AN EXPLORATORY STUDY OF THE RELATIONSHIP BETWEEN CROSS-CULTURAL INTERACTION AND THE SOCIAL VALUES OF "CONCERNED WORLDMINDEDNESS" HELD BY MULTI-NATIONAL STUDENT GROUPS AT THE AMERICAN HIGH SCHOOL IN MEXICO CITY

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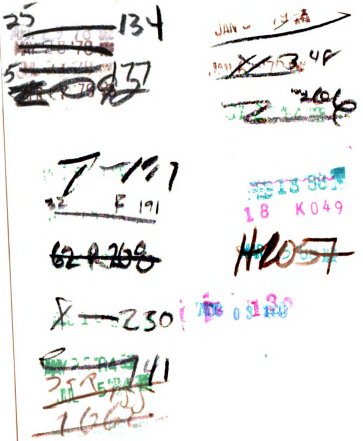

ABSTRACT

AN EXPLORATORY STUDY OF THE RELATIONSHIP BETWEEN CROSS-CULTURAL INTERACTION AND THE SOCIAL VALUES OF "CONCERNED WORLDMINDEDNESS" HELD BY MULTI-NATIONAL STUDENT GROUPS AT THE AMERICAN HIGH SCHOOL IN MEXICO CITY

By

Rosalind Rosoff Beimler

Purpose

The purpose of this study was to investigate the role that American overseas schools could play in the development of the concerned worldminded person that our interdependent world needs today. It was hypothesized that the setting of the overseas school could give purpose and opportunity for the kind of effective cross-cultural interaction which is related to concerned worldmindedness.

Review of the Literature

The research reviewed in this study supported the premise that concerned worldmindedness can be the positive end-goal of cross-cultural interaction and it indicated the "worldminded" person as being one who has three main qualities: open mindedness, a sense of cultural relativity, and a concern for all mankind. While the literature

suggests that positive cross-cultural encounters overseas may promote worldmindedness, it also points out that a sojourn overseas does not necessarily result in a positive cross-cultural experience unless the encounter contains such positive elements as whether there was time enough for a realistic appreciation of the new culture, a sense of satisfaction with the range of personal contact with host nationals, a perception that there is mutual esteem between host nationals and the visitor's countrymen, and the openness and integration of the visitor's personality.

Methods of the Study

Investigated in this study was the relationship of the amount of cross-cultural interaction and a valuing of worldmindedness in students to be found in one overseas American school: the American High School of Mexico City, to see if the oft-repeated goal of such a school was in any way a reality " . . . to provide the kind of cross-cultural interaction that will foster worldminded students."

The hypothesis was stated as:

> THE AMOUNT OF CROSS-CULTURAL INTERACTION EXPERIENCED BY A STUDENT OF THE AMERICAN HIGH SCHOOL WILL BE RELATED TO HIS SCORE ON THE SOCIAL VALUES WHICH REFLECT "CONCERNED WORLDMINDEDNESS" IN HIS PERSONAL VALUE SYSTEM.

and it was postulated that the amount of cross-cultural interaction would also be related to the student's length of stay in the American High School and to his grade level (age).

A sociometric questionnaire measured the amount of cross-cultural interaction and the length of stay for 9th and 11th graders. Seven identified social values in the Rokeach Value Survey measured concerned worldmindedness.

Data Analysis

Two Pearson Moment correlations were calculated for the entire 9th and 11th grade populations:

Amount of cross-cultural interaction with degree of worldmindedness yielded a .745 correlation.

Length of stay in the American School with amount of cross-cultural interaction yielded a .68 correlation.

Grade level (age) did not prove to be a variable in the amount of cross-cultural interaction experienced as tested on a t distribution of thirty random samples at each grade level.

Twenty random sample Student Interviews indicated that students felt that the school had broadened their view of the world, but that as individuals they needed to be more active in promoting positive cross-cultural encounters.

Conclusions

The data confirm the existence of a significant relationship between the amount of cross-cultural interaction and a sense of worldmindedness in students of the

American High School of Mexico City. In turn, both the amount of cross-cultural interaction and a valuing of worldmindedness related significantly to the length of stay in the school.

Implications for Overseas Schools

Overseas schools need to define their role in promoting positive cross-cultural experiences. They may wish to take a new look at instruments for measuring cross-cultural interaction and worldmindedness, and to restudy the total environment of the school experience they offer their students. Some suggestions for areas of self study are given.

Recommendations for Further Study

This study has explored the relationship between worldmindedness and cross-cultural interaction. Further research is needed to find out if there is causality implied in the relationship and to answer such questions as:

1. Is the relationship supported when the study is replicated in other overseas American Schools?
2. What are the variables that might affect relationships?
3. Is cross-cultural interaction related to personality?

4. Is it possible that a school in a one-culture setting could also contain worldminded students because of factors other than opportunity for cross-cultural interaction?

5. When integration is based on differences other than nationality (i.e., race, status, religion), will more opportunities for interaction promote the valuing of different others?

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I hope the results will justify their cooperation and reassure them that people do care about others.

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CHAPTER I

THE PROBLEM

Introduction

International cooperation and communication are imperatives in the world today. There are almost no local problems anymore. "On our globe men and nations are inextricably interwoven. No man is an island; no nation is self sufficient."[1] Transportation and communication have brought us closer in time and space; industrialization has made us dependent upon others for raw materials and markets; ideas and people reach everyone for good or for bad. A political, economic or scientific decision in one country affects lives in most of the rest of the world. If American meteorologists deflect an impending tropical hurricane in the Gulf of Mexico to protect homes in Louisiani, they may upset the rainy season in Mexico upon which farmers depend. Citizens of other countries are concerned about presidential elections held in the United States because the candidates' positions as hawks or doves will

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[1]Leonard S. Kenworthy, The International Dimension of Education (Washington, D.C.: ASCD, NEA, 1970).

affect their own economy and national security. A demagogue in any corner of the globe builds tensions that envelop the whole world.

Summit meetings of world leaders attest to the urgency of communication on problems of ecology, war and weapons, trade and technology, the exchange of artists, scientists and students. Behind each summit attempt to communicate with other nations and cultures are hundreds of staff members on all levels working in multi-national enterprises, economic development, ecological problem-solving, common market agreements, multi-lateral defense programs, joint scientific and educational projects. A huge task force of technicians, multi-media communicators, social scientists and educators are needed from all sectors and all nations. Where will they come from? Who will prepare people able to work effectively with those from other cultures and other value systems; people who can cross cultural boundaries with understanding and empathy?

Behind each national commitment to international cooperation is needed a citizenry willing to support such programs. The education of a whole nation towards world-minded outlooks is as vital as is the education of international service personnel.

The preparation of worldminded people (citizens and specialized personnel) can be one of the major contributions of overseas American Schools to the world.

Americans living abroad constitute approximately 1 per cent of the total population of the United States. In 1965 there were an estimated 1,769,000 Americans living overseas, divided into three general groups: military personnel and their dependents, government and private sector civilians, and their dependents.[2] Since these last statistical data were compiled there is good evidence that these numbers have expanded greatly.

TABLE 1.--American Citizens Serving Abroad and Their Dependents, 1965.

	U.S. Gov't. Military	Civilians			Total All Groups
		U.S. Gov't. Nonmilitary	Private Sector	Total	
Employees	566,000	44,000	302,000	346,000	912,000
Dependents	457,000	54,000	346,000	400,000	857,000
Total	1,023,000	98,000	648,000	746,000	1,769,000

> Wherever Americans live they demand facilities for the education of their children. Just as the early American pioneers who moved westward conquering the land, digging wells, building bridges and establishing homes saw the great need for establishing schools and hiring teachers for their children, so also have the overseas Americans throughout the world in more recent years selected school boards, rented or constructed school facilities, and put their children to the task of acquiring an education. The American tradition of family life and of keeping the school near the home and under local supervision has also prevailed against heavy odds in every continent of the world.[3]

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[2]Ernest N. Mannino and Forest E. Conner, The Mission Called O/OS (Washington, D.C.: American Association of School Administrators, 1966), p. 2.

[3]Ibid., p. 5.

Some Americans abroad choose to send their children to local or international schools, but most find these unsatisfactory because of language barriers, overtaxed and inadequate facilities, and important differences in the philosophy and curriculum of education which make it hard for their children to adjust to the local conditions and to keep up with the studies they will need to enter U.S. colleges later on. As a result, American type schools have developed wherever even small groups of Americans live together. Some are church related or company owned, and a large segment are Department of Defense schools for the children of military personnel, but a significant group of American type schools are those "American sponsored" independent schools which are eligible for assistance under the program of the Office of Overseas Schools of the U.S. Department of State. Their purpose is twofold: to provide an education for American children living overseas, and to demonstrate to foreign nationals the philosophy and methods of American education. In 1965-66 these schools numbered 121 in 75 countries and they enrolled 25,082 American children as well as 21,045 children from 96 different countries. They employed a total of 3,256 teachers and administrators of whom 1,812 were Americans and 1,444 were foreign nationals from a total of 56 different countries.[4]

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[4] Ibid., p. 7.

These schools range in size, facilities, programs and purposes to the point where none can be considered typical. They vary from a tiny living-room school for 10 pupils in an isolated post to a modern school plant for 2,500 students with a million dollar annual budget. However, they share some common characteristics:

> They are privately controlled, non-profit, non-sectarian, basically American or binational in character.
>
> They are controlled by local school boards drawn from the local parent group, both national and American.
>
> They are financed primarily by tuition.
>
> The curriculums and methods of instruction are based upon American patterns, with special attention to the language, literature and social studies of the host country.
>
> They provide an opportunity for school systems and school personnel in the U.S. to broaden their own horizons and capabilities in international education at the same time that they contribute to the improvement of overseas schools programs. [This occurs through such exchanges as the School-to-School Program sponsored by the State Department which matches an overseas school with a U.S. city school system for sharing services and materials, and the contracting of U.S. consultants and staff members for overseas work.]
>
> They provide both formal and informal opportunities to come into contact with the culture and people of the host country.[5]

Schools in foreign settings with multi-national student populations provide a laboratory for studying the problems of cross-cultural interaction and a medium for educating worldminded citizens. Their student-product could be a source of international minded youth ready to

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[5]These items are taken from a larger list of characteristics and problems in The Mission Called O/OS, already cited in footnotes 2, 3 and 4.

prepare themselves in institutions of higher learning for the international task force needed by our society.

Most overseas American schools take pride in the opportunity they offer for several nationalities to meet together in the common pursuit of learning. They believe that cross-cultural interaction among students will develop a link toward greater international harmony. Their statements of purposes frequently describe as one goal the enriching experience of cross-cultural communication.

The Superintendent of the American School Foundation in Mexico City who has been acting in that capacity for over fifteen years, states:

> The American School of Mexico, D.F., in 71 years of educational service, has attempted to provide programs to instill in youth a responsibility for carrying forward the traditions of American and Mexican cultures. No factor assumes a greater importance than the friendship and basic understandings of solidarity of these two nations.[6]

George Young surveyed bi-national school directors in Latin America and reports that they defined their major objectives to be:

1. To promote friendship between the people of the United States and the Latin American Countries.
2. To help interpret one culture to the other--North American to Latin American and viceversa.
3. To develop a comprehension of and respect for the ways of life of others.

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[6]Charles J. Patterson, "A Comparison of Performances of Mexican and American Children in a Bi-Cultural Setting on Measures of Ability, Achievement and Adjustment" (unpublished doctoral dissertation, Michigan State University, 1960), pp. 1-2.

4. To help provide leaders of intelligence and character for the countries in which the schools are located.
5. To foster self-development, self-realization, and self-improvement among the students.
6. To teach English to Latin American children and Spanish (or Portuguese) to North American children.
7. To offer an academic program acceptable to both the North Americans and nationals using the schools.
8. To utilize and demonstrate United States methods of instruction.
9. To provide leadership in developing improved practices in education in the countries in which the schools are located.[7]

In a special message to Congress on February 2, 1966, to introduce the International Education Act, President Lyndon B. Johnson proposed a broad program for action to add a "world dimension" to the tasks of improving the education and health of people and to building of "new bridges of international understanding."

One of his specific educational proposals was to:

> Improve the quality of U.S. schools and colleges abroad.
>
> We have a potentially rich resource in the American elementary and secondary schools and colleges overseas assisted by the Department of State and AID: They should be showcases for excellence in education.
>
> They should help make overseas service attractive to our citizens.

---

[7]George Patrick Young, Jr., "A Study of the Potential for the Achievement of Better Inter-American Relationships Through North American Schools in Latin America" (unpublished doctoral dissertation, University of Illinois, 1960), pp. 9-11.

They should provide close contacts with students and teachers of the host country.

I request additional support to assist those institutions which meet these standards.[8]

How well do these schools do the job they define for themselves in this area of cross-cultural interaction?

The American High School of Mexico City offers a good testing ground because it includes at least four definite national typologies in its student body, all of whom share a common working language and many opportunities for interaction. The school provides a learning laboratory for testing the reality of cross-cultural interaction among overseas students and its relationship to the end goal of worldminded citizens.

The American School is an educational park located on 15 acres in Mexico City. Its population of 2,400 students ranges from Pre Kindergarten to 12th grade in a bilingual, bi-national program which prepares students for colleges in either the United States or Mexico. The school program meets standards and requirements of both American and Mexican school systems and the English and Spanish curriculums are coordinated in teaching methods and subject matter so that there is no essential conflict or repetition. The student body in 1972 was about 50 per cent American, 40 per cent Mexican and 10 per cent international

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[8]David Scanlon, Problems and Prospects in International Education (New York: Teachers College Press, 1968), pp. 347-55.

community. (A complete description of this school is given in The Mission Called O/OS and reprinted in Appendix A of this study.)

The high school student body is made up of:

(1) American students;

(2) students with one Mexican and one American parent;

(3) Mexican students; and

(4) students of other nationalities.

How do these students interact? Are they making friends and interacting with one another across typologies? Are they developing values and attitudes that reflect acceptance of cultural relativity and a sense of concern for the community of mankind? Is the degree of their interaction related to their degree of worldmindedness?

Purpose

In this study the amount of nonacademic cross-cultural interaction that occurs among the defined national typologies of students will be investigated. Whether or not a relationship exists between the amount of interaction that a student has and the relative importance he gives to values which reflect concerned worldmindedness will be examined.

Seven social values that indicate a concern for the common lot of humanity beyond personal interests and national boundaries will be investigated. It is hypothesized that students with more cross-cultural

interaction will rank these seven social values higher in their personal value systems than will students with less cross-cultural experiences.

Potential Significance and Implications of the Study

The possibility that overseas schools have a significant role to play in the education of worldminded people will be explored. It is believed that carefully designed and controlled international and bi-national school experiences can reduce dissonance and build positive cross-cultural experiences. If this proves so, then overseas schools have the obligation to study the cross-cultural experiences they are offering students to see what they are indeed doing, and what they should be doing.

The implications for curriculum development are significant: both the "studied" and the "unstudied" curriculum need to be analyzed and reconsidered as a result of what is, or is not, happening to the cross-cultural interaction of students in overseas schools. The "studied" curriculum refers to the learning experiences in the student's school day which are planned, organized and guided, and the "unstudied" curriculum refers to the unplanned affective and cognitive learnings which result from the total school environment. The complete curriculum of the school would be the sum of the experiences that pupils undergo within the culture of the school.

Definitions Used in This Study

Cross-cultural Interaction.--The amount of non-academic interpersonal interaction between students across national typologies: basically friendships, dates and after-school socializing. The term will be used in this study to mean interaction by a student with at least one nationality different from his own.

Nationality.--The country that a person perceives as "his"; the country with which he has a primary identification. Some students may identify strongly with two nationalities, but will be arbitrarily assigned to one group or another in order to assess interaction.

Rokeach Value.--"an enduring belief that a specific mode of conduct or end state of existence is personally and socially preferable to alternative modes of conduct or end states of existence."[9]

Value System.--A person's rank ordering of ideals and values in terms of importance in his life.

Concerned Worldmindedness: A high ranking of the pertinent seven social values within the total value

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[9]Milton Rokeach, Beliefs, Attitudes and Values (San Francisco, Calif.: Jossey-Bass, Inc., 1968), pp. 159-60.

system of each student, as measured on the Rokeach Value Survey. (See Appendix C for the complete test and data on its reliability.)

Hypothesis and Variables

Hypothesis:

> The amount of cross-cultural interaction experienced by a student of the American High School will be related to his score on the social values which reflect "concerned worldmindedness" in his personal value system.

The amount of cross-cultural interactions experienced by a student will be related to the following variables:

(1) grade level

(2) length of stay at the American School

(3) concerned worldmindedness

Grade level would appear to be an important variable because there may be a relationship between age and interaction.

Grade level will be identified by an item on the socio-metric questionnaire which will be given to all 9th and 11th graders (Appendix B).

Length of stay in the school may be a relevant variable because it is assumed that cross-cultural transactions take place over time in a bi-national school setting: the more time, the more interaction. It will be identified by an item on the same questionnaire.

Concerned worldmindedness is the positive end-goal of cross-cultural interaction, based on the following assumptions:

1. The tasks of modernization and international co-operation now facing the world require the skills of the "heterophilous" or "third culture"[10] persons who have broad cross-cultural experiences and open value systems.

2. People with cross-cultural understandings and experiences have greater empathy for other cultures and work more effectively with foreigners in national and international tasks.

3. Cultural relativity and variant cultural value systems must be understood for successful cross-cultural interaction to take place.

4. Foreign students may bring either favorable or unfavorable attitudes towards their host countries back to their own country and to their work during and after an international exchange experience.

5. There is a significant relationship between personal friendships made and the development of an attitude of good will and understanding for another country.

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[10]The first term is Dr. Everett Rogers' and the second term is Dr. John Useem's. They both express well the idea of people who are at home with other cultures.

Chapter II will review the historical and scientific studies on which these assumptions are based.

Procedures

To collect data, a Value Survey, a questionnaire, and a random sampling of in-depth interviews will be used. (These are described in Chapter III and presented in Appendices B, C and D.) The Value Survey and the questionnaire will be given to all 9th and 11th graders. A random sampling from these two grades will be given the in-depth interviews.

The Rokeach Value Survey will be used to measure the ranking that a student gives to the seven identified social values from this survey that relate to a sense of worldmindedness.

The questionnaire is designed to yield data about the nationalities of students in the study, their amount of cross-cultural interaction, and the other two variables to be correlated: grade level and amount of time in the American High School.

The random sampling of in-depth interviews will yield students' personal perceptions of their responses to the items corresponding to cross-cultural experiences: their feelings about dating, working with others, satisfactions and concerns, parental reactions, and suggestions for improving the cross-cultural experiences in the school.

In Chapter III the methods of this study are described: population, instruments used, and data treatment. Appendices B, C, and D reproduce the instruments used.

In Chapter IV the data are analyzed in terms of the hypothesis and its variables.

In Chapter V a summary of this study and its results, implications for overseas schools, and recommendations for future study are presented.

Overview

The quality and quantity of cross-cultural interaction occurring among students of different nationalities in the American School of Mexico City will be studied through the use of the investigative instruments just described to see if the interaction correlates with world-mindedness and to suggest what the implications may be for overseas schools that are interested in promoting positive cross-cultural experiences.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

In this chapter literature is reviewed from the fields of education, sociology, anthropology and psychology, to discover insights relevant to the problems of overseas education and the development of the worldminded person. Reviewed are writings about education abroad, elements of positive and negative cross-cultural interaction, and the qualities of personality and values needed in a world-minded person.

The Pros and Cons of Education Abroad

An experience abroad has traditionally seemed a worthy and enriching experience for the young elite.

> The Grand Tour was the last act in an 18th century gentleman's education. Behind him lay school years of Greek grammar, Latin hexameters, gown and chapel routine. Now at last it was time for spiritual matriculation, the ultimate in civilizing experiences, a journey through Europe to the overwhelming masterpieces of Italy.
>
> In the urbane Augustan Age, to be truly cultured was an important asset, and who could call himself cultured who had not done the Grand Tour? So the English well-to-do packed their sons off across the Channel to taste the magical nectar for themselves.

> It was by no means only the British who were drawn by the magnet of Italy. From the Low Countries, from Scandinavia, from Germany, from France, and America they came; the solitary adventurers, refugees from society, parties of spinster ladies, families, invalids and friends, all gravitating inexorably (and joltingly, over bruising roads) towards the fountainhead.[11]
>
> The countries of Northern Europe have built remarkable civilizations by the cold seas and under a weak sun. But no reasonable man of Anglo-Saxon or Germanic stock has ever been wholly satisfied with his own civilization. Indeed, such periods of history as have been marked by Teutonic pride in Teutonic self-sufficiency have been unhappy ones. The chill oceans need the tempering of the Mediterranean. Unless the German or Englishman is willing to submit, however remotely, to the influence of the South, there is always the danger of his relapsing into coarseness at best; at worst, brutishness. That is why in the most enlightened phases of Northern history, no man could be considered cultivated if he had not gone out to engage the art, philosophy and manners of the Latin countries.
>
> True, he was able to import the cultural products of the South: Britain, once an outpost of the Roman Empire and later a French-speaking kingdom, has always been in many ways a vassal of Southern culture. But the venturing forth to experience the sun of Italy, as well as her architecture and paintings and statues, or to crumble in the fingers the soil of French vineyards, this was an education of the flesh and the spirit at one and the same time . . .[12]

Dr. Samuel Johnson said: "A man who has not been in Italy is always conscious of an inferiority."[13]

Those who could embark upon the "Grand Tour" after finishing their university studies were thought to have rounded off their formal education with a cross-cultural

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[11] Anthony Burgess and Francis Haskell, eds., The Age of the Grand Tour (New York: Crown Pub., 1967), from bookjacket.

[12] Ibid., p. 13.

[13] Ibid., p. 32.

experience that would make them better men. The cultural experience would enrich their personal and social life, the political experience would make them better leaders, the perfection of a second language would give them opportunity to interact with the business and political leaders of their day.

Shelley, the Brownings, Lord Byron, and the Huxleys lived abroad much of their lives, interacting with a variety of peoples and cultures. Their work reflects their involvement in a second or third culture. The Brownings lived in Florence, Shelley died on the beach of Leici, and Lord Byron died fighting in a Greek liberation movement.

Elite Americans, too, went abroad to round out their education. They studied medicine, the arts and languages. Some stayed on to become expatriates and links between cultures. Henry James, George Santayana, Ernest Hemingway, T. S. Eliot, Mary Cassett, Whistler, Sargeant and Berenson contributed to the cross-culturation of America and Europe. They served as interpreters of cultures, carriers of trends and information, and creators of something new built from the culture of the old world.

They were the forerunners of the "third culture" men, destined to build " . . . the patterns that are

created, shared and learned by men of two societies engaged in linking processes."[14]

To be sure, a few surly dissenters doubted the benefits of such an overseas education. Thomas Jefferson warned:

> Let us view the disadvantages of sending a youth to Europe. To enumerate them all, would require a volume. I will select a few. If he goes to England, he learns drinking, horse racing, and boxing. These are the peculiarities of English education. The following circumstances are common to education in that, and the other countries of Europe. He acquires a fondness for European luxury and dissipation, and a contempt for the simplicity of his own country; he is fascinated with the privileges of the European aristocrats, and sees with abhorrence, the lovely equality which the poor enjoy with the rich, in his own country; he contracts a partiality for aristocracy or monarchy; he forms foreign friendships which will never be useful to him, and loses the seasons of life for forming, in his own country, those friendships which, of all others, are the most faithful and permanent; he is led, by the strongest of all the human passions, into a spirit for female intrigue, destructive of his own and others' happiness, or a passion for whores, destructive of his health, and in both cases, learns to consider fidelity to the marriage bed as an ungentlemanly practice and inconsistent with happiness; he recollects the voluptuary dress and arts of the European women, and pities and despises the chaste affections and simplicity of those of his own country; he retains, through life, a fond recollection and a hankering after those places which were scenes of his first pleasures and his first connections; he returns to his own country, a foreigner, unacquainted with the practices of domestic economy, necessary to preserve him from ruin, speaking and writing his native tongue as a foreigner, and therefore unqualified to obtain those distinctions, which eloquence of the pen and tongue ensures in a free country; for I would observe to you, that what is called style in writing or speaking

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[14]John Useem, "Work Patterns of Americans in India," Annals of the American Academy of Political and Social Science, CCCLXVIII (November, 1966), pp. 146-56.

> is formed very early in life, while the imagination is warm, and impressions are permanent. I am of the opinion, that there never was an instance of a man's writing or speaking his native tongue with elegance, who passed from fifteen to twenty years of age out of the country where it was spoken. Thus, no instance exists of a person's writing two languages perfectly. That will always appear to be his native language, which was most familiar to him in his youth. It appears to me, then, that an American, coming to Europe for education loses in his knowledge, in his morals, in his health, in his habits, and in his happiness. I had entertained only doubts on this head before I came to Europe: what I see and hear, since I came here, proves more than I had even suspected. Cast your eye over America: who are the men of most learning, of most eloquence, most beloved by their countrymen and most trusted and promoted by them? They are those who have been educated among them, and whose manners, morals, and habits, are perfectly homogeneous with those of the country.[15]

And in 1873 Birdsay Grant Northrop collected opinions from four eminent educators, including such university presidents as Mark Hopkins and Charles Eliot. They all agreed that there were perils in a foreign education. They listed twenty-two reasons why Americans should stay home to study. Most felt that American studies were better for American youth; they built character and practical culture, not fashion and cultural snobbishness. German studies were described as cultural, not practical, repressive, deferent to rank, submissive to authority, despotic and aristocratic; the State being the central

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[15]Saul K. Padover, ed., Thomas Jefferson on Democracy (New York: The New American Library of World Literature, 1946), pp. 91-92, quoting Thomas Jefferson in a letter to Bannister, Jr., 1785.

figure, not the individual. "Political freedom favors individual independence and manliness. Our youth should therefore be educated as Americans, well grounded in American ideas and principles."[16]

Typical comments were:

> The class of person described as cosmopolitan is an unhappy, useless and sterile breed . . . a hybrid class, neither Europeans nor Americans, ill adapted to practical duties in either hemisphere.
>
> American teachers show more tact and skill in stimulating and controlling American boys.
>
> The lecture room system is ill adopted to ordinary students, however profitable to advanced scholars.
>
> The discipline in European schools is essentially arbitrary and despotic.[17]

Today, on the personal dimension, cross-cultural interaction more than ever seems a positive experience, no longer limited to a small elite. Travel helps establish one's own self identity; one's image of self as a person and as a national. Contact with people of another culture is a way to discover oneself. Travel creates all sorts of opportunities for people to act out their self-images and in so doing, to confirm or modify them. It permits them to escape from an uncongenial home environment, to cope with and test their independent adulthood, to enhance

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[16]Stuart Fraser, The Evils of a Foreign Education (Nashville, Tenn.: International Center, George Peabody College of Teachers, 1966), p. 4.

[17]Ibid., p. 7.

their status, and to satisfy instinctual impulses far from inhibiting home norms.[18]

People tend to return to their own country more identified with national norms. They change from a parochial to a national level reference group. Having others identify them by nationality,--not by their local affiliation,--they see themselves as "Americans" or "Indians," and not as Chicagoans or Delhians.[19]

In the Peace Corps,

> . . . young men and women tested and stretched themselves in complex, self-revealing, and often painful adventure in human relationships which led to an acute emotional awareness of their American-ness . . . They were quintessential Americans in exemplifying the dominant values of American culture: personal independence, achievement and mission.[20]

John Useem reports that the foreign trained Indians he interviewed felt that their experience abroad had enhanced their personal development by:

a. gain in self confidence: they overcame feelings of inferiority and dependence upon their families. They interacted with strangers with greater ease and felt securer in their work.
b. an enlarged vision of life: they saw the common unity of man, became sensitive to opinions held by others, understanding of other values and life styles, though not always endorsing of them.

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[18]Thiel de Sola Pool, "Effects of Cross National Contact on National and International Images," in International Behavior, ed. by Herbert C. Kelman (New York: Holt, Rinehart and Winston, 1965), pp. 106-28.

[19]Ibid.

[20]Lawrence Fuchs, Those Peculiar Americans (New York: Meredith Press, 1967), p. 37.

c. improved method of thinking: they developed a new spirit of inquiry.
d. improved method of working: they gained practical experience with experts in model professional situations.
e. democratic ways of acting in personal relations as they moved across social hierarchies more than ever in their lives.
f. discovering their own country as part of themselves. They critically examined their country and its culture, becoming more nationalistic, politically oriented, and less provincial.[21]

Today's Need for Successful Cross-Cultural Interaction

In this century the social need for cross-cultural interaction is imperative. No longer is it a small elite that benefits from overseas education and contact, nor is the goal only personal fulfillment. "The world is our world, and 'our' is just 'we' never mind 'the others.'"[22]

"How peoples of diverse races, culture, languages, religions, ideologies and political loyalties can share an ever-shrinking planet has become the major unsolved problem confronting the human race in the twentieth century."[23]

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[21]John Useem and Ruth Useem, The Western Educated Man in India (New York: The Dryden Press, 1955), p. 32.

[22]C. A. O. VanNieuwenhuijze, Cross-Cultural Studies (The Hague: Mouton Co., 1963), p. 6.

[23]Ina Corinne Brown, Understanding Other Cultures (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1963), p. 162.

The exchange of social and technological knowledge in national and international enterprises requires the kind of person who can fit his specialized tasks into an alien context. His international tasks require a professionally competent person with a sense of service to the common humanity of mankind, and an understanding of cultural relativity.

> The sweep of human history clearly shows increased integration of activities and outlooks among what were once disparate societies and peoples. This burgeoning interdependency with its concomitant movement of persons across national and cultural boundaries creates a need for fundamental knowledge about the nature of evolving commonalities and conflicts, the inter-relationships among persons involved, and the kinds of social selves and model personalities developed by human beings within this context.[24]

We need to define the qualities required of a person who can successfully carry on the business of cross-cultural tasks in our interrelated world. We can look at past overseas experiences to see what has been successful and what has failed, and what qualities those who succeeded had. In The Overseas Americans, Harlan Cleveland and his co-authors suggest that recruiters for overseas work look for people who are:

--resourceful and creative
--intellectually curious
--environmentally mobile: who early in life have been exposed to many kinds of people at different levels of society

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[24]John Useem, "The Job: Stresses & Resources of Americans at Work on the Third Culture" (paper prepared for the 22nd Annual Meeting of the Society for Applied Anthropology, New York, May 31, 1963).

--institution builders with a sense of mission
--empathetic[25]

They believe international colleges will train such people through foreign study programs, languages, and overseas work-internships.

Margaret Mead analyzes successful international personnel as having:

--technical competency
--organizational skills
--communication skills
--adaptability
--social displacement from family
--empathy
--a non-authoritarian personality[26]

She suggests that cross-cultural situations require flexibility in symmetry relationships. One needs to recognize and manage situations which each culture role-plays differently:

(1) the role of host and guest

(2) the role of giver and receiver

(3) the role of superior and subordinate

(4) the role of dominance and submission

and these roles must be defined with regards to the culture in which one has been reared, the system of the country in which one is working, and the cultural style of the agency for which one is working.

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[25]Harlan Cleveland, G. J. Mangone, and J. V. Adams, The Overseas Americans (New York: McGraw-Hill Book Co., Inc., 1960).

[26]Margaret Mead, The Selection of Personnel for International Service, ed. by Mottram Torre (Geneva, Switzerland: World Federation for Mental Health, 1963).

Mead also defines other relevant variables which require a spirit of cultural relativity, flexibility and empathy to handle successfully in a new culture:

(1) the role of women

(2) deference to age

(3) relative physical size

(4) the language style of oratory vs. simple statement

(5) face-saving devices

(6) frankness vs. circumlocution

Negative and Positive Elements of Cross-Cultural Interaction and Overseas Education

Cross-cultural education may be defined as the reciprocal process of learning and adjustment that occurs when individuals sojourn for educational purposes in a society that is culturally foreign to them.[27]

Do cross-cultural educational experiences always produce the kind of culturally relativistic worldminded person that our international tasks require and that our bi-national schools believe is an end product of their institutions? What happens when students face a new culture? What are some of the elements that make for positive or negative cross-cultural experience?

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[27]Brewster M. Smith, ed., "Attitudes and Adjustment in Cross-Cultural Contact," Journal of Social Issues, XII, No. 1 (1956), p. 3.

H. P. Smith in his 1953 study[28] found that students with a short experience abroad did not make any great changes in attitudes towards the new culture. There seems to be a "J curve" of adjustment in which a negative dip occurs after the euforia of the exotic and before a more realistic and positive attitude towards the new culture takes place. If people return too soon, the dip has no time to be corrected. Lambert lists several stages of adjustment along the "J curve":

> Going native: a romantic identity with all things foreign.
> The enthusiast: everything new is wonderful and better than home.
> The cornucopia role: the U.S. is seen as "used" and unappreciated by host nationals.
> Coping with difficulties and language: things go wrong.
> Nationality and status: one's nationality is seen as much valued or as not valued at all.
> Anti-host reaction: all nationals are seen as incompetent, insincere.
> Enclaving: one seeks to live in the golden ghettos with one's own people.
> Recovery: a realistic balance of understanding and appreciation is achieved.[29]

Dr. Luis Feder in a Study of Americans in Mexico agrees with the first two steps in the "J curve": short visits gave visitors the glow of excitement over the exotic qualities of Mexico, longer visits brought a disillusioned dip. But he believes that seldom does the long

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[28]Quoted in When Peoples Speak to Peoples, ed. by Harold E. Snyder (Washington, D.C.: American Council on Education, 1953).

[29]Richard Lambert, "Some Minor Pathologies in the American Presence in India," Annals of the American Academy of Political and Social Science, CCCLXVIII (November, 1966), pp. 157-70.

term resident abroad arrives at real acceptance of the new culture. He gives a psychoanalytic interpretation: " . . . a phenomenology that could be outlined in the following chronological sequence takes place: idealization, contact, illusion and disillusion, followed by techniques to handle the idealization effects of illusion and disillusion."[30]

The long term resident abroad must cling to his own culture which represents his parents, and hence his own identity. "To defend one's own object is psychologically equivalent to holding on to one's mother. To renounce it is equivalent to losing her."[31] Rejection of the new culture becomes the equivalent of a vote of loyalty to one's own culture.

De Sola Pool notes that the "J curve" of favorableness of attitude towards the host country is finally affected by what happens when the traveler returns home. If he is made to feel that his experience has enhanced his status at home, he will be more favorable towards the country he visited.[32]

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[30]Luis Feder, "Psychogenesis and Phenomenology of the Encounter," Proceedings of the Third World Congress of Psychiatry (Canada), pp. 346-51.

[31]Ibid., p. 348.

[32]Ithiel De Sola Pool, "Effects of Cross National and International Images," in International Behavior, ed. by Herbert C. Kelman (New York: Holt, Rinehart and Winston, 1965), pp. 106-29.

Anita L. Mishler reports that foreign students return with a more complex and differentiated view of the host country, not always favorable. The perceived relative status position of the host nation and his own will make a difference, as will the amount of similarity in cultural mores such as status and friendship norms, food, language, and degree of "westernization" of the new country.[33]

Many foreign visitors approach a new culture from the point of view of their own. They tend to find what will implement the values they already hold. They reject conflictive values and confirm the stereotypes they brought with them. They learn only what their own culture has prepared them to learn.[34] Such people usually bring to the encounter the dogmatic authoritarianism that is part of their personality.

Studies show that the authoritarian personality, as measured on the California F scale (see Appendix E), has problems working and living abroad. He needs supportive in-groups, stereotypes, prejudices. Only a cross-cultural therapy experience might prepare him for successful work or study abroad. Group therapy, role-playing,

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[33]Anita L. Mishler, "Personal Contact in International Exchanges," in International Behavior, ed. by Herbert C. Kelman (New York: Holt, Rinehart and Winston, 1965), p. 550.

[34]Jeanne Watson and Ronald Lippett, "Cross Cultural Experience as a Source of Attitude Change," Journal of Conflict Resolution, II (1958), pp. 61-66.

and a trusting dependency of one group upon another, are some of the techniques suggested for the ethnocentric personality.[35]

The foreign student's self image is at stake among strangers. His nationality represents a new status for him on which he is being judged. It becomes a quality attached to him and used to identify him. His image of his host country will depend on how he perceives that his host rate his own nationality. A sense of equality is important to his acceptance of the other culture.[36]

Satisfaction with an overseas study experience also correlates with academic satisfaction, and the range and volume of contact with host nationals.[37]

The variety and closeness of friendship is most important in relation to satisfaction with an overseas experience. The higher the score on a continuum of "intimacy" with host nationals, the higher the acceptance of the host country.[38]

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[35]Otto Klineberg, The Human Dimension in International Relations (New York: Holt, Rinehart and Winston, 1964).

[36]Richard T. Morris, "National Status and Attitudes of Foreign Students," The Two Way Mirror (University of Minnesota Press, 1960).

[37]Ibid.

[38]Hopson, Selltig and Cook, "Effects of Situational Factors on Personal Interaction Between Foreign Students and Americans," Journal of Social Issues, XII (1956), pp. 33-44.

There is an association between having two or more close friends belonging to the new culture, and liking the culture. In a study made of American students abroad the ability to speak the new language and the consequent amount of personal interaction which occurred seemed to correlate with positive reactions to the new country. The older student had professional contacts to a greater degree than the younger one, who sometimes had never been away from home previously, and felt unhappy about the impersonality of life as a stranger. The younger student's self-estrangement would sometimes make him seek his own kind and, hence, reinforce his alienation.[39]

In all the negative cases cited, the "J curve" seems to be an important factor. Time is needed to get over the barriers of language, estrangement, stereotypes, conflictive values and the lack of personal interaction.

"Cross-cultural education should be of the kind that would increase the probability of broadening the basis of an individual's self-esteem, reality testing, self-knowledge and range of compassionate concern for others."[40]

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[39]Jeanne Gullahorn and John Gullahorn, "American Students Abroad," The Annals of the American Academy of Political and Social Science, CCCLXVIII (November, 1966), pp. 43-59.

[40]George V. Coehlo, "Impacts of Studying Abroad," Journal of Social Issues, XVIII, No. 1 (1962), pp. 1-90.

The situation in which nationals of two countries interact should be so structured that the one finds himself taking friendly action towards the other so that he is likely to define the other as someone to whom he has been friendly and be ready to change his attitude accordingly. "It is the joint occurrence of friendly behavior toward the other and genuinely new information about him that makes favorable attitude change possible."[41]

Personality, Values and Worldmindedness

Thus far a definition of cross-cultural experience and the positive and negative aspects of such encounters have been the focus of attention. What of the "world-minded person" that hopefully results from a good overseas school experience? What concerns do bi-lingual schools have with him? How is worldmindedness defined and measured? What kind of a person is worldminded?

In the preliminary analysis of data from Carl Bentz's study of Administrators of American Schools in Mexico and Central America, he found that overseas schools gave little emphasis to international understanding as one of their purposes, until their affiliation with the Southern Association of Colleges and Schools and with

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[41]Herbert C. Kelman, "Changing Attitudes Through International Activities," Journal of Social Issues, XVIII, No. 1 (1962), p. 86.

MSU about 15 years ago.[42] Neither was the social and economic development of Latin American countries of great concern to the United States Government until the Alliance for Progress in 1962 when officials began to see these overseas schools as vehicles to promote their international goals . . . "showcases for democracy"[43] . . . and a way to entice technicians and employees to work abroad by offering good schools to their children. Milton Eisenhower referred to bi-national schools after a trip to Latin America, "I came home and felt and said that I thought those institutions were doing more to promote genuine understanding among the people of this hemisphere than any other effort in which the United States was engaged, even in a small way."[44]

Historically, the American Schools came into being primarily to provide a "U.S. type" educational program for the children of U.S. citizens residing in Mexico. Ever

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[42]Carl Bentz, "Administrators of American Schools in Mexico and Central America" (unpublished doctoral dissertation, Michigan State University, 1971).

[43]Lyndon B. Johnson, "President's Message to Congress on International Education," Washington, D.C., February 2, 1966, quoted in David Scanlon's Problems and Prospects of International Education (New York: Teachers' College Press, Columbia University, 1968).

[44]Milton Eisenhower, "Minutes of the First General Conference of American Sponsored Bi-National Schools in Latin America," (Washington, D.C.: Inter-American Council of Education, April 10, 1957), p. 38.

since the first American School was founded (in Mexico City in 1888) this has been a major purpose of these schools. However, in order to most fully achieve this purpose, to fulfill their total responsibilities to the children of resident U.S. citizens, and to maximize the opportunities for outstanding education that their location permits, the schools soon realized they must provide a bi-national, cross-cultural educational experience for their students. To accomplish this, the schools expanded their programs and facilities to include the children of Mexican Nationals. Today these schools enroll an average of 27 per cent U.S. children, 65 per cent Mexican and 8 per cent from other nationalities.

Out of this unique social-educational environment there developed a philosophy of international education which has brought rewarding results to both cultures. "The schools provide a superior 'two way window' through which people of each culture may know and understand the other; thus, the schools serve as ambassadors of good will between the two nations."[45]

A 1966 bulletin of the American Association of School Administrators speaks about the American School of Mexico City: "In the years since its founding, the school has broadened its objectives to include the advancement

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[45]"Capabilities, Accomplishments, Possibilities of American Schools in Mexico," Education on Latin American Series #2 (East Lansing: Michigan State University, 1962).

of mutual understanding between the people of Mexico and the people of the U.S. through the provision of bi-national, cross-cultural, educational experiences for its students and through the demonstration of modern instructional methods and democratically organized school administration."[46]

However, there is some concern that the bi-national schools are not fulfilling their goals in international education. Paul Orr reports that many of the objectives attributed to the bi-national schools do not necessarily affect the pattern of school operations. Many are basically American, not bi-national.

> It is estimated that three hundred and fifty non-public bi-national U.S. related schools are operating in Latin America. In addition to transmission of knowledge, these schools also provide a means (1) to foster international relations and in the cross-cultural setting, (2) to conduct research on basic educational problems.
>
> Unfortunately, most of the schools inadequately represent U.S. education. Few are conducted as laboratories for cross-cultural research and/or experimentation.[47]

Martin Meyer echoes this concern: "Indeed, while everyone talks internationalism, the trend of the last half decade has been toward the Americanization of

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[46]Ernest Mannino and Forest E. Conner, eds., The Mission Called O/OS (Washington, D.C.: American Association of School Administrators, 1966), pp. 31-32.

[47]Paul Orr, "Bi-National Schools in Latin America," (unpublished doctoral dissertation, Michigan State University, 1964), p. 19.

international schools which formerly educated a wider sample of mankind's children . . . to the extent that the State Department ignores or even encourages the tendency of American parents to demand purely American schools, the opportunity to create multinational schools on an American base will be lost."[48]

Thomas Gleason defines worldmindedness as the manifestation of a group of attitudes and assumptions on the part of overseas experienced youth which reflect certain qualities of open-mindedness concerning national identities and cultural values. He defined it operationally as a point score on the following five items on a survey questionnaire given to college students who have lived overseas:

1. Where would you like to establish your home?
2. Where would you like your children to spend their teen years?
3. In what places of the world do you feel most at home?
4. Are any of your friends foreign students?
5. Is one of them your best friend?

Answers which indicated areas outside the U.S. and foreign friends, scored to indicate the "worldminded" student.

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[48]Martin Meyer, Diploma (New York: Twentieth Century Fund, 1968), pp. 12, 14, 26.

" . . . the individual who is worldminded reports feeling 'at home' both in the U.S. and abroad, would live abroad with his own family and has foreign students who are personal friends."[49]

There is some question whether these responses merely measure cross-cultural interaction or also worldminded attitudes and values. The former would seem more likely, since it is not certain that cross-cultural interaction alone assures a personal value system which reflects social compassion and concern for all humanity. In fact, this is the hypothesis under investigation in this present study.

Donald L. Sampson and Howard Smith developed a scale to measure worldminded attitudes in 1955. They felt that the existant scales (those by Ferguson, Lentz, Likert et al.) measured the dimension of nationalism-internationalism, rather than worldmindedness.

> . . . as we distinguish this concept from the term international-mindedness. . . . International mindedness refers to interest in or knowledge about international affairs; factual and topical statements frequently serve as items in scales that measure international mindedness. The concept worldmindedness, in contrast, designates purely a value orientation, or frame of reference, apart from knowledge about, or interest in, international relations. We

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[49]Thomas Gleason, "Social Adjustment Patterns and Manifestations of World Mindedness of Overseas Experienced American Youth," (unpublished doctoral dissertation, Michigan State University, 1969), p. 64.

> identify as highly worldminded the individual who favors a world view of the problems of humanity, whose primary reference group is mankind, rather than Americans, English, Chinese, etc.[50]

Sampson and Smith developed a Worldmindedness Scale, called a "Social Attitudes Questionnaire" (Appendix F) which presented 32 items that pertain to eight dimensions of the worldminded frame of reference. They tested college students in several contexts and they found that worldmindedness is negatively associated with political and economic conservatism and with authoritarian and ethnocentric attitudes, and positively associated with belief in democratic group processes.

Sampson and Smith's scale, while approximating the kind of worldmindedness defined in this present study, does not really measure what is needed. The items were too culture loaded for students of Mexican, American and other national backgrounds in the school. A more culture-free scale is needed, something that will measure individual value systems in a more universal context.

> Recent efforts to improve programs for teaching international understanding have tended to shift emphasis away from the information about, and love-thy-neighbor approaches, and to focus, instead, on developing understanding based on inquiry into the why and meaning of people's behaviors. These efforts are founded on the notion that "real" international understanding derives from knowing that the behavior of an individual or a group can only be

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[50]Donald L. Sampson and Howard R. Smith, "A Scale to Measure Worldminded Attitudes," Journal of Social Psychology, XLV (1957), pp. 99-106.

> understood in terms of the cultural frame of reference within which a person or group acts. . . . The goal is to turn out pupils who have some relativistic commitments, who are inquiring, openminded and tolerant, and who use these attributes to develop broader and more insightful relationships with others . . . this approach seeks not only to develop the student's intellectual commitments but, through these, a configuration of beliefs, attitudes and values which orients his view of himself and the world.[51]

People act in accordance with their value system. Rokeach defines a value system as a set of rank ordering of ideals and values in terms of importance in a person's life. Each "value" within the system is a centrally located belief (one held dear to the individual because it is congruent with and close to the central region of his nuclear beliefs).[52]

Behavior is always enhancing and supportive of an individual's belief system. The human organism tries to establish internal harmony, consistency or congruity among his opinions, attitudes, knowledge and values, and he behaves in accordance with this harmony.[53] He organizes his beliefs along a continuum of similarity--dissimilarity

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[51]Theodore Parson, "Attitudes and Values: Tools or Chains?" Educational Leadership (Journal of the Association for Supervision and Curriculum Development) (March, 1964), p. 343.

[52]Milton Rokeach, Beliefs, Attitudes and Values (San Francisco: Jossey-Bass, Inc., 1968).

[53]Leon Festinger, A Theory of Cognitive Dissonance (New York: Row Peterson and Co., 1957).

to his belief system, and this consonance or dissonance controls the acceptance or rejection of new data. When data input is conceived as dissonant to a person's value system it usually is blocked out by some psychological device (forgetting, compartmentalizing, etc.).

Dogmatic, ethnocentric people have a closed belief system which makes new information harder to accept and hence it becomes harder to change their behavior. The open-minded person is more accepting of ambiguity and dissimilarity.[54]

> Some persons will probably be generally tolerant of sizable inconsistency while other will be extremely vigilant against it. Evidence supportive of this view is to be found in the related work on intolerance for ambiguity (Adorno et al., 1950) and in Rokeach's (1960) studies on dogmatism.[55]

> From the point of view of any ingroup, the more similar an outgroup is in customs, values, beliefs and general culture, the more liked it will be. . . . Rokeach finds a strong relationship between dissimilarity and rejection.[56]

The dogmatic or the ethnocentric person generally rejects the outgroup and at the same time overly accepts and glorifies the ingroup. Close knit ingroups tend to reject outgroups and turn their hostility against the

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[54]Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960).

[55]Robert Abelson, ed., Theories of Cognitive Consistency (Chicago: Rand McNally and Co., 1968), p. 97.

[56]Ibid., p. 552.

outgroups so that the greater the group identity, the greater the prejudice to outsiders.

As the ingroup grows larger (to national dimensions) the hostility displacement has to go outside to the international level, or towards "foreigners."[57]

People tend to associate with those of a similar belief system. Interaction theorists have delineated the close association in friendship relations between value consensus, affectional closeness and interaction.[58]

Rokeach's belief congruence theory gives evidence that belief is more important than ethnic or racial memberships as a determinant of social discrimination. People who hold the same values will be more accepting of each other, despite differences in race and religion, than people of the same race and religion, but different central values.[59]

The "authoritarian" personality, as measured on the California F scale (see Appendix E) is not more prevalent in the South than in the North, so that it would appear that not only personality-dynamics factors are at

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[57]Bernard Finsterwald, Jr., "Anatomy of American Isolationism and Expanionism," Journal Conflict Resolution, II (1958), p. 280.

[58]Burt Adams, "Friendship and Value Consensus," Sociometry, XXX, No. 1 (1967), pp. 64-78.

[59]Chester A. Risko, Theories of Attitude Change (New York: Appleton Century Crofts, 1967).

play in prejudice, but historical-social-factors are also important. Where cultural norms sanction intolerance, the conformist personality will be most intolerant.[60]

Prejudice is related to conformity, rigidity, in-group mindedness, anxiety, repressed parent hostility. Good mental health is relevant to successful international living and it requires a personality which has good self concept, self actualization, integration and balance, autonomy, perception of reality and environmental mastery.[61]

The healthy personality has these qualities and is open to "different" others.

The open minded person will also be understanding of, and open to, cultural relativity. The overseas person needs to understand what culture is and how human behavior has been institutionalized in a variety of ways.

"Since each culture is structured about its own value conceptions, its special achievements will be found at those points where the culture places the strongest evaluations."[62]

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[60]F. T. Pettigrew, "Personality and Sociocultural Factors in Intergroup Attitudes . . . A Cross National Comparison," Journal of Conflict Resolution, II (1958), pp. 28-42.

[61]Otto Klineberg, The Human Dimension in International Relations (New York: Holt, Rinehart and Winston, 1964).

[62]Jahneinzin Jahn, Cross Cultural Understanding: Epistemology in Anthropology, ed. by F. S. C. Northrop and Helen H. Livingston (New York: Harper and Row, Inc., 1964), p. 65.

The Harvard Laboratory of Social Relations in its report on "The Comparative Study of Values in Five Cultures" found that five problems seem crucial to the understanding of the value systems (and hence the motivations for behavior) of all cultures:

(1) their human nature orientation

(2) their man-nature orientation

(3) their time orientation

(4) their activity orientation

(5) their relational orientation

Solutions to problems faced by any society are picked from alternate possibilities in accordance with how well the solutions preserve the status quo. The solutions . . . "are seen as having the maintenance of the ongoing system as their primary functions."[63]

Every culture has preferred "whos," "wheres," "whats," "whens," on a continuum seen as to be emulated--accepted--deviant--disapproved--unthinkable. Each individual has a number of positions in the social structure of his society which makes his world. He has his social boundaries which limit his range of alternatives and

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[63]Florence Kluckhohn and Fred Strodbeck, Variations in Value Orientations (Elmsford, N.Y.: Row Peterson & Co., 1961), p. 344.

varieties of interactions, and his personal boundaries made by his individual differences and family patterns.[64]

The cultural variables which Margaret Mead believes that overseas people involved in cross-cultural interaction will need to manipulate successfully were discussed on pages 25-26. Which variables are truly trans-cultural, to be found in all cultures and hence measurable across cultures? Robert Sears suggests they may be:

(1) aggression

(2) dependency

(3) competition

These basic problems affect the motivational behavior of all men even though they may be expressed differently in different cultures and sub-cultures. One's choice of solutions and defenses to the problems are oriented to one's cultural patterns. Solutions are picked which meet the relevant social conception of what people are supposed to be like:[65] e.g., in United States society independence and self reliance are more important than obedience; in Mexican-American society family ties, obedience and respect are more important than self reliance.[66]

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[64]George J. McCall, Identities and Interactions (New York: The Free Press, 1966).

[65]Bert Kaplan, Studying Personality Cross Culturally (Evanston, Ill.: Row Peterson & Co., 1961).

[66]Celia E. Meller, Mexican-American Youth: Forgotten Youth at the Crossroads (New York: Randon House, 1966).

Understanding how problems are handled within the value system of any given culture is necessary for successful cross-cultural interaction.

Summary

In the literature reviewed in this chapter were studies of the impact of the overseas experience on both host national and visiting foreigner. In it were also studies of the pros and cons of working and studying abroad and the personality traits and values systems that seem to make for a positive cross-cultural experience and a valuable "third world" contributor to international understandings.

The human and cultural factors that might influence a sense of concerned worldmindedness, and some previous attempts at measuring this quality in people were reviewed.

The studies all pointed to the "worldminded" person as one who has three main qualities:

(1) open mindedness

(2) a sense of cultural relativity

(3) concern for all mankind rather than for smaller ingroups.

The seven social values identified in the Rokeach scale of value as relevant to these three worldminded qualities provide a measure of their importance to the

individual. An explanation of how these seven values were used to measure "worldmindedness" in students is given in Chapter III.

CHAPTER III

METHODS OF THE STUDY

This chapter contains a description of the population represented in the study, instruments used for data gathering, and the data treatment.

The hypothesis to be tested in this study is:

> The amount of cross-cultural interaction experienced by a student of the American High School will be related to his score on the social values which reflect "concerned worldmindedness" in his personal value system.

The variables related to the hypothesis which might affect the amount of cross-cultural interaction are:

(1) grade level (representing age difference)

(2) length of stay at the American School

so that there are three variables to be correlated with the measured amount of cross-cultural interaction:

(1) cross-cultural interaction with worldmindedness

(2) cross-cultural interaction with grade level

(3) cross-cultural interaction with length of stay

Population

Under study were 157 ninth graders and 148 eleventh graders. This represented the total population of 9th and 11th graders in the American High School. Both 9th and 11th graders were used in this study in order to check out any significant differences in value ranking which might relate to developmental (i.e., age) differences. The Rokeach Value Survey had been used with adolescents in two recent studies of the problem of value changes in relationship to stages of development.[67] Because their findings were inconclusive, the present study included the age-grade variable. It was hypothesized that the "going steady" type dating which older students do might prove to be a deterrent to cross-cultural interaction. Eleventh graders might find more parental interference in their date and friendship choices at the level where parents feel concerned about serious involvement with the other sex. Eleventh graders were studied instead of twelfth graders because they are usually a more emotionally stable group of students who still feel committed to their high school experience.

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[67]David Daniel McLellan, "Values, Value Systems and the Developmental Structure of Moral Judgment" (unpublished Master's thesis, Michigan State University, 1970). Robert P. Beach, "A Developmental Study of Value Systems in Adolescence" (paper presented at the American Psychology Association's Annual Conference, New York University, Sept., 1970).

The ninth grade group contained 89 students who identified themselves as American in nationality, 57 who identified as Mexicans and 11 who identified as from other nationalities.

The eleventh grade group contained 77 Americans, 52 Mexicans, and 19 students from other nationalities. This gives a percentage of:

	9th grade	11th grade
Americans	56.6 %	52.02%
Mexicans	36.3 %	35.1 %
Others	7.006%	12.8 %

which is representative of the distribution pattern for the entire high school.

Instruments

Rokeach Value Survey (Appendix C)

After reviewing several available value scales,[68] the Rokeach Value Survey was chosen because it appeared to have the least cultural bias, and seemed the easiest for high school students to manipulate. The 36 value-laden words that have to be ranked in two separate sets of 18 are words commonly used by any English-speaking person and they require no special political, cultural or social knowledge.

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[68]John Robinson and Phillip Shaver, Measures of Social Psychological Attitudes (Appendix B), University of Michigan, 1969, pp. 463-65.

The author describes the test as:

> . . . a simple method for measuring human values. It consists of 18 terminal values--end-states of existence--and 18 instrumental values--modes of behavior. The respondent ranks each set of 18 values in order of their importance as guiding principles in his daily life.[69]

Seven values were picked from the 36 as those which, if ranked high in one's life, show a concern for humanity as of a higher priority than personal achievement and satisfactions, and which also show an acceptance of "different" others. They seem to reflect the three major qualities of the "worldminded" person, as identified on page 45 of this study:

(1) open mindedness

(2) cultural relativity

(3) concern for all mankind

These seven social values are:

1. A world at peace (free of war and conflict)
2. Equality (brotherhood, equal opportunity for all)
3. Freedom (independence, free choice)
4. A sense of accomplishment (a lasting contribution)
5. Broadminded (open minded)
6. Courageous (standing up for your beliefs)
7. Helpful (working for the welfare of others)

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[69]Milton Rokeach, "The Rokeach Value Survey," Michigan State University Bulletin, Department of Psychology, 1970.

The remaining values were not considered because they reflected a more personal goal orientation and less concern for others in a social context. They were only used as fillers to provide choices for ranking.

Terminal values	Instrumental values
A comfortable life	Ambitious
An exciting life	Capable
A world of beauty	Cheerful
Family security	Clean
Inner harmony	Forgiving
Mature love	Honest
National security	Imaginative
Pleasure	Independent
Salvation	Intellectual
Self Respect	Logical
Social recognition	Loving
True friendship	Obedient
Wisdom	Polite
	Responsible
	Self controlled

It was hypothesized that students who rank the identified seven social values high, will be world-minded people, and that there will be correlation between such people and those who have much cross-cultural interaction in their lives, since their concern for others will be reflected in their interest in people who are

different, and vice versa, their interest in people who are different will be reflected in their valuing of good for others.

Questionnaire
(Appendix B)

In this sociometric instrument students were asked to fill in information about their grade, nationality, years in the American School and Mexico, and their cross-cultural experiences.

The questionnaire consisted of the following items:

1. GRADE
2. NATIONALITY (the name of the country you consider to be your own) Please mark one:

   MEXICO UNITED STATES OTHER _____

3. How long have you been in the American School? _____

   How long have you been in Mexico? _____
4. Of what nationality are your three closest friends?
   Nationality of friend one: same as yours__ different__
   " two: " " " __ " __
   " three: " " " __ " __
5. If you were to ask someone for a date this weekend or if you were to be asked by the person you usually go with, is the person you are thinking about:

   of your own nationality_____ different_____

6. If you were to give a party soon, think of the first 10 guests you would invite, list the first names only:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Now add up how many are:

of your own nationality_____ different_____

7. If you were asked by one of your classroom teachers to work on a group task this week, think of the three people you would choose to work with you:

is the first one of your own nationality?_____
different nationality?_____

is the second one of your own nationality?_____
different nationality?_____

is the third one of your own nationality?_____
different nationality?_____

Item 1 identified the student's grade level.

Item 2 identified his nationality: Each student was asked first to indicate the nationality he felt himself to be, then to indicate his friendship and work choices that involved people of "same" and "different" nationality. It was not important to this study how many students of any nationality there were, but only who chose friends different from himself and how this related to his grade and the length of his stay in Mexico and the American School.

The student could pick any nationality with which he felt identified, not necessarily his legal citizenship. He was asked to indicate the nationality he would give spontaneously when asked "What is your nationality?" Those students who felt confused and insisted they had at least two nationalities, were asked to choose one over the other, and then respond to the other questions (4, 5, 6 and 7) in relation to their choice ("same" or "different").

Item 3 identified years in Mexico and the American School.

Items 4, 5, 6 and 7 were designed to measure the cross-cultural interaction that occurred in social and work situation where choice was possible. They represent situations involving personal preference and intimacy; friends, dates, social activities and work partners.

In Depth Interviews
(Appendix D)

A random sampling of ten 9th graders and ten 11th graders was taken by an application of A Million Random Digits, (Rand Corporation, 1955).

The students thus chosen at random were asked to react to these questions:

1. Of what nationality are your friends, and how much do you mix?
2. What kinds of dating problems and preferences do you have?

3. Are you a better world citizen, less narrow minded, because of attending this school?

4. How can the school improve interaction?

They were interviewed by the author of this study and their comments were transcribed as literally as possible. Their answers were not included in the statistical data, but merely served to clarify the implications of this study in terms of how students perceive cross-cultural interaction in the school and what they feel about the role of the school in improving it.

Data Treatment

Survey of Questionnaire Items

Items 1-3 were used as described in the sections on statistical procedures in this chapter, and the calculation of data is described in Chapter IV.

The grade level (Item 1) was used in investigating whether there was a significant difference between 9th and 11th graders with respect to the amount of cross-cultural interaction they displayed in their social activities.

The nationality (Item 2) was used only to the extent that third nationals were separated from the study for reasons that will be indicated in Chapter IV.

The length of time in the American High School (Item 3) was used to calculate the time variable in its relationship to the amount of cross-cultural interaction.

Items 4-7 were converted to standard scores and then the sum of the standard scores was used as a measure of cross-cultural activity.

Statistical Procedures

Scoring of the Value Survey.--The Value Survey was scored by summing the rank order number given to the seven social values chosen as pertinent to the measurement of worldmindedness: e.g., If a "world at peace" was ranked 6th, it was given a point value of six. Only rankings of the significant seven values were summed and the lower the score, the higher the worldmindedness.

Scoring of Cross-Cultural Interaction.--Raw scores for questionnaire items 4, 5, 6 and 7, were plotted for 9th and 11th graders, against Value Survey worldmindedness scores. Third country nationals, Mexicans, and Americans were plotted with different symbols.

A superficial inspection of the graphs indicated that the points representing third country nationals were outside of the obvious trend (see Appendix G).

Students whose nationalities were not Mexican or American were removed from the study after the preliminary survey of the data indicated that they were outside the limitations of this study (see page 59).

A point was given for each friend chosen from a different nationality in items 4, 5, 6 and 7. The question

items were weighted by arriving at standard scores for each, and the score was the summing of all items. A higher score meant higher interaction across cultures.

To convert the raw scores to standard scores the 9th and 11th grade data were treated together. The standard deviations were calculated for each item (4, 5, 6, 7) measuring cross-cultural interaction. Each score was then divided by its appropriate standard deviation thus obtaining standard scores. A total standard score per student was obtained by addition of the separate standard scores.

Comparison of 9th and 11th Grade.--To find out whether 9th and 11th graders differed significantly with respect to cross-cultural interaction, random samples of 30 each were drawn from each the 9th and 11th grades, using a table of random numbers (Snedecor).

The randomness was verified using the non parametric technique of sums of numbers greater and less than the median[70] and the percentage of odd numbers.[71]

The hypothesis that both groups, in fact, were drawn from the same population with respect to cross-cultural interaction was tested using a "t" distribution, the mean and standard deviation being estimated:

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[70]Paul G. Hoel, Introduction to Math (London: John Wiley and Sons, Chapman and Hall, Ltd., 1947).

[71]George W. Snedecor, Statistical Methods (Ames, Iowa: Iowa State College Press, 1946).

$$\sigma = \sqrt{\frac{N_1 S_1^2 + N_2 S_2^2}{N_1 + N_2 - 2}}$$

$$t = \frac{\bar{x}_1 - \bar{x}_2}{\sigma \sqrt{\frac{1}{N_1} - \frac{1}{N_2}}}$$

Correlation Between Worldmindedness and Cross-Cultural Interaction.--To determine whether there was a correlation between worldmindedness (y) and the total standard score (x) the Pearson product moment was calculated:

$$r_{xy} = \frac{\Sigma xy}{\sqrt{(\Sigma x^2)\ (\Sigma y^2)}}$$

Correlation Between Number of Years in the American School and Cross-Cultural Interaction.--To determine whether there was a correlation between the number of years in the American School (v) and the amount of cross-cultural interaction (x) the Pearson product moment r_{xv} was calculated:

$$r_{xv} = \frac{\Sigma xv}{\sqrt{(\Sigma x^2)\ (\Sigma v^2)}}$$

In Chapter IV the resultant data and their significance are presented.

CHAPTER IV

PRESENTATION AND ANALYSIS OF THE DATA

Restatement of Hypothesis and its Variables

Three correlations were calculated by the procedures described in Chapter III:

> The Major Hypothesis: The amount of cross-cultural interaction experienced by a student of the American High School will be related to his score on the social values which reflect "concerned worldmindedness" in his personal value system.
>
> and the two variables which may affect cross-cultural interaction: length of stay in the American School and grade level.

Limitations of the Study

Nationality

When the raw scores for questionnaire items 4, 5, 6 and 7 measuring cross-cultural interaction for 9th and 11th graders were plotted against Value Survey world-mindedness scores, a superficial inspection of the graphs (Appendix G) indicated that the points representing third nationals were outside of the study. It was clear that students who were neither Mexican nor American were forced to have a high cross-cultural interaction, whether

or not they so desired, since they had to find friends from the Mexican-American population. These third nationality students sometimes showed high cross-cultural interaction despite low worldmindedness because their interaction was not a matter of choice.

The study then became limited to Mexican and American students. The standard scores for cross-cultural interaction were then calculated by the procedure indicated in Chapter III.

Calculation of the Data

The correlation coefficient (Pearson) between the total cross-cultural interaction standard score (x) and worldmindedness (y) was calculated:

$$r_{xy} = .746$$

The correlation coefficient (p) between number of years in the American School (v) and amount of cross-cultural interaction (x) was calculated:

$$r_{vx} = .68$$

The corollary correlation coefficient between worldmindedness (y) and the length of stay in American School (v) was calculated:

$$r_{vy} = .6$$

The test of the null hypothesis indicated that all of these measures were statistically reliable at the

99 per cent level.[72] The major hypothesis is therefore sustained:

> The amount of cross-cultural interaction experienced by a student of the American High School will be related to his score on the social values which reflect "concerned worldmindedness" in his personal value system.

The first variable, length of stay in the American High School, is also supported by a significant relationship with the amount of cross-cultural interaction experienced by students, and worldmindedness.

To investigate the second variable, grade level, for the difference in amount of cross-cultural interaction among students in the 9th and 11th grades, random samples of 30 each were drawn from both of these groups, using a table of random numbers. (The randomness of these sets of numbers was checked using the non-parametric techniques of runs and percentage of odd numbers, as indicated in Chapter III. They were found to be random at the 99th level in both cases.)

The proposition that both groups, in fact, are drawn from the same population with respect to cross-cultural interaction, was tested using a t distribution, as indicated in Chapter III. The proposition was accepted at the 95 per cent level.

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[72]Fisher, "Table V.A. Values of the Correlation Coefficient," as reprinted in Snedecor.

There was, therefore, no significant difference between 9th and 11th graders in the amount of cross-cultural interaction.

Significance of the Data

Significance of Correlation Coefficient Between Amount of Cross-Cultural Interaction and Worldmindedness (.746)

This relatively high correlation coefficient sustains the hypothesis that students showing more cross-cultural interaction also show a higher sense of world-mindedness. When a choice was available to either interact with students of different nationalities, or to remain with students of their own nationality, those students who chose to interact with others ranked higher the seven measured values of:

1. A World at Peace
2. Equality
3. Freedom
4. A Sense of Accomplishment
5. Broadmindedness
5. Courageousness
7. Helpfulness

than did those who did not choose to interact. The hypothesized significant relationship between a sense of concerned worldmindedness and amount of cross-cultural interaction does indeed exist.

Significance of Correlation Coefficient Between Number of Years in American High School and Cross-Cultural Interaction (.68)

Those students who had been in the American School for a longer time did report a greater amount of cross-cultural interaction than did those who had less time in school. The more time students were in the school the more they interacted with others.

A corollary correlation was run to see how time in the school also might relate to worldmindedness and the coefficient of .60 supports the significant relationship that exists between cross-cultural interaction, length of time in school, and worldmindedness.

The In-Depth Interviews (Appendix D) indicated that students who chose more cross-cultural interaction were very aware of the fact that they were more open minded than those who remained with their own groups, and they were also aware of the fact that they moved across groups more than the newcomers. They consistently made comments such as:

> I have no preferences and my parents are liberal and want me to mix well. Cliques are formed because peers and parents build prejudices and influence kids.
>
> Usually I go with two different groups that don't mix much between them.
>
> Here in the school there are cliques, but I move easily among them.
>
> The school has many cliques that don't mix, due to the negative attitudes of some Stateside kids who don't want to be here.

Lack of Significant Difference Between the Amount of Cross-Cultural Interaction in Ninth and Eleventh Grade Students

The variable that did not show any significant difference was that of grade level. Despite the concern that dating patterns might interfere with the amount of cross-cultural interaction, there proved to be no significant difference between the two age groups. Note that the means were in the predicted direction: i.e., the 9th grade mean was 4.85 and the 11th grade mean was 4.42. Had the entire population of the study been used (as it was used in the other correlations) instead of the samples picked from each age group, a more significant trend might have appeared.

Dating was a problem, as indicated in comments made during the In-Depth Interviews (see pages 68 to 69) but it was not enough to seriously inhibit the relative amount of interaction in the two age groups, despite the fact that 11th graders date more, and are more involved in "going steady" type dating, which seems to cause more parental concern and interference.

In-Depth Interviews

Scope of the Interviews

Ten ninth graders and ten eleventh graders were chosen by random sampling for personal interviews in order to gain further insight into the major concern of

the study: cross-cultural interaction and its effect on worldmindedness. The statistical data affirmed the existence of a correlation between these two variables and time in school, but the interviews helped clarify the feelings and problems behind the statistics and yielded some clues as to the whys of the data. The students commented on four basic questions:

1. Of what nationality are your friends, and how much do you mix?
2. What kinds of dating problems and preferences do you have?
3. Are you a better world citizen, less narrow minded, because of attending this school?
4. How can the school improve interaction?

The questions were designed to reaffirm the statistical data, and to clarify the kinds of mixing problems that might exist.

The first question related only to the kinds of informal situations where choice was possible (outside of the classroom). After school activities were of special interest.

The second question was designed to investigate the amount of cross-cultural interaction that might occur when intimacy was involved and when a life partner choice might result. Interaction and acceptance at this level

would be more meaningful than in casual social or sports encounters.

The third and fourth questions were designed to evaluate the role of the school in developing interaction and concerned acceptance of others.

Appendix D contains all the sample interviews, with complete responses.

Response to Four Basic Questions

1. Of what nationality are your friends and how much do you mix?

Most students felt the sports field, volunteer work and parties were the best places for mixing. Some typical comments were:

> from a 9th grade American girl, 3 years in American School: There is no problem with mixed groups in basketball, tennis and swimming.
>
> from a 9th grade American girl, 1-1/2 years in American School: Mixed groups are fine for work and gymnastics.
>
> from a 9th grade American girl, 2 years in American School: I work as a volunteer in the ABC Hospital after school. I get along well with everyone there.
>
> from an 11th grade American girl, 5 years in American School: Girls gymnastics is cliquey.
>
> from an 11th grade Mexican boy, 13 years in American School: I play volley ball and soccer after school. There's a good mix there.
>
> from an 11th grade American girl, 10 years in American School: Parties mix, but tend to divide into groups. At school parties Mexicans don't come, it's not their "ambiente."

> from an 11th grade Mexican boy who spent four years in Los Angeles, and 2-1/2 at the American School: I mix nationalities at my parties and they get along well.

In summary, most students felt ready to mix, but that "others" were unwilling. They felt that the cliquishness of groups at parties and a distrustful reaction towards those who are different was not typical of themselves, just of "others." No student said that he preferred not to mix, if he did not mix it was because "others" were difficult.

2. What kind of dating problems and preferences do you have?

In this question, intimacy, trust and parental concerns were involved more than in any other question posed to the interviewees. Some typical comments were:

> from a 9th grade Mexican girl, 11 years in American School: I have no preferences for dating but dates are different among Mexicans and Americans. The Mexican boy would be more conservative, take you some place by yourself, the American would be more informal, take you where you would meet the gang.

> from a 9th grade Mexican girl, 6 years in American School: I just date Mexicans. Would feel strange dating Americans.

> from an 11th grade American-Mexican boy, 11 years in American School and who identifies himself as American: I usually don't date Mexican girls, they are more formal, want more money spent on them.

> from a 9th grade Mexican girl: I just date Mexicans. I would feel strange about dating an American. I would need to know his way of thinking about everything, including sex. He might be too liberal. . . . My parents would question me if I went with an American boy, but they would trust me. They would want to know where I met him, what does he think

about me, what are his ideas about life, sex, people. They might be afraid he would be wild.

from an 11th grade Mexican-American boy, born in Mexico, 13 years in American School: My parents wouldn't care about nationality, but would be concerned about religion. They would want her to be Jewish and I also think it would be easier for family life.

from a 9th grade American girl, 2 years in American School: I date American boys. I get along better. I'm more open. . . . I go with a more liberal social group than most Mexican girls do. In my group everybody mixes, they are all of different nationalities.

from a 9th grade American girl, 5 years in American School: My parents wouldn't want me to date Mexicans. They think they are unfaithful to their wives. I don't agree. I think they are more understanding, try harder to be nice and polite, they have better manners. They are punctual and serious. Lots of American boys in this school are conceited. . . . I go with a group of American girls who go with Mexican boy friends. We get along fine.

from a 9th grade American girl, 3 years in American School: I have dated Mexican boys. Their values are a little different, but no real problem. I mix my friends, including Germans and Swiss and all sorts, they all get along.

from an 11th grade American American boy, 11 years in American School: I like American girls better, they act more mature, don't scream and romp. . . . I would have a little more trouble with Mexican girls, their parents would trust less. . . . At parties there is some separation. Mexicans show off too much, maybe so they won't be put down by us.

from an 11th grade Mexican girl, 12 years in American School: I date mostly outside of school, mostly Mexicans. American boys are not interested in books and discussion. I prefer older boys outside school. My Jewish parents would prefer a Jewish boy, but wouldn't care what nationality he was.

from an 11th grade American boy, 3 years in American School: I prefer blondes. Also I don't speak Spanish well and the culture is different. Mexican girls are more reserved, not as easy to talk to. . . My mother is pretty prejudiced, but she wouldn't say anything if I wanted to date a Mexican

girl. . . . Our parties are usually mixed. The Mexicans who go to this school are much like Americans and they all get along.

from an 11th grade American girl, 5 years in American School: I do date Mexicans. They date us just because we are Americans, they are not interested in us as people. American boys date Mexican girls less because the Mexican girls mature more slowly. Mexican guys are friendly with American girls, the Mexican girls might be a little jealous. My parents prefer Americans because they fear Mexican "machismo"; rich Mexicans are unfaithful.

Some parental feelings reported in the interviews were:

My Jewish parents would prefer a Jewish boy but wouldn't care what nationality.

My parents wouldn't reject anyone I went out with.

I don't tell my parents about my dates.

My parents are concerned about the age of my date and would like to meet him, but don't care about nationality.

My parents would question me if I went with an American boy, but they would trust me. They would want to know where I met him, what does he think about me, what are his ideas about life, sex, people. They might be afraid he would be wild.

My parents prefer Americans because they fear Mexican "machismo"; rich Mexicans are unfaithful.

My mother is pretty prejudiced but she wouldn't say anything if I wanted to date a Mexican girl.

In summary: There seemed to be the feeling that there were some cultural differences in values which caused problems in social and personal interaction, but that parents had more fears than did the students.

At least with some parents the old clichés were still operating: Mexican men tend to be unfaithful, American men tend to be henpecked, Mexicans are more conservative and possessive, Americans are freer and less polite. . . . Many of the students reported these feelings, but said they did not subscribe to them. Again, it was their parents, or "others" who did believe in them.

3. Are you a better world-minded citizen due to attending this school?

In this area there was an almost unanimous YES. Everyone felt the school brought him into contact with other nationalities and with other ideas, through personal contact and through the openness of seminars and class discussions. Some typical comments were:

> from a 9th grade Mexican girl, 11 years in American School: Yes, this school gives you a good education. Teachers know you, you know what is going on, you deal with a variety of people and learn to have no sense of inferiority.
>
> from a 9th grade American girl, 2 years in American School: Just living in another country helps.
>
> from a 9th grade Mexican-American boy, 11 years in American School: I'm a little less narrow minded because there are so many nationalities here, but we have no blacks.
>
> from a 9th grade Mexican-American boy, 8 years in American School: You meet many nationalities here, learn about others and learn a foreign language.

from a 9th grade Mexican girl, 6 years in American School: Yes, I have changed, I notice how people treat me nicely in this school, they like me and my ideas. . . . I have changed my ideas and I've learned to think in this school.

from a 9th grade Mexican girl, 11 years in American School: Yes, it's different from other schools, you relate to all kinds of people.

from a 9th grade American girl, 1-1/2 years in American School: Yes, traveling helps too; makes you see differences and accept them.

from a 9th grade American girl, 3 years in American School: Yes, you get different teachers with different views . . . social studies discussions are open to various points of views.

from an American boy, 3 years in American School: Yes, I grew up in overseas schools and have met all kinds of people. I love moving around.

from an American 9th grader, 11 years in American School: Yes, you know more about how people feel and how you feel, even if you don't mix much. My prejudices aren't based on nationality but on actions.

from an 11th grade Mexican girl, 12 years in American School: I'm broadminded, but its due more to my family than the school. I'm not sure how much the school had to do with it. Our system of discussion in this school does give you openness to ideas, however.

from an 11th grade American boy, 3 years in American School: Yes, very much so, I'm from Mississippi and I was very narrow minded before. I get many new ideas from people from all over the world who come to this school.

from an 11th grade girl, 5 years in American School: Definitely, when I moved back to the U.S. people seemed very ignorant about Mexico and the outside world, I felt out of it with them. I'm not interested in being stuck in any one place anymore. I want to move around.

from an 11th grade Mexican girl, 9 years in American School: Yes, I do. Mexican schools are one track minded. Here the teachers let students think for themselves and express themselves. Also being

in Quebec for two years without my family helped me to know others and that's what I like about this school, you can meet a lot of people.

from an 11th grade Mexican-American boy, 13 years in American School: Yes, I've met people of different nationalities and have gotten an insight into their customs and traditions.

from an 11th grade Mexican boy, 8 years in American School: Yes, because I have seen the world from different points of view by knowing different nationalities. I have accommodated myself a little to both sides.

from an 11th grade Mexican boy, 2-1/2 years in American School: I'm more open to the world than before. It started when I went to Los Angeles for four years, and this school is a continuation of my new openness.

In summary: Almost all students felt the American High School offered a multi-national, open minded experience to its students which made them more worldminded than they would have been without the school.

4. How Can the School Improve Interaction?

Most students felt that there was very little that could be done by the school as an institution other than what it was already doing. They felt better interaction was a personal problem that students themselves had to solve. Some typical comments were:

Mix both groups through a common cause that will unite them.

We need more activities where we are forced to mix. The American School has a priority for Americans, it's oriented that way.

It can't do anything, the students have to do it themselves.

There's nothing the school can do, the people have to do it themselves by talking and sharing.

It's sort of good already, especially if you are popular or have some American background because then your ideas are more similar. The school can't do much, only the students can.

It's up to the kids themselves. They have to want to.

Talk individually to the boys to find out why they seem so cold.

The school has a pretty good program already, especially in sports which brings everyone together.

Maybe more Mexican teachers so you can know more what they teach and so Mexican students can feel better.

Sports help, kids mix well, and common interest groups help, too.

There's not much you can do. Sports do mix people.

There's not much the school can do; it's the students who create the differences, cultural backgrounds create schisms.

It's not the school, it's the people that don't want to mix. The big Christmas Posada helped, but by going with your own date there wasn't as much mixing as there should have been.

The Posada helped. Kids are discussing it and trying harder.

It's not the school but the students. Maybe more activities for mixed groups would help.

The problem is throughout Mexico, not just school: there's an antipathy to Americans. Both sides need to solve the problem by wanting to.

The school has three groups; Jewish, Mexican and American. Maybe each group could invite the others to some of their outside activities, clubs and organizations.

In summary: Students felt that it was up to them to create more social and personal encounters with others. They all praised the last School Christmas party which the Mexican students had hosted as the most effective event that had ever brought them together in a fun situation where they mixed easily and with pleasure. They suggested more of the same, and more informal, after-school common interest group activities where togetherness would be fostered by the joint enterprise and shared motivation.

Summary of Data Findings

An analysis of the data, both statistical and sociometric, confirms the hypothesis that at the American School in Mexico City the longer students are in Mexico and the school, the more cross-cultural experiences they have and the greater a sense of worldmindedness they express as part of their value system.

There is a significant correlation between: amount of cross-cultural interaction and worldmindedness, and length of stay in the school and cross-cultural interaction.

Although causality is not implied in this study, many of the interviewed students believed their larger sense of worldmindedness was due to their experience in the school. They wanted to see more and improved interaction on a social and personal level.

The data support the possibility that an overseas school which provides opportunity for positive cross-cultural interaction may have an important role to play in developing international minded citizens.

CHAPTER V

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to investigate the role that American overseas schools could play in the development of the concerned worldminded person that our interdependent world needs today. A world of peace and progress needs citizens who are oriented towards a sense of universal humanism, and it needs international task force personnel who can act as interpreters and conciliators of cultures, and who work well with different others. The need for these kinds of people is urgent; the job of preparing them is difficult. It was hypothesized that the setting of the overseas school could give purpose and opportunity for the kind of effective cross-cultural interaction which is related to concerned worldmindedness.

The research reviewed in the literature (Chapter II) supported the basic assumptions of this study:

1. The tasks of modernization and international cooperation now facing the world require the skills of the "third culture" persons who have broad cross-cultural experiences and open value systems.

2. People with cross-cultural understanding and experiences have greater empathy for people of other cultures and work more effectively with foreigners in national and international tasks.

3. Cultural relativity and variant cultural value systems must be understood for successful cross-cultural interaction to take place.

4. Foreign students may bring either favorable or unfavorable attitudes towards their host countries back to their own country and to their work during and after an international exchange experience.

5. There is a significant relationship between personal friends made and the development of an attitude of good will and understanding for another country.

The research also supported the premise that concerned worldmindedness can be the positive end-goal of cross-cultural interaction.

The studies reviewed all pointed to the "world-minded" person as one who has three main qualities:

(1) open mindedness
(2) a sense of cultural relativity
(3) concern for all mankind rather than for smaller ingroups.

While the literature suggests that positive, cross-cultural encounters overseas may promote worldmindedness, a sojourn overseas whether for work, study, or an extended visit, does not necessarily result in a positive cross-cultural experience. It may result in a negative encounter and a rejection of the new culture. Some factors involved in whether the experience becomes positive or negative are:

1. The length of the encounter: short encounters are either too rosy and unrealistic, or too devastating. A realistic look at the new culture takes time.

2. The foreigner's self image with regard to the status of his nationality in the eyes of the host nation, how he perceives the host nationals rate his own nationality, and also how he perceives his countrymen rate the country he is visiting.

3. The open or the closed personality of the visitor himself, whether he is an authoritarian and ethnocentric personality or an empathetic, non-authoritarian and integrated personality.

4. Satisfaction with the overseas experience and with the range of contact with host nationals and the amount of intimacy of friendship that was achieved.

Investigated in this study was the relationship of the amount of cross-cultural interaction with a valuing of worldmindedness in students to be found in one overseas American School, to see if the oft-repeated goal of such schools was in any way a reality: " . . . to provide the kind of cross-cultural interaction that will foster world-minded students." The hypothesis was tested that the degree of cross-cultural interaction in the American High School of Mexico City would indeed be related to the degree of concerned worldmindedness expressed in the value system of its students.

The hypothesis was stated as:

> The amount of cross-cultural interaction experienced by a student of the American High School will be related to his score on the social values which reflect "concerned worldmindedness" in his personal value system.

and it was postulated that the amount of cross-cultural interaction would also be related to the student's length of stay in American High School and to his grade level (age).

A sociometric questionnaire (Appendix B) measured the amount of cross-cultural interaction, length of stay and grade level for 9th and 11th graders. Seven identified social values in the Rokeach Value Survey (Appendix C) measured their degree of concerned worldmindedness.

Two Pearson Moment correlations were calculated.

Amount of cross-cultural interaction with degree of worldmindedness yielded a .745 correlation.

Length of stay in the American School with amount of cross-cultural interaction yielded a .68 correlation.

The hypothesis was, therefore, accepted that those students who had a higher degree of cross-cultural interaction also had a higher degree of worldmindedness and that both variables related to the amount of time spent in school; e.g., A longer time spent in the American School related to more cross-cultural interaction which, in turn, related to more worldmindedness (corollary .6).

Although significant correlations in these three variables exist, causality is not implied, and would need to be the purpose of other studies.

Grade level (age) did not prove to be a variable in the amount of cross-cultural interaction experienced. The hypothesis that both groups were drawn from the same population with respect to cross-cultural interaction was tested using a t distribution and the hypothesis was accepted at the 95 per cent level.

A random sampling of ten 9th grade and ten 11th grade students was interviewed. The majority expressed

the following perceptions about cross-cultural experiences in the school:

Cross-cultural interaction between Mexicans and Americans at the school was a worthwhile goal, but difficult to achieve. Student reaction was that those people who were newer to the school had less acceptance of different "others" than did those students who had been there longer, (which confirmed the statistical data of this study) and that cultural and value differences made for misunderstandings and separation of the two groups.

Dating between Mexicans and Americans involved some cultural conflicts that needed to be resolved through good communication and more personal encounters.

The American High School was doing a good job of helping students become worldminded and accepting of differences through its studied curriculum, its teaching staff, its open seminars and discussions.

More interpersonal and social opportunities outside the classroom were needed to provide more cross-cultural experiences, but this was basically the task of the students as individuals.

Conclusions

The data confirm the existence of a significant relationship between the amount of cross-cultural interaction and a sense of worldmindedness in students who attend the American High School of Mexico City. In turn, both the amount of cross-cultural interaction and worldmindedness are related to length of stay in the school.

It would appear that in this school there were more positive than negative encounters, and that both the studied curriculum and the unstudied curriculum provided positive experiences between students of different cultures. Things were happening in this school that were more positive than negative, and the self-image and interpersonal needs of both nationalities were being met within the school setting in a way that expanded the world vision of its students.

Implications for Overseas Schools

Both the sociometric and statistical data of this study support the possibility that an overseas school which provides opportunity for positive experiences with different "others" will indeed promote a sense of worldmindedness. The experience in the American High School shows that time in the school results in more cross-cultural encounters which are reflected in a higher valuing of universal humanitarian end-goals in life.

Whether these same results would be found in other overseas schools in different settings and situations is a question for further study (some variables are indicated on page 87), but if a major goal of such schools is indeed the development of worldminded students, then overseas personnel need to look at themselves to see where they are with respect to that goal.

Overseas school personnel need to define their role in promoting positive cross-cultural experiences. They need to build into their stated goals and purposes a new and stronger commitment to international education and to positive cross-cultural experiences. When they have accepted this renewed commitment they can look at their programs in both the studied and the unstudied curricula to see what tasks they face.

As a first step they may want to evaluate the quality and quantity of the cross-cultural interaction that is occurring in their schools. They may need to develop some effective instruments for measuring cross-cultural interaction and worldmindedness. Perhaps the present study can serve as a first attempt and the present instruments can be validated and refined. Next they may want to develop programs of action and interaction.

Overseas school personnel must become cognizant of their impact on the cultural groups with which they interact, and they need to learn more about the anthropology,

sociology, and psychology of cross-cultural relationships in general. Staff and student body could study these problems in joint enterprise through process education, stretching both groups to their maximum growth towards concerned worldmindedness. The survey of related literature in Chapter II gives some directions for profitable further study for both students and staff:

1. How American should an American School be?
2. How comfortable is the host national in an American School?
3. How comfortable is the newly arrived American in a foreign setting?
4. What are the cultural variables that need to be studied for successful cross-cultural interaction?
5. What are the negative encounters in a school?

An implication of this study is the need to build into the overseas school environment more inter-personal opportunities for positive cross-cultural experiences. Information from the studied curriculum about other cultures is not enough. Students ask for more social and personal experiences with those who are of different nationality in their school and community. They want more interaction in informal out-of-school experiences. They suggest parties, sports, interest groups.

Overseas school personnel from similar and even from different settings might well exchange ideas and experiences for the implementation of cross-cultural programs. Together, through their organizations of overseas schools, they might look at such problems as:

1. How to study the student population of each school:
   a. What are the cultural differences, similarities, life styles, of the national and cultural typologies represented by the student body and the community?
   b. What are the value systems of the groups represented?
   c. What are the ways that one culture can be interpreted and valued by the other?
   d. What instruments of measurement may prove helpful? Which need to be developed?

2. What are the areas of conflict that need to be resolved between interacting cultures?

3. How can the school help students examine personal and social value systems?
   a. Here it might be profitable to study the contributions of such investigators as Louis Raths, James Raths, and Lawrence Kohlberg[73]

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[73]Louis E. Raths, Merrill Harwin, and Sidney Simon, Values and Teaching (Columbus, Ohio: Charles E. Merrill Publishing Co., 1966); "Project on Student Values," Michigan

who have developed materials for exploring values with school children.

4. How can the instructional program provide insights and appreciations of cultural differences?
   a. What should be the focus in the subject content areas of the studied curriculum?
   b. What should be the focus in foreign language teaching?
      (1) Which language?
      (2) At what age?
      (3) How can cultural content be introduced into language teaching so that language is taught as the major vehicle of expression for the people who speak it?

5. How can the total environment of the school be improved to promote more positive unstudied curriculum experiences? Interaction in an overseas school may occur by chance or choice, but could it be promoted if it were consciously and conscientiously considered an important goal and fostered in the school environment? This would involve staff, students, parents in a complex of interacting experiences.

State Department of Education, January, 1970 (this project contains contributions by James Raths, Don Barnes, Laura Yassen, et al.; Lawrence Kohlberg, "The Child as a Moral Philosopher," Psychology Today (September, 1968).

6. What are the informal social, athletic, and personal experiences that will promote more positive cross-cultural interaction?

7. What responsibility does the school have for those students who do not interact with different others and who remain isolate or cliquish?

8. What exchanges with the local community outside of school would be valuable? To what extent can the school take advantage of the available learning resources, including people, outside the school walls?

Recommendations for Further Study

This study has explored whether there is a relationship between worldmindedness and cross-cultural interaction. Further research is needed to find out if there is causality implied in the relationship.

There are other questions to be answered:

1. Can the results of this study be replicated in other overseas American schools, or is this school special in its student population, its setting and circumstances, and its curriculum, and hence in its findings? It may be that the amount and quality of cross-cultural interaction in an overseas school is affected by such variables as:

a. Geographic location of the school in relation to the residential areas of the community and to busing schedules.

b. Percentage of American students in relation to number of host national children and of third nationals.

c. Religious differences and competing, conflicting, or common activities of such groups.

d. Opportunities for after-school activity on campus.

e. Socio-economic homogeneity of the students in the school regardless of nationality.

Do all overseas schools show the same relationships between cross-cultural interaction and worldmindedness? What variables may alter the relationships?

2. Is cross-cultural interaction related to personality? Are open-minded people more apt to interact with those who are different? Would the close-minded person, given the same opportunities to interact, reject the opportunity and turn the experience into a negative one? Do students in overseas schools who test high in worldmindedness also test high in open mindedness? Is that a better indicator of worldmindedness than is cross-cultural interaction?

3. Is it possible that a school in a one-culture setting (such as a small town in the United States) could also contain worldminded students because of factors other than opportunities for cross-cultural interaction? What are those factors? What implications do they have for building curriculum where interaction with other nationalities is not a probable experience?

4. What questions does this study raise with regard to the problems of integrating cultures and sub-cultures wherever they are found? When integration is based on differences other than nationality, such as race, or socio-economic group, or status, will more opportunities for interaction promote the valuing of acceptance of different others and a greater concern for universal humanity?

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APPENDICES

APPENDIX A

DESCRIPTION OF THE AMERICAN SCHOOL FOUNDATION OF MEXICO CITY

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DESCRIPTION OF THE AMERICAN SCHOOL FOUNDATION OF MEXICO CITY

■ *The American School Foundation of Mexico City,* one of the oldest and largest of the American-sponsored overseas schools, is one of a number of binational and bilingual schools and one which has participated in a regional association with other similar schools for staff and program development.

Founded in 1888 by an American woman resident of Mexico City in order to provide an American school for the children of her fellow citizens, the American School was reorganized in 1894 as the "Mexico City Grammar School." In 1902, with the addition of a high school program, it was renamed the "Mexico City Grammar and High School." In 1921 the school assumed its present name and organization when the patrons of the school formed an association incorporated under the laws of Mexico. In the years since its founding, the school has broadened its objectives to include the advancement of mutual understanding between the people of Mexico and the people of the United States through the provision of binational, cross-cultural educational experiences for its students and through the demonstration of modern instructional methods and democratically organized school administration.

In September 1965 a total of 1,837 pupils studied at the American School: 1,196 Americans, 569 Mexicans, and 72 children of other nationalities. The vast majority of Americans attending the school were children of private American citizens, only 98 being dependents of U.S. Government personnel stationed in Mexico City. Of the Mexican students enrolled, 65 received full or partial tuition scholarships.

Administrators and teachers on the staff of the school totaled 116 in 1965-66. Of these, 67 were Americans, 48 were Mexicans, and one was a French citizen. Staff qualifications are high: 72 of the 1965-66 staff members held bachelors degrees, 29 had attained the masters degree, and the superintendent held a doctorate in educational administration. Of the total number, 81 held valid teaching certificates from American or Mexican jurisdictions.

The American School occupies a modern complex of buildings on a 15-acre site. The school plant includes an elementary and central office building, a high school building, a cafeteria, and a

gymnasium-auditorium. There are adequate libraries, well-equipped science laboratories, industrial education shops, health and physical education facilities, language laboratories, and extensive audiovisual education equipment and materials. During 1965-66 eight additional classrooms were constructed, and plans are under way for further expansion to accommodate an anticipated increase in enrollment to 2,000 by 1967.

The school program meets the standards of both American and Mexican schools. In the elementary school (kindergarten through grade 6), instruction in the kindergarten and the first semester of the first grade is entirely in English. Beginning in the second half of the first grade, instruction is in English half of each day and in Spanish the other half. The English-speaking teacher presents a normal American program in language arts, arithmetic, and social studies. The Spanish-speaking teacher presents the complete Mexican government curriculum, comprising Spanish language arts, social studies, the metric system of measurement, and geometry. The English and Spanish curriculums are coordinated in teaching methods and subject matter so that there is no essential conflict or repetition. All elementary pupils take official Mexican goverment examinations annually and upon completion of the sixth grade receive an official primary school certificate which qualifies them for admission to Mexican secondary schools. A normal American testing and pupil record program facilitates transfer to and from American schools. The secondary school, comprised of junior and senior high school sections, is conducted basically in the English language. The program prepares for admission to American colleges as well as to the National University of Mexico and offers certain terminal courses as well. There is a full guidance program and a wide range of extracurricular activities, clubs, and student organizations. The school is accredited by the Southern Association of Colleges and Schools and by the Mexican Ministry of Education.

The American School Foundation of Mexico City plays a leading role in the Association of American Schools in Mexico. This Association, composed of eight American-sponsored schools in Mexico with a total enrollment of 5,546 and a total of 296 staff members, seeks to further the interests of the schools through joint programs of inservice teacher education, fund raising, and relations with the Mexican Government and local communities. Through this organization the school has had a direct relationship with Michigan State University, which is under contract to the Association to provide professional services. This relationship, in turn, led to the establishment of a School-to-School program with the Flint, Michigan, public schools.

Relations between the American School and the Mexican community are extensive and active. Activities include a broad program of exchange visits with Mexican educators and schools, participation by Mexican educators in inservice teacher education workshops and seminars and in demonstrations of the school's language laboratories, and cooperation in the preparation of instructional materials. The school also conducts an extensive adult education program, designed primarily for Mexicans, which utilizes the school facilities during late afternoon and evening hours and offers a wide range of courses, including vocational education, business, English language, English composition, and the like. Both Mexican and American businesses and industries look to this program to train personnel for their needs.

Approximately three hundred American citizens residing in Mexico City are members of the American School Foundation, the corporate body which owns and operates the school. The Foundation elects from its membership a 15-man board of directors whose members serve three-year terms.

The school is financed primarily by tuition payments, which range from $176 per year in kindergarten to $376 in the senior high school. Frequent fund-raising drives in both the Mexican and American communities as well as a measure of support from the U.S. Department of State supplement the tuition income. Resources of the school, both human and financial, have been exploited to produce a school program which not only provides excellent educational opportunities for its students, but helps as well to promote understanding between the peoples of the United States and Mexico.

The above descriptions provide mere glimpses of only one school in each of the regions served by the Office of Overseas Schools of the U.S. Department of State. The tremendous diversity of programs offered by the schools and the range of problems facing them is evident. The challenge to American educators to assist in and profit from the development of the American-sponsored overseas schools is clear.

APPENDIX B

QUESTIONNAIRE

QUESTIONNAIRE

We are concerned about improving our school and about students making friends. We need more information about our students. There is no right or wrong answer, just tell it like it is. Thanks.

1 - GRADE_____

2 - NATIONALITY (the name of the country you consider to be your own.)
Please mark one :

MEXICO	UNITED STATES	OTHER
_____	_____	_____

3 - How long have you been in the American School ?_____

How long have you been in Mexico ? _____

4 - Of what nationality are your three closest friends ?
Nationality of friend one : same as yours_____different_____

two : same as yours_____different_____

three : same as yours_____different_____

5 - If you were to ask someone for a date this weekend, or if you were to be asked by the person you usually go with, is the person you are thinking about :

of your own nationality_____different_____

6 - If you were to give a party soon, think of the first 10 guests you would invite, list the first names only :

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Now add up how many are :

of your own nationality_____different_____

7 - If you were asked by one of your classroom teachers to work on a group task this week, think of the three people you would choose to work with you :

is the first one of your own nationality_____different_____

" " second one of your own " _____different_____

" " third one of your own " _____different_____

APPENDIX C

THE ROKEACH VALUE SCALE AND DATA ON RELIABILITY

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THE ROKEACH VALUE SCALE AND

DATA ON RELIABILITY

MICHIGAN STATE UNIVERSITY **East Lansing • Michigan**

Department of Psychology • Olds Hall

In response to your request about:

THE ROKEACH VALUE SURVEY

The Rokeach Value Survey provides a simple method for measuring human values. It consists of 18 terminal values--end-states of existence--and 18 instrumental values--modes of behavior. The respondent ranks each set of 18 values in order of their importance as guiding principles in his daily life. The average adult requires about 15 minutes to complete the rankings. Form D of the Value Survey, which employs a gummed label technique of ranking, has been successfully used with respondents from 11 to 80 years of age.

Test-retest reliabilities were obtained for each of the values considered separately for time intervals ranging from 3 to 7 weeks. For terminal values, the reliabilities range from .51 for a sense of accomplishment to .88 for salvation. For instrumental values, individual reliabilities range from .45 for responsible to .70 for ambitious.

Reliability of total value system was obtained for each subject by correlating the rankings obtained from test and retest data. The table below shows the median reliabilities obtained for three samples of college students:

N	Time between test-retest	Terminal Value Scale	Instrumental Value Scale
117	3 weeks	.78	.72
36	4.5 weeks	.80	.70
100	7 weeks	.78	.71

Information about the Value Survey can be obtained from the following references:

1. Rokeach, M. Beliefs, attitudes, and values. San Francisco: Jossey-Bass, 1968.

2. Rokeach, M. A theory of organization and change within value-attitude systems. Journal of Social Issues, 1968, 24, 13-33.

3. Penner, L., Homant, R., and Rokeach, M. Comparison of rank-order and paired-comparison methods for measuring value systems. Perceptual and Motor Skills, 1968, 27, 417-418.

4. Rokeach, M. The role of values in public opinion research. Public Opinion Quarterly, 1968-69, 32, 547-559.

5. Rokeach, M. Value systems and religion. Review of Religious Research, 1969, 11, 2-23.

6. Rokeach, M. Religious values and social compassion. Review of Religious Research, 1969, 11, 24-38.

7. Rokeach, M. Faith, hope, and bigotry. Psychology Today, April, 1970.

8. Rokeach, M. and Parker, S. Values as social indicators of poverty and race relations in America. Annals of the American Academy of Political and Social Science, March, 1970.

9. Cochrane, R. and Rokeach, M. Rokeach's Value Survey: A methodological note. Journal of Experimental Research in Personality, Fall, 1969.

10. Rokeach, M. The measurement of values and value systems. In G. Abcarian (Ed.) Political participation and social psychological processes. Columbus, Ohio: Charles E. Merrill. In press.

11. Rokeach, M., Homant, R., and Penner, L. A value analysis of the disputed Federalist papers. Journal of Personality and Social Psychology. In press.

12. Homant, R. Semantic differential ratings and the rank-ordering of values. Educational and Psychological Measurement, 1969, 29, 885-889.

13. Shotland, R. L. and Berger, W. G. A behavioral validation of several values from the Rokeach value scale as an index of honesty. Journal of Applied Psychology. In press.

14. Feather, N. T. Educational choice and student attitudes in relation to terminal and instrumental values. Australian Journal of Psychology. In press.

15. Willis, C. T. and Goldberg, F. J. Some correlates of militancy and conservatism among black college students in the North and South. Psychiatry. In press.

16. Tate, E. D. and Miller, G. R. Differences in value systems of persons of varying religious orientations. Journal for the Scientific Study of Religion. Submitted for publication.

Halgren Tests can accept orders for a minimum of 50 Value Surveys. Commercial and educational rates are given below:

No. of tests	Commercial rates	Educational rates
50 - 499	30¢ per test	25¢ per test
500 - 999	29¢ per test	24¢ per test
1000 - 1999	28¢ per test	23¢ per test
2000 or more	27¢ per test	22¢ per test

Billings will be calculated at the above rates plus postage. Value Surveys may be ordered by writing directly to:

HALGREN TESTS
873 Persimmon Avenue
Sunnyvale, California 94087

Below is a list of 18 values arranged in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life.

Study the list carefully. Then place a 1 next to the value which is most important for you, place 2 next to the value which is second most important to you etc. The value which is least important, relative to the others, should be ranked 18.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The end result should truly show how you really feel.

_____ A COMFORTABLE LIFE (a prosperous life)

_____ AN EXCITING LIFE (a stimulating, active life)

_____ A SENSE OF ACCOMPLISHMENT (lasting contribution)

_____ A WORLD AT PEACE (free of war and conflict)

_____ A WORLD OF BEAUTY (beauty of nature and the arts)

_____ EQUALITY (brotherhood, equal opportunity for all)

_____ FAMILY SECURITY (taking care of loved ones)

_____ FREEDOM (independence, free choice)

_____ HAPPINESS (contentedness)

_____ INNER HARMONY (freedom from inner conflict)

_____ MATURE LOVE (sexual and spiritual intimacy)

_____ NATIONAL SECURITY (protection from attack)

_____ PLEASURE (an enjoyable, leisurely life)

_____ SALVATION (saved eternal life)

_____ SELF-RESPECT (self-esteem)

_____ SOCIAL RECOGNITION (respect, admiration)

_____ TRUE FRIENDSHIP (close companionship)

_____ WISDOM (a mature understanding of life)

Below is a list of another 18 values. Rank these in order of importance in the same way you ranked the first list on the preceding page.

_____ AMBITIOUS (hard-working, aspiring)

_____ BROADMINDED (open-minded)

_____ CAPABLE (competent, effective)

_____ CHEERFUL (lighthearted, joyful)

_____ CLEAN (neat, tidy)

_____ COURAGEOUS (standing up for your beliefs)

_____ FORGIVING (willing to pardon others)

_____ HELPFUL (working for the welfare of others)

_____ HONEST (sincere, truthful)

_____ IMAGINATIVE (daring, creative)

_____ INDEPENDENT (self-reliant, self-sufficient)

_____ INTELLECTUAL (intelligent, reflective)

_____ LOGICAL (consistent, rational)

_____ LOVING (affectionate, tender)

_____ OBEDIENT (dutiful, respectful)

_____ POLITE (courteous, well-mannered)

_____ RESPONSIBLE (dependable, reliable)

_____ SELF-CONTROLLED (restrained, self-disciplined)

APPENDIX D

STUDENT INTERVIEWS

APPENDIX D

STUDENT INTERVIEWS

NAME:

GRADE: 9

NATIONALITY: U.S.

YRS IN AMERICAN SCHOOL: 3

YRS IN MEXICO: 3

THREE CLOSEST FRIENDS: all U.S.

PROBLEMS ABOUT DATING: Have dated Mexican boys. Values a little different, no problem though.

PREFERENCES AND PROBLEMS YOU HAVE: don't care really

PARENTS FEELINGS ABOUT MIXED DATING: No concerns

PARTIES: How do you set them up? Any problems over mixing?: Just invite friends - I mix them - including Hermans Swiss and all sorts - all get along.

AFTER SCHOOL ACTIVITIES: Any mixing?: Basketball, tennis, swimming - no problem with mixed groups.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes, Grew up in overseas schools and have met all kinds of people. Love moving around.

HOW CAN SCHOOL IMPROVE INTERACTION?: Have a pretty good program - especially sports which brings them all out. Both groups also go out to school parties with good mixing.

NAME:

GRADE: 9th

NATIONALITY: U.S.

YEARS IN AMERICAN SCHOOL: 11

YRS IN MEXICO: 11

THREE CLOSEST FRIENDS: U.S. - one is from Isreal

PROBLEMS ABOUT DATING: Like American girls better - act more mature - don't scream and ramp.

PREFERENCES AND PROBLEMS YOU HAVE: Maybe a little trouble with Mexican parents if I dated a Mexican girl - they trust a little less.

PARENTS FEELINGS ABOUT MIXED DATING: No concerns

PARTIES: How do you set them up? Any problems over mixing?: Usually there is a separation at the parties. Mexicans show off too much. Maybe so they won't be put down by us. To keep up.

AFTER SCHOOL ACTIVITIES: ANY mixing?: Football - all Americans mostly. Some Mexicans act very American and they join the teams - others go to soccer.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes, you know more about how people feel and how you feel - even if you don't mix much. My prejudices wouldn't be because someone is Mexican but by way he acts.

HOW CAN SCHOOL IMPROVE INTERACTION?: Maybe more Mexican teachers so you can know what they teach and so Mexican students could feel better.

NAME:

GRADE: 9

NATIONALITY: American

YRS IN AMERICAN SCHOOL: 3½

YRS IN MEXICO: 5yrs

THREE CLOSEST FRIENDS: 2 Mexican - 1 American

PROBLEMS ABOUT DATING: Parents don't like you to date Mexicans. Don't want me to marry a Mexican. Men leave their wives, are unfaithful. I don't agree. I think they are more understanding, try harder to be nice - more polite - better manners. They are punctual and serious. Lots of American boys in this school are conceited.

PARENTS FEELINGS ABOUT DATING MIXED: -

PARTIES: How do you set them up? Any problems over mixing?: Usually mixed. I go with a group of American girls with Mexican boy friends. We get along fine. If they don't mix they separate without trouble.

AFTER SCHOOL ACTIVITIES: Any mixing?: None. Study and cook.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes, get different teachers with different views - Social Studies open to various points of views.

HOW CAN SCHOOL IMPROVE INTERACTION?: Talk individually to boys to find out why they seem so cold.

NAME:

GRADE: 9

NATIONALITY: American

YEARS IN AMERICAN SCHOOL: 1½

YEARS IN MEXICO: 1½

THREE CLOSEST FRIENDS: Dutch

PROBLEMS ABOUT DATING: Not with Mexicans - Don't speak Spanish - They look down if you don't - Don't like Mexican boys. Think girls can't do anything.

PARENTS FEELINGS ABOUT DATING MIXED: Concerned about age. Like to meet them. Don't care about nationality.

PARTIES: How do you set them up? Any problems over mixing?: Rarely give parties. I go to mostly American parties. Mexicans can't socialize with others. They are different. They don't talk freely - always worried about their looks and what people think about them.

AFTER SCHOOL ACTIVITIES: Any mixing?: Gymnastics - Mixed groups fine for work

ARE YOU A BETTER WORLD CITIZEN, less narrow minded because of interaction?: Yes - traveling does make you see differences and accept them.

HOW CAN SCHOOL IMPROVE INTERACTION?: Don't know. Up to kids themselves - they have to want to.

NAME:

GRADE: 9th

NATIONALITY: Mexican

YEARS IN AMERICAN SCHOOL: 6

YEARS IN MEXICO: all my life

THREE CLOSEST FRIENDS: Mexican

PROBLEMS ABOUT DATING: I just date Mexicans. I would feel strange about dating an American. I would need to know his way of thinking - eg. about sex - Americans might be more liberal.

PARENTS FEELINGS ABOUT MIXED DATING?: They would question, but trust me. Where did you meet him, what does he think about me, what are his ideas about life, sex, people. He might be wild.

PARTIES: How do you set them up? Any problems over mixing?: Only Mexicans. I don't know too many Americans. I feel apart from them. They have different idealization about love, sex, everything. We are completely separated.

AFTER SCHOOL ACTIVITIES: Any mixing?: Completely separated. Don't stay after school - maybe would for ping pong tournaments.

ARE YOU A BETTER WORLD CITIZEN? Les narrow minded because of interaction?: Yes, I have changed - I notice how people treat me nicely - they like me and like my ideas - I've learned to think - I'm rejecting them not vice versa because I think they are to liberal sexually.

HOW CAN SCHOOL IMPROVE INTERACTION?: Nothing the school can do - The people have to do it themselves by talking and comparing.

NAME:

GRADE: 9th

NATIONALITY: Mexican-American

YEARS IN AMERICAN SCHOOL: 2nd grade (8 yrs)

YEARS IN MEXICC: all my life

THREE CLOSEST FRIENDS: Mexican

PROBLEMS ABOUT DATING: Usually Mexican because of neighborhood, not from school usually. Know them better. Parents don't interfere whom I date. Usually movies or restaurant or visit at her house.

PARENTS FEELINGS ABOUT MIXED DATING?:

PARTIES: How do you set them up? Any problems over mixing?: Don't usually give parties - go to neighborhood parties. School parties usually are too far away. Now that I can bring own friends that will be better.

AFTER SCHOOL ACTIVITIES: Any mixing?: Just homework. Play with neighborhood friends - Soccer, Amer. football, volley ball.

ARE YOU A BETTER WORLD CITIZEN, less narrow minded because of interaction?: Meet more nationalities, learn about others, learn foreign language.

HOW CAN SCHOOL IMRPVE INTERACTION?: Should have more contact - don't know how.

NAME:

GRADE: 9

NATIONALITY: U.S.

YEARS IN AMERICAN SCHOOL: 2

YEARS IN MEXICO: 13

THREE CLOSEST FRIENDS: 2 U.S. - 1 Mex.

PROBLEMS ABOUT DATING: PREFERENCE AND PROBLEMS YOU HAVE: Most often date Americans. Have more in common - brought up like them.

PARENTS FEELINGS: Hint sometimes that others have sent away their daughters. Values are different. Mexican boys "too possessive".

PARTIES: How do you set them up? Any problems over mixing?: Usually two different groups I go with that don't mix much between them. Lots of competition when they are together, tho they generally get along okay. Americans say "

Mexican girls say "Ours spent more on dates."

AFTER SCHOOL ACTIVITIES: Any mixing?

Volunteer in ABC Hospital - Get along well - Sports in school

ARE YOU A BETTER WORLD CITIZEN, Less narrow minded because of our school interaction?: Just living in another country helps. School has many cliques that don't mix. Due to negative attitudes of stateside kids who don't want to be here. Mexicans don't care about the school - are just here to learn language.

HOW COULD SCHOOL IMPROVE INTERACTION?: We need more activities where we are force to mix - at parties groups stick together. A.H.S. has a priority for Americans - it is oriented that way.

NAME:

GRADE: 9

NATIONALITY: Mex-Amer. Feel more American

YEARS IN AMERICAN SCHOOL: Since P-K

YEARS IN MEXICO: born here

THREE CLOSEST FRIENDS: Americans like me

PROBLEMS ABOUT DATING: Usually don't mix or date Mexican girls - they are more formal, want better date - (car, more money spent on them.)

PARENTS FEELINGS ABOUT MIXED DATING?: I don't tell my parents about my dates.

PARTIES: How do you set them up? Any problems over mixing?: Groups don't mix well. Mexicans don't like the Americans and don't try to get along.

AFTER SCHOOL ACTIVITIES: Any mixing?: Just sports after school and home with my friends and music.

ARE YOU A BETTER WORLD CITIZEN, less narrow minded because of interaction?: I'm a little less narrow minded because there are so many nationalities here, But we have no blacks.

HOW CAN SCHOOL IMPROVE INTERACTION?: It can't do anything. The students have to do it themselves.

NAME:

GRADE: 9th

NATIONALITY: Mexican

YEARS IN AMERICAN SCHOOL: P-K

YEARS IN MEXICO: all life

THREE CLOSEST FRIENDS: Mexican

PROBLEMS ABOUT DATING:

PREFERENCES AND PROBLEMS YOU HAVE: I have none and my parents are liberal and want me to mix. But dates would be different. The Mexicans would be more conservative - take you to the movies or some place alone - the American would be more informal - take you to a place where you would meet the gang.

PARTIES: How do you set them up? Any problems over mixing?: Parties don't mix well - They form cliques. Piers and parents build prejudices and influence them against each other. Mexicans feel inferiority - don't try to solve problem, but tend to abandom them.

AFTER SCHOOL ACTIVITIES: Any mixing?:

ARE YOU A BETTER WORLD CITIZEN, less narrow minded because of interaction?: Yes, this school gives a good education, teachers know you, you know what is going on - you deal with a variety of people and lear to have no sense of inferiority.

HOW CAN SCHOOL IMPROVE INTERACTION?: Mix both groups more through a common cause that would unite them.

NAME:
GRADE: 9
NATIONALITY: Mexican
YEARS IN AMERICAN SCHOOL: 11
YEARS IN MEXICO: 17 (all life)

THREE CLOSEST FRIENDS: Cuban, Scottish, American

PROBLEMS ABOUT DATING: Usually date American boys. Get along better - I'm more open.

PARENTS FEELING ABOUT DATING MIXED?: Have no preferance as long as he is a good guy.

PARTIES: How do you set them up? Any problems over mixing?: Everybody mix them and no problem, usually they are of all different nationalities - a more liberal social group than most Mexican girls here go with.

AFTER SCHOOL ACTIVITIES: Any mixing?: Sometimes for a game - Usually work after school tutoring.

ARE YOU A BETTER WORLD CITIZEN, less narrow minded because of interaction?: Yes, its different from other schools - you relate to all kinds of people.

HOW CAN SCHOOL IMPROVE INTERACTION?: It's sort of good already especially if you are popular or have some American background because ideas then are more similar. Can't do much - only students can.

NAME:

GRADE: 11

NATIONALITY: American

YRS IN AMERICAN SCHOOL: 3 - Guadalupe and Merici

YRS IN MEXICO: 17

THREE COSEST FRIENDS: Lebanese, Philipine, Mexican

PROBLEMS ABOUT DATING: Usually with Mexicans. They like blonde Americans. I like Mexican boys - more mature - Americans seem spoiled.

PREFERENCES AND PROBLEMS YOU HAVE: No objections either way.

PARENTS FEELINGS ABOUT MIXED DATING:

PARTIES: How do you set them up? Any problems over mixing?: Mexicans try to mix with other nationalities but stay in own group.

AFTER SCHOOL ACTIVITIES: Any mixing?: Play ping pong on team. Trainer is Japanese - Girls are Mexican on Olympic team.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes, all previous schools were catholic - we never communicated with teachers - you couldn't talk back to a teacher, here there is more if one is interested in learning - not just for grades. Also from all girls school to boys and girls.

HOW CAN SCHOOL IMPROVE INTERACTION?: Depends on students. Its not something the school can do.

APPENDIX D

NAME:

GRADE: 11

NATIONALITY: American

YRS IN AMERICAN SCHOOL: 10

YRS IN MEXICO: 10

THREE CLOSEST FRIENDS: Mexican, Bolivian, Mexican

PROBLEMS ABOUT DATING: Mexican - feel better with them.

PROFERENCES AND PROBLEMS YOU HAVE:

PARENTS FEELINGS ABOUT MIXED DATING: Wouldn't care

PARTIES: How do you set them up? Any problems over mixing?: Mixed - tend to divide into groups. At school parties Mexicans don't come - its not their ambiente.

AFTER SCHOOL ACTIVITIES: Any mixing?: French class

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes - here you get to know different people from everywhere. I used to live in small town - now I can understand people better - here broader idea of people and of world in general.

HOW CAN SCHOOL IMPROVE INTERACTION?: Maybe sports - to participate - also parties.

NAME:

GRADE: 11

NATIONALITY: Mexican-(J)

YRS IN AMERICAN SCHOOL: 2½ - before to New Israelita School

YRS IN MEXICO: All life -4 yrs in Los Angeles

THREE CLOSEST FRIENDS: Mexican (J)

PROBLEMS ABOUT DATING: All Jewish - otherwise go against parents principles - they would be unhappy. I wouldn't feel comfortable. If they were Amer-Jewish okay.

PREFERENCES AND PROBLEMS YOU HAVE:

PARENTS FEELINGS ABOUT MIXED DATING:

PARTIES: How do you set them up? Any problems over mixing?: I do mix them. Get along well. I try to get them to mix.

AFTER SCHOOL ACTIVITIES: Any mixing?: No - Sports at Jewish Sports Center - Belong to a Zemist Organization.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: I'm more open to world than before. But it started by going to L.A. and school was a continuation of this openess

HOW CAN SCHOOL IMPROVE INTERACTION?: School has 3 groups - Jewish - Mexican - American Make each group invite the others to their activities and organizations.

NAME:

GRADE: 11

NATIONALITY: Mexican

YRS IN AMERICAN SCHOOL: 8 (Westminster)

YRS IN MEXICO: all life

THREE CLOSEST FRIENDS: Cuban, Mexican, Mexican

PROBLEMS ABOUT DATING: American y Mexicans. Each think different - Mexican girls more conservative - like to talk more - American girls want more fun.

PREFERENCES AND PROBLEMS YOU HAVE: No matter as long as I have confidence.

PARENTS FEELINGS ABOUT MIXED DATING: don't care.

PARTIES: How do you set them up? Any problems over mixing?:

Mexican party more dancing - show dancing aptitude Usually not mixed. Different idea of fun. Both sides fault.

AFTER SCHOOL ACTIVITIES: Any mixing?: Play volley ball - soccer - good mix there.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes, because I have seen the world from different points of view by knowing different nationalities. Have accomodated to both sides.

HOW CAN SCHOOL IMPROVE INTERACTION?: Problem is throughout Mexico - not just school - antipathy to Americans. Both sides need to solve by wanting to.

NAME:
GRADE: 11
NATIONALITY: Now Mexican (U.S. dual)
YRS IN AMERICAN SCHOOL: Since P-K
YRS IN MEXICO: all life
THREE CLOSEST FRIENDS: Mexican-American
PROBLEMS ABOUT DATING: Wouldn't matter. Also Mex-American or Dutch-European. Here in School there are cliques.

PREFERENCES AND PROBLEMS YOU HAVE: I go through the cliques.

PARENTS FEELINGS ABOUT MIXED DATING: Religion problems more than anything else - Jewish girl would be easier on family life.

PARTIES: How do you set them up? Any problems over mixing?: I would invite mixtures. Posada proves it can be done.

AFTER SCHOOL ACTIVITIES: Any mixing?

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?; Yes - I've met people of different nationalities and insight into their customs and traditions.

HOW CAN SCHOOL IMPROVE INTERACTION?: I do doubt it - It's not the school - but the students maybe organize more activities for mixed groups: picnics, parties.

NAME:
GRADE: 11
NATIONALITY: U.S.
YRS IN AMERICAN SCHOOL: 6
YRS IN MEXICO: Born here
THREE CLOSEST FRIENDS: Mexican - English and U.S.
PROBLEMS ABOUT DATING: English steady

PREFERENCES AND PROBLEMS YOU HAVE: My good friends date both Mexicans and Americans - sometimes trouble understanding and accepting Mexican boys may misunderstand American girl and not take her seriously.

PARTIES: How do you set them up? Any problems over mixing?: Lots of mixing at parties. No real problems.

AFTER SCHOOL ACTIVITIES: Any mixing?: Work at hospital.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes - have a variety of activities and people.

HOW CAN SCHOOL IMPROVE INTERACTION?: The Posada helped. Kids are discussing and trying harder. Mexican girls jealous of American girls taking up with the Mexican boys.

NAME:

GRADE: 11

NATIONALITY: MEXICAN

YRS IN AMERICAN SCHOOL: 2nd

YRS IN MEXICO: 18 (all life) 2 yrs in Quebec

THREE CLOSEST FRIENDS: Canadian, Venezuelan, Mexican - (beside 2 Mexican for School)

PROBLEMS ABOUT DATING: Date with Mexican. They are the boys I know, not from our school. I don't know boys from our school. They are just friends.

PREFERENCES AND PROBLEMS YOU HAVE:

PARENTS FEELINGS ABOUT MIXED DATING?: No rejections.

PARTIES: How do you set them up? Any problems over mixing?: All Mexican. I don't know many Americans.

AFTER SCHOOL ACTIVITIES: Any mixing? None at school - Study French

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Yes, I do. Mexican schools are one track minded. Here the teachers let students think for themselves and express themselves. Also being in Quebec without family - to know others and that's what I like about the school. You can meet a lot of people.

HOW CAN SCHOOL IMPROVE INTERACTION?: It's not the school - it's the people that don't want to mix. - The Posada helped but by going with dates it didn't help much.

NAME: -

GRADE: 11

NATIONALITY: U.S.

YRS IN AMERICAN SCHOOL: 5

YRS IN MEXICO: 5

THREE CLOSES FRIENDS: U.S.A.

PROBLEMS ABOUT DATING: I do date Mexicans. They date us just because we are Americans - not interested in us as people. American boys date Mexican girls less because the Mex. girls mature more slowly.

PARENTS FEELINGS ABOUT MIXED DATING?: My parents prefer Americans because of fear of machismo - rich Mexicans are unfaithful.

PARTIES: How do you set them up? Any problems over mixing?: Mexican boys are friendly with American girls. Mexican girls might have some jealosy.

AFTER SCHOOL ACTIVITIES: Any mixing?: Some gymnastics - Cliquey - the girls anyway.

ARE YOU A BETTER WORLD CITIZEN? Less narrow minded because of interaction?: Definately - When I moved back to U.S. people seemed very ignorant about Mexico, and the outside world - I felt out of it - I'm not in being stuck in any one place anywhere - want to move around.

HOW CAN SCHOOL IMPROVE INTERACTION?: There is not much you can do - its the students who create the differenee. Cultural backgrounds create the schism.

NAME:

GRADE: 11

NATIONALITY: U.S.

YRS IN AMERICAN SCHOOL: 3 yrs

YRS IN MEXICO: 3

THREE CLOSEST FRIENDS: U.S.

PROBLEMS ABOUT DATING: I prefer blondes. Also I don't speak Spanish well. The culture is different - Mexican girls are more reserved, not as easy to talk to.

PARENTS FEELINGS ABOUT MIXED DATING: Mother is pretty prejudiced but wouldn't say anything.

PARTIES: How do you set them up? Any problems over mixing?: Usually mixed. The Mexican friends are very much like Americans because they go to this school - Get along.

AFTER SCHOOL ACTIVITIES: Any mixing?:
Sports -- There are Mexicans on teams.

ARE YOU A BETTER WORLD CITIZEN? Less narro minded because of interaction?: Very much so. I'm from Mississippi and I was very-narrow minded. I get many new ideas from people from all over who come to this school.

HOW CAN SCHOOL IMPROVE INTERACTION?: Not much you can do. Sports do mix people. Parties sometimes.

NAME:

GRADE: 11

NATIONALITY: Mexican

YRS IN AMERICAN SCHOOL: since Kind

YRS IN MEXICO: all my life

THREE CLOSEST FRIENDS: American - Mexicans

PROBLEMS ABOUT DATING: I date mostly outside of school - American boys not as interested - Mostly Mexicans American boys not interested in books and discussion - Prefer older boys outside of school.

PREFERENCES AND PPOBLEMS YOU HAVE: There is some mixing in our school, but they tend to stick to own nationality.

PARENTS FEELINGS ABOUT MIXED DATING:

My Jewish parents would prefer a Jewish boy but wouldn't care which nationality.

PARTIES: How do you set them up? Any problems over mixing?: The American-Jewish groups mixes more because they speak Spanish. I rarely go to school parties. Groups stick together in private parties. American girls are more partial to American boys, mix about the same.

AFTER SCHOOL ACTIVITIES: ANY MIXING?:

ARE YOU A BETTER WORLD CITIZEN: Less narrow minded because of interaction?: I'm broadminded, but more due to family. I'm not sure how much school had to do with it. Oyr system of discussion in this school does give you openeness to ideas.

HOW CAN SCHOOL IMPROVE INTERACTION?: Sports help - Kids mix well - a common interest in groups help.

APPENDIX E

CALIFORNIA AUTHORITARIAN F SCALE

APPENDIX E

CALIFORNIA AUTHORITARIAN F SCALE

		Agree	Disagree
1.	Obedience and respect for authority are the most important virtues children should learn.	_____	_____
2.	A person who has bad manners, habits, and breeding can hardly expect to get along with decent people.	_____	_____
3.	If people would talk less and work more, everybody would be better off.	_____	_____
4.	The businessman and the manufacturer are much more important to society than the artist and the professor.	_____	_____
5.	Science has its place, but there are many important things that can never possibly be understood by the human mind.	_____	_____
6.	Young people sometimes get rebellious ideas, but as they grow up they ought to get over them and settle down.	_____	_____
7.	What this country needs most, more than laws and political programs, is a few courageous, tireless, devoted leaders in whom the people can put their faith.	_____	_____
8.	No sane, normal, decent person could ever think of hurting a close friend or relative.	_____	_____
9.	Nobody ever learned anything really important except through suffering.	_____	_____
10.	What the youth needs is strict discipline, rugged determination, and the will to work and fight for family and country.	_____	_____
11.	An insult to our honor should always be punished.	_____	_____

		Agree	Disagree
12.	Sex crimes, such as rape and attacks on children, deserve more than mere imprisonment; such criminals ought to be publicly whipped, or worse.	_____	_____
13.	There is hardly anything lower than a person who does not feel a great love, gratitude, and respect for his parents.	_____	_____
14.	Most of our social problems would be solved if we could somehow get rid of the immoral, crooked, and feeble-minded people.	_____	_____
15.	Homosexuals are hardly better than criminals and ought to be severely punished.	_____	_____
16.	When a person has a problem or worry, it is best for him not to think about it, but to keep busy with more cheerful things.	_____	_____
17.	Every person should have complete faith in some supernatural power whose decisions he obeys without question.	_____	_____
18.	Some people are born with an urge to jump from high places.	_____	_____
19.	People can be divided into two distinct classes: the weak and the strong.	_____	_____
20.	Some day it will probably be shown that astrology can explain a lot of things.	_____	_____
21.	Wars and social troubles may someday be ended by an earthquake or flood that will destroy the whole world.	_____	_____
22.	No weakness or difficulty can hold us back if we have enough will power.	_____	_____
23.	It is best to use some prewar authorities in Germany to keep order and prevent chaos.	_____	_____
24.	Most people don't realize how much our lives are controlled by plots hatched in secret places.	_____	_____

		Agree	Disagree
25.	Human nature being what it is, there will always be war and conflict.	_____	_____
26.	Familiarity breeds contempt.	_____	_____
27.	Nowadays when so many different kinds of people move around and mix together so much, a person has to protect himself especially carefully against catching an infection or disease from them.	_____	_____
28.	Nowadays more and more people are prying into matters that should remain personal and private.	_____	_____
29.	The wild sex life of the old Greeks and Romans was tame compared to some of the goings-on in this country, even in places where people might least expect it.	_____	_____

APPENDIX F

SOCIAL ATTITUDES QUESTIONNAIRE

and national-mindedness at the other end, required first of all the selection of items that were not statements of fact and that were not topical in reference. Sixty items that met these requirements and that pertained to various aspects of the worldminded frame of reference were incorporated into a Likert-type scale. We administered the scale to 120 university students and selected from their scores two criterion groups—the highest 10 per cent of the scores and the lowest 10 per cent. The 60 items were scored on a a six-point scale, and the mean extent to which each of them differentiated between the two criterion groups was determined. All items whose discriminative power was two scale points or more were retained for inclusion in a more refined scale. Forty items met this criterion.

The scale was then reduced to a final form of 32 items in order that (*a*) there would be 16 pro-worldminded items and 16 anti-worldminded items and that (*b*) each of eight dimensions of the worldmindedness frame of reference would be represented by four items. The statements in the Worldmindedness Scale are arranged so that every eighth item pertains to the same dimension, in the following order throughout the scale: religion, immigration, government, economics, patriotism, race, education, and war. Thus Items 1, 9, 17, and 25 comprise a Religion Subscale, Items 2, 10, 18, and 26 an Immigration Subscale, Items 3, 11, 19, and 27 a Government Subscale, etc.

The items in the Worldmindedness Scale (which we have called a "Social Attitudes Questionnaire" when discussing it with subjects) are as follows:

1. Our country should have the right to prohibit certain racial and religious groups from entering it to live.
2. Immigrants should not be permitted to come into our country if they compete with our own workers.
3. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.
4. All prices for exported food and manufactured goods should be set by an international trade committee.
5. Our country is probably no better than many others.
6. Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.
7. It would be a mistake for us to encourage certain racial groups to become well educated because they might use their knowledge against us.
8. We should be willing to fight for our country without questioning whether it is right or wrong.
9. Foreigners are particularly obnoxious because of their religious beliefs.

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A SCALE TO MEASURE WORLD-MINDED ATTITUDES*

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DONALD L. SAMPSON AND HOWARD P. SMITH

10. Immigration should be controlled by an international organization rather than by each country on its own.

11. We ought to have a world government to guarantee the welfare of all nations irrespective of the rights of any one.

12. Our country should not coöperate in any international trade agreements which attempt to better world economic conditions at our expense.

13. It would be better to be a citizen of the world than of any particular country.

14. Our responsibility to people of other races ought to be as great as our responsibility to people of our own race.

15. An international committee on education should have full control over what is taught in all countries about history and politics.

16. Our country should refuse to coöperate in a total disarmament program even if some other nations agreed to it.

17. It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.

18. Any healthy individual, regardless of race or religion, should be allowed to live wherever he wants to in the world.

19. Our country should not participate in any international organization which requires that we give up any of our national rights or freedom of action.

20. If necessary, we ought to be willing to lower our standard of living to coöperate with other countries in getting an equal standard for every person in the world.

21. We should strive for loyalty to our country before we can afford to consider world brotherhood.

22. Some races ought to be considered naturally less intelligent than ours.

23. Our schools should teach the history of the whole world rather than of our own country.

24. An international police force ought to be the only group in the world allowed to have armaments.

25. It would be dangerous for us to guarantee by international agreement that every person in the world should have complete religious freedom.

26. Our country should permit the immigration of foreign peoples even if it lowers our standard of living.

27. All national governments ought to be abolished and replaced by one central world government.

28. It would not be wise for us to agree that working conditions in all countries should be subject to international control.

29. Patriotism should be a primary aim of education so our children will believe our country is the best in the world.

30. It would be a good idea if all the races were to intermarry until there was only one race in the world.

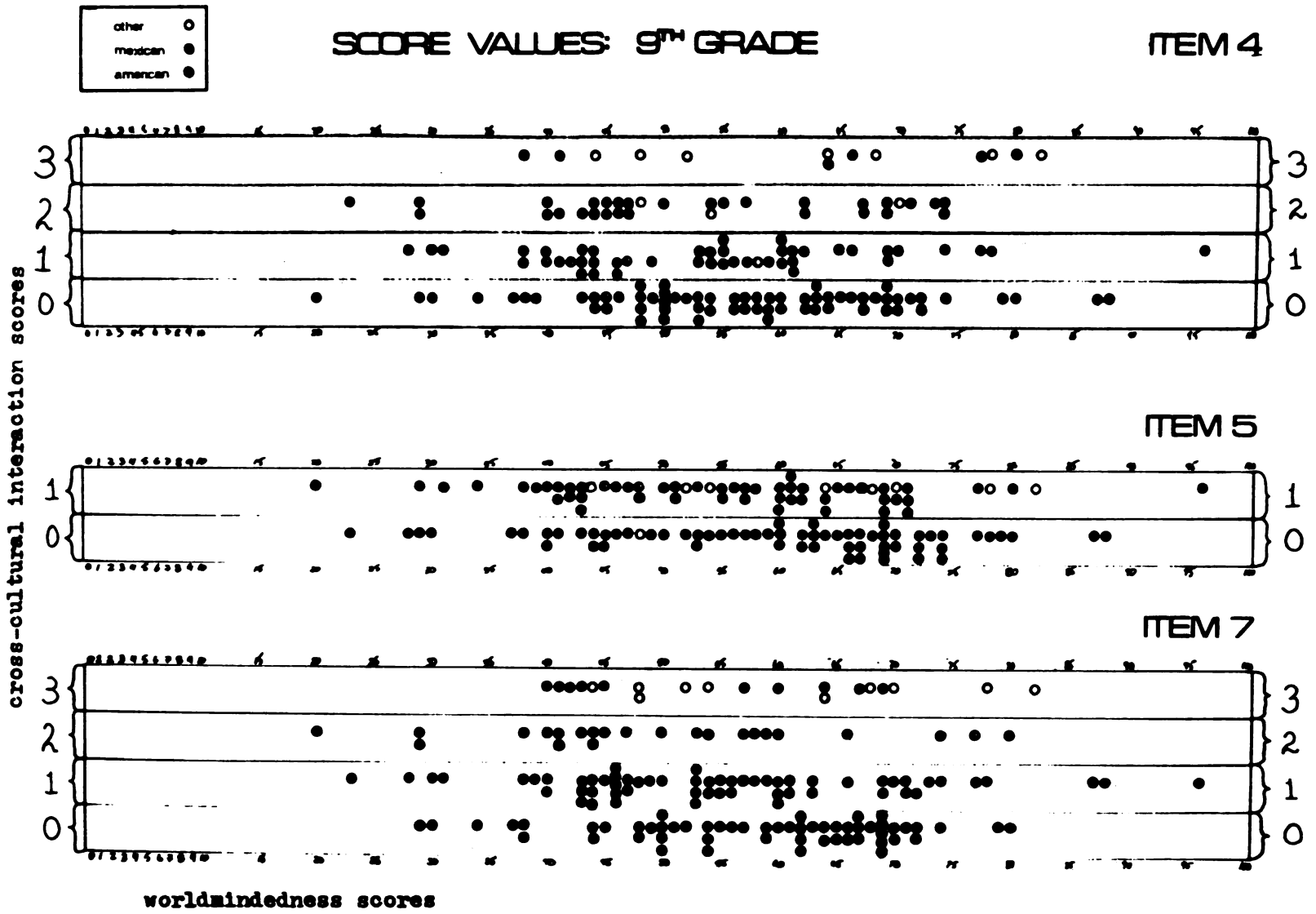
31. We should teach our children to uphold the welfare of all people everywhere even though it may be against the best interests of our own country.

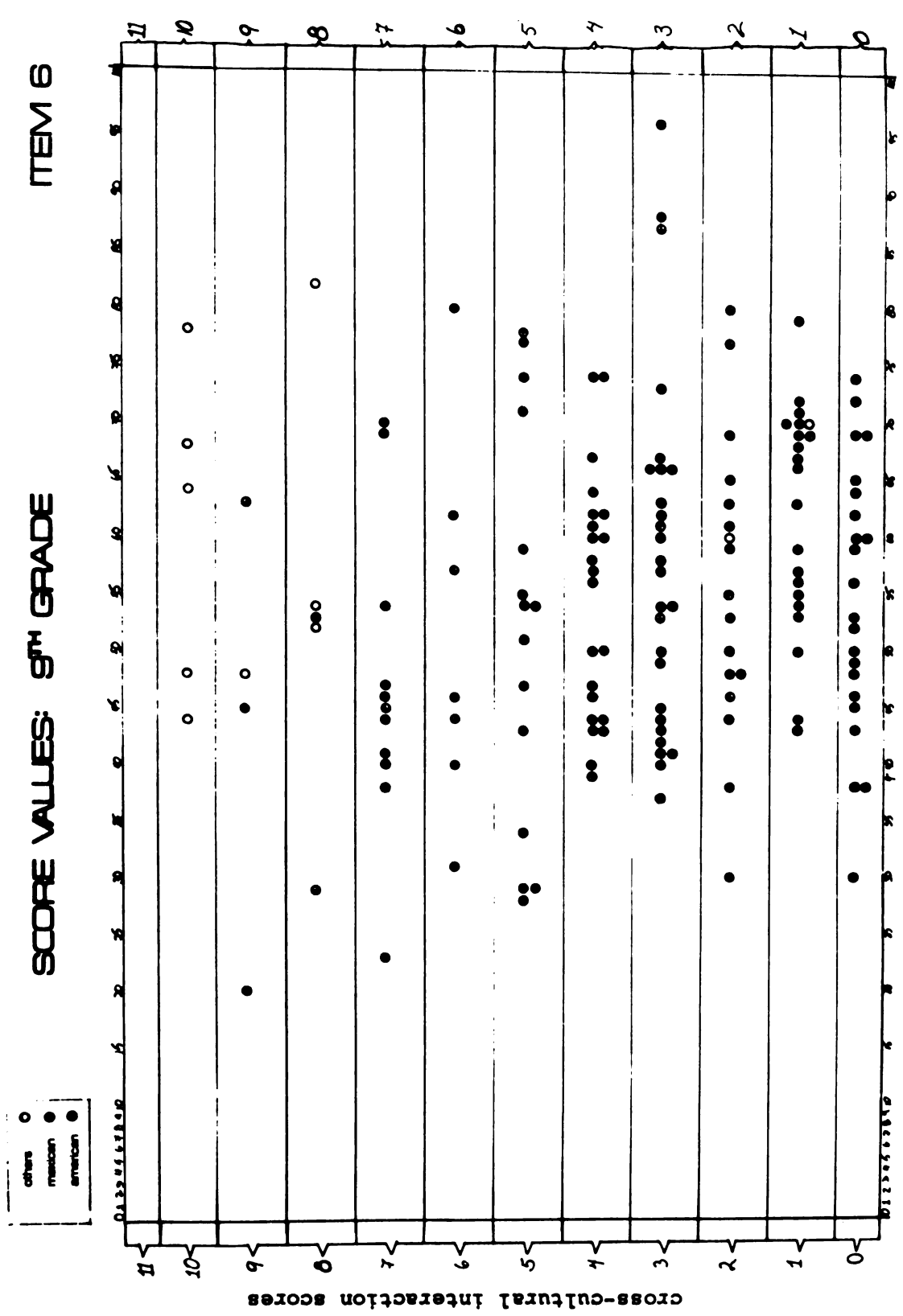
32. War should never be justifiable even if it is the only way to protect our national rights and honor.

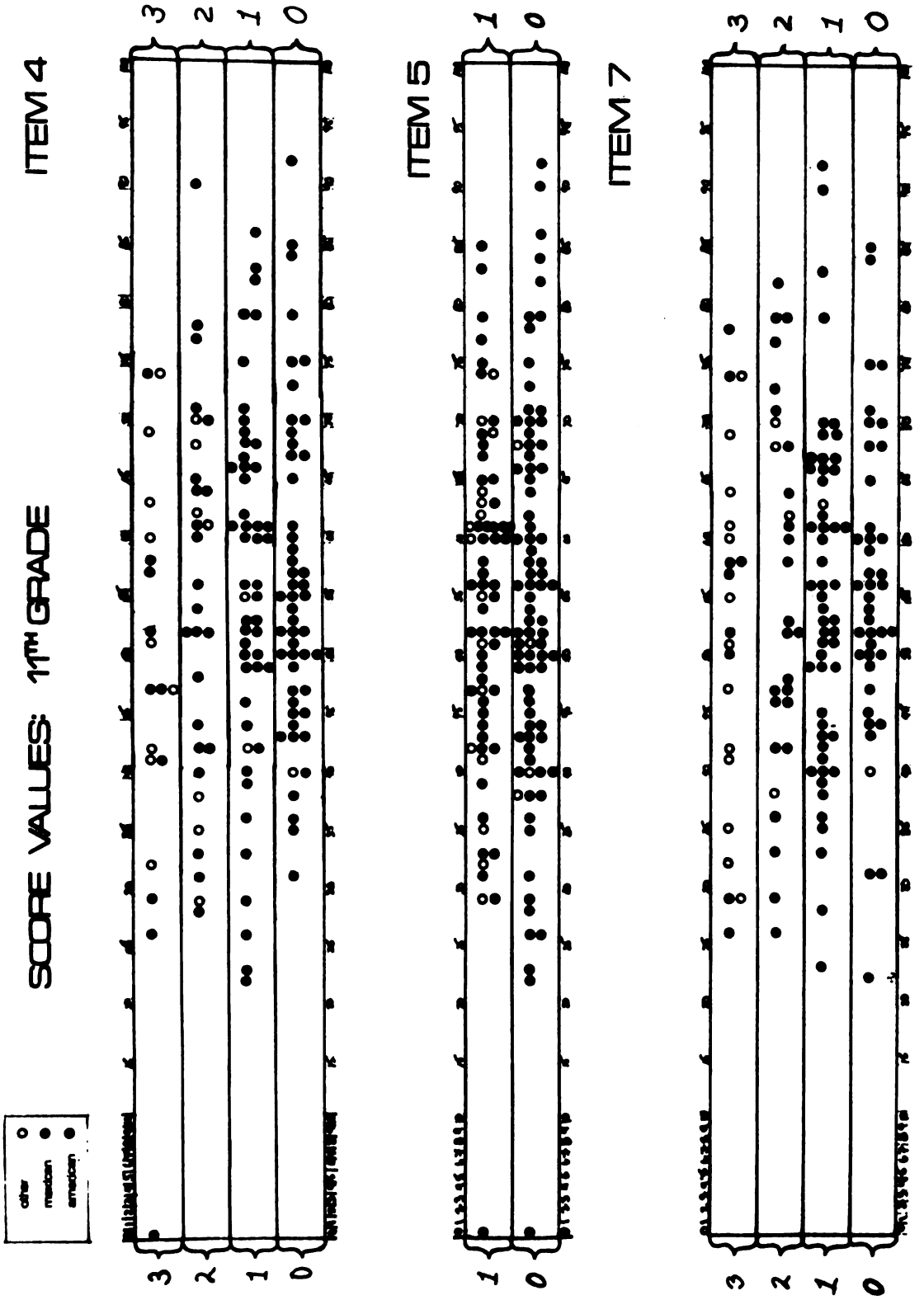
In responding to the scale items, subjects are asked to underline one of the following six degrees of agreement and disagreement: strongly agree, agree, mildly agree, mildly disagree, disagree, strongly disagree. The respective scores of 6, 5, 4, 2, 1, 0 are given to pro-worldminded items (Nos. 4, 5, 10, 11, 13, 14, 15, 18, 20, 23, 24, 26, 27, 30, 31, and 32), and the scores of 0, 1, 2, 4, 5, and 6 are given to anti-worldminded items. Thus the possible range of scores on the scale is from 0, for extreme national-mindedness, to 192 for extreme worldmindedness, with 96 as the theoretical neutral point.

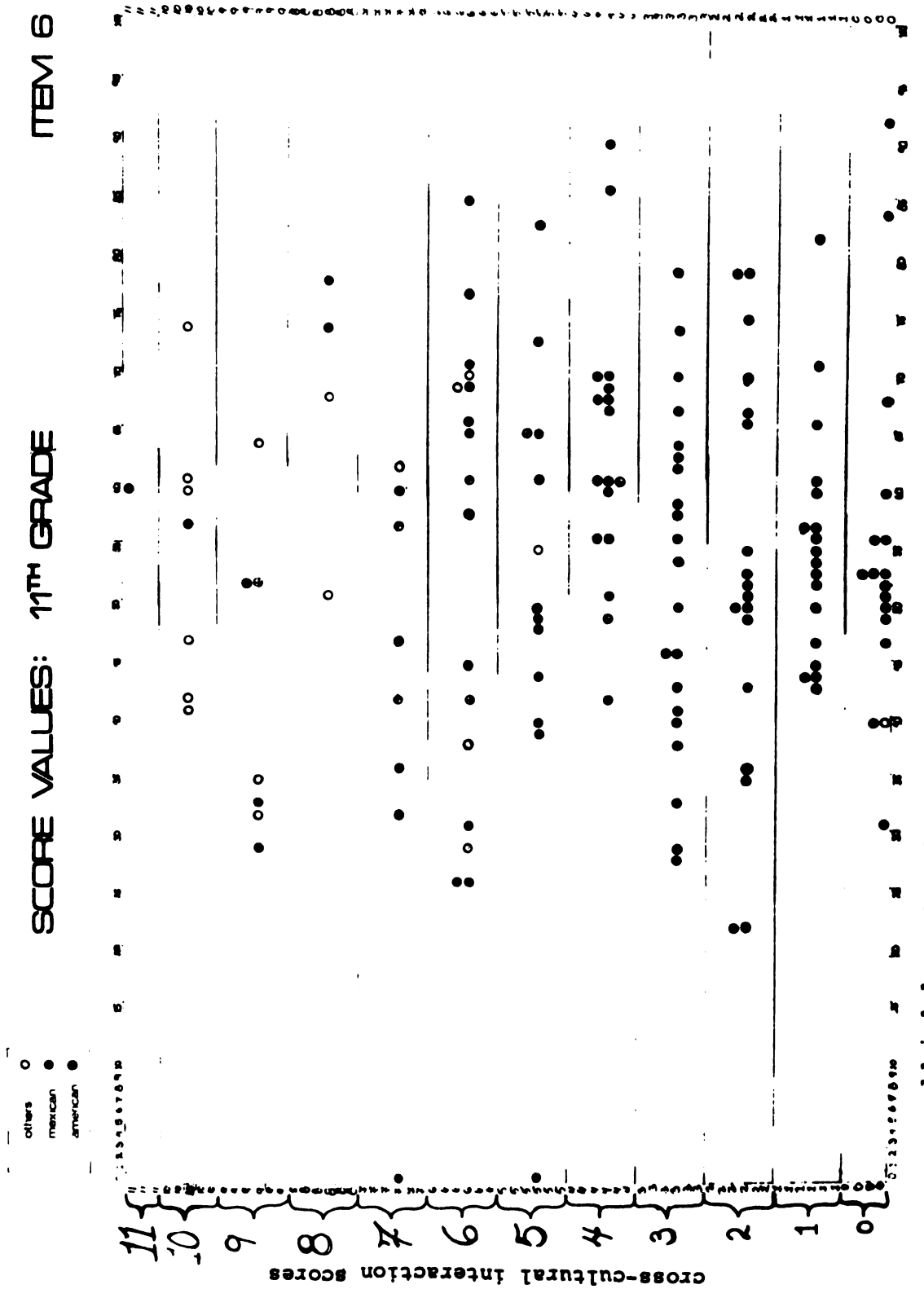
APPENDIX G

SCORE VALUES BETWEEN CROSS-CULTURAL INTERACTION AND WORLDMINDEDNESS


other
mexican
american
SCORE VALUES: 9TH GRADE
ITEM 4
ITEM 5
ITEM 7
cross-cultural interaction scores
worldmindedness scores
3
2
1
0


ITEM 6
SCORE VALUES: 9TH GRADE
others
mexican
american
cross-cultural interaction scores
worldmindedness scores


SCORE VALUES: 11TH GRADE
ITEM 4
ITEM 5
ITEM 7
other
median
emotion
cross-cultural interaction scores
worldmindedness scores


SCORE VALUES: 11TH GRADE
ITEM 6
others
mexican
american
cross-cultural interaction scores
worldmindedness scores
11
10
9
8
7
6
5
4
3
2
1
0

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