your own stand.)

36. There is something refreshing about enthusiasm for change.

1. Agree slightly  
2. Agree  
3. Agree strongly  
4. Disagree slightly  
5. Disagree  
6. Disagree strongly

37. Young people sometimes get rebellious ideas but as they grow up they ought to get them out of their system and settle down.

1. Agree slightly  
2. Agree  
3. Agree strongly  
4. Disagree slightly  
5. Disagree  
6. Disagree strongly

38. Man should control and shape to his own ends in creation everything he can.

1. Agree slightly  
2. Agree  
3. Agree strongly  
4. Disagree slightly  
5. Disagree  
6. Disagree strongly
39. We should preserve our glorious heritage—-even at the risk of appearing conservative.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

40. If you want to get anywhere it's the system as a whole that needs to be changed, not just the behavior of isolated individuals.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

41. Experience shows us that life is more or less a repetition of events.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

42. In general, it seems to me that though reformers come and go, still the world goes on in the same old pattern.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

43. My first reaction when I think of the future is to be aware of its dangers.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

44. The world is a pretty good place. We really don't need all this concern about change.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

45. Rather than get upset about them, we have to learn to live with most of the conditions in the world as they are.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

46. In Latin America and other underdeveloped areas of the world, we need strong governments before we can think of introducing any reforms.

1. Agree slightly  
2. Agree  
3. Agree strongly

4. Disagree slightly  
5. Disagree  
6. Disagree strongly

COMMENTS
On each of the cards I will hand you, there are 6 items. You are asked to select only one item—the one that comes nearest your position on the subject. If you are hesitant or uncertain please take the choice that most closely resembles your opinion.

(HAND OVER CARDS ONE AFTER ANOTHER).

(IF RESPONDENT IS RELUCTANT TO CHOOSE ONE OF THE 6 ITEMS TRY TO PERSUADE HIM OR INSIST THAT HE DOES SO. IF HE STILL REFUSES THEN INTERVIEWER CAN GIVE CHOICE OF 'OTHER' AND RECORD THE RESPONDENT'S OWN OPINION.)

47. Birth control

It is the general opinion that some form of population limitation is necessary in Latin America and other underdeveloped areas of the world. Which of the following forms of birth control would you advocate?

1. Delayed marriage
2. Rhythm
3. Contraceptive devices
4. "The pill"
5. Legalized abortion
6. Sterilization
7. Other ____________________________

48. Women in society

Attitudes vary regarding the role of a wife—with children of school-going age—in today's society. Which of the following comes nearest your attitude in this matter?

1. A wife's place is in the home.
2. A woman should take care of her home and be involved in child-related activities such as the school, church, health.
3. A wife should be a home-maker, be involved in child-related activities and participate in volunteer social organizations and community work.
4. A wife should, in addition to taking care of her home and being involved in child-related activities, have a near full-time avocation in the fields of drama, art, music or social work, depending on her talents.
5. A woman should combine home-making and an outside job to raise family standards.
6. A wife should work full-time and have a career depending on her skills, training and personality needs, and limit familial obligations to a minimum.
49. Social prestige

Which of the following most closely approximates the way you 'place' people in society?

1. A person's prestige depends on his name, family background and religion.

2. A person's name, family background and religion are important when placing him but his occupation and education must be considered too.

3. A person's name, family background and religion are as important as his occupation and education in determining his prestige.

4. A person's name, family background and religion are relatively unimportant--it is his occupation and education that count when placing him in society.

5. A person's prestige depends on his occupational and educational achievements.

6. A man's position in society depends only on what he achieves.

7. Other

50. Religion

How should differences between the findings of modern science and religious beliefs be resolved?

1. Religious viewpoints that differ with the findings of modern science should be abandoned.

2. Religious viewpoints that differ with the findings of modern science should be re-examined and probably modified to be made compatible with our best current knowledge.

3. Science and religion each has its own area of applicability, and each is valid only within these limits; let the two get along together, even if in seeming contradiction.

4. Science and religion are two contradictory forces and if one wishes to discover the truth and be consistent one must make a choice between the two.

5. When a scientific finding seems to contradict religious principles, we must find an interpretation of the finding which is compatible with known religious truths.
6. When a scientific interpretation is not in accord with known religious truths, it is therefore not valid and should be abandoned.

7. Other

COMMENTS
I am going to read you statements about some of the feelings and sentiments foreign students experience during their sojourn in the United States. Please tell me which of these applies to you and how often you experience it. (HAND OVER CARD WITH RESPONSES.)

51. I feel homesick.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

52. I feel lonely.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

53. I feel depressed.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

54. I get so absorbed in my work that I do not feel the lack of intimate friends.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

55. I prefer going to a film or theater alone rather than with friends.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

56. I enjoy good company more than other things.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

57. I enjoy speaking in public.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

58. I like organizing people and running things.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

COMMENTS

-------------------------
SECTION VI- INDEX E

If you had an opportunity to join the Peace Corps, which of these six responses would you give? (HAND OVER CARD. IF RESPONDENT REFUSES--EVEN AFTER PERSUASION--TO CHOOSE ONE, RECORD RESPONDENT'S OWN PARTICULAR RESPONSE IN "OTHER.")

1. I would definitely join
2. I would probably join
3. I may join
4. I don't know
5. I doubt if I would join
6. I definitely would not join
7. Other 

(If yes, i.e. if respondent chose 1, 2, or 3, or made similar choice) where would you like to work? (TRY TO GET SPONTANEOUS RESPONSE.)

1. Own country 
2. A village in Latin America outside own country (specify) 
3. A village in some underdeveloped area of the world outside Latin America (specify) 
4. Other (specify) 

Why would you choose to work in this place?

Of the several alternatives before you (HAND OVER CARD) which do you think is the best and most feasible proposal at this time? (IF RESPONDENT MAKES MORE THAN ONE CHOICE PLEASE RANK CHOICES.)

1. A Domestic or Internal Peace Corps in your own country (like VISTA). 
2. An International Peace Corps in your own country (with volunteers serving in other countries). 
3. A Domestic or Internal Peace Corps in Latin America (like VISTA). 
4. An International Peace Corps in Latin America (with volunteers serving in other areas of the world). 
5. None of the above. 
6. Other 

What was your reason for selecting this one (or these)?

Do you think it would be a good idea to have a Domestic/Internal Peace Corps in Latin America?

1. Yes 
2. No 

Why?
66. If you were living in Latin America when such a project (Domestic/Internal Peace Corps) was started, what would your reaction be? (HAND OVER CARD)
1. Join it, give financial support, encourage others to join
2. Give financial support, encourage others to join, but not join yourself.
3. Encourage others to join the effort but not join yourself or give financial support.
4. Be neutral, unconcerned or indifferent about the fate of such a project.
5. Have nothing to do with it--oppose it personally.
6. Strongly oppose it, urge others not to support it either.
7. Other ____________________________

COMMENTS ____________________________

SECTION VII - INDEX F

Imagine yourself in the following situation. You and another person have just graduated together from the same college in the United States and have accepted as your first permanent jobs similar positions in a Latin American University. Each of you is to be paid the equivalent of $400, $350, or $300 per month, and other things being equal each of you would prefer a larger; to a smaller salary.

67. The other person is one of your best friends. You and he/she have been together in several classes and seminars during your studies. You have enjoyed working with him/her on joint projects.

In each of the six comparisons on the card (HAND OVER CARD) which pair of salaries do you prefer?

(IF RESPONDENT QUERIES OR WANTS TO KNOW WHAT IS THE PURPOSE OF THESE QUESTIONS, INTERVIEWER CAN TELL HIM THAT WE WOULD LIKE TO KNOW HIS RESPONSE IN A COMPETITIVE SITUATION.)

A = $400; B = $350; C = $300.

e.g. Your Other's Your Other's
Salary & Salary OR Salary & Salary

A  B versus A  C

Your Other's Your Other's
Salary & Salary OR Salary & Salary

1. C  C versus A  C
2. C  C versus C  A
3. A  C versus B  A
4. B  B versus B  A
5. C  B versus C  A
6. C  C versus C  B
68. The other person is virtually unknown to you. Although he is a student in your university, you have never before happened to have class with him or otherwise to come in contact with him. You have heard nothing in particular about him from any sources.

In each of the six comparisons on the card (HAND OVER CARD) which pair of salaries do you prefer?

\[ A = \$400; \ B = \$350; \ C = \$300. \]

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<tr>
<th>Your Salary &amp; Other's Salary</th>
<th>OR Other's Salary &amp; Salary</th>
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<td>2. C C versus C A</td>
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<td>3. C B versus C A</td>
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<td>4. C C versus C B</td>
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<tr>
<td>5. B A versus C C</td>
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<tr>
<td>6. B C versus A B</td>
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</table>

69. The other person has often been belligerent toward you. In several of the classes in which the two of you have been together he has frequently made harsh attacks upon your viewpoints. His attacks have been very direct and as a result you have a strong dislike of him.

In each of the six comparisons on the card (HAND OVER CARD) which pair of salaries do you prefer?

\[ A = \$400; \ B = \$350; \ C = \$300. \]

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<tr>
<th>Your Salary &amp; Other's Salary</th>
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<td>6. C C versus C B</td>
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Length of time taken for interview ____________________________

Name and address of respondent ________________________________

________________________

Interviewer's name ______________________ Date: ________________

Interview # ________________ Respondent # ________________
REMARKS OR COMMENTS (ANY REMARKS OR COMMENTS INTERVIEWEE MAKES WILL BE GRATIFYINGLY ACCEPTED. PLEASE MARK ITEM NUMBERS NEXT TO SUCH COMMENTS.)
FOREIGN STUDENT SURVEY

Introduction: This is a study of the attitudes of foreign students in the Chicago area toward various issues and questions of the day. All your answers will be kept confidential.

(Please indicate responses by circling or checking the appropriate item numbers on the left.)

SECTION I

1. What is your age (i.e. age at last birthday)? Try to get exact age—If unsuccessful get age group.
   1. 18-21 Age: ____________
   2. 22-25
   3. 26-29
   4. 30-33
   5. 34 and over

2. Sex:
   1. Male
   2. Female

3. What is your current marital status?
   1. Single
   2. Married
   3. Widowed
   4. Divorced/Separated

4. What is your nationality (Country of origin)?

5. What is your religious preference, if any?
   1. Christianity (Ask respondent to specify denomination)
   2. Hinduism
   3. Islam
   4. Buddhism
   5. Other (Respondent should be asked to specify)
   6. None

6. What is/was your father's occupation/profession and title?
   (Specific answer required: e.g. engineer, shopkeeper, accountant, etc.)

7. What is/was the level of your father's education? How many years of schooling did he complete and what degree did he obtain, if any?

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<td>15 years</td>
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<tr>
<td>5. 16 years</td>
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</tr>
<tr>
<td>6. More than 16 years</td>
<td></td>
</tr>
</tbody>
</table>
8. Approximately how large was the population of the town or city you came from in your country?
   1. More than 1,000,000
   2. Less than 1,000,000 but more than 100,000
   3. Less than 100,000

9. What level of education/academic qualifications did you have when you came to this country, i.e. how many years of schooling had you completed and what degree(s) did you hold, if any?

<table>
<thead>
<tr>
<th>Years of schooling completed</th>
<th>Degree</th>
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<tbody>
<tr>
<td>1. 7 years or less</td>
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<tr>
<td>2. More than 7 years up to 11 years</td>
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<tr>
<td>3. 12 years</td>
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<tr>
<td>4. More than 12 years up to 15 years</td>
<td>1, 2, 3, 4, 5, 6</td>
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<tr>
<td>5. 16 years</td>
<td></td>
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<tr>
<td>6. More than 16 years</td>
<td></td>
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</tbody>
</table>

10. What type of visa do you have currently?
   1. A (ambassador, public figure)
   2. B (temporary visitor)
   3. F (student)
   4. H (temporary worker of distinguished merit)
   5. J (or exchange)
   6. Permanent
   7. Other

11. Have you changed your visa status since you came to the United States?
   1. Yes
   2. No

12. (If yes) What type of visa did you have originally?

13. Are you a student?
   1. Yes
   2. No

   IF RESPONDENT IS NOT A STUDENT PLEASE OMIT QUESTIONS 14-19.

14. If you are a student, are you classified as:
   1. Part-time (less than 9 hrs. semester/qtr. in grad. school)
   2. Full-time

15. What university do you study at?

16. Are you working for a degree, diploma or certificate?
   1. Yes
   2. No
17. (If yes) What degree are you working for?
   1. A bachelor's degree
   2. A master's degree
   3. A doctorate or post-doctoral training
   4. Other (TRY TO GET A SPECIFIC ANSWER: diploma, internship, professional or technical experience, etc.)

18. What is/was your major field (TRY TO GET SPECIFIC ANSWER, e.g. engineering, medicine, psychology, etc.)

19. What would be your choice of occupation/profession--in terms of your career goal--once you have completed your studies?
   (TRY TO GET SPECIFIC ANSWER, such as title of job, e.g. doctor, etc.)

IF RESPONDENT IS A STUDENT NOW PLEASE OMIT QUESTIONS 20-22 ONLY

20. If you received a degree or diploma from some institution in this country, what was the degree?
   1. A bachelor's degree
   2. A master's degree
   3. A Ph.D.
   4. Other (TRY TO GET AS SPECIFIC AN ANSWER AS POSSIBLE)

21. What is/was the name of the institution where you studied?

22. What is/was your field?

23. Are you employed? (This includes university and/or academic employment, e.g. assistantships, fellowships)
   1. Yes
   2. No

24. Type of employment (INTERVIEWER SHOULD FILL THIS IN HIMSELF WITHOUT ASKING QUESTION, DEPENDING ON ANSWER TO QUESTION 25)
   1. Academic
   2. Non-academic

25. What is your title, position, and the type of work you do?
   (This includes assistantships, fellowships, etc.)

26. How many hours per week do you work?
   1. 20 hours or less
   2. More than 20 hours

For coding only

1, 2, 3, 4
1(A) 2 (S)
27. How long have you been in this country?
   1. Less than 1 year
   2. 1 year or over but less than 3
   3. 3 years or over but less than 5
   4. 5 years or over

COMMENTS OF INTERVIEWER

SECTION II - INDEX A

28. Do you belong or have you belonged to any student associations and/or non-profit community organizations either in your own country or in this country (USA)--from the time you left high school?
   1. Yes
   2. No

IF RESPONDENT ANSWERS "NO" PLEASE OMIT QUESTIONS 29-35.

29. Name the student associations and/or non-profit community organizations you belonged to in your own country and define the type of membership you held, e.g. nominal membership, committee member, etc.

(IN COL. 4 INTERVIEWER SHOULD ELICIT WHETHER RESPONDENT CONSIDERS HIMSELF PAID UP MEMBER ONLY (1) OR ACTIVE AS WELL (2), OR SOME COMBINATION OF BOTH. THIS SHOULD BE INDICATED ON THE FORM, e.g. 1 + 2, or 1 - 2 AS THE CASE MAY BE).

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Approx. no. of functions held annually</th>
<th>Approx. no. of functions attended annually</th>
<th>Paid up member only (1) and/or active member (2)</th>
<th>Committee holder (PLease find out title)</th>
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<tbody>
<tr>
<td>1.</td>
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</tbody>
</table>

30. Name similar student associations and/or non-profit community organizations to which you belong/belonged in this country together with the year and type of membership held.

(AGAIN IN COL. INTERVIEWER SHOULD ELICIT WHETHER RESPONDENT CONSIDERS HIMSELF A PAID UP MEMBER (1) OR NON-PAYING OR ACTIVE (2) OR SOME COMBINATION. THIS SHOULD BE INDICATED ON THE FORM.)
<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Yr.</th>
<th>Approx. no. of functions held annually</th>
<th>Approx. no. of functions attended annually</th>
<th>Paid up member only (1) and/or active member (2)</th>
<th>Committee member</th>
<th>Office Holder (FIND OUT TITLE)</th>
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31. Of these three choices (HAND OVER CARD) or any not given here, which most precisely or adequately characterizes your reasons for joining these organizations?

1. I have always liked being with people.
2. It is an honor to belong to such associations.
3. I wanted to see certain programs/projects carried out.
4. Other

32. How did you come to hear of these associations or get to know about them (PROBE)?

1. Through brochures, letters, publicity material or literature
2. At Crossroads, through a friend and/or member of the association
3. Through Crossroads (the staff)
4. Through a friend of yours and/or a member of the association
5. Other

33. How did you happen to join these associations, or become involved in them? (TRY TO FIND OUT WHO ELSE WAS INVOLVED)


34. Who (if any person or any group) persuaded or influenced you to join these associations? Or become active in them? (TRY TO GET AS MUCH INFORMATION AS POSSIBLE ON THE PERSONAL ANGLE)
35. What would you say was the most important reason(s) for joining these associations? Or becoming active in them? (PROBE)

____________________________________________________________________________________

COMMENTS:__________________________________________________________________________

IF INTERVIEWEE WANTS TO ARGUE OR DISCUSS QUESTIONS TELL HIM YOU WILL BE WILLING TO DO THIS AFTER THE INTERVIEW.

SECTION III - INDEX B

I will now read out to you a series of statements expressing opinions of the kind you might hear from persons around you. For each statement there are a set of six possible degrees of opinion.

1. Agree slightly
2. Agree
3. Agree strongly
4. Disagree slightly
5. Disagree
6. Disagree strongly

(HAND OVER CARD WITH RESPONSES)

Each statement stresses an emphasis, not an absolute. You are simply asked to state the direction you would prefer that emphasis to take. Where you are hesitant or uncertain, take the choice that comes nearest to your opinion.

(IF AFTER YOU START READING STATEMENTS YOU FIND THAT INTERVIEWEE IS AT A LOSS TO RESPOND OR ASKS YOU TO CLARIFY THE MEANING EXPLAIN AS FOLLOWS: Imagine yourself visiting with friends or a group of people who are carrying on a conversation or exchanging comments of a general nature, as one usually does on such occasions. The statements are somewhat general and we would like to know how you would respond and what your opinion is. Any answer is correct as long as it represents your own stand.)

36. There is something refreshing about enthusiasm for change.

1. Agree slightly
2. Agree
3. Agree strongly
4. Disagree slightly
5. Disagree
6. Disagree strongly

37. Young people sometimes get rebellious ideas but as they grow up they ought to get over them and settle down.

1. Agree slightly
2. Agree
3. Agree strongly
4. Disagree slightly
5. Disagree
6. Disagree strongly

38. Man should control and shape to his own ends in creation everything he can.

1. Agree slightly
2. Agree
3. Agree strongly
4. Disagree slightly
5. Disagree
6. Disagree strongly
39. We should preserve our glorious heritage—even at the risk of appearing conservative.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

40. If you want to get anywhere it's the system as a whole that needs to be changed, not just the behavior of isolated individuals.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

41. Experience shows us that life is more or less a repetition of events.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

42. In general, it seems to me that though reformers come and go, still the world goes on in the same old pattern.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

43. My first reaction when I think of the future is to be aware of its dangers.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

44. The world is a pretty good place. We really don't need all this concern about change.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

45. Rather than get upset about them, we have to learn to live with most of the conditions in the world as they are.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

46. In India and other underdeveloped countries of the world, we need strong governments before we can think of introducing any reforms.

1. Agree slightly  4. Disagree slightly
2. Agree         5. Disagree
3. Agree strongly 6. Disagree strongly

COMMENTS

____________________________________________________________________________
On each of the cards I will hand you, there are 6 items. You are asked to select only one item -- the one that comes nearest your position on the subject. If you are hesitant or uncertain please take the choice that most closely resembles your opinion. (HAND OVER CARDS ONE AFTER ANOTHER).

(If respondent is reluctant to choose one of the 6 items try to persuade him or insist that he does so. If he still refuses then interviewer can give choice of "other" and record the respondent's own opinion.)

47. Birth control

It is the general opinion that some form of population limitation is necessary in India and other underdeveloped countries of the world. Which of the following forms of birth control would you advocate?

1. Delayed marriage
2. Rhythm
3. Contraceptive devices
4. "The pill"
5. Legalized abortion
6. Sterilization
7. Other

48. Women in society

Attitudes vary regarding the role of a wife -- with children of school-going age -- in today's society. Which of the following comes nearest your attitude in this matter?

1. A wife's place is in the home.
2. A woman should take care of her home and be involved in child-related activities such as the school, church, health.
3. A wife should be a home-maker, be involved in child-related activities and participate in volunteer social organizations and community work.
4. A wife should, in addition to taking care of her home and being involved in child-related activities, have a near full-time avocation in the fields of drama, art, music or social work, depending on her talents.
5. A woman should combine home-making and an outside job to raise family standards.
6. A wife should work full-time and have a career depending on her skills, training and personality needs, and limit familial obligations to a minimum.
49. Social prestige

Which of the following most closely approximates the way you 'place' people in society?

1. A person's prestige depends on his name, family background and religion.

2. A person's name, family background and religion are important when placing him but his occupation and education must be considered too.

3. A person's name, family background and religion are as important as his occupation and education in determining his prestige.

4. A person's name, family background and religion are relatively unimportant—it is his occupation and education that count when placing him in society.

5. A person's prestige depends on his occupational and educational achievements.

6. A man's position in society depends only on what he achieves.

7. Other

50. Religion

How should differences between the findings of modern science and religious beliefs be resolved?

1. Religious viewpoints that differ with the findings of modern science should be abandoned.

2. Religious viewpoints that differ with the findings of modern science should be re-examined and probably modified to be made compatible with our best current knowledge.

3. Science and religion each has its own area of applicability, and each is valid only within these limits; let the two get along together, even if in seeming contradiction.

4. Science and religion are two contradictory forces and if one wishes to discover the truth and be consistent one must make a choice between the two.

5. When a scientific finding seems to contradict religious principles, we must find an interpretation of the finding which is compatible with known religious truths.
6. When a scientific interpretation is not in accord with known religious truths, it is therefore not valid and should be abandoned.

7. Other

COMMENTS
I am going to read you statements about some of the feelings and sentiments foreign students experience during their sojourn in the United States. Please tell me which of these applies to you and how often you experience it. (HAND OVER CARD WITH RESPONSES.)

51. I feel homesick.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

52. I feel lonely.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

53. I feel depressed.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

54. I get so absorbed in my work that I do not feel the lack of intimate friends.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

55. I prefer going to a film or theater alone rather than with friends.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

56. I enjoy good company more than other things.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

57. I enjoy speaking in public.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

58. I like organizing people and running things.
   1. Always
   2. Very often
   3. Often
   4. Sometimes
   5. Seldom
   6. Never

COMMENTS
59. If you had an opportunity to join the Peace Corps, which of these six responses would you give? (HAND OVER CARD. IF RESPONDENT REFUSES--EVEN AFTER PERSUASION--TO CHOOSE ONE RECORD RESPONDENT'S OWN PARTICULAR RESPONSE IN "OTHER").

1. I would definitely join
2. I would probably join
3. I may join
4. I don't know
5. I doubt if I would join
6. I definitely would not join
7. Other

60. (if yes, i.e. if respondent chose 1, 2, or 3, or made similar choice) where would you like to work? (TRY TO GET SPONTANEOUS RESPONSE.)

1. Own country
2. A village in Asia outside India (should specify)
3. A village in some underdeveloped area of the world outside Asia (should specify)
4. Other (should specify)

61. Why would you choose to work in this place?

62. Of the several alternatives before you (HAND OVER CARD) which do you think is the best and most feasible proposal at this time? (IF RESPONDENT MAKES MORE THAN ONE CHOICE, PLEASE RANK CHOICES.)

1. A Domestic or Internal Peace Corps in India (like VISTA).
2. An International Peace Corps in India (with volunteers serving in other countries).
3. A Domestic or Internal Peace Corps in Asia (like VISTA)
4. An International Peace Corps in Asia (with volunteers serving in other areas of the world).
5. None of the above.
6. Other

63. What was your reason for selecting this one (or these)?

64. Do you think it would be a good idea to have a Domestic/Internal Peace Corps in India?

1. Yes
2. No

65. Why?
66. If you were living in India when such a project (Domestic/Internal Peace Corps) was started, what would your reaction be? (HAND OVER CARD)
1. Join it, give financial support, encourage others to join
2. Give financial support, encourage others to join, but not join yourself.
3. Encourage others to join the effort but not join yourself or give financial support.
4. Be neutral, unconcerned or indifferent about the fate of such a project.
5. Have nothing to do with it—oppose it personally.
6. Strongly oppose it, urge others not to support it either.
7. Other

Comments

SECTION VII - INDEX F

Imagine yourself in the following situation. You and another person have just graduated together from the same college in the United States and have accepted as your first permanent jobs similar positions in government service in India. Each of you is to be paid either Rs. 1,000, Rs. 850, or Rs. 650 per month, and other things being equal each of you would prefer a larger salary.

67. The other person is one of your best friends. You and he/she have been together in several classes and seminars during your studies. You have enjoyed working with him/her on joint projects.

In each of the six comparisons on the card (HAND OVER CARD) which pair of salaries do you prefer?

(IF RESPONDENT QUERIES OR WANTS TO KNOW WHAT IS THE PURPOSE OF THESE QUESTIONS, INTERVIEWER CAN TELL HIM THAT WE WOULD LIKE TO KNOW HIS RESPONSE IN A COMPETITIVE SITUATION.)

A = Rs. 1,000; B = Rs. 850; C = Rs. 650

e.g. 
<table>
<thead>
<tr>
<th>Your Salary &amp; Salary</th>
<th>Other's Salary &amp; Salary</th>
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<tr>
<td>A B</td>
<td>C</td>
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<table>
<thead>
<tr>
<th>Your Salary &amp; Salary</th>
<th>Other's Salary &amp; Salary</th>
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<tbody>
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<td>C C</td>
<td>A C</td>
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<tr>
<td>C C</td>
<td>C A</td>
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<td>A C</td>
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<td>C B</td>
<td>C A</td>
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<tr>
<td>C C</td>
<td>C B</td>
</tr>
</tbody>
</table>

For coding only
68. The other person is virtually unknown to you. Although he is a student in your university, you have never before happened to have class with him or otherwise to come in contact with him. You have heard nothing in particular about him from any sources.

In each of the six comparisons on the card (HAND OVER CARD) which pair of salaries do you prefer?

A = Rs. 1,000; B = Rs. 850; C = Rs. 650.

<table>
<thead>
<tr>
<th>Your Salary &amp;</th>
<th>Other's Salary</th>
<th>OR</th>
<th>Your Salary &amp;</th>
<th>Other's Salary</th>
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<td>B C versus B A</td>
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69. The other person has often been belligerent toward you. In several of the classes in which the two of you have been together he has frequently made harsh attacks upon your viewpoints. His attacks have been very direct and as a result you have a strong dislike of him.

In each of the six comparisons on the card (HAND OVER CARD) which pair of salaries do you prefer?

A = Rs. 1,000; B = Rs. 850; C = Rs. 650.

<table>
<thead>
<tr>
<th>Your Salary &amp;</th>
<th>Other's Salary</th>
<th>OR</th>
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<td>B C versus B A</td>
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REMARKS OR COMMENTS (ANY REMARKS OR COMMENTS INTERVIEWEE MAKES WILL BE GRATEFULLY ACCEPTED. PLEASE MARK ITEM NUMBERS NEXT TO SUCH COMMENTS.)


1. Have you ever been to Crossroads Student Center on the south side?
   1. Yes
   2. No

(IF RESPONDENT ANSWERS IN THE NEGATIVE PLEASE DO NOT ADMINISTER THIS INTERVIEW SCHEDULE)

2. How often do you visit Crossroads Student Center?
   1. About once a week
   2. About once a fortnight
   3. About once a month
   4. About once in 3 or 4 months
   5. About once in 6 months
   6. About once a year

2. Since when have you been visiting Crossroads?
   1. For the past 6 months or less
   2. For over 6 months but less than a year
   3. For 1 year or over but less than 2
   4. For 2 years or over but less than 3
   5. For 3 years or over but less than 4
   6. For 4 years or over but less than 5
   7. For 5 years or over

3. Why do you go to Crossroads? (HAND OVER CARD--IF RESPONDENT INDICATES MORE THAN ONE REASON PLEASE RANK ACCORDING TO ORDER OF IMPORTANCE.)
   1. To meet international students
   2. To have coffee and visit with the staff
   3. To listen to music, play games, read newspapers, and watch TV
   4. To have lunch on Saturday afternoons
   5. To attend dances and parties
   6. To do work or attend meetings of student or national groups of which you are a member
   7. To attend English classes
   8. Any other reason

4. Why do you go there? (HAND OVER CARD--IF RESPONDENT INDICATES MORE THAN ONE REASON PLEASE RANK ACCORDING TO ORDER OF IMPORTANCE.)
   1. You like to be with people
   2. It is a privilege to go to Crossroads
   3. You go there to accomplish some task or work
   4. Other

5. Do you think Crossroads, as an organization, has some aim or philosophy which forms the basis of its work among students in Chicago?
   1. Yes
   2. No
6. If yes, what do you think the aim or philosophy is?

7. In your mind which of these phrases (HAND OVER CARD) best describes Crossroads? (IF RESPONDENT INDICATES MORE THAN ONE PLEASE RANK ACCORDING TO ORDER OF IMPORTANCE.)

1. A place to go when you're lonely and have nothing to do
2. A place to relax
3. A place to go when you need help
4. A place to discover and discuss new and progressive ideas
5. A place to go for entertainment
6. A place to meet interesting and idealistic people
7. A place to make new friends among international students
8. A place where you can participate in discussions and seminars on commitment to international service
9. Other

8. Have you stopped going to Crossroads, or did you go there less often than before in the last year or so?

1. Yes
2. No

9. Why

10. What is your evaluation of Crossroads as a student center--its programs, facilities, and services?

1. Excellent
2. Very good
3. Good
4. Fair
5. Poor
6. Very poor
7. Don't know
8. Other
11. Do you think Crossroads accomplishes anything worthwhile? How effective do you think it is? (HAND OVER CARD)

1. Crossroads accomplishes a great deal
2. Crossroads accomplishes something worthwhile
3. Crossroads accomplishes a little
4. Crossroads accomplishes very little--hardly anything
5. I do not know
6. Crossroads does not accomplish anything
7. Other

12. If yes (i.e. IF RESPONDENT ANSWERS 1, 2, 3 ABOVE) what do you think it accomplishes?

13. Approximately how often did you attend parties and/or dances at Crossroads during the past year or so?

1. About once a fortnight
2. About once a month
3. About once in 3 or 4 months
4. About once in 6 months
5. About once a year
6. Not at all

14. Which of these discussions and seminars held by Crossroads did you attend, if any?

1. Aug. 7-9, 1964 - Weekend seminar - "The International Student: His Roles and Responsibilities" (Main speaker: Mr. Hilton Hanna)
2. Oct. 13, 1964 - "A Re-examination of the Catholic Position on Birth Control" (Speaker: Dr. Louis Dupre)
5. Jan. 13, 1965 - "At the Tips of Your Fingers" (bio-physics) (Speaker: Dr. John Platt)
7. Feb. 23, 1965 - "The Risks of Too Much Education in Developing Countries" (Speaker: Dr. C. Arnold Anderson)
8. Mar. 5, 1965  Dinner and conversation with Fr. Coffield

9. Mar. 21, 1965  Bible study
(Rabbi Max Tiktin)

10. Aug 6-8, 1965  "World Community in the Light of Pacem in Terris" (week-end seminar)
(Main speaker: Mr. Lynn Williams)

11. Aug. 12-14, 1966  "Communication" (week-end seminar)
(Main speaker: Mr. James T. Harris)

15. What would you say is Crossroads role vis-a-vis foreign students

Name and address of interviewee

________________________________________
________________________________________

Interview # ___
Respondent # ___
Amount of time taken for this interview _________________
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The thesis submitted by Shirley Saldanha has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

Nov. 15 1966
Date

Signature of Adviser
Richard Small