

EFFECTS OF CULTURAL ATTITUDES  
ON THE ADJUSTMENT OF  
PAKISTANI STUDENTS IN BRITAIN

by

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## Abstract

The aim of this research was to understand some of the academic, social and personal problems of Pakistani students, and secondly, to investigate the effect of cultural attitudes on the process of adjustment in Britain. As the research was concerned with Pakistani students, a descriptive note on the relevant features of the culture of Pakistan is given in the first chapter. The second chapter consists in a critical appreciation of previous works related to the present research.

In the third and fourth chapters the method of the present enquiry and statistical tools used for the analysis of the data are discussed. A questionnaire was circulated to Pakistani students in the Universities of London, Manchester and Birmingham, Edinburgh and Glasgow, to collect information and opinions about the problems and difficulties of Pakistani students in Britain. Eighty questionnaires were completed. The analysis of the results shows that conformity to cultural norms and attitudes does influence the process of adjustment, and has a bearing on problems of accommodation and academic difficulties faced by Pakistani students in Britain. It has also been observed that cultural conformity was positively related to emotional adjustment and to the experiences of worries and anxieties. The impact of Pakistani culture on the personality has also been discussed in some detail.

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### Purpose of the Research

The present research was concerned with some of the academic, social and personal problems of Pakistani students in Britain.

Information was collected about academic difficulties, problems of finding accommodation, experience of the colour bar, acquaintance with British life and families, and difficulty in making friends. Inquiries were also made about feelings of loneliness and emotional strain, causes of worries and anxiety, and potential unfavourable attitudes towards the English people.

It appeared likely that there were certain factors of individual outlook, especially rigid conformity with their home culture that influence the process of adjustment among Pakistani students in Britain.

Research was, therefore, undertaken to test the hypothesis that students showing greater conformity with the outlook and values of Pakistani culture find greater difficulties in adjusting to British life and experience more worries and anxieties than students who conform less closely to their native culture.

As the hypothesis refers to Pakistani students a description of the main relevant features of the culture of Pakistan is given in the following chapter.

## Chapter I. Pakistani Way of Life

### I. Institution of the Family:-

a. Type of the Family

(i) b. Role of the Father and Mother

c. Role of the Sister and Daughter

d. Role of the Sons

e. Conclusion

(ii) Child in the Family

a. Early period

b. After five years of age

c. Conclusion

(iii) Marriage:-

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a. Introduction

b. Education in Ancient India

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e. Education in Independent Pakistan

structure is the village community, the institution of the patriarchal family still continues unchanged.

In Pakistan the family falls within the classification of extended family or joint family. It consists of more than one nuclear family affiliated through an extension of the father-child relation rather than of the husband-wife relation i.e. the nuclear family of the married son is joined to that of his parents. A family usually consists of an old man, his wife or wives, his unmarried children, his married sons and their wives and children, and in some cases the widowed or divorced daughter or daughter of the old man.



## I. Institution of the Family

### a. Type of Family

The Institution of the Family is the nucleus of all other social organisations. Whether in a simple or more advanced type of Patriarchal society, the whole social structure rests on the family unit. The patriarchal family says Maciver (1950) predominated in the great civilizations of antiquity and in our own times in almost all Feudal societies this type of family institution still prevails. In Western society where economic prosperity has resulted from industrialization and urbanization, the pattern of the Family has changed, but in an under-developed country like Pakistan whose economy is strictly agricultural and where the basic unit of the social structure is the village community, the institution of the patriarchal family still continues unchanged.

In Pakistan the family falls within the classification of extended family or joint family. It consists of more than one nuclear family affiliated through an extension of the father-child relation rather than of the husband-wife relation i.e. the nuclear family of the married adult is joined to that of his parents. A family usually consists of an old man, his wife or wives, his unmarried children, his married sons and their wives and children, and in some cases the widowed or divorced sister or daughter of the old man.

b. Role of the father and mother

The old man in the home is the head of the family. He enjoys prestige and has complete authority over the offspring. He holds the purse which is the combined income of all the male members and looks after the needs and requirements of his children and grand-children. He arranges marriages and participates in all the ceremonies of the clan or 'Bradari'.

Second to him in authority is the wife of the old man, hereafter known as the mother. The father is the symbol of authority, the mother the symbol of affection. The father enjoys prestige whereas the mother is respected by every member of the family. Within the home her authority is second to none. As a matter of fact she is more loved and honoured by her children than is the father and she is a connecting link between him and the sons. In the event of any minor disputes in the home, it is observed that the children always side with her and she over-rules the authority of her husband. She has an important role in the arrangement of marriages and in family ceremonies.

c. Role of sister and daughter

The role of sister or daughter is considered to be highly sacred. The sister for the brother and the daughter for the father is an object of love and affection. In a sense she is the honour of the family and many heinous

murders are still perpetrated in the name of family honour. Any interest of a general nature shown towards the daughter or sister of any one amounts to an insult to the family name and honour. Before or after her marriage, her status in the parents' home never diminishes in importance and she occupies a superior position to that of her brother's wives.

d. Role of the sons

The role of the married and unmarried sons is very unimportant. While their father is alive they do not even have the right to make choices for their children. The eldest son enjoys some privileges but he too must obey his father. At the death of the old man, or voluntary retirement from his duty as an head, the eldest son takes over. But the father retains the right to be informed and consulted in all matters so long as he is alive.

e. Conclusion

As the family is so extended the influence of the nucleus family on personality development becomes insignificant. Linton (1936, p. 153) rightly observes, "European students have shown a strong tendency to assume that any grouping composed of father, mother, and children must constitute the social equivalent of the family among ourselves. Actually, such groupings play an insignificant role in the lives of many societies". Murdoch (1949, p. 3) criticizes Linton's statement and says, "The nucleus family ...exists as a distinct and strongly functional group

in every known society". Honigmann (1954, p. 270) visited India and Pakistan when he was on some mission. On the strength of his observation he says, "the extended family of India and Pakistan would be suitable areas for investigating more deeply the problem of personality regularities as associated with this ~~pattern~~ of living. In Pakistan the nuclear family is subordinated in the patrilineally extended household where dominance is reserved for the eldest male". The joint family has certain advantages which have contributed to its long life.

Life in the joint family is marked by cooperation and coordination rather than by cut-throat competition. Members stand by each other in times of distress and difficulties and voluntary help is given to everybody who is in need of it. It provides insurance against sickness. The income is pooled in one purse and, therefore, such risks are covered. Moreover, the bond which holds all the members of a household together, is one of love and affection. If one is taken ill or is out of a job, the others feel pleasure in helping him. Thirdly, in the joint family old age has many privileges rather than handicaps (as in industrial society). The old man has lived with and loved his offspring. He is the sage in the house. With pride he advises and admonishes his sons and passes the days of his retirement playing with his grandsons.

## II. The Child in the Family

### a. Early period

The children in the family are not individuals only but individuals who are to be prized, encouraged and protected and great ambitions are held for them. Children are the stuff of one's being, God's gift and pride of the family. It is in an atmosphere of warmth and closeness that children open their eyes and it is love and affection from all sides that makes life important and meaningful to them. All relationships for the child have a rich emotional significance. He may be as close to his aunt, as to his mother; to his cousins, as to his brothers and sisters; to his uncles, as to his father. He is loved and cared for by all.

With few exceptions children are breast-fed. When the baby is restless, the mother hugs him close to her bosom and offers him her breast; she does not realise that his restlessness may be caused by some other experience than hunger. He is not given much chance to practice "crying for what he wants". Secondly, a baby is never left alone or with a stranger; he is always with somebody familiar, day or night, awake or asleep.

Thirdly, weaning comes after the child has reached the age of two years. From the time he is capable of chewing food the weaning slowly begins.

Fourthly, except in educated families the child is never subjected to a rigorous toilet training. Toilet training properly starts when the child is capable of managing his affairs. At that age he is taught toilet habits in line with the religious ideas of cleanliness.

b. After the age of five

At the age of five his religious education begins. Either a tutor is appointed for him or he is sent to the mosque, where he learns the basic creed and various verses of the Holy Quran which he needs for his daily devotion. Even here the child does not go alone. Either somebody takes him to the mosque and fetches him back or he goes in the company of older boys of the family. The same practice is followed when he is sent to school at the age of six years. In fact the child is never left alone at home or outside. This experience is predominantly an experience of being with the rest of the family. This constant togetherness and closeness in an atmosphere of love and affection rarely exposes the child to new experiences without the support of a trusted friend.

c. Conclusion

Children are seldom exposed to frustration (Murphy, L.B., 1953, pp. 50-7). Whatever the child's demands are, they are satisfied within the means of the family. A child seldom experiences pressure from adults and seldom

comes into conflict with authority. Anger and aggression are seldom stimulated, and there is little or no evidence of the 'resistance', or temper tantrums of children in western society and so aggression does not have a chance to be patterned and shaped as happens in western society. It has been observed that when aggression among Pakistanis is aroused, then, it bursts out in very primitive chaotic ways.

But the whole scene changes as soon as the child reaches adolescence. Now those who have been saying 'yes' to all his demands expect 'yes' from the boy. He is expected to follow the line chosen by his parents. Even the choice of subjects at college and the type of career which is suitable for him are decided by his parents. The same child who was a plaything in the home now becomes an adult who is to be controlled and dominated and he is subjected to rigorous discipline. Here we meet the phenomenon which has adequately been discussed by Benedict (1938). Under the heading of "Continuities and Discontinuities in Cultural Conditioning ", she shows that 'there is no single "natural" path to maturity, that discontinuities in cultural conditioning as well as physiological factors may contribute to maladjustment and personality upheavals'. What effect these considerations have on the personality of Pakistanis remains yet to be seen.

### III. Marriage

#### a. Type of marriage

In Pakistan the socially approved form of marriage is monogamy, but polygamy is tolerated since it is allowed on religious grounds. But although only 2% (Stephens, 1963) of marriages are polygamous, and it is generally disliked yet the marriage 'laws' passed by the Martial Law Authorities on the recommendation of National Commission on Family Laws, in which the practice of one wife was codified were unequivocally resented by the people. And in 1962 when the Assemblies were restored the first law passed by the Provincial and National Assembly was to nullify the Marriage Laws enacted under Martial Law.

Marriages are contracted by arrangement and in most cases the couple have not seen each other. An exception would be where a marriage is arranged between cousins, but the element of romantic love is absent. Perhaps the desire to marry a man or woman of one's own choice is so strong, that even in a country like Pakistan whose moral philosophy revolves round sex and modesty, instances are not lacking where people suffer from a tormenting grief for want of satisfied libidinal attachment. The whole of Urdu poetry (Saksena N.O.) is the expression of a choked grief. With few exceptions, no one dares to express such



yearnings and so people resign themselves to fate and marry the boy or girl chosen by their parents. Sex is taboo - a topic which cannot be discussed with parents or near relatives. To express sexual inclinations would earn one the stigma of being immoral and immodest.

However, although contracted marriages may produce many unhappy couples, the rate of divorce is very low. Divorce does not involve only the separation of wife and husband, but also the separation of the families which have been joined by the complex system of inter-marriages, customs and traditions of a clan.

b. Role of the son after marriage

After marriage the couple is supposed to live in the house of the boy's parents. A very curious phenomenon which occurs now is that the parents adopt measures to prevent the boy from forming any lasting sentiment of love for his wife. The mother especially takes on herself the task of frustrating the boy and in a way creating a type of hatred against his wife. In such circumstances the boy's only connection with his wife is going to bed with her without enjoying mutual love and affection. This helps to explain why the children of such families who have so much care lavished on them are incapable of meeting life and its demands without help. Flugel (1960, p. 158) has already discussed this point when he says

"Again, the parents, whose sexual emotions and tendencies have but little opportunity for discharge will be apt to lavish a greater amount of affection on his children than one who is leading a more active sexual life. Thus it is that widowers, widows and those who are unhappily married frequently display a more than normal degree of attachment to their children, the latter receiving, in addition to the love that would ordinarily fall to their share, the displaced affection which would otherwise find its outlet in the love of wife or husband."

#### IV. Place of women

##### a. Religion

The Muslims claim that Islam gives women rights and privileges which no other social or religious system allows them. The arguments given by the theologians in support of this contention are that Islam gave women the right to inherit property; that before the advent of Islam the position of women in uncivilized was degraded and miserable. Secondly, to demonstrate the superiority of Islam in this regard the modern west has even been painted as a den of unrelieved vice (Madaodi, 1962).<sup>4</sup> The conservative Ulemas presuppose, observed Smith (1946, p. 73)"that there exists in Europe and America a situation of total moral depravity, sexual perversion, rank libertinism, wrecked marriages, a de facto polygamy, and general foulness from which one might well revert." In any case, whatever the form of the arguments, this force is due solely to a logical circle; for the unconscious premise

in each case, held with intense emotional conviction, is that the Islamic custom is right and good and that alternatives are indecent. This self-complacent attitude of the Muslims has thwarted the process of social change in regard to the status of women.

b. Polygamy

Polygamy is allowed in Islam, but this custom is not liked by Muslims who are educated in the west today, yet no-one wants to have it forbidden on religious grounds. No one is prepared to admit it as an explicit religious principle. The attitude of enlightened Ulemas towards this principle has changed, but no one recommends categorically the adoption of monogamy. Ameer Ali (1955) termed it in certain ages inevitable, but today "an unendurable evil"; 'it is earnestly hoped that, ... a general synod of Muslim doctors will authoritatively declare that polygamy, like slavery is abhorrent to the laws of Islam'. Despite this the recent family laws were criticized as being unIslamic (Madoode, 1962).

c. Purdah and seclusion

Purdah or seclusion is another custom which prevents women from participating in the social and cultural life of Pakistan. Islam strictly adheres to the concept of homo-social life. It is generally believed that a hetero-social way of life gives rise to promiscuity and sexual perversions.

Today many families no longer observe 'Purdah' (veiling), yet all are strongly in favour of putting a restraint upon free or animal-like intercourse of the sexes with a view to raising moral standards and elevating society. Even the Englishman Pictorial (1953), who pleads passionately for better treatment of women in Islam, including setting them free from 'purdah', attacks the west's liberty and advocates separate and independent social milieus for men and women. Gandhi (1927) termed it 'a savage custom'. Smith (1946) goes so far as to call it a physically, intellectually, morally, degrading 'tradition', and Spear (1958) concludes that tuberculosis and osteo malatia, diseases which are rampant among the secluded women of the town are due to 'Purdah'.

d. Role of women

Women in the role of daughter, sister, or mother are respected and occupy a high position in the home, but in her own right woman is allowed no individuality and personality. As a wife she must respect and obey. The Quran even allows the beating and scolding of the wives if they disobey.

Equal friendship between men and women as between men is not only inconceivable but obscene. The only relation allowed between them is functional, usually for the purpose of sex.

e. Concluding remarks

Reasons for backwardness in attitude to women are not far to seek. It is well known that the human mind, never very comfortable when forced to receive new ideas, is particularly apt to be rigid concerning ideas to which it attaches religious significance. The attitudes, categories, values, etc., of a given sexual code, when sanctified by religion, can be discarded, or even dispassionately considered, only by those who have attained a very unusual degree of mental and emotional emancipation. In the light of modern psychological knowledge it is not at all surprising that sex should be the last area in which a religion makes progress.

V. Religion and Politics

a. Religious identity

The emergence of Pakistan as an independent Muslim state is a new venture, but the feelings of Muslims as an identifiable separate nation in Hind-Pakistan is as old as A.D. 712, when for the first time Islam came into contact with Hindu India. Griffith (1952) aptly says, "from 11th century new influences from abroad began to be felt or perhaps it would be nearer the truth to say that Hindu India began to experience the first of a series of shocks which nine centuries later would result in the creation of Pakistan". Islam stood for equality and brotherhood and

and soon ~~had~~ adherents from among the low class Hindus who were miserable and oppressed by their rigid caste system (Ikram, 1955). They embraced this new faith which conferred on them equal status in all the social and cultural activities of the communities. The important feature of the conversions to Islam on the sub-continent was that it was not merely the conversion to a religion; it was the adoption of the mores and the entire way of life of the Muslim community, distinct from the people of their habitat (Qureshi, 1961). Whenever it felt that its entity or beliefs were in danger of being absorbed in the local milieu, it reacted strongly and threw up movements to counter such a possibility (Fahquhan, 1924). Three great poets used their talents for the same purpose: Hali (1950) wrote of the Muslim past, Akbar (Sakisena, N.D.) ridiculed absurdities which always arise when cultures reorientate themselves; he was merciless in his satire and served the dual purpose of keeping the Islamic mores alive and preventing the excess of the ultra-modernists; Iqbal (1934, 1953) - popularly known as poet of the east - condemned nationalism in all its forms and identified himself and his people with the world community of Islam with the entire world as their community.

It was only when they had acquired the identity of a religion that Muslims were able to realize a separate

Muslim state of Pakistan. Before discussing the impact of religion on the political developments in Pakistan, it would be useful to list some of the basic tenets of the faith (Guillaume, 1955, 1961).

1. The essence of Muslim religion is the unity and transcendence of God. He is high and elevated, and who can attain unto him? Belief in the unity of human origin follows from belief in the oneness of God.

2. The Quran is the Word of God revealed to the Prophet Mohamad who is the last prophet. Whatever the Quran contains is irrevocable and immutable. The fundamental principles laid down in the Holy Book can not be altered.

b. Islamic concept of state

Islam as a religion is outlook upon life, embracing social, political and cultural aspects of human behaviour. Islam has guidance to offer in the production and distribution of wealth, in the maintenance of social services, in international relations, and in the structure of family life, in public finance and the proper position of the hands during prayer.

"Islam, therefore, right from the inception of the Madinite period, ceased to be a religion in the secular sense of the word. It became the ideology behind the state, the creed which determines the policy and legislation of new polity...The only parallel of this phenomenon is to be found in the socialistic state of Soviet Russia, where we find a

state based on a particular creed and ideology which guides the policy and legislation of the state. (Siddiqui, 1953, p. 30)

It was only due to a belief in such a state where religion and politics are not divided (Akhasi, 1952), that Muslims claimed Pakistan and ultimately gained it and gave it the name of Pakistan (Land of the Pure). There they hoped to create a social order in line with the religious ideals. It is difficult to discuss in detail the moral and social implications of these principles.

The following authors may be consulted:-

- Guillaume, Alfred. Islam Penguin Books, London, 1961.  
The Life of Muhammad, Oxford, 1955.  
 Muhamad Mazheruddin Siddiqui Islam and Theocracy,  
 Lahore, 1953.  
 S. Ghaleb Khan Akhariaud A. desayas Akbari. The Structure of Islami Polity, Part I, The One Party System in Islam. Lahore, 1952.

c. Conflict between theologians and politicians after independence

After Independence the conflict which were only simmering within the breasts came out. The political leadership was and is in the hands of Westernized people. They were and are at the helm of affairs of political parties and of central and provincial cabinets. Men of similar outlook are in the civil service, judiciary and armed forces. In such persons Islam serves to provide a tradition on which national unity and loyalty can be based and a set of general principles of individual, social and political morality.

Such men have never abandoned an all embracing view of



Islam, but they have allowed it to be over-laid by the intellectual approach resulting from secular education and training, which makes the general assumption that religion is no concern of the state. Their minds often operate upon two different levels: one of fundamental principles whereby they sincerely accept the authority of Islam (Ahmed, 1952; Liaqatāh, 1949) and another of practical reality on which they are guided by facts and figures and legal precedents. "Talking of an Islamic system and thinking in terms of the Western system is an incongruity which is visible all around us. The spirit soars to the lofty heights reached in Omar's time, but eyes are fastened on the spires of Westminster" (Jafri, 1951, p.1). The resulting conflict has been the cause of confusion in the attempt to define the meaning of an Islamic State.

In marked contrast are the professional men of religion led by the Ulema, the men of learning. Many of them, including some of the best known Ulema, were opposed to the campaign of Pakistan (Madoodi, 1943, 1955), largely on the ground that nationalism and Islam were incompatible. They are the men educated in the traditional schools of theology (Ansari, 1962; Nadwi, 1962), and have learnt the Quran, the Hadith and the works of the great doctors of Islamic Law. They have concentrated upon the remote past and have been unwilling and unable to come to grips with actuality.

The practical content of Islam is, in their view, to be found by searching and pondering the Quran and records available of the conduct of the Prophets and of his companions and immediate successors.

The great mass of the people (over 80%) has no formal education. And yet both politicians and Mullahs are aware that fundamentally it will be the people by their support who will decide which interpretation of Islam will prevail. Each group is uneasily aware that its case, when presented in its best logical or theological form, may be either unintelligible or unacceptable to the mass audience. A direct conflict between the two forces has resulted in disunity and chaos in all spheres of life and who knows how much time it will take before the young nation reaches maturity.

d. Political facts

The political power vested in the hands of the Muslim League. Mohamed Ali Juniah (Saiyid, 1953), the most popular leader, died in 1948. It was the first shock which disintegrated the Muslim League. Liaquat Ali Khan, his lieutenant, tried to overcome the internal discussions and became the head of the ruling political party as well as Premier. It must be kept in mind that neither the ruling party nor the people who later on formed the opposition had any manifesto or political and social

programmes in view. All socio-economic matters were determined by the political expediencies. The civil service was coaxed and made to work for the political party then in office. In 1951 Liaqat Ali was shot dead. This caused utter confusion in Pakistan. Nazimuddin became the Prime Minister. The question of making a constitution flared up and gave rise to Punjab disturbances (Government of Punjab, 1954; Jamaat-i-Islami, 1957) which were prompted by religio-political manoeuvres of the Interested group and consequently the Prime Minister had to quit. After this the Ministeries went on changing quickly and the instability of the government inevitably made the executive more powerful. Power corrupts and absolute power corrupts absolutely. The most shameful vices crept into the social and political sphere. Favouritism, nepotism, jobbery, black-marketing and hoarding and profiteering were the virtues which could bring the highest profits. Ministeries tumbled one after the other and chaos and confusion prevailed (Callard, 1957). In 1958 martial law was promulgated and a number of reforms were undertaken. Many officers were screened out on charges of corruption and favouritism. Ayub has been elected President for a term of five years. The new constitution (Government of Pakistan Press, 1962) ensures a general election in 1964. If it comes true it will be the first election since

independence. In the political and social sphere the same unrest and confusion prevails and what will happen in the near future remains yet to be seen.

e. Conclusion

Political power was and is in the hands of Western educated men. They sincerely wish to keep the nation on the path of democracy in line with Western political philosophy. Democracy presupposes sound education and civic sense and without these, however noble the intentions of its promoters may be, it degenerates into much baser forms of government. This has happened in almost all newly independent countries and this has happened in Pakistan.

VI. Place of western education in Pakistan

a. Introduction

Muslims in the Hind-Pakistan sub continent were never reconciled with the western system of education after it came into contact with Indian soil. From the stand point of the philosophy of education (Saiyidain, 1948; Rafi-uddin, 1961) they even doubted the status of western thought in evolving a spiritually and morally perfect personality. On the other hand, they could not stand aloof from the western type educational institutions which were coming into existence under the patronage of British rulers. The only way to get into the Civil Service was to be educated in

such institutions. Thus it was purely on the score of expediency that they began to accept new ideas, which later on became the symbols of prestige and honour. In the latter part of the 19th century Muslims - a few who believed that western education is heresy and whose religious leaders have pronounced 'fatwas' - started coming to Britain for higher education. Syed Ahmad, perhaps the greatest benefactor of Muslims in India, visited England in 1869. M. A. Jinnah came to Britain in 1892 and after him we find many Muslims came to Britain for higher studies in various fields (Hunter, 1961). These men earned distinction in political fields and as a matter of fact, the leadership was in the hands of western educated men. This trend popularized Western education, and even now, prestige and honour are enhanced by visiting Britain and obtaining degrees from her universities.

b. Education in Ancient India

Education is always the reflection of <sup>the</sup> ideals or goals of a particular nation and education is shaped by and in turn shapes the life purposes of individuals and groups. Education in Ancient India (Mookesji, 1947) embodied the ideals of moral and spiritual perfection. They had a highly developed system of education and established many institutions (Nelanda 800 B.C.). In a methodical way pupils were taught religious and moral principles, since

the main purpose of the knowledge was to understand the ultimate nature of reality i.e. "Brahmi" through religion and moral practices.

c. Education under Muslim rule

Patterns of ancient Indian culture and civilization were lost with the passage of time. In the 11th century Muslim rule was established in India. New ideas forced their way into the social and cultural life of Hindus. Physically they yielded to the conquerors but their souls entrenched themselves in racial and religious self-sufficiency and aloofness in such a way that intercourse between them and Muslims seems to be impossible (Hussain, 1961). Thus Hindus remained satisfied with their own system of education and Muslims evolved one for themselves. Education for both was a religious duty and remained centred round the places of worship (Rawlinson, 1948).

d. Education in India at the beginning of the 19th century

Up to the beginning of the 19th century, education in India centred round temples in the case of Hindus and in Mosques in the case of Muslims. There was probably not a single building which was used exclusively for a school. In Bombay province according to the survey (Parulekar, 1936, p. vi) there were 86 schools. Twenty eight were held in temples and the rest in private dwellings and sheds etc. These conditions came to the attention of the East India Company and the Charter Act of 1813 became the turning

point in the history of Indian education; with it the education of the Indian people was definitely included within the duties of the Company, a comparatively large amount was set aside annually for educational activities, and missionaries began to land in India in large numbers and established English schools, thereby laying the foundation of the modern system of education (Nurullah, 1951, p.82). From A.D. 1813 right up to A.D. 1854, the Muslims did not enter the modern educational institutions to any appreciable extent. They remained sullen and reserved in their attitude towards the British administration and continued to educate their children in the traditional Maktahs rather than sending them to missionary or government schools of modern type. The Indian Education Commission, A.D. 1882, makes the following interesting observation on this early indifference of the Muslims to English education:-

"when in 1782 the Calcutta Madrasa was found by Warren Hastings...it was designed to qualify the Mohammadans of Bengal for the public service - some fifty years later, after the introduction of English into the course of studies, the Council had to confess that the endeavour to impart a high order of English education to the Mohammadan community has completely failed."

The Mutiny of 1857 made conditions even worse. Muslims were considered to be the sole cause of this uprising and consequently earned the hostility of the ruling class. Their property was confiscated and many other measures were

taken to bring them down to conditions of abject poverty (Qureshi, 1962). The plight of Muslims has been aptly described by Hunter (1871), when he says "to this day they [the Muslims] display at intervals the old qualities of intense nationality and capability for warlike enterprize; but in all other respects they are a race ruined under British rule". Syed Ahmad Khan (Hag and Hammid, 1962) was a devout Muslim but a loyal subject of the British Government. He wrote two books, The causes of the Indian Mutiny and the Loyal Mohammadans of India in which he strove to rehabilitate the reputation of his co-religionists, whose share in the uprising and the excess which followed, had brought about their unpopularity in official circles. Unfortunately, neither of these books had any practical effect on contemporary events. But these incidents made him think seriously about the social and educational conditions of Muslims, the extent and causes of their backwardness, and the manner in which they might be helped. The situation that Syed Ahmad had to face was far from happy. "The fatal strand of self-complacency", he wrote, "is wrapt around the Mohammadan Community; they remember the old folk-tales of their ancestors and think there are none like themselves". (Graham, 1909, p. 160). His initial attempts at popularizing western ideas and shaking the Muslims out of their dogmatism led to his being censured by the theologians. He continued undaunted to preach his



ideas and in 1875 founded the Mohammadan Anglo-oriental College at Aligarh which later on developed in the Muslim University. The role of this institution in bringing about political and educational awakening among the Musalmans is tremendous (Mahmaad, 1895). He tried to understand the causes of Muslem backwardness in the educational sphere and came to the following conclusion:-

- i. He found that the well-to-do or upper class families among the Muslims disliked English education.
- ii. He found impoverishment due to change in government.
- iii. Apathy.
- iv. That the children brought up under slack discipline were lethargic.
- v. Contempt for learning and clerical pursuits.
- vi. Absence of Arabic or Muslim philosophy in the curricula of modern schools and colleges.
- vii. The fear that English education might damage their faith.
- viii. Non-observance of Muslim festivals in English schools.

In ~~to combat~~ <sup>to</sup> all this he started a monthly journal called Tahzih-ul-Ak<sup>4</sup>laq (Social Reformer) in which he preached the necessity and advantages of studying Western knowledge. His efforts bore fruit. The attitudes of the Muslims towards the western ideas began to change. The government also became lenient towards Muslims. The Education Commission of 1882-83 made seventeen recommendations to overcome the difficulties which were experienced by Muslims. These recommendations were accepted by the Central and Provincial Government and from 1902 to 1921 the

education of Moslems made a steady and all-round progress. In 1921 the Government gave some more facilities to the Muslims and up to 1937 they had made good progress. They were still far behind in higher education; particularly in professional and vocational education. The Government took the proper measures and their ultimate success was only a question of time.

e. Education in independent Pakistan

The establishment of Pakistan was interpreted as a glorious opportunity for a nation which had suffered decline to regain its former greatness. Slogans and vociferous enthusiasm proclaimed the splendid past. Where else but in Islam could we find the democratic virtues of tolerance, self help, self sacrifice, human kindness, the protection and succour of the weak and the oppressed? And what better ideals could <sup>we</sup> postulate for our educational theory? "In this country we had suffered for nearly two centuries because we were not in a position to develop our education on our chosen lines; we were the helpless victims of the whims, caprices, and tyranny of others and were tossed on the waves of confusion and blind". (Rahman, 1953, p. 5). These were the words of the first Education Minister of Independent Pakistan. He preached ideals but was aware of the facts. The nation was short of doctors, engineers, lawyers, educationists, industrialists, technicians and even clerks.

The part of India which fell to the share of Pakistan was educationally and industrially backward. The number of institutions (Rahman, 1953, p. 69) in 1947 were not enough to meet the country's demand.

1947	Primary Schools	Secondary Schools	Colleges	Teachers Training Colleges	Comm-ercial	Engin.
	38675	3840	83	4	3	3
	Tech.	Teach Trn.				
	71	108				

There were two universities and three research institutions. In all there were two medical colleges and 1500 doctors for the population of 80 millions.

In the face of reality ideals had to be put aside and the Government had to proceed with building new educational institutions. In 1951, i.e. in four years, fairly rapid progress was made:-

1951	Primary Schools	Secondary Schools	Colleges	Teachers Training	Comm-ercial	Engin.
	40295	4386	117	5	3	3
	Tech.	Teach Trn.				
	151	130				

one more university came into existence.

In 1951 a six year plan of educational development was drawn up which was to cost one million cupers. This sum was actually many times greater than the annual budget of Pakistan.

The figures for 1959-60 (Government of Pakistan Press, 1960) help to indicate how rapidly the development in education was taking place.

Primary Educat.	Secon- ary	Teach. Train. Coll.	Engin. Inst.	Coll- ege	Med. Coll.	Agric. Coll.
44200	6000	23	8	4	9	4
Anim. Hus.	Fores- try	Legal Coll.	Non- prof.	Univ- ersit- ies.		
2	1	14	209	6		

With the ever increasing number of educational institutions greater emphasis was laid on foreign education. Those who had educational qualifications from other countries were given a better start and more opportunities. In 1959 (Government of Pakistan Press, 1959) the National Commission on Education submitted its report along with recommendations which were accepted by the Government in their entirety. It lays more stress on the need of foreign education and developing the institutions on the most modern lines.

Thus the western system of education had come to stay

and this is perhaps the only means of bringing about greatly needed changes in a society whose conservative religious outlook has tended to produce stagnation.

## Chapter II. Related Studies

1. Introduction
2. Studies in America
  - a. Cultural Approach
  - b. National Status Approach
3. Limitations of these Studies
4. Studies in Britain
5. Limitations of these Studies
6. Limitations of the Present Research

### 1. Introduction

Though educational travel has a long history (Metraux 1952, 1956), it has assumed great importance only during the past half century. Western countries and America have, understandably, made good progress in the social, economic and political spheres thanks to the development of scientific knowledge and achievements in technology. The educational institutions of these advanced countries have become centres for disseminating modern knowledge in physical, biological and social sciences. It is only to the West and America that people of the underdeveloped countries from the Orient, look for higher studies in science and technology. Almost (Rahman, 1953; Kabir, 1956) all newly independent states have realized the importance of modern education and it is for this reason

that numbers of foreign students go increasingly to the West and to America.

Moreover, a western education is of great value in itself. People from underdeveloped countries who are educated in the West become leaders in their respective societies and occupy ministerial posts in the newly independent nation states.

Since the number of students in the universities and technical institutions of Great Britain and America have increased, the difficulties and problems which students from relatively backward societies have to face, when they arrive in an unfamiliar environment, have received attention from sociologists and psychologists. Cross-cultural (Smith, 1956) education has become a valid area of research and many studies carried out in this field have yielded significant results and have stimulated further research of interest and importance from the point of view of sociology and psychology.

Previous studies are divided into two parts:-

- a. Studies carried out in America
- b. Studies carried out in Britain.

## 2. American Studies

### a. Cultural Approach

One of the earliest (Wheeler, 1925) of such studies was concerned to give an account of the influence of

of Christianity on foreign students, and included some chapters on the cultural background of students, their responses to American life and education, and their fate upon their return home. Of interest in this connection is a recent survey (Loomis, 1948) of the changes in the attitudes, opinions, and command of English of sixty-two Latin American trainees who went to the United States for a year's study in agriculture. The author found that preconceived views of the subject were reinforced rather than changed by residence in America. Equally interesting is a study (Kiell, 1949) of attitudes of Indian and Pakistani students in the United States. The author found that attitudes towards the American way of life were more unfavourable at the end of the students' stay <sup>than</sup> that at the beginning. He concluded that an exchange programme, designed to strengthen goodwill does not always have this effect. There is yet another study (Phelps-Stokes fund, 1949) of African students in the United States which is relevant to this enquiry. The author found that African students were concentrated in certain universities and this resulted in "their associating primarily with Africans and isolating themselves from the American environment". A substantial minority of students, the author reports, complained of embarrassment because of discrimination and segregation.



Perhaps the most interesting of all these projects is a study of foreign students in the United States carried out by the American Social Science Research Council. For comparative purposes, students from four different social and cultural backgrounds were selected and these included Indians (Lambert, 1954, 1954) Japanese (Bennett, 1958), Mexicans (Beal, 1957) and Scandinavians (Sewell, 1954). Sewell concluded that "practically no student arrives with any real sense of the nature of cultural differences and it would appear to be useful to make them conscious of these differences. Such preparation should increase their understanding and acceptance of cultural differences and might help to reduce value conflicts that occur when students come upon such differences unprepared". Lambert observed that Indian students were highly critical of American institutions, which they found to be different from those of India. He further develops the concept of "Sensitive Area Complex" to explain the student's resistance in forming a favourable attitude towards the American way of life. Bennet reports that Japanese students felt very lonely and isolated as they had difficulties in forming friendships with American girls.

b. National Status Approach

Perhaps it is equally important to report that there are studies in which the authors have laid great stress on

the influence of national status on the adjustment of foreign students in alien societies. Morris (1956) says that students' attitudes toward the host country may be strongly influenced by their estimate of the regard that members of the host country have for their home country. Watson and Lipett (1955) in their study of Germans visiting America point out that there were at least three areas in which America had the advantage over Germany. The first was military strength and the second and third were a high standard of living and long established democratic traditions. These conditions made the German students feel inferior in America and they therefore had a more difficult time during their stay in the United States. Scott (1956), summing up the experience of Swedish students in America, writes that "Swedish culture provides a foundation that is well suited for individual adjustments to foreign study and for social utilization of its results, especially when the United States is the foreign country in which the study is carried out. Coelhos'(1956) study of Indian students confirms the same conclusion.

### 3. Limitation of these Studies

All the studies quoted above undertook the task of understanding the difficulties and problems of the foreign student in an unfamiliar and alien environment, but fixed their gaze on the issue of the students' attitude

towards America. As a matter of fact these students visited the United States on scholarships under the auspices of a 'Cultural exchange programme'. The programme has one main purpose i.e. to introduce the American way of life and her democratic ideals to the underdeveloped countries through educated people and consequently raise the standards of these countries. These studies have solved the problem for which they were undertaken. Allport observes "Coelhos' study once again reports, if further refutation were needed, the naive notion that if foreigners come to the United States they will adopt American attitudes and acquire loyalties to America comparable to those of Americans".

But the real problem i.e. of understanding the influence of cultural conformity on the process of adjustment in a foreign country never received that attention which it deserved. The research workers, instead, were lost in the side issues of 'sensitive area complex' and 'National status'.

#### 4. Studies in Britain

It is admitted that British Imperialism was not cultural Imperialism. But Britain genuinely encouraged modern education in all colonies. As a result of their efforts the number of colonial students went on increasing. Government appointed Committees (1922, 1959) tried to find out the difficulties and problems faced by these students

One very early report of the Lytton Committee (1922) observed that students from colonies had a difficult time in Britain because they felt that they belonged to an inferior and subordinate race.

Of more interest in this regard is the survey report of Political and Economic Planning, known as the P.E.P. Report (1959). This is the <sup>combined</sup> work of various investigators. They concluded that colour prejudice and discrimination embarrasses students and make it difficult for them to adjust to life in Britain. Carey (1956), in his study of the social adaptation of colonial students in London, agrees with this conclusion.

One more piece of research which is particularly relevant to the present survey, was carried out by Sing (1961) on Indian students. He divided the students into two groups i.e., upper class and middle class according to their socio-economic background in India. He found that upper class students who are supported by their families have less problems and difficulties and make a better adjustment in Britain, whereas, middle class students who have to earn their living and some of whom have to support their families back in India, experience more worries and consequently have difficulty in adjustment. He further maintains that the colour bar is also one of the main problems in the process of adjustment.

##### 5. Limitations of these Enquiries

About the P.E.P. Report and Carey's work on colonial students I have no comment to make. These were a sort of fact finding survey about the problems and difficulties which the students as a group experience in this country. Not only did the research scholars neglect personal characteristics of the students, but they even attached no importance to the cultural differences of the various countries to which this group of students belong. In Singh's analysis one can see that the division of students into upper and middle class is arbitrary. The occupations which were rated as middle class included professions in which only half the money which a student needs for his subsistence in a country like Britain can be earned. It is a recognized fact that from all commonwealth countries there are two distinct classes of people who come to Britain. One is the working class whose main purpose is to earn money. Some of the more ambitious among them take part time courses for a degree or diploma to ensure a better position on their return to their own country. Their problems and difficulties are of a totally different nature. Forty five per cent of the middle class students, reports Singh (in 1961) support themselves by loans and jobs in this country. <sup>6</sup> Sixty three per cent of the students say that 'lack of money' is a source of worry. Singh further

elaborates that "a few students were even forced to take temporary jobs or use money from their scholarship grants so that they could send money to their dependents at home". The inclusion of this particular class of student in the sample has upset the results.

However, I shall be failing in my duty if I don't place on record that the questionnaires used by Singh and Carey were of immense help to me in carrying out the present research.

#### 6. Limitations of the present research

a. One limitation of the present study is that owing to financial difficulties the sample has been taken only from university students. Perhaps the inclusion of all other categories of full time students in a survey, would yield significant results.

b. Owing to the shortage of time and money a longitudinal survey could not be carried out. It would be interesting to know with what personality characteristics and cultural attitudes a student comes and how year after year his more rigid beliefs and conformity with his own culture may be modified with the result that adjustment becomes easier.

### Chapter III. Method of the Present Investigation

1. Exploration of the Area of Research
2. Pilot Survey
3. Final Survey
  - a. Introduction
  - b. Extensive Survey
  - c. Intensive Survey
  - d. Sample
4. Reasons for Response and Non-Response
5. Conclusion

#### 1. Exploration of the Area of Research

a. Firstly, I arranged to spend more time with Pakistani students. I made it a daily routine to go to the Pakistani students' hostel as most of the students went there in the evening to eat dinner and read the newspapers. In the common room I used to bring the topic of discussion round to the problems of the Pakistani students in Britain and I listened to their arguments and experiences. I never made notes during the course of discussion as this might have spoiled the congenial and informal atmosphere. It usually took me about half an hour to write up the conversations. I also went to various colleges and in the common rooms I

heard many discussions which were very helpful to me in making this survey.

b. As most of the students give interesting accounts of their reactions on arrival in Britain when writing to their friends in Pakistan, I attempted, with the help of my own friends there, to collect letters in which they have recorded their experiences with ease and facility. Although I could lay hands on very few letters, yet there were of immense help to me in suggesting the various lines of approach.

c. It was suggested to me that I should ask a few students to keep diaries in which they recorded their day to day experiences. Diaries and letters says Madge (1963, p. 87) give spontaneous first-person descriptions of the actions, experiences and of an individual's beliefs and do yield some valuable insight into his cultural background. But the use of such personal documents as source material has many limitations (Allport, 1942, p. 98) and it is not easy to obtain such documents. After many requests one student allowed me to use his diary which was written on his own initiative, and I have quoted from it further on.

d. Efforts were made to collect information about students who have suffered setbacks in Britain during their stay. There are about 31 students who have returned



to Pakistan on the advice of psychiatrists from various hospitals of Britain. Although the case histories were, of course, confidential and could not be seen, the doctors did provide me with a copy of the note which they sent to the High Commissioner.

## 2. Pilot Survey

On the basis of the information collected a questionnaire was prepared for a pilot survey. As the area of the research was not yet defined, the purpose of the pilot survey was to gather suggestions and information. I distributed twenty questionnaires to students; stamped addressed envelopes were also provided for their return. Only 14 replies were received. At this stage the students' co-operation was very encouraging and they made many valuable suggestions.

## 3. Final Survey

a. On the basis of the pilot survey and suggestions received from the respondents extensive revisions were made both in the phrasing and in the substance of the questions, and several further questions were added. In the final survey it was decided that a two-fold approach would be more suitable i.e. Extensive and Intensive.

### b. Extensive Survey

The final questionnaire (See Appendix I) for the extensive survey was designed to collect about the

the expectations of the students before they come; academic life in the universities of Britain; difficulties of making friends with the British people; emotional problems; social life in England and prejudiced attitudes toward the British people which have become permanent among the members of those national groups who once were colonies. Although the questionnaire was mainly closed-ended, yet in the covering letter as well as in the questionnaire itself, the students were asked to report their own experiences and if possible give reasons for the difficulties which they experienced.

c. Intensive Survey

After preliminary analysis of the extensive survey, it was decided to send out a supplementary questionnaire with "open ended" questions to obtain more detailed information on certain issues. This is given in Appendix II.

d. Sample

The survey as suggested earlier, had two aims; first, to collect information about the conditions of the Pakistani students in this country, and secondly, to investigate the relationship between cultural conformity and the problems of adjustment. For this reason an appropriate sample was needed. Any class of Pakistani students would have served for measuring the first

variable, but for the second only those students were included who were exposed to a similar way of life in Britain. Two conditions were essential to guard against any error in this direction. Firstly, that the socio-economic conditions of the students in their home country should be similar, and secondly that life conditions in Britain should be fairly constant. Only one group of the Pakistani students satisfy these conditions.

University students who are supported by their families or even those living on scholarships tend to come from the same socio-economic class in Pakistan. Moreover, according to the by-laws of the State Bank of Pakistan only those students who have acquired the highest degrees in their respective subjects from the home university can proceed to higher studies. This rule is relaxed only in the case of two residential universities in Britain i.e. Oxford and Cambridge. Thus students from Pakistan in all the non-residential universities of England represent one social class and have received the same type of education in Pakistan, and are exposed to the same type of living conditions in Britain. This made me exclude Pakistani students studying in Cambridge and Oxford from the survey. Moreover part-time students were not included in the research. It has already been pointed out that two distinct categories

of people come to Britain. One is upper middle class, who come only for the purposes of study and are supported by their parents or relations, and the other is the working class - people who come here to work and earn money. Some of them, it is true, join educational institutions as part-time students but their problems and difficulties are very different from (and greater than) those of the whole-time students, and they have therefore been excluded from this inquiry.

A complete list of the Pakistani students who receive English currency exchange regularly was made available by the High Commission. According to this list there were some 1682 Pakistani students in Britain. They were students of chartered accountancy, of law (intending barristers), trainees in factories and technical institutions, undergraduates and post-graduates in the various universities of Britain. It was decided to draw samples only from among the university students as in their case all conditions were found to be constant. In total there were 380 Pakistani university students. As the students were spread over almost all universities of Great Britain, only those universities were selected which had comparatively large numbers of Pakistani students. The

table below shows the number of students in the selected universities and the number of questionnaires distributed (to a random sample) and the number returned.

Table 1

Distribution of Questionnaires to University Students

Universities	Number of Pakistani Students	Questionnaires Sent Out	Replies Received
London	179	80	43
Manchester and Birmingham	81	40	24
Edinburgh and Glasgow	77	40	25
	337	160	92

Questionnaires sent out = 160 = 47 per cent

Replies Received = 92 = 57 per cent

Every second student was marked on the list which was in alphabetical order "subject wise". Questionnaires with properly self-addressed and stamped addressed envelopes were dispatched and some of these were distributed by myself. One month was allowed for the

the completion of the questionnaire. In London I personally kept in touch with the students and went on reminding them. In Glasgow and Edinburgh, Manchester and Birmingham, my friends proved very helpful in watching the steady progress of the research.

In all 160 questionnaires were despatched. This equalled 47 per cent of the total population of the Pakistani students in British universities. Ninety-two questionnaires were returned within the allotted time, which meant the response was about 57 per cent. For financial reasons it was not possible to send the questionnaires to every student. Twelve questionnaires had to be discarded for the following reasons:-

- i. Three questionnaires were not properly filled out. New questionnaires were sent but they were not returned.
- ii. Six students mentioned that although they were Pakistanis, their families had migrated to East Africa and the Far East. They had been brought up and educated in those countries and therefore they differed from the Pakistanis in many respects.
- iii. Three students instead of putting ticks in the proper columns wrote their opinions in detail. Their

agreement and disagreement would have had to be inferred and this would have introduced too subjective an element into the analysis. They were supplied with new questionnaires which they returned uncompleted with the remark that they had no more time for all this.

#### 4. Reason for Response and Non-Response

a. The response from students was fairly high for a questionnaire of this kind. It was concluded that this was due to the facts that:

- i. My own contact with the respondents facilitated the research to a large extent. Especially, in London, almost all Pakistani students were contacted in one way or the other by me.
- ii. Most of the students took a genuine interest in the research.
- iii. Stamped envelopes were sent to remind them of their obligation.
- iv. The name of the college enhanced the prestige of the research itself.

b. It was not possible to investigate adequately the reasons for non-response, though its importance as a possible source of bias was fully realized. Several studies (Ferber, 1948) report that respondents to questionnaires differ in certain characteristics from non-respondents. For example, the respondents may be more interested in the topic of the research or may have more extreme attitudes toward it (Suchman, 1940). It has been recommended that a comparison of early respondents with late respondents may indicate the bias for non-response, as the latter are considered to be almost non-respondents (Hansen, 1946). This could not be done in the present case as no questionnaires came back after the allocated period had expired, despite the fact that repeated reminders were given.

The following reasons could be given for non-response:

i. The questionnaire was circulated at the time when examinations had finished. As some students leave England immediately after examinations, it could be supposed that some students might not have received the questionnaire.

ii. It is a fact that many students drop out in the course of their studies. They remain on the list and receive currency but have abandoned their studies (sometimes on account of academic failure, sometimes



owing to dissipation).

iii. It has to be admitted that most Pakistanis are lazy and remain indifferent to the post.

iv. Many students whom I met and personally reminded about the questionnaire, excused themselves by saying that they had mislaid it or forgotten about it. They did not, however, respond to the reminder.

## 5. Conclusion

No attempt at generalization could be made on the basis of the results of this investigation. The limitations of the present survey have already been discussed in the previous chapter.

## Chapter IV. Results of the Present Investigation

1. Characteristics of the Sample
2. Scales and Scores
3. Statistical Methods

### 1. Characteristics of the Sample

It has already been stated in the previous chapter that only those students were included in this research who are whole time students and who are financed either by their parents or are on scholarships. As the socio-economic conditions of the students were kept constant the following information in this regard was collected from the students.

		Number of students	Percentage
<u>Age</u>	25 years or less	30	37
	over 25 and up to 28	29	36
	over 28 and up to 30	14	18
	over 30 years	7	9
<u>Marital Status</u>	Married	19	24
	Unmarried	61	76
<u>Financial Resources</u>	Financed by parents	57	71
	Scholarships	23	29

Number of students Percentage

Academic Qualifications

Postgraduate degree from Pakistan	68	85
Degree from Pakistan	12	15

Course of study in Britain

Studying for postgraduate degree	64	80
Studying for graduation	16	20

Family Income in Pakistan rupees

8000/- to 10000/-	26	33
10000/- to 12000/-	32	40
above 12000/-	22	27

2. Scales

Scales to measure adjustment, cultural attitudes, anxieties and social needs and techniques were prepared by selecting and combining relevant items from the questionnaire. In the absence of any previous study of this nature, it was difficult to arrive at a decision on certain items. This difficulty was more prominent in making the scale by which conformity with the cultural values and attitudes was to be measured. In this case I have relied on the authors who have already given a descriptive account of Pakistani way of life. Eighteen items of the questionnaire referred

to salient features of Pakistan's cultural values and students were asked to indicate their agreement, disagreement or indecision in regard to these statements.

Scale I(a) Conformity With Cultural Values

Ethnocentric Regard for Pakistan and her  
Socio-cultural Institutions

	Agree	Undecided	Disagree
	2	1	0
1. Pakistanis should not talk or hear anything against their own country	29	22	29
2. Pakistanis should only marry Muslim girls, preferably Pakistani girls	39	23	18
3. It is only after coming to Britain that most of the Pakistanis realize how much love they have for their own country and her social institutions	52	12	16

Highest score = 6

~~Ethnocentric~~ Regard score = 4 to 6\*

Non-conformity score = 0 to 3

Distribution of Scores

	6	5	4	3	2	1	0
Number of subjects	20	10	16	10	15	5	4

(N = 80)

\* This figure was decided on arbitrarily and was not the result of statistical analysis

Conformists

Number of students  
46

55  
Percentage  
57

Scale I(b) Conformity with Cultural Values

Conformity with religious and moral values

	Agree	Undecided	Disagree
	2	1	0
1. Materialism has broken the back of Western society, the time has come when Pakistan with the Islamic concept of spirituality should take the lead	34	27	19
2. As devout Muslims we should try to enhance the dignity and respect of our religion through our conduct	46	25	9
3. Western society has lost her soul and morals in the midst of worldly gains and bodily pleasures. We will save Pakistan from such influences.	39	29	9
4. As Muslims we must not eat Pig or drink wine	55	19	6
5. As Muslims we should observe the toilet habits as as to remain clean	54	19	7
6. As Muslims we should look after the affairs and welfare not only of our close neighbours but even the people who belong to our street and 'mohallas'	64	16	

Highest score = 12

Conformity score = 7 - 12

Non-conformity score = 0 - 6

Distribution of Scores

	0	1	2	3	4	5	6	7	8	9	10	11	12
Number of subjects (N = 80)	0	2	0	1	2	5	7	5	7	11	11	7	22
	Number of students						Percentage						

Conformity with Religious  
and Moral Values

63

78

Scale I(c) Conformity with Cultural ValuesRegard for the Institution of Joint-Family

	Agree	Undecided	Disagree
	2	1	0
1. The Joint family system promotes love and affection, therefore, we wish it should prevail	41	23	16
2. The child in a Pakistani family is not only loved by father and mother but by all other relatives. This love from all sides ensures security for the child	46	20	14
3. When I begin earning, I will put the money at the disposal of my parents	33	29	18
4. 'Paradise is at the foot of the mother'	46	27	7

Highest score = 8

Regard for the family score = 5 to 8\*

Non-conformity score = 0 to 4

\* See note on page 54.

Distribution of Scores

	0	1	2	3	4	5	6	7	8
Number of subjects	3	2	8	4	15	7	6	13	22
(N = 80)									

Conformity

Number of students Percentage

48

60

Scale I(d) Conformity with Cultural ValuesCultural Attitudes Toward Marriage and Women

	Agree	Undecided	Disagree
	2	1	0
1. It is absurd to allow one's sister or daughter to hunt a husband for herself	34	34	12
2. There is nothing bad about the custom of arranged marriages	29	35	16
3. The institution of girl friendship is non-moral but we must not let it become prevalent in our society whose customs and tradition incorporate the spirit of the Holy Book	28	38	14
4. Virginity and chastity are the important qualities which a woman should possess at the time of marriage	46	23	11
5. When the son gets married, it is the duty of his wife to serve his parents	27	30	23

Highest Score = 10

Conformity score = 6 to 10\*

Non-conformity score = 0 to 5

Distribution of Score

	0	1	2	3	4	5	6	7	8	9	10
Number of subjects (N = 80)	3	2	7	4	7	9	12	11	7	6	12

Conformity

Number of students Percentage

48

60

<u>Combined Score from Scale I(a) to I(d)</u>													
Score	0	1	2	3	4	5	6	7	8	9	10	11	12
Number of subjects							1	1	-	2	1	-	3
Score	13	14	15	16	17	18	19	20	21	22	23	24	25
Number of subjects	1	2	4	2	3	2	1	1	2	3	2	7	3
Score	26	27	28	29	30	31	32	33	34	35	36		
Number of subjects	3	2	3	4	6	3	6	2	2	1	7		

Cultural Conformity score = 19 to 36

Non-conformity score = 1 to 18

Conformity

Number of students Percentage

58

72

\* See note on page 54



Scale II(a) Worries and AnxietiesWorries caused by Domestic Problems back at home

	Often	Sometimes	Never
	2	1	0
1. When my thoughts run back I can clearly see my parents, younger brothers and sisters sad because they feel my absence from home	32	40	8
2. Domestic problems which are faced by my parents all alone are a source of mental torture for me	28	34	18
3. I am disturbed when I think that my parents health may suffer in my absence	39	35	6

Highest score = 6

Anxiety score = 4 to 6

Distribution of Scores

	0	1	2	3	4	5	6
Number of students (N = 80)	4	4	8	17	17	13	17

Worried due to domestic problems back at home

Number of students Percentage  
47 58

Scale II(b) Worries and AnxietiesWorries owing to the Fear of Academic Failure

	Often	Sometimes	Never
	2	1	0
1. God forbid if I fail to achieve my purpose. With what face I would go back	29	33	18
2. When the idea of failure crosses my mind I find myself shaken	22	38	20

Highest Score = 4

Anxiety Score = 3 to 4

Distribution of Scores

Scores	0	1	2	3	4
Number of students (N = 80)	17	3	30	10	20

Worried

Number of students Percentage

30

37

Scale II(c) Worries and AnxietiesWorries caused by concern about Health

	Often	Sometimes	Never
	2	1	0
1. Due to inappropriate food and living conditions I feel concerned about my health	8	26	46
2. If I am taken ill who will look after me	11	28	41

Highest Score = 4

Anxiety Score = 3 to 4

Distribution of Scores

Scores	0	1	2	3	4
Number of students (N = 80)	39	11	18	7	5

Worried

Number of students Percentage

12

15

Scale II(d) Worries and Anxieties

Worries Owing to future Insecurity

	Often	Sometimes	Never
	2	1	0
1. I am far away from people; if my allowance is delayed or anything untoward happens, what would I do	5	44	31
2. If I had money I would feel more secure and happy	23	38	19
3. If I feel as if I don't have enough money to get along	16	44	20
4. I am not given that importance anywhere which I deserve	7	41	32
5. Life in Britain is not only uninteresting but devoid of charm. I wish I could have wings to fly	15	35	30
6. To whom do I belong and who belongs to me in this big city	15	39	26
7. Having achieved my purpose after undergoing so many hardships, what will happen if I don't get a good job	17	43	20

Highest score = 14

Anxiety score = 8 to 14

Distribution of Score

Scores	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Number of Students (N = 80)	5	5	4	4	6	9	6	12	11	9	4	4	0	1	0

Worried

Number of students Percentage

21

56

Combined Score from Scale II(a) to II(d)

Scores	0	1	2	3	4	5	6	7	8	9	10	11	
Number of Subjects (N = 80)				2	4	3	4	3	8	3	2	3	
Scores	12	13	14	15	16	17	18	19	20	21	22	23	24
Number of Subjects (N = 80)	2	6	6	3	4	6	4	6	5	2	3		1

Anxiety score = 15 to ~~22~~ 28

NO SCORE AT 25, 26, 27 & 28

Worried

Number of students Percentage

34

56

Scale III. Emotional Adjustment

	Always	Often	Occasionally	Never
	3	2	1	0
1. Do you feel lonely in this country?	4	29	41	6
2. Do you feel homesick?	8	32	33	7
3. Do you feel an overall depression?	4	24	36	16

Highest score = 9

Poor adjustment score = 5 to 9

High emotional adjustment score = 0 to 4

Total number of subjects = 80

	Number of students	Percentage
Number of students who scored 5,6,7,8,9	35	44
Number of students who scored 0,1,2,3,4	45	56

Scale IV. Social Needs i.e. desire to be in company of others

Social Skill  
i.e. the methods used by an  
individual in managing,  
approaching and handling  
other people

	Very often	Often	Sometimes	Never
	3	2	1	0
1. I find myself lost in the company of strangers	3	5	33	39
2. I don't find words to start conversation with people whom I meet for the first time	2	6	34	38
3. The fear that I will be rejected haunts me when I go up to a girl to ask her to dance	0	4	28	48
4. I am good at getting to know people	13	38	19	5
5. I get so absorbed in my work that I do not feel the lack of intimate friends	9	12	32	26
6. I prefer to go to films alone	4	9	25	42
7. A good book is a better companion than friends	9	10	41	20
8. When not working I prefer to enjoy the pleasures of solitude	3	6	48	23

Highest score = 24

Social needs and skill score = 13 to 24

Distribution of Scores

Scores	0	1	2	3	4	5	6	7	8	9	10	11	
Number of Subjects (N = 80)							1			3	1	1	
Scores	12	13	14	15	16	17	18	19	20	21	22	23	24
Number of Subjects (N = 80)	7	2	5	3	8	9	12	9	12	6	2		

High Social Needs and Skill      Number of students      Percentage

68

85

Scale V Potential unfavourable Attitudes Towards the English People

1. The Englishmen during the days of their suzerainty over India, adopted the policy of "divide and rule" which has played havoc with Hindus as well as Muslims. True = 1  
False = 0
2. The division of India was so contrived by Englishmen as to render the two countries weak for all times to come
3. The division of the border was devised in such a way that the hostilities between India and Pakistan should always remain at a high pitch
4. The division of the Punjab and the Bengal was highly fantastic and in this way more harm was done to Pakistan
5. The division was deliberately contrived in such a way that the Kashmir state should fall to the lot of India

Highest score = 5

Lowest score = 0

Total number of subjects = 80

100% of the students believe in the truth of these statements.

### 3. Statistical Analysis

It has already been pointed out that one of the aims of this survey was to investigate the relationship between different variables; for example, in what way conformity with cultural values and norms is related to worries and anxieties and poor emotional adjustment. To work out this relationship the technique of product moment correlation was used. To find the significance of the correlation the t test was applied. However, it was ascertained by the measures of dispreSSION that data are not so skewed as to render the correlations spurious.

1. Correlation between cultural conformity and worries is  $+ 0.63$   $P < 0.01$
2. Correlation between cultural conformity and poor emotional adjustment is  $+ 0.41$   $P < .01$
3. Correlation between worries and poor emotional adjustment is  $+ 0.47$   $P < .01$
4. Correlation between social skill and cultural conformity is  $+ 0.17$  . Not significant.



5. Social skill showed no positive correlation with worries
6. Social skill showed no positive correlation with poor emotional adjustment.

The results of the rest of the analysis are discussed in the following three chapters and tables are given there.

## Chapter V. Arrival in Britain

1. Coming to Britain
2. Pre-established Hostile Attitudes
3. Reasons for Coming to Britain
  - a. Economic Reasons
  - b. Social Reasons
  - c. Wish of the Family
4. Expectations and Initial Experiences

### 1. Coming to Britain

Most of the students report that the decision of coming to Britain had been an exciting one, and the last month in Pakistan, before leaving, had been one of hectic activity with too many engagements. Most of them were given farewell parties and dinners by relations and friends. Near relatives who lived in other places came to say good-bye to them and some students made hurried trips to meet those members of their families who for some reason could not participate in the farewell ceremonies. For most of the students this event was full of significance as they were the first members of their families who were going abroad. For others it was a time of great drama and special importance. Some report that visits to important shrines were made by their parents and prayers were offered for their safe and successful return. Many report

that they went to family 'pirs' (religious leaders) to seek guidance and some incantations to ensure a safe journey.

Some students say that they had difficulty in obtaining passports and arranging foreign exchange. These difficulties, a few report, were a source of disappointment as it made them wait in suspense and they were not sure of their departure up to the time they actually took off.

When official hurdles were overcome and family ceremonies and religious rituals were completed, the date of the departure was fixed. Many students report that at the time of departure friends and family members came to bid them farewell. One student says

It was a scene of beauty. About hundred people have come to say me good-bye. As the departure time drew near I started shaking hands and embracing every body. It is difficult to tell all the advices which were whispered in my ears but few I will report. "Don't indulge in sex and wine. Don't eat Pig. Keep your character clean. You are going alone, Come back alone." Tears rolled in my eyes as I went towards the plane.

Many students tell of similar experiences on the eve of their departure. For some it was a unique experience.

When all my friends and families members came at the air port to bid me farewell, only then I was convinced that my dream of visiting London is becoming true. I was happy but sad also because I was going away from the people who loved and looked after me.

Another student writes:

I was weeping when I stepped into the train. My father and especially mother were also sad. They loved me so much.

Amidst confused experiences of happiness and sorrow students start their journey which will become a milestone in their future life.

## 2. Pre-established Hostile Attitudes

The attitude of Pakistani students towards the British people is essentially ambivalent. It is believed by every Pakistani that Britain's scientific and technical achievement is very distinguished. Great prestige and value is attached, in Pakistan, to degrees and diplomas from British educational institutions, and consequently, an increasing number of students come to the universities of Great Britain. Side by side with this respect for Britain, students from Pakistan have certain preconceived unfavourable attitudes towards her. This hatred and hostility is rooted fairly deeply in the very history of the nation. The English came to the Hind-Pakistan sub-continent as a ruling nation. In that capacity their behaviour towards the natives was highly undemocratic. They followed, says Parrikar (1952, p ), the policy of 'race superiority' and rigidly upheld the 'prestige doctrine'. They did not mix freely with the natives. They had exclusive clubs for Europeans. There were quite

a few jobs which could only be filled by Englishmen. To maintain the prestige of the 'sahib', every Englishman was expected to live in state with servants, maids, and attendants, says Douglas (1913). As a result of this doctrine of 'race superiority' and prestige, the Europeans in India, however long they lived there, remained strangers in that country. An unbridgeable chasm, observe Kennedy (1964, p. 321), and Rose (1948, p. 320) was created between them and the people and this has engendered a feeling of hatred towards them.

Another historical fact which must also be reckoned with is the bitterness that followed the creation of Pakistan as an independent nation state. The parts of India which Muslims demanded for Pakistan were not given in full. Instead, Pakistan was truncated as the vital provinces of the Bengal and the Punjab were divided and backward portions of these provinces fell in the share of Pakistan. The division of the Punjab and Bengal gave rise to communal riots which resulted in the death of millions. The Kashmir dispute is another outcome of that division. Whether all this was caused by the 'buts' and 'ifs' of history or was the result of a deliberate anti-Muslim policy, remains yet to be proved. Muslims do believe that it was purposely manoeuvred by the English and they put the blame for their economic, political and

social backwardness on the English.

A hundred per cent of the students are found to believe political statements which suggested that the British people deliberately did everything to weaken Pakistan. Some of the students even try to rationalize these beliefs. One such student writes:

Christianity and Islam have ever been fighting for supremacy. Englishmen as Christians never wished to create a strong Muslim state. That is why they created it weak so that they may have a freehold on her.

### 3. Reasons for Coming to Britain

Table I given below shows clearly that the reasons given by students for coming to Britain can be divided into three main groups i.e. economic, social and wish of the family.

#### a. Economic Reasons

To gain advanced training and improve their future prospects were considered to be important reasons by the students. Despite the fact that students come from economically well established families, still 69% regard economic reasons as being of great or very great importance in coming to Britain. A student from Glasgow writes:

In spite of the fact that I come from reasonably prosperous family I came to England in order to gain qualifications which would enable me to earn good living.

Table I. Reason for Coming to Britain

Number of Students = 80

	Number of students	Percentage
Thinking economic reasons 'important' or of 'very great importance'	55	69
Thinking social reasons 'important' or of 'very great importance'	56	70
Thinking with the family 'important' or of 'very great importance'	43	53
Thinking degree from Britain will put them on par with the civil servant as being of 'very great importance' or 'important'	46	58

Another student reports:

The reason why I came to this country is to have certain academic qualifications, because, the mere fact that one has got some degrees or diplomas from abroad, counts heavily, in so far as the acquisition of jobs with handsome salary are concerned.

Some of the students maintain that political instability may some day threaten the peace of the leisured classes.

A student writes:

I am the son of very big landlord. Recent agrarian reforms carried out by the Martial Law regime have deprived us of much land. Who knows the next step in this direction may turn us paupers. I thought it better to be economically independent. For this purpose I have come to Britain.

b. Social reasons

In this group students maintain that by education in Britain they can raise their social status and prestige in Pakistani society and they can better their future prospects. It is equally important to point out that economic and social reasons cannot be sharply separated, although the emphasis may be on one or the other. It is difficult to draw a line between social and economic status. In the western countries it may be true to say that social opportunities and chances in life have been to some extent equalized for all classes of people. But in an underdeveloped country like Pakistan, where the administration is run by an exclusive beaurocracy conditions are different. Those in power assume the role of rulers and refuse to come up to the level of popular aspiration. Although they constantly bring in new recruits, yet the training in the Civil Service Academy is such that instead of moulding them into public servants, they are developed as officers. The respect, prestige and influence which they command can only be rivalled by higher education. Seventy per cent of the students say that their visit will raise their social status. Fifty eight per cent of the students maintain they think a degree from Britain will put them on a par with the Civil Servants. A student reports: "I admit that I



left my country to have some Academic qualifications, because on my return it would be possible for me to have recognition in the higher middle class". Another student writes: "I felt that the only possible way of having better prospects, status and recognition, is to have foreign qualifications. Because this entitles you to identify with the higher class of Pakistan".

c. Wish of the family

Another reason which 53 per cent of the students considered of great or very great importance in coming to Britain is the wish of the family. A student explains:

I was compelled by my parents that I should go for higher studies to some Foreign Country, although I was already teaching in the University, because such qualifications would enable me to have better status, recognition et., and the compulsion on me was more intense in view of the fact that my brothers and close relatives are already holding good positions as government officials.

Another student reports:

My family and close relations were the persons in persuading me to come to Britain for higher studies. Because the mere fact that I would be having foreign degree would improve my matrimonial prospects and would confer recognition in the society.

The strength of the students' motivation is evident from these reports. The visit affects the student's whole future pattern of life. The significance of a British degree is to be found not only in what the student gains by achieving it but also in what he stands to lose by failing to achieve it. A British degree not only guarantees

a good job, but enhances future prospects and ensures a high status. Failure means the waste of family income, and a loss of honour which is more important in a society like that of Pakistan. A student who failed in his examinations recorded his experience in his diary:

I confess it today! I am finished. I am done with. I am gone. I am ruined. God does not help me any more. I am lost to this world. My life is wreck. I am a dead loss to my parents. I have been reduced to a frustrated middle aged man from a young ambitious boy by this world. I have no future - I am lost forever. I am of no use to this world and my parents.

#### 4. Expectations and Initial Experiences

Prior to the independence of the Hind-Pakistan sub-continent, visitors from India were disappointed to find a marked contrast in the executive set up of the two countries. In India the smart, undemocratic ways of exclusive beurocracy were awe-inspiring. In England the same institutions worked on different lines and with different attitudes. Nehru (1956, p. 285) and Gandhi (1927) expressed their own experiences on finding this contrast:

Which of these two Englands came to India? The England of Shakespeare and Milton, of noble speech and writing and brave deeds, of political revolution and the struggle for freedom, of science and technical progress, or the England of the savage penal code and brutal behaviour...It is a graceless disillusionment.

With independence the outlook has changed. Pakistanis hate English people because of bitter memories of the past, they love Britain for her beauty, education and culture. They see Britain as a country rich and prosperous, where life is comfortable and there is plenty for all. People have nice homes and are smartly dressed. The cities are Utopian in their beauty and splendour. Iqbal sang the song of her beauty and compared it with the promised paradise. Journalistic stories, novels, and films painted Britain as a wonderland.

Table II. Expectations and Discrepancies

Number of students = 80

	Number of students	Percentage
Found big cities less splendid	47	59
Found people less comfortable	37	46
Found people less tastefully dressed	40	50
Found life in Britain less easy and comfortable	39	49

Fact is stranger than fiction. Students on their arrival find to their dismay that Britain does not come up to their expectations. Table II shows that fifty nine per cent report that cities here were not as beautiful as they had expected. One student writes:

I used to hear that Paris is made of glass and the cities of England are the most beautiful in

Europe. On my arrival I found that all big cities in England have old buildings covered with dirt and smoke.

Forty six per cent and fifty per cent say that they did not find people as prosperous and tastefully dressed as they thought they would be. Most of the students report that they were disappointed to find that English people were not particular about dress. A student writes:

English men, they say, are the most perfectly dressed people in the world. But today it appears that this claim might have justification in the past. I don't find people here dress themselves in traditional English manner. Surprisingly enough foreigners here are better dressed and look more English than the English.

One more fact which disturbs most of the students is that people here are not as prosperous as they thought they would be. They expected that nearly everyone would be living in nice houses with beautiful gardens in front.

A student reports:

The description of the English houses which I read in a text book when I was in sixth standard, in no way tallies with the houses I see here. I could not believe that people in such a rich country will be living in single rooms with their whole families.

Moreover, forty nine per cent were disappointed to find that life in Britain was not as easy and comfortable as they expected it would be. It is interesting to note that the terms 'easy' and 'comfortable' were given the meaning which these terms carry in Pakistani culture.

Reporting on their own experiences most of the students maintain that they expected that people in Britain would have less work and more money to afford all the comforts of life. Furthermore they say that they expected the people in Britain would have servants and maids.

Thus we find that most of the students arrive in Britain with fantastic expectations - expectations that lack logical coherence and orderliness - and their first impressions of Britain caused them feelings of disappointment, as it was not the country they had imagined.

## Chapter VI. Social Life in Britain

1. Accommodation
  - a. Introduction
  - b. Letters of Recommendation
  - c. Accommodation
    - i. Type of Accommodation
    - ii. Difficulties
    - iii. Colour Prejudice
2. Friendship
  - a. Visits to Families
  - b. Friendship Among the British
  - c. Friendship with the Opposite Sex
3. Conclusion

### 1. Accommodation

#### b. Introduction

The first contact that students have with the British people on their arrival is in connection with accommodation. They come from settled homes where they have never come face to face with any problem or difficulty. For the first time they are thrown on their own resources and have to act for themselves. This at a time when they are already burdened with the problems of adjustments on many sides - social and academic adjustment, and adjustment to food, the

weather and physical surroundings - the difficulties of finding accommodation increase the strain on them.

b. Letters of recommendation

Most students bring letters of introduction and recommendation from their friends and relatives in Pakistan to those who are already in Britain. This is a cultural attempt to meet such situations, since an implicit theme of Pakistani culture is that one can accomplish little outside the household without support and backing. The value attached to this and recommendations in Pakistan, discussed in detail by Kipling (1949) and Knight (1896), leads us to believe that people lack initiative.

Thus we find that sixty nine per cent of the students brought such letters. Forty four per cent of these maintain that people gave them help in arranging accommodation.

Table III. Letters of Recommendation

Number of students = 80

	Number of students	Percentages
Brought letters of introduction	55	69
a. Did not bring letters of introduction	25	31
Found people helpful	35	44
b. Brought letters but did not receive help	20	25

A student reports:

When I arrived in Manchester, I found my friend at the airport. He took me to his place. Your accommodation is arranged but you will live with one for this week so that you may adjust yourself.

Some of the students say that the people gave them financial help and also kept them company for a couple of days.

Twenty five per cent of the students who brought such letters were disappointed to find that these people were not helpful. The main reasons for not giving them any help are thought to be that they have become selfish and reserved. "I went to see," writes a student, "the friend of my elder brother. I gave him the letter of my brother. After reading it he said, 'Well I am busy come sometime next week.'" Many more students report similar experiences.

c. Accommodation

i. Type of Accommodation

Most of the students report that they had no difficulty in finding accommodation, but finding a suitable place of residence with all facilities was difficult. They found that the British Council and Y. M. C. A. were of great help in getting them a desirable place.

From the table below it will be clear that most of the students prefer living in bed sitting rooms. The



main advantage of living in bed-sitting rooms is that they have the maximum facilities. Living in residential halls, boarding houses and as a paying guest in a family has too many restrictions.

ii. Difficulties

In so short a sojourn fifty three per cent of the students had to change their place of residence more than three times. For some it was a very embarrassing situation. The reasons students give for changing their place of residence can be placed in three groups i.e., high rent, lack of conveniences and prejudice against Pakistan and colour bar. (See Table IV)

About high rent 24 per cent of students complain that half of their monthly allowance goes in paying the rent. Surprisingly enough they were living in very costly areas and had rented double rooms. A student writes:-

I fixed up a single room for myself. I felt as if I am encaged within four walls. After fifteen days I booked a double room which is quite spacious. This is very costly.

Another student from Manchester says:

I cannot stand the city. I have fixed up a room in the outskirts of the main city. Though it is costly, yet I like it.

Fifty four per cent of the students maintain that they changed their place of residence as they

Table IV. Type of Accommodation of Pakistani Students

Number of students = 80

	Number of students	Percentages
<b>i. Type of Accommodation</b>		
a. Living in Residential Halls	5	6
b. Living in shared flatlets	12	15
c. Living in boarding houses	4	5
d. Living as paying guests in families	7	9
e. Living in bedsitting rooms	52	65
<b>ii. Change of Place of Residence</b>		
a. once	17	21
b. twice	22	27
c. three times	23	29
d. four times	8	10
e. more than four times	10	13
<b>iii. Reason for Changing place of Residence</b>		
a. High rent	19	24
b. To get near place of work	41	51
c. Lack of cooking facilities	54	68
d. Objections against visitors	53	66
<b>iv. Difficulties in Securing Accommodation due to</b>		
a. Prejudice against Pakistan	20	25
b. Colour Prejudice	16	20

wanted to be near the university or college. Sixty eight per cent report that they had difficulties due to lack of cooking facilities. Sixty six per cent of the students complain about their landlord's attitude towards receiving friends. Most of the students could not get used to

English food and find that it does not satisfy their hunger. Eating in an Indian or Pakistani restaurant is too expensive. Consequently, they have to cook their own meals. Most of the landlords they say object because of the smell of curry. A student writes: "Are'nt we noisy people. My landlord has many times said to me that we laugh loud, we talk loud, we climb up the stairs noisily." These difficulties are genuine to some extent. It is true that almost all Pakistanis wish to be in the company of friends in the evenings. Jokes and loud discussions provoke laughter. One student records his experience: "One day we were nine people in one small room. It was an enjoyable company. It looked like a picnic. Next day my landlord gave me notice to quit." Many more students report such experiences and say that they had to undergo a great many difficulties owing to such incidents.

### iii. Colour Prejudice

Forty five per cent of the students report that they did face difficulties in securing accommodation due to prejudice against Pakistan and colour discrimination. About <sup>Twenty five</sup> ~~Twenty five~~ ~~fifty nine~~ per cent of these complain about the actual prejudice against Pakistan only. The questionnaire was sent out at the time when the smallpox incident was in the minds of English people. In those days everybody was scared of Pakistanis. Even the High Commissioner in an

interview deplored the attitudes of the British towards the smallpox episode.

About colour prejudice no substantial evidence came forth. It appears that the colour consciousness is spreading. Many students who report that they themselves were never discriminated against, believe that colour prejudice does exist. A student writes: "My accommodation was arranged by a friend of mine before my arrival. But to say that there is no colour prejudice is wrong, because on many notice boards one can find boldly written 'No Colour Please'."

Richmond (1954) and Little (1947) have carried out an extensive survey on the problem of colour prejudice in Britain. It was found that colour prejudice prevails among the lower classes with downward mobility which causes insecurity and anxiety. Such people come face to face with the coloured foreigners in factories and other places and find them competing in jobs. But students seldom come into contact with such people, and moreover, they don't compete with them on any walk of life. Most of the students report that the attitude of the landlord changes favourably to a considerable extent when he comes to know about the status of the tenant. In fact it is difficult to maintain that students' problems of finding accommodation are aggravated due to the colour bar. If once a student

is accepted in the house and then made to quit, certainly it can only be caused due to his lack of adjustment with the by-laws of the house.

As a matter of fact students do find it difficult to adjust to toilet and bath habits quickly. Right from childhood they are taught to use water after defecation. This custom has a religious and social sanction. Most of the students sit on their feet on the toilet seat so that they could wash after the relief. In that case not only the seat becomes dirty but the water splashes about in the toilet. The same thing happens when they take a bath. They are in the habit of pouring the water from the above. To sit in the bath and clean the body in the same water is taken to be unclean. Most landlords are annoyed by their habits. First changes in the places of residence are often due to lack of quick adjustment to western ways. Some of the students report that they were made to leave the house because of these difficulties over adjustment to bath and toilet habits.

If anybody is given notice because they do not conform it is interpreted as an expression of colour prejudice. The pre-established hatred finds projection into the Englishmen. Otherwise Pakistanis are the least colour conscious minority in Britain. This has been discussed by Hunter (1962) and Cooper (1962) in their recent survey reports.

One more fact which disturbs students in this respect is the scanty information which British people have about foreigners. They don't draw a line of distinction between the working class and the student class. The labour class from Pakistan and other Commonwealth countries is uneducated and in a way uncivilized. What is true in their case is untrue in the case of students who represent the élite of their respective societies.

## 2. Friendship

### a. Visits to Families

Thirty two percent of the students reported that they had visited English families. These visits are arranged by the British Council. At Christmas and Easter the student pays a visit to an English family and lives with them for a couple of days. These visits are primarily arranged in order to give foreigners an opportunity to observe the cultural life of Britain. Most of the students report that the British people don't have the family institution. A student writes: "I lived with an English family last Christmas. I think it is wrong to give it the name of a family. I should say a couple with their 2 children was living in one home." Yet another reports similar experiences:

Through the courtesy of the British Council my visit to a family was arranged. I expected that I would be a guest of a large family. To my surprise I found that on Christmas Eve the whole family has not gathered.

For most of the students the family means a joint family such as they find in Pakistan. Therefore, they could not comment on this important social institution in Britain.

b. Friendships among the British

In the survey, questions were asked to find out how many Pakistani students had formed friendships among the

Table V. Visits to Families and Friendships of Pakistani students

Number of students = 80

	Number of students		Percentage	
i. Visit to Families				
a. Visited English families	26		32	
b. Did not visit English families	54		68	
ii. Friendship among the British people				
a. Made new friends in Britain	64		80	
b. Made no new friends in Britain	16		20	
c. New friends as close as friends in Pakistan	17		22	
d. New friends not as close as friends in Pakistan	53		68	
iii. Level of Friendship	English friends		Pakistani & Indian friends	
	No.	%	No.	%
a. Fairly close friends	10	12	70	88
b. Close friends	21	26	59	74
iv. Friendship Among the Opposite Sex	Number of students		Percentage	
a. Had friends from among the opposite sex	45		56	
b. Had no friends from among the opposite sex	35		44	
c. Those who approve their brothers having friends among the opposite sex	25		31	
d. Those who approve their sisters having friends among the opposite sex	11		14	

British, Pakistani and other nationals, and how great the friendships were and the difficulties, if any, they experienced in making friends with the British.

From the table above it seems that students are not very successful in forming friendships in Britain.

Only 80 per cent of the students reported they had made new friends during the course of their stay in Britain. 22 per cent of these maintained that their new friends were as close to them as their friends in Pakistan. Twelve per cent of those students who made friends said that they had English people as fairly close friends.

The difficulties mentioned by students in forming friendships with English people are as follows. First of all different ways of thinking and outlook upon life create a barrier between the English and the Pakistanis. Secondly, most of the students report that English people are reserved and don't become familiar so easily. Thirdly, some point out that language difficulties are a barrier to communication. One cannot share jokes and discuss light topics. Fourthly, pressure of work and keeping to a routine, some maintain, leave little time to enjoy the pleasures of company. Last but not least is the difference in attitude towards friendship.

Students' own experiences are summarized below.

With whom we should develop friendship. Travelling in ground, I have never heard people talking to each



other. It appears as if newspapers travel with any failings.

British people are calculative as friends. If he has spent two shillings, he expects that I should spend next day.

Among friends I do not think there is any love or affection. Relations remain at a superficial level.

In Pakistan we start conversation from personal questions. For example, what is your father? How many brothers have you? What is your income? Believe me, these questions I have not been able to ask my English friend, though we are fairly close.

c. Friendship with the Opposite Sex.

Students from Pakistan, are at a particular disadvantage, so far as friendship with members of the opposite sex is concerned. They come from a society which has a rigid code of sex morality. Taboos and prohibitions are stringent to the extent that the sexual act outside marriage is condemned as the most hideous sin which God will never forgive. Yet anthropological evidence and observation (Mead, 1935 and Malinowski, 1927) shows that there are many deviations from the code of sex morality and students often break loose from the prescribed channel of custom and habit. Restrictions imposed by a society on these habits cannot completely master natural inclinations, and are easily set aside when one is away from that culture.

In this survey questions were asked to find out whether students' personal friendships with members of the opposite

sex. Fifty eight per cent of the students report that they had female friends. But most of them felt guilty about it. Forty eight per cent and seventy seven per cent of these categorically maintained that they would not approve their younger brothers and sisters having friends of the opposite sex.

Those students who had female friends report that it is the only way to combat loneliness and isolation. Most students complained that they could not have English girl friends, though they preferred them. Some of the students said that they did develop love and affection for their girl friends but owing to family circumstances they were not able to marry. This disappointment gave them an emotional shock. Many more students report similar incidents and complain that they obtained permission from their families but the recent law stood in their way. "Government has recently passed an ordinance that people who have foreign wives will be debarred from the Government service."

### 3. Conclusion

From the foregoing discussions it is evident that difficulties connected with finding accommodation and forming friendships among the British are increased by the Pakistani students' cultural attitudes and customs.

It has been argued by many sociologists and psychologists that owing to industrialization and urbanization the

people in the next house became selfish individuals. They lack comradeship, and relations of mutual love and affection, which have roots in co-operation and social participation, have dwindled to such an extent that people here become lonely and isolated (Holmes, 1952, p. 18):

Not only have the available opportunities for participation dwindled, but the current media of contact, conventionalized and intellectualized words and concepts, routinized roles of social behaviour, impersonal taboo-ridden topics of conversation and so on, are singularly impoverished and unsatisfying. Man's thirst for comradeship is left largely unquenched because there are few cultural social media through which an experience of sharing can be made tangible, the reserved and refreshing.

Fromm (1942, 1957), Herney (1937) and Riesman (1950) have tried to analyse the growing isolation in western society and suggest remedies to overcome loneliness and unrelatedness.

It would of course be going too far to assume that Pakistani students were unable to develop friendship only because this institution as they understand it is non-existent in western society. It has already been made clear that Pakistan is a society in which companionship is found mainly among members of one's own sex. In such a culture friendship between men and men is different in quality and of far greater significance and importance than in the West. In fact, friendship has an altogether different meaning in Pakistani culture. Friendship ties are often formed at the age of twelve or thirteen. Friends

of that age have a lasting relation and many people of 70 retain friends made then. In some cases this relation is stronger than that of actual brotherhood, and it has happened that people at the time of their death have appointed their friends as guardians of their families.

Thus friendship in Pakistani culture is a totally different institution and it is understandable that during their short period in England students should seldom reach the relationship of strong mutual affection that they regard as friendship.

Chapter VII. Personal Problems of Pakistani Students

1. Academic Problems
  - a. Introduction
    - i.
  - b. Language Difficulties
  - c. Difficulties Owing to High Academic Standard
    - ii. Relations of Pakistani students with  
their English Teachers
2. Emotional Problems
3. Problems of Adjustment
  - a. Cultural Conformity
  - b. Cultural Conformity and Emotional Adjustment
  - c. Cultural Conformity and Worries
4. Impact of Culture on Personality.

1. Academic Problems

a. Introduction

The main problems that confront Pakistani students in Britain, apart from those of social adjustment, are academic and emotional.

The reasons given by students for coming over to Britain are, to gain advanced training in their respective fields and to better their social and economic prospects. The achievement of these aims depends upon their adjustment to life in this country in the academic sphere. As their

future prospects are determined by their success or failure in this field, students pay more attention to academic problems and tend to neglect social adjustment. Most of the students say that when they go back after two or three years, nobody will bother about whether or not they had English friends, the important thing will be the degree or diploma they have gained from a British university. Thirty seven per cent of the students were worried by the fear of failure.

Table VI. Academic Difficulties of Pakistani Students

Number of students = 80

	Number of students	Percentage
1. Academic satisfaction		
Great satisfaction	15	19
Moderate satisfaction	50	62
Slight satisfaction	8	10
No satisfaction	7	9
2. Academic difficulties		
a. Difficulties in forming independent judgments	49	62
b. Difficulties due to lack of <del>writ</del> ing practice	59	73
c. Difficulties in consulting original sources for research	53	64
d. Difficulties of English language in general	50	62
3. Difficulties of adjusting to the Times of Studies		
Had difficulties in adjusting to the times of study	38	47

Students were questioned to find out how satisfied they were with their academic achievement. According to Table VI

sixty two per cent rated their academic achievement as moderate and 19 per cent reported that they were very satisfied. Eleven per cent of the students showed slight satisfaction and eight per cent reported that they had no satisfaction at all. The difficulties reported by the students fall into two groups i.e. problems of language and the higher standard of education in British universities.

b. Language Difficulties

Sixty two per cent of students reported that they had language difficulties. Most student complain of difficulty in following a line of argument by an English man, and on the other hand, they themselves experience the difficulty of oral expression. Owing to this they are unable to participate in the seminars and discussions. Apart from spoken language, the problem of writing essays and papers proved more troublesome to seventy <sup>three</sup> four per cent of the students. Perhaps an example would help to explain the kind of language difficulties experienced by Pakistani students. One postgraduate student reports his first interview with his tutor:

Honestly speaking there were many sentences which I could not follow. But Like a typical Pakistani I was saying yes to every word which my teacher spoke. To his question whether I have any idea about the topic of research, which I did not follow at that time, I answered in affirmative. Next time when I met him he asked me about the topic of research and my ideas about it. I was stuck

c. Difficulties owing to High Academic Standard

Many students, particularly postgraduates, soon realized that they were not up to the standard required in British universities. They maintain that the teaching in their home universities does not prepare them for study in British universities. Lack of experience in research and difficulty in forming independent judgments were the major problems of sixty four and sixty two per cent of the students. Most of the students arrive without any notion whatsoever of the work they will have to do. Most of the students report that they did not know anything about research techniques and before starting work on an actual problem they had to spend a lot of time acquainting themselves with research methods. Furthermore, the prescribed courses of British universities for B.A. or B.A. (Honours), are of a higher standard than the postgraduate courses of Pakistani universities. Many students complained that they had to spend quite some time to make good the deficiencies in the academic sphere.

Owing to these difficulties many students become critical of their own system of education. A student writes:

M.A. degree from a Pakistan university is hardly equivalent to G.C.E. of London. I can't understand this. When most of the university staff has been



trained in Britain why they have not tried to change their own pattern.

Related to these were the problems of adjusting to the times of study. Forty seven per cent of the students report that they found it difficult to study in libraries during the day time. Initially most of the students had this trouble. In Pakistan students attend classes in the morning and afternoon and usually study in the evenings in their own homes. And, there are no libraries like those we find here.

ii. Relations of Pakistani students with their English teachers

As the roles of teacher and pupil are very important for Pakistani students, they found their teachers congenial and had good relations with them.

Table VII. Relation of Pakistani students with their English Teachers

Number of students = 80

	Number of students	Percentage
a. Found access to the teacher easier or according to expectation	62	78
b. Found atmosphere congenial when seeking guidance	64	80
c. Found relations with the teacher "warm and affectionate"	57	71

Most of the students were quite happy and had found that access to the tutor is easy. Eighty per cent of the students felt that the atmosphere was very congenial when they went to their tutors to seek guidance. Seventy one per cent report that relations with the tutors were "warm and affectionate".

Reporting on their own experiences most of the students scathingly criticize the role of teachers in educational institutions of Pakistan.

Teachers in Pakistan remain aloof from the students. We must admit that we have a wrong notion of respect. It is out of respect that communication between the teacher and the taught has become difficult.

Our teachers are highly undemocratic. They are authoritative to extent that they do not let us grow.

But some of the students found that their previous experience made it difficult for them to communicate with their teachers in Britain.

Teachers here are so nice so helpful and courteous that sometimes I have no words to express my gratitude. He encourages me at every step. Whenever he gives me any advice he particularly mentions that what is my opinion. When I say that it is alright sir, he tries to convince me that I have the right to differ. But I just can't argue with him.

From the available data on this issue we can conclude that most of the students manage to adjust to academic problems. Those who report that they have

little or not satisfaction so far as the academic achievement is concerned, may lack proper motivation or are not suited to academic work.

## 2. Emotional Problems

Students had not anticipated the emotional difficulties which they experienced in this country. A number of factors contributed to these difficulties, for example, loneliness, homesickness, lack of experience in looking after themselves, difficulties over food and worries about domestic problems back at home.

Table VIII. Emotional Problems of Pakistani Students

Number of students = 80

	Number of students	Percentage
1. Felt homesick	40	50
2. Felt lonely	33	41
3. The following reasons were considered 'important' or 'of very great importance' for emotional uneasiness		
a. Absence of parents and family members	53	66
b. Absence of friends	41	51
c. Lack of books, journals and music	29	36
d. Food difficulties	24	30
e. Toilet habits	36	45
f. Uncertainty of stay in this country	39	49
g. Loss of social status	37	46

Fifty and forty one per cent of the students report that they experienced home sickness and loneliness,

respectively. Most of the students try to explain that when they experience difficulties of any sort they feel overwhelmed with nostalgia. If they had been at home, many report, they would not have encountered these difficulties. The emotional strain increases when they fall ill or are faced with washing, cooking and cleaning. Absence of parents and friends is reported by sixty six per cent and fifty one per cent, respectively, as factors of 'importance' or 'of very great importance' in making them emotionally uneasy. A student writes:

I was taken ill due to Bronchitis infection and remained confined in my room for more than eight days. I know what it means. Not a soul came up. Sometimes I used to weep. In Pakistan during the days of illness the whole family looked after me.

Lack of experience in looking after themselves is another source of trouble. Many of them had no notion of the various things which they were required to do for themselves; cleaning and washing became a problem. A student reports:

Before coming to Britain, I realize, one should undergo a sort of training. Not only I don't know cleaning and washing, I have a wrong attitude towards these problems. I don't think that these are the type of jobs to be done by my self.

Thirty ~~one~~ per cent report that they had experienced difficulties over food. As it has already been pointed out that the home is the centre of life in Pakistan and cafes and restaurants are only confined to big cities and even there a negligible portion of the population visit them. The use of such places is discouraged. The food served in restaurants is believed to be detrimental to health. Secondly, it is easy for Muslims to break most of the prohibitions but eating Pig is a taboo of the most stringent type. Most of the students who became reconciled to eating mutton and beef (the Muslim way of slaughtering the animals is different from the Western way, and this type of meat is forbidden) could not eat in restaurants as they thought that lard was used in frying. Thirdly, eating meals in Pakistan is a habit which is of emotional importance. Most of the students report that to cook and eat alone is a thing which emotionally shocks them.

Forty five per cent of the students maintain that toilet habits are a source of emotional trouble. They find it difficult to acquire the new posture of sitting and using paper after easing themselves. The idea that their bodies are always unclean gives them a feeling of uneasiness.

Those students also report that their toilet habits were disapproved of by some landlords and consequently they had difficulties over accommodation.

Forty six per cent of the students maintain that on arrival in Britain they feel as if they have slipped into a lower social class. Most of them think that the people with whom they come into contact are illiterate and professionally they are on the lowest rung of the social ladder. When such people talk to them as equals, many report, it is disturbing. A student writes:

When my housekeeper commands that I should not make noise or I should not do this or that, I think that if this man had been in Pakistan, he would have never dared to come near to me.

This idea of seeing social class in terms of a professional hierarchy has a cultural origin. Many professions in Pakistan are described as 'Kami or Kameens' (literally in English it means 'mean' and 'base').

### 3. Problems of Adjustment

#### a. Cultural Conformity

We have seen that the sources of emotional distress are to be found in students' cultural attitudes. In the survey they were questioned to find out how rigidly they conformed to the cultural patterns of their origin. According to table IX seventy three per cent of the students were found to conform very strictly to the ways of life of Pakistan and her system of beliefs and social

Table IX. Adjustment of Problems of Pakistani Students

Number of students = 80

	Number of students	Percentage
1. Emotional Adjustment		
a. Poor emotional adjustment	35	44
b. High emotional adjustment	45	56
2. Worries and Anxieties		
i.		
a. Had worries and anxieties	34	43
b. Had no worries and anxieties	36	45
ii. Causes of Worries and Anxieties		
Had worries caused by domestic problems	47	58
Had worries caused by fear of failure	30	37
Had worried caused by health	12	15
Had worries caused by insecurity	29	36
3. Social Needs and Skill		
a. Reporting adequate social needs and skill	68	85
b. Reporting inadequate social needs and skill	12	15
4. Cultural Conformity		
i. a. Ethnocentric regard for Pakistan	46	57
b. Religious and moral values	63	78
c. Family Institution	48	60
d. Marriage and attitudes towards women	48	60
ii. Cultural Conformity	58	73
Cultural Non-conformity	22	27

values. This rigid adherence to cultural patterns makes the task of accepting new ideas and behaviour patterns a little difficult and, consequently, the process of

adjustment to new and unfamiliar circumstances is difficult.

b. Cultural Conformity and Emotional Adjustment

On the adjustment scale forty four per cent of the students were found to be poorly adjusted. Cultural conformity had a correlation with poor adjustment of + .43 ( $P < .01$ ). Besides questions referring to emotional adjustment, the questionnaire included others dealing with social needs and techniques, the replies being converted to a numerical score as explained in Chapter IV. By social needs we mean the desire to be in the company of others and the term social techniques includes all the methods used by an individual in approaching, managing and handling other people. Eighty five per cent of the students report that they had adequate social needs and techniques. It was also found that this variable had no correlation with emotional adjustment and worries and anxieties. Although social needs and techniques had a positive correlation with cultural conformity of + .17 yet it was not significant.

What is of particular interest in this context, is the fact that in spite of reporting that he had social techniques, the person still finds it difficult to adjust to new circumstances. Cultural change, says Ruesch (1949), however, demands a change in social



technique, and we can say that responses which students have learnt in Pakistani culture for managing their lives, are of little use when the social cue changes their meaning from culture to culture (Dolland and Miller, 1941). In order to operate successfully in a new situation the person must have diverse and ~~flex~~ible social techniques and it is evident that Pakistani culture does not prepare the individual for adopting new roles and responding to new cues. To take a concrete example, it can be seen that in the highly communicative culture of the West, says Harding (1948), the individual is prepared to enjoy the comradeship of impersonal agencies i.e. radio, television, and other sources of mass media. These substitutes are not found in the Pakistani culture. Face to face contact is so important that letters or telegrams expressing grief or happiness on the death or marriage of distant relatives are discouraged. Few people have radios and telephones are only to be found in very big cities. Someone from such a culture finds it difficult to use impersonal objects as sources of comradeship, however, great his social needs and techniques may be.

c. Cultural Conformity and Worries

Evidently, for a cultural conformist the problems of coping with ease and facility in an unfamiliar setting, becomes difficult. The security mechanisms of his own

social structure become loose. Problems and difficulties, which he has to face and for which he is not prepared, in a totally different cultural environment give rise to worries and anxieties. Kluckhohn (1962) points out that social life among humans never occurs without a system of "Conventional understandings" which are transmitted more or less intact from generation to generation. These are the standards against which he judges himself. He further argues:

To the extent that he (the individual) fails to conform he experiences discomfort, because the intimate conditioning of infancy and childhood put great pressure on him to internalize these norms, and his unconscious tendency is to associate withdrawal of love and protection or active punishment with deviation.

It is clear that in order to operate successfully in an unfamiliar culture one has to win a sort of freedom from what has been previously learnt, as patterns of behaviour and thought. In the previous Chapters it has already been discussed that Pakistani students have a tendency to conform rigidly to the norms and values of their own culture, rather than to modify their patterns of behaviour and thought to cope with the changed circumstances.

According to Table IX we find that seventy three per cent of the students are cultural conformists. The worries and anxieties which students experience in

this country are comprised of: domestic problems back home, feelings of insecurity and fear of failure. Forty three per cent of the students show worries and anxieties and correlation with cultural conformity comes to  $+0.63$   $P < .01$ . Thus we find that conformity with the cultural attitudes and values hampers the process of adjustment and the individual experiences more worries and anxieties.

#### 4. Impact of Culture on Personality

It is evident from the preceding discussion that the academic, social and personal problems and difficulties, which Pakistani students meet in this country are not due to their personality traits as individuals, but are the result of their cultural patterns of behaviour and thought. Pakistani culture with its elaborate system of security mechanisms does not prepare the individual for his 'life task' and his unwillingness to make the effort which adult life demands cannot be interpreted as immaturity in the psychoanalytic sense of the term.

The overwhelming experience of homesickness and loneliness will be understood from the point of view of Western Psychology as resulting from dependence on family ties. The worries and anxieties which these students experience would suggest the presence of neurotic tendencies on any inventory which is devised to measure normalcy.

Perhaps, today all the personality psychologists have realized the importance of cultural patterns in determining personality in a given society. Psycho-analytic concepts for the assessment of personality are recognised as being of questionable validity and the concept of normalcy has become a relative one differing in its implications from culture to culture. Mead (1939, p. x) argues

...that cultural rhythms are stronger and more compelling than the physiological rhythms which they overlay and distort, that the failure to satisfy an artificial culturally stimulated need ... may produce more unhappiness and frustration in the human breast than the most rigorous cultural curtailment of the physiological needs of sex or hunger.

(1946)

Benedict leads us to believe that every culture has a typical personality which is characteristic and distinctive of that culture and which is produced or conditioned by some aspect of the culture. To her the classification of 'normal' and 'abnormal' personality types is relative to the pattern of the particular cultures which define the criteria of 'normality' and 'abnormality'. Kardiner (1939, 1945) goes a step further and points out that 'typical personality' of a culture is conditioned by child rearing practices and other primary institutions (e.g. family practises and subsistence techniques) prevailing in a culture. That for him is the basic personality structure of the individual which resembles all other individuals subjected to the same influences in that culture.

From this it becomes evident that the cultural background determines the personality, and concepts of normality depend on the meaning given to this term by that culture. It has already been pointed out that the joint family system prevails in Pakistan. It conditions the individual in such a way that he remains tied to the family. The type of character, says Taylor (1948), which this institution produces is essentially 'dependent'. Linton (1947, p. 91) makes the point more clearly.

In societies in which the culture pattern prescribes absolute obedience from the child to the parent as a prerequisite for rewards of any sort, the normal tend to be submissive, dependent and lacking in initiative. Even though he has largely forgotten the childhood experiences which lead to the establishment of these attitudes, his first reaction to any new situation will be to look to someone in authority for support and direction.

Koestler (1960, p. 154) in a very recent book remarks

The young males unconditioned submission to the will of his father, and the hierarchical structure of the family were designed to mould him into the stable, traditional cast, to take away his initiative and independence. The family household was a school of conformity, obedience and resignation. All decisions were made for him when he was a child or before he was born, his education, vocational choice, and later career would be decided by him, after more or less liberal discussions, yet ultimately nevertheless by others. The result was an ingrained reluctance to make decisions, a lack of self-reliance and independence, a tendency to evade responsibility.

Thus we find that social and cultural patterns of behaviour and thought are such that the problems of successful adjustment in new environments are very great. The

culture does not train and prepare these students to assume the responsibility of adulthood.

Perhaps it is difficult to argue that under the joint family system the individual totally fails to acquire some initiative or independence. No society and culture (says Erikson, 1950), however underdeveloped it may be, can maintain itself economically until and unless there is some degree of initiative amongst its members. But the term initiative will have a different meaning in a stagnant society as compared with dynamic western society. Certainly initiative and independence in the sense of winning freedom from family attachments is curtailed in Pakistani culture, but the total absence of these important traits could not be maintained.

Thus we find that Pakistani social structure produces a dependent type of person unable to cope with the demands of life itself whenever he is thrown on his own resources. Most of the deficiencies in their patterns of behaviour and thought should be blamed on the cultural milieu from which they come. If the psychologist discovers a universal criterion of emotional maturity, normalcy and abnormality, and it is found that dependent character is a sign of mental immaturity, in that case, perhaps, the value judgement of 'sickness' may have to be passed on social structures of various societies, rather than on the

individuals who are the products of such conditions.

## Chapter VIII. Conclusion and Findings of the Present Research

### 1. Introduction

It has already been mentioned that the survey started with two aims. First, it was intended to collect information about the social, personal and academic problems of Pakistani students in Britain. Secondly, the survey was intended to investigate the role of some important factors which influence their adjustment.

In the preceding chapters we have discussed how students' conformity with their own cultural attitude and values effect the process of adjustment. Some of the main findings about their social, personal and academic problems are briefly described below.

### 2. Arrival in Britain

We have seen that the Pakistani students' attitude towards Britain is ambivalent. Hatred towards the English people was found to be fairly deep rooted, and love for England on account of her education, beauty and culture was also present. It was also noticed that most of the students had certain illogical incoherent expectations about Britain and their initial experiences are of disillusionment.

### 3. Social Life

On arrival, the first problem for the students was to find a suitable place to live. Most of the students



reported that it was difficult to find a place of residence which had suitable amenities. We have also found that most of the students had difficulties because they could not easily adjust to toilet and bath habits. Lack of other desired conveniences such as cooking facilities and having visitors were also found to be important in connection with the problem of accommodation.

#### 4. Colour Prejudice

A very small minority of students reported that they had difficulties of finding accommodation owing to colour prejudice. Not a single student, however, reported that he himself had been discriminated against on account of colour prejudice. It was found that most of the students failed to adapt to western ways of life quickly and their initial difficulties were imputed to the prevalence of colour prejudice as it was a convenient explanation.

#### 5. Acquaintance with British people

##### a. Visit to Families

Although not many students could get the opportunity of visiting English families, yet those who visited expressed their dissatisfaction with the formal and superficial contact they had with the British families. For most of the students the family meant a joint family as they find in Pakistan, therefore, they could not appreciate the nuclear family institution prevalent in

the English society.

b. Friendship

Only a small minority of Pakistani students could form friendships with British people. Differences in ways of thinking and general outlook on life, the reserve and insularity of the British and pressure of work were the three reasons the students more often gave for their difficulties in making friends with the British. Moreover, the temporary nature of their stay in this country, and the realisation that it would perhaps not be possible to continue friendships after returning to Pakistan, prevented most of the students from establishing friendships in this country as intimate as those they had had in Pakistan. It was also found that students' cultural attitudes towards this institution was an important factor which to a great extent affected the problem of forming friendships with British people.

6. Personal Problems

a. Academic Problems

We have found that most of the students had difficulty in adjusting to the academic requirements of British universities. Lack of practice in writing, higher standards of education and difficulties of English language in general were the main reasons given by students for their academic problems. So far as the relationship with

the English teacher was concerned the students expressed satisfaction.

b. Emotional Problems

Many students experience emotional difficulties. A number of factors contributed to these difficulties, for example, loneliness, homesickness, lack of experience in looking after themselves, difficulties over food and domestic worries from home. Food taboos and toilet habits were also mentioned as a source of emotional uneasiness.

Loss of social status was found to be one of the most important reasons of emotional strain. As a matter of fact most of the students tried to keep the same status as they had in Pakistan. On arrival in an industrial society where social status loses its sharp distinctions the students found themselves very confused. Most of the students could not decisively identify themselves with a particular class in Britain, and this created a problem of **picking** up social cues. Participation in the social and cultural life of Britain was found difficult by many students as they could not clearly discern which class they should place themselves in. This gave them a feeling of insecurity as they felt as if they had descended low in terms of social status.

7.

Another aim of the research was to test the hypothesis

that students shewing greater conformity with the outlook and values of Pakistani culture find greater difficulties in adjusting to British life and experience more worries than students who conform less closely to their native culture.

It was found that cultural conformity was positively correlated with worries and anxieties and emotional adjustment of Pakistani students in Britain. Furthermore, it was seen that worries and anxieties associated with each other and were found to be positively correlated. Social needs and skill were found to be very high in Pakistani students but they had no positive correlation with worries and anxieties and emotional adjustment.

Psychology Department  
Bedford College,  
Regent's Park,  
London, N.W.1.

Dear fellow student,

Ever since Independence the number of Pakistani students has increased in the Universities of Britain. Although several investigations have been carried out in order to understand the problems of foreign students, no such work has been done in regard to Pakistani students.

Inquiries of this kind are important if the difficulties of foreign students are eventually to be ameliorated.

My own research, carried out at Bedford College, University of London, is concerned with the problems of Pakistani students. I attach a questionnaire which lists many of the difficulties which Pakistani students experience here. I would be obliged if you could kindly fill out the questionnaire which deals with some of the experiences reported by Pakistani students here. I should be very grateful if you would kindly report on your own experiences in answer to the questionnaire. Would you please return it to me with as little loss of time as possible.

The time needed for filling out the questionnaire is not more than half an hour. I hope you will be kind enough to spare me that much time in spite of your busy schedule.

Thank you very much.

Yours sincerely,

(Iftikhar Ali)

All the information in this questionnaire will be treated as strictly confidential. It will not be disclosed to any other person. Please put a tick ( ) against the item applicable to you in each question.

1. How long have you been in this country?

two years of less \_\_\_\_\_

over two and up to 3 years \_\_\_\_\_

over three and up to 4 yrs \_\_\_\_\_

more than 4 years \_\_\_\_\_

2. Before coming here you may have formed some picture of Britain in your mind. Please indicate in answer to the following questions how the reality compared with your expectations.

a. Did you find the big cities of England were less splendid or more splendid than you had expected?

less splendid \_\_\_\_\_

more splendid \_\_\_\_\_

as I had expected \_\_\_\_\_

b. Were the people on the whole less prosperous or more prosperous than you had thought they would be?

as I had expected \_\_\_\_\_

less prosperous \_\_\_\_\_

more prosperous \_\_\_\_\_

c. Were the people in Britain more tastefully dress or less tastefully dressed than you had expected them to be?

more tastefully dressed \_\_\_\_\_

as I had expected \_\_\_\_\_

less tastefully dressed \_\_\_\_\_

2.

2. d. How did the comfort and ease of life in Britain compare with your expectation?

Living conditions were:-

easier and more comfortable \_\_\_\_\_  
 less easy and comfortable \_\_\_\_\_  
 as I had expected \_\_\_\_\_

3. Below are some of the reasons which students often mention as being important in their decision to come to this country. Please indicate your reason

	of very great importance	Important	Moderately important	Not at all important
a. To raise your economic status				
b. To raise your social status				
c. Degree from Britain will put you on par with superior civil service				
d. To raise the prestige of your family				
e. Any other reason that we have not listed and you think important in your case:-				

4. Listed below are some of the difficulties which many Pakistani Students experience in their academic pursuits. Please put a tick against any items that apply to you.

a. Difficulties in understanding lectures \_\_\_\_\_  
 b. Difficulties in forming independent judgements \_\_\_\_\_  
 c. Lack of writing practice \_\_\_\_\_

## 3.

4. d. Lack of experience in consulting original sources (Books and journals for research purposes). \_\_\_\_\_
- e. General difficulties in the use and understanding of the English Language \_\_\_\_\_
5. How many hours do you work during the day in connection with your course? \_\_\_\_\_
6. Do you work at night? If so, between what hours? \_\_\_\_\_
7. How would you rate your satisfaction with your academic achievements in Britain? \_\_\_\_\_
- a. great satisfaction \_\_\_\_\_
- b. moderate satisfaction \_\_\_\_\_
- c. slight satisfaction \_\_\_\_\_
- d. no satisfaction \_\_\_\_\_
8. Are your relations with your teachers as you expected them to be in the following ways:
- a. Access to him is less easy than I expected \_\_\_\_\_  
easier than I expected \_\_\_\_\_  
as I had expected it to be \_\_\_\_\_
- b. When I go to him seeking guidance the general atmosphere is:  
congenial \_\_\_\_\_  
not very congenial \_\_\_\_\_
- c. My relation with him is:  
Warm and more affectionate than I had expected \_\_\_\_\_  
Less warm and affectionate than I had expected \_\_\_\_\_
- d. Compared with University teaching in Pakistan, relations between teacher and student are:-  
(Please give your experiences in your own words)



## 4.

9. How do you feel about the following statements?

	Very Often	Often	Some- times	Never
a. I find myself lost in the company of strangers.				
b. I don't find words to start conversation with people whom I meet for the first time.				
c. The fear that I will be rejected haunts me when I go up to a girl to ask her to dance.				
d. I am good at getting to know people				
e. I get so absorbed in my work that I do not feel the lack of intimate friends.				
f. I prefer to go to films alone.				
g. A good book is a better companion than friends.				
h. When not working I prefer to enjoy the pleasures of solitude.				

10. Many students bring letters of introduction to someone who is already here.

a. Did you bring any such letter with you? Yes \_\_\_\_\_

No \_\_\_\_\_

b. Was that person helpful to you? Yes \_\_\_\_\_

No \_\_\_\_\_

If your answer is yes, please say what were the chief forms of help you received. If no, please say why not.

5.

11. What type of accommodation have you arranged for yourself?

- a. College/residential Hall \_\_\_\_\_
- b. Shared flatlets \_\_\_\_\_
- c. Boarding House \_\_\_\_\_
- d. Paying guest in a family \_\_\_\_\_
- e. Bedsitting room \_\_\_\_\_

12. How many times have you changed your place of residence?

- Once \_\_\_\_\_
- Twice \_\_\_\_\_
- Three times \_\_\_\_\_
- Four times \_\_\_\_\_
- More than four times \_\_\_\_\_

13. Listed below are some of the reasons which lead many students to change their place of residence.

- a. The rent was too high
- b. You wanted to be nearer to your place of work
- c. The house did not permit cooking
- d. The Landlord objected to convivial parties and visitors  
(Please put ticks against the items which apply to you  
and add here any other reason which you consider important:

14. Have you met with any difficulties in securing accommodation on account of:

- a. Prejudice against Pakistan
- b. Any other reason which you consider important:

15. There are many social institutions in this country which arrange visits of foreign students to English families, so that they may see something of family life in Britain.

Have you had an opportunity of visiting any English family here? Yes \_\_\_\_\_ No \_\_\_\_\_

6.

16. Have you made any new friends here? Yes \_\_\_\_\_  
 No \_\_\_\_\_

17. Are they as close to you as your friends who are in  
 Pakistan? Yes \_\_\_\_\_  
 No \_\_\_\_\_

18. Would you give me the following information about any  
 three friends you have made since you came here:

Nationality	Degree of Closeness		
	Fairly close	Close	Acquaintance
1.			
2.			
3.			

19. Do you have any friends of the opposite sex in this country?  
 Yes \_\_\_\_\_  
 No \_\_\_\_\_

20. When you take your girl friend out, i.e. to a picture,  
 restaurants, theatre or dancing club, do you let her  
 share the expense or not?  
 I bear the whole \_\_\_\_\_  
 We share half and half \_\_\_\_\_

21. If your younger brother comes to England would you  
 approve of his having friends among the opposite sex?  
 Yes \_\_\_\_\_  
 No \_\_\_\_\_

22. If your younger sister comes to England, would you  
 approve of her having friends among the opposite sex?  
 Yes \_\_\_\_\_  
 No \_\_\_\_\_

23. From which of the following groups do your girl friends usually come and from which would you prefer that they should come (Please put a tick on the left hand to indicate the group to which your girl friends belong and tick on the right hand to indicate your preference)

- \_\_\_\_\_ 1. Those born in this country \_\_\_\_\_
- \_\_\_\_\_ 2. Those born in other Commonwealth countries \_\_\_\_\_
- \_\_\_\_\_ 3. Those born in Continental countries \_\_\_\_\_

	Always	often	occasionally	never
25. Do you feel lonely in this country?				
26. Do you feel homesick?				
27. Do you feel an over-all depression?				

28. I detail below some of the focal points of uneasiness in Pakistani students.

	of very great importance	Important	Moderately important	Not at all important
a. Absence of parents				
b. Absence of younger brothers and sisters				
c. Absence of friends				
d. Lack of books, journals, and music of your own country				
e. Food				
f. Toilet habits (a sense of uncleanliness)				
g. Uncertainty of stay in this country				
h. Loss of social status				

(Please put ticks in the appropriate columns to indicate your uneasiness)

Please add any other source of uneasiness you may have experienced:

8.

29. Given below are a few statements regarding the important experiences which students often have here. We wish to know your own experiences in this respect

	Often	Some- times	Never
a. When my thoughts run back I can clearly see my parents, younger brothers and sisters and because they feel my absence from home.			
b. Domestic problems which are faced by my parents all alone are a source of mental torture for me			
c. God forbid! If I fail to achieve my purpose with what face I would go back			
d. When the idea of failure crosses my mind I find myself shaken			
e. Due to inappropriate food and living conditions I feel concerned about my health			
f. If I am taken ill who will look after me?			
g. I am far away from my people; if my allowance is delayed or anything untoward happens, what would I do?			
h. If I had money I would feel more secure and happy			
i. I feel as if I don't have enough money to get along			
j. Life in Britain is not only uninteresting but devoid of charm. I wish I could have wings to fly.			
k. To whom do I belong and who belongs to me in this big city?			
l. I am not given that importance anywhere which I deserve			
m. Having achieved my purpose after undergoing so many hardships, what will happen if I don't get a good job			
n. I am disturbed when I think that my parents' health may suffer in my absence			

9.

30. Please indicate your agreement or disagreement with the following statements

- a. It is only after coming to Britain that most of the Pakistanis realize that how much love they have for their own country and her social institutions
- b. Materialism has broken the back of western society; the time has come when Pakistan with the islamic concept of spirituality should take the lead.
- c. As devout Muslims we should try to enhance the dignity and respect of our religion through our conduct.
- d. Western society has lost her soul and morals in the mist of worldly gains and bodily pleasures. We will save Pakistan from such influences.
- e. The joint family system promotes love and affection; therefore, we wish it should prevail.
- f. The child in a Pakistani family is not only loved by father and mother but by all other relatives. This love from all sides ensures security for the child.
- g. When I begin earning, I will put my money at the disposal of my parents.
- h. "Paradise is at the foot of the Mother"
- i. It is absurd to allow one's sister or daughter to hunt a husband for herself.
- j. There is nothing bad about the custom of arranged marriages.
- k. The institution of girl friendship is non-moral. We must not let it become prevalent in our society whose customs and traditions incorporate the spirit of the Holy Book.

	Agree	Undecided	Disagree
a.			
b.			
c.			
d.			
e.			
f.			
g.			
h.			
i.			
j.			
k.			

- l. Virginty and chastity are the important qualities which a woman should possess at the time of marriage
- m. When the son gets married, it is the duty of his wife to serve his parents.
- n. Pakistanis should only marry Muslim girls, preferably Pakistani girls.
- o. Pakistanis should not talk or hear anything against their own country.
- p. As Muslims we must not eat pig or drink wine.
- q. As Muslims we should observe the toilet habits so as to remain clean.
- r. As Muslims we should look after the affairs and welfare not only of our close neighbours but even the people we belong to - our street and "Mohallas".

	Agree	Unde- cided	Dis- agree
l.			
m.			
n.			
o.			
p.			
q.			
r.			

31. Given below are a few statements which are believed true by most of the people in Pakistan. We wish to know how you yourself feel about them.

a. The Englishmen during the days of their suzerainty over India, adopted the policy of "divide and rule" which has played havoc with Hindus as well as Muslims.

True \_\_\_\_\_

False \_\_\_\_\_

b. The division of India was so contrived by Englishmen as to render the two countries weak for all time to come

True \_\_\_\_\_

False \_\_\_\_\_

11.

c. The division of the Punjab and the Bengal was highly fantastic and in this way more harm was done to Pakistan

True \_\_\_\_\_

False \_\_\_\_\_

d. The demarcation of the border was devised in such a way that the hostilities between India and Pakistan should always remain at a high pitch

True \_\_\_\_\_

False \_\_\_\_\_

e. The division was deliberately contrived in such a way that the Kashmir state should fall to the lot of India

True \_\_\_\_\_

False \_\_\_\_\_

For the purposes of tabulation could you supply me the following information:

1. Age: 25 or less \_\_\_\_\_  
 Over 25 and up to 28 years \_\_\_\_\_  
 Over 28 years and up to 30 years \_\_\_\_\_  
 Over 30 years \_\_\_\_\_
2. Marital Status: Married \_\_\_\_\_  
 Unmarried \_\_\_\_\_
3. Financed by: 1. Parents \_\_\_\_\_  
 2. Near relatives \_\_\_\_\_  
 3. Scholarship or leave with pay \_\_\_\_\_
4. a. I left my job for higher studies in Britain \_\_\_\_\_  
 b. I am on leave \_\_\_\_\_
5. Educational qualification \_\_\_\_\_
6. Course of study in Britain  
 Undergraduate  
 Post graduate
7. Family income: 8000 RS and upto 10,000 RS per annum \_\_\_\_\_  
 Over 10,000 RS and up to 12,000 RS \_\_\_\_\_  
 Over 12,000 RS \_\_\_\_\_



Questionnaire Used for Intensive Survey

1. Visit to Britain may have been the first of its kind in your life. You may never before have had a chance of travelling alone in an unfamiliar foreign country. How did you feel before you left home to come to Britain?
2. Immediately after your arrival in Britain, how did you find this country compared with your expectations about it?
3. Did you find any difficulty in arranging your accommodation? I hope you will be kind enough to report your experiences in this respect.
4. During your stay here you may have made some English friends. Could you give your impressions of English as people to make friends with.
5. Have you experienced any difficulties in developing friendship with members of the opposite sex? If so, would you please say what they are.
6. Have you ever felt home sick and depressed? If so, on what particular occasions?
7. How this visit brought about any changes in your outlook and way of life? If so, please say what they are.
8. What changes, if any, would you like to bring about in Pakistan?

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