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ABSTRACT

A seminar designed and conducted for foreign and American students entitled, "A Transcultural Seminar on Tradition and Change, on Values in the Twentieth Century," is described as an opportunity to relate individual experience and education to the contemporary scene. The seminar met during the academic year 1966-67 at bi-monthly meetings of 25 participants discussing the topics of family, religion, Iroquois tradition, education in Harlem, physical science and technology, psychology, written tradition, the role and effect of the university, the individual in his society, and the arts. Half of the meetings were devoted to information and opinions presented by students, while the other half consisted of a presentation of a topic by an expert followed by group discussion. The features of the seminar and its members that are covered in the report are the students' backgrounds, attitudes, philosophies of life, reactions to the seminar, and recommendations for future seminars; the faculty's professional fields and contributions to the seminar; the participation of the members and their mutual relationships within the seminar; and the topics covered in the seminar and the manner in which they are discussed. Procedures of data gathering and findings are described. Conclusions and recommendations are followed by appendices on procedures and a bibliography. (Author/KSM)

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## INTRODUCTION AND DESCRIPTION

The Institute for Religious and Social Studies, a department of the Jewish Theological Seminary, designed and conducted a seminar for foreign and American students which was entitled "A Transcultural Seminar on Tradition and Change, on Values in the Twentieth Century."

Quoting an Institute memorandum given to all prospective members in October 1966, the seminar is described as follows:

"A special opportunity to relate individual experience and education to the contemporary scene. An experimental seminar-workshop looking to a prototype for other seminars in other lands."

Another memorandum, dated December 1966, describes the seminar as an "experiment in learning together, trying across cultural lines to relate individual experience and education to the contemporary scene."

### Seminar Description

The Transcultural Seminar met during the academic year 1966-1967. It began and ended with a weekend conference held at a resort in up-state New York. During the interim period, the bi-monthly meetings were held in New York City at the Jewish Theological Seminary.

The participants included 25 foreign and American students, most of whom were working toward graduate degrees at universities in the New York City area, and members of an advisory committee, often referred to as faculty. There was a wide range of academic and professional interests in both groups.

The topics discussed were the family, religion, Iroquois tradition, education in Harlem, physical science and technology, psychology, written tradition, the role and effect of the university, the individual in his society, and the arts. One meeting was devoted to the possibilities of a "decision seminar," a structured approach aimed at facilitating group effort and consensus.

Approximately half of the meetings were devoted to information and opinions presented by the students, while the other half began with a presentation of the topic by an expert, followed by group discussion.

#### LIMITATIONS OF THIS EVALUATION

The purpose of this evaluation was to assess the experience of the 1966-1967 Transcultural Seminar. Due to a lack of clear and specific goals for this seminar, the evaluation is limited to observations of the meetings and to student reactions to participation.

An equally valuable approach to this evaluation would have been to include the study of the faculty members and their planning sessions. The reason for not doing so was a matter of preference based on the fact that there was an overlap of Advisory Committee members and staff members of the Center for Urban Education which could have interfered with the objectivity of the evaluator.

Presented here are the features of the seminar and its members that are covered in this report.

1. The students: their backgrounds, attitudes, philosophies of life, reactions to the seminar, and recommendations for future Transcultural Seminars.
2. The faculty's professional fields and contributions to the seminar.
3. The participation of the members and their mutual relationships within the seminar.
4. The topics covered in the seminar and the manner in which they were discussed.

## PROCEDURES

### Instrumentation

A questionnaire was designed and administered to the students to obtain background information, self-attitudes, experience with other cultures, and convictions regarding democratic principles and procedures, tolerance for divergent political views, and predispositions toward the resolution of conflict.

An interview was designed to assess student reactions to the seminar and their recommendations for future programs.

A second questionnaire, called "Ways to Live" which was developed by Charles Morris, was given to the students to obtain their valuations of various philosophies of life.

### General Procedures

During the first weekend conference, the student participants were asked to complete the first questionnaire. Those not present were sent copies the following week. Of the 21 students listed as members during the first semester, four chose not to return the questionnaire. Three

of these ceased to attend the meetings after the second month. During the second semester four new students joined the group and three completed the questionnaire as requested. A total of 20 questionnaires were completed out of the 25 distributed.

Lengthy qualitative interviews were secured with 17 participants at the end of the first semester. The three members who had dropped out early in the year were not approached; one student refused. The interviews were conducted wherever it was convenient for the students, generally in their apartments.

The "Ways to Live" document was sent to the members at the beginning of the second semester. Of 22 distributed, 16 were returned. Response was much slower to this document than it was to the first questionnaire. Reminder notes had to be sent to about one-third of the students.

### Observations

During the course of the year all but one of the meetings were observed by the evaluator. Careful notes were taken on the manner in which meetings were conducted, attendance, student-faculty participation, and the behavior of the members toward one another. Additional information on the students opinions and attitudes were obtained through informal conversations throughout the year.

### FINDINGS

Data, as obtained from the instruments and by the methods previously described will be presented with analysis in this section of the evaluative report. Only data which seemed most relevant are presented.



## DATA CONCERNING BACKGROUND OF PARTICIPATING STUDENTS

In examining the background data it sometimes proved convenient to present the material in terms of the two sub groups of American students and foreign students. It must be stated, however, that combining the responses of Africans, Asians, one European, and one South American is very arbitrary and, at best, merely serves to indicate the differences between the Americans and the non-Americans that existed in this particular group. The questionnaire from which these data are obtained is found in Appendix I.

### Geographic background:

Eighty per cent of the American students came from the Northeast, primarily from New York State. One member came from the Midwest and one from the West. One-third of these students had lived in more than one state during their childhoods; none had lived abroad prior to college age.

Two of the foreign students were from Thailand. The remaining were from Cambodia, Ghana, India, Japan, North Vietnam, Norway, Rhodesia, and Sierra Leone. Also included in this group was a Brazilian born in Japan, and a Lebanese born in Syria.

### Age, Sex, and marital status:

The mean age of the two groups was 23 years (Americans) and 30 years (non-Americans). Except for one African and two American women, the group was made up of men. Three of the 12 Americans were married; none had children. Two of these three were married to each other. Five of the 13 foreign students were married; three were parents of young children.

NOTE:

The information that follows was obtained from the questionnaire completed by 92 per cent of the American students and by 69 per cent of the foreign students.

Family background:

The Americans were raised in families whose average size was 4.6 persons while the foreign student families averaged 5.2 persons.

All of the Americans stated that the income group to which their parents belonged in their home communities was in the middle range (45.5 per cent upper-middle, 18.1 per cent middle-middle, and 36.4 per cent lower-middle). The foreign students indicated a wider range in income groups (11.1 per cent upper, 22.2 per cent upper-middle, 44.5 per cent middle-middle, 11.1 per cent lower-middle, 11.1 per cent lower), but the majority (77.8 per cent) felt their families to be in the middle-income groups in the communities in which they lived.

About one-half of the Americans had fathers who were either professional or industrial managers. The remainder included three salesmen, a laborer, and a farmer. Less than one-half of the fathers of the non-Americans were professionals; two were no longer living, and the rest were in industry, farming, and the military.

Fifty-six per cent of the mothers of the foreign students and 64 per cent of the mothers of the Americans were housewives, while 22 per cent and 9 per cent, respectively, were professionals. The remaining non-American mothers were listed as deceased.

Combining the data for both sets of students, 90 per cent listed their parents as being member of a major religious group (Buddhism,

Catholicism, Islamism, Judaism, or Protestantism). Seventy per cent of the students themselves identified with a major religious group, half of this number having committed themselves to a religious life as a minister, priest, monk, or rabbi. Ten per cent planned to make the study and teaching of theology their life's work. The remaining thirty per cent claimed no religious affiliation.

Education:

Eighty-five per cent of the students were engaged in postgraduate studies. This included all of the foreign students and eight of the Americans. The balance of the Americans were pursuing bachelor degrees.

The distribution of subjects by educational institution is given below.

<u>Institution of Training</u>	<u>Number of Students</u>
Columbia University	10
Jewish Theological Seminary	1
Loyola Seminary	2
Pratt Institute	1
Union Theological Seminary	4
Yale University	2
<hr/>	
N	20

The composition of the group by field of training is given here. Unless the field is followed by a number to the contrary, it was being pursued by one student:

American History (4)	Philosophy (3)
Architecture	Political Science
Classics	Psychology
Education	Religion
Government	Sociology
International Affairs	Theology (4)

Professional experience and aspirations:

Prior to the beginning of their studies which were concurrent with participation in the Transcultural Seminar, the Americans had had little, if any, professional experience in their chosen fields. Among the foreign students were two clerics, one school principal, one monk, and two university instructors (not graduate assistants).

Teaching in a college or university was cited to be the goal of 75 per cent of the students. The remaining students listed professions of equivalent status. The foreign students all felt their goals to be definite whereas only one-third of the Americans felt this certain. This difference in goals could have been due to a greater degree of maturity on the part of this particular sample of foreign students, or it could be in part a result of the greater range of career opportunities in the United States.

Characteristics which would be sought in a job or career:

In considering characteristics which were of major import to the students in choosing a job or career, 95 per cent wanted opportunities to be helpful to others or useful to society. Least value was placed on remaining in or getting away from the place in which each grew up. About twice as many Americans as non-Americans chose living and working in the world of ideas. Sixty per cent of all participants sought opportunities to be original and creative. More Americans valued a chance to exercise leadership more than a chance to be creative, but this was reversed with the non-Americans. Only 10 per cent (Americans) stated that making a lot of money was very important. (See Table 1).

Experience in addressing the public:

The majority of students had had experience in addressing the public. About 72 per cent of the Americans and 66 per cent of the foreign students had given a public speech of some sort. Sixty-three per cent of the Americans and 88 per cent of the non-Americans had written for a magazine, newspaper, or professional journal. While 18 per cent of the Americans had appeared on radio and on television, 32 per cent of the foreign students had appeared on radio and 44 per cent on television.

Travel in foreign countries:

This information does not deal with the length of stay or the depth of exposure but merely with whether the subjects had had any direct contact with other cultures.

Among the Americans 36.4 per cent had visited five or more countries, 18.2 per cent had visited one other country, and the remaining had never visited an alien land. Of the foreign students 55.6 per cent had visited

TABLE 1

CHARACTERISTIC CONSIDERED VERY IMPORTANT  
IN A JOB OR CAREER

Characteristic	American	Foreign	Total
Making a lot of money.	2	0	2
Opportunities to be original and creative.	7	5	12
Opportunities to be helpful to others and useful to society.	11	8	19
Avoiding a high-pressure job that is too demanding.	2	2	4
Living and working in the world of ideas.	10	4	14
Freedom from supervision in my work.	5	3	8
Opportunities for moderate but steady progress rather than the chance of extreme success or failure.	2	0	2
A chance to exercise leadership.	8	3	11
Remaining in the city or area in which I grew up.	0	1	1
Getting away from the city or area in which I grew up.	0	1	1
Opportunity to work with people rather than things.	5	5	10
N	11	9	20

one foreign country (the U.S.), and 44.4 per cent had visited five or more countries.

Familiarity with foreign languages:

On the average the Americans could read one foreign language, but less than half felt they could speak in a foreign tongue. The students from abroad averaged three foreign languages (other than their own) which they could read and two they could speak. The languages most often mentioned by both groups were French and German.

Choice of self-descriptive adjectives:

Each subject was asked to pick as many of the adjectives listed in Table 2. as he felt were most characteristic of him.

Those adjectives which might best apply to "doers" were more often chosen by Americans than by non-Americans: hard driving (36.3 to 11.1 per cent), energetic (54.5 to 11.1 per cent), forceful (27.2 per cent to 0 per cent), and ambitious (54.5 per cent to 33.3 per cent). In contrast, 33.3 per cent of the foreign students considered themselves lazy, while none of the Americans picked this adjective.

The Americans also felt themselves to be more social as seen in the choices for outgoing, talkative, and witty. Yet more students from abroad than Americans chose cooperative (55.5 to 36.3 per cent). The group was most in agreement on selecting the adjective, intellectual, however not as many chose this as might be expected with this particular sample (45.5 per cent American, 44.4 per cent foreign).

TABLE 2

SELF-DESCRIPTIVE ADJECTIVES AS CHOSEN  
BY STUDENT PARTICIPANTS

Adjective	American	Foreign	Total
Ambitious	6	3	9
Athletic	2	0	2
Calm	1	1	2
Cautious	1	3	4
Cooperative	4	5	9
Cultured	2	3	5
Dominant	3	1	4
Easy Going	1	2	3
Energetic	6	1	7
Forceful	3	0	3
Fun Loving	3	3	6
Good Looking	1	0	1
Happy	5	3	8
Hard Driving	4	1	5
High Strung	2	0	2
Idealistic	6	1	7
Impetuous	2	0	2
Intellectual	5	4	9
Lazy	0	3	3
Low Brow	1	2	3
Methodical	1	3	4
Middle Brow	1	0	1
Moody	1	1	2
Obliging	1	1	2
Outgoing	5	1	6
Poised	2	2	4
Quiet	2	2	4
Rebellious	1	2	3
Reserved	2	1	3
Shy	1	2	3
Sophisticated	2	1	3
Talkative	5	1	6
Witty	4	1	5
N	11	9	20



The fact that there is little difference between the two groups in choosing adjectives like cautious, quiet, reserved, and shy (which might be considered as being in opposition to the "doer" characteristics above) is interesting to note. On the average the Americans selected 7.7 adjectives and the non-Americans picked 6.1 adjectives.

Roles in previous groups:

When asked to assess their roles in previous group activities, all the Americans felt their efforts in those groups were appreciated by the other members; only one foreign student felt unsure of this. No one felt he had been definitely considered unlikeable by previous group members but four of the non-Americans indicated uncertainty in this area. Three of these subjects were Asians, one of whom told the author it would be in bad taste to respond otherwise to such a question.

Most of the students felt they were considered to have played an important part in previous group activities. This was also true in regard to being considered one who often initiates ideas or solves group problems. Most of the subjects denied having been considered one of the most popular members of any previous group.

Recreational interests:

In listing their recreational interests, all of the Americans and all but one of the students from abroad mentioned some form of physical activity. Most frequently given were those activities involving individual skills, such as skiing and swimming, or games for two to four people, such as tennis and billiards. Only three Americans indicated a preference for team sports.

Approximately one-half of each of the two subgroups listed social activities including dancing, dating, and bull sessions as pleasurable for them. Passive activities such as watching movies or television, or listening to music were mentioned by almost three-fourths of the Americans and over one-half of the non-Americans. Reading was chosen by a larger percentage of foreign students. Hobbies or skills, such as cooking, photography, writing, and playing musical instruments were cited by about 45 per cent of the non-Americans and 27 per cent of the Americans.

General physical health:

Sixty per cent of the questionnaire respondents felt their health to be excellent, 30 per cent rated themselves as having good health, and 10 per cent (Asians) designated their health as poor.

REASONS FOR JOINING THE SEMINAR

Most of the Americans and a few of the foreign students stated that they had decided to participate in the Transcultural Seminar because they wished to have an opportunity to get to know people from various cultures and with different professional interests. A composite statement might read, "I hope to get to know the world better by knowing more varied members of it, and by knowing their personal values."

Some of the Americans and a majority of the foreign students stressed a more idea-oriented approach: "I consider the problems the seminar is trying to confront as particularly significant in the light of advancing technology and the international balance of power."

One foreign student declared that he wanted "to correct the stereotyped image" of his homeland.

### STUDENT PARTICIPANT ATTITUDES

In this section, the nature of the scales selected to determine attitudes of the seminar participants is described and the findings from these questionnaire items summarized. The original proposal was to administer these items as a before-and after-measure of attitude change but this was found inappropriate because the measures were viewed by both the participants and evaluator as too crude to be applied as indicators of change for people so highly educated and so cosmopolitan.

Although these scales were considered to be "culture bound," they were employed as an aid for gaining a picture of the participants and because the results could be compared readily with Dentler's findings. These scales may be found in their entirety in Appendix I.

### NATURE OF THE ATTITUDE SCALES

The Transcultural Seminar was conceived of as a cooperative effort of its student and faculty members in an attempt to learn about the values of the cultures of the participants with an eye to possible value changes in these participants resulting from this experience.

The six attitude scales used by Dentler in his study Attitude Change in Volunteer Service Groups, were intended to serve as instruments to measure convictions of the participants regarding democratic procedures, civil liberties, tolerance for divergent political views, the political potency of individuals and of groups, and predispositions toward the resolution of differences.

It was expected that this program would touch upon student beliefs regarding the virtue of due process, civil rights and liberties, and

democratic procedures in general. Because of its importance, three scales were employed to determine attitudes on this dimension.

A 15-item Democracy Scale used by Riecken was adopted. This scale is concerned with such topics as decision through consensus, the equality of leaders and members, and the comparative priority given to individual ideals and group loyalty. Such attitudes as are tapped in these items are relevant to values in a discussion seminar, particularly where the students were expected to share responsibility for the seminar.

The Civil Liberties Scale contains four of the six items devised by Hyman and Wright. It is concerned with the individual's attitudes towards the preservation of the civil liberties of individuals and organizations. One item is, "Newspapers and magazines should be allowed to print anything they want except military secrets."

The six-item Tolerance Scale was devised by Stouffer for his national study Communism, Conformity, and Civil Liberties. It was adopted to determine tolerance for extremely divergent political views. Included are items such as, "An admitted Communist should be put in jail."

It was anticipated that discussion of problems common to the many nations represented in this population would call upon student awareness of the need for political action and citizen participation. The Individual Group Political Potency Scale developed by Hyman is concerned with beliefs as to how much individuals or organized groups can do about social problems such as the improvement of race relations.

Since many of the students from abroad came from countries currently affected by wars, and since many of the Americans were of draft age, it was expected that the groups' attention would be focused at some time on the resolution of conflict. The Nonviolence or N Scale developed by Riecken, consists of seven items that tap dispositions toward war.

STUDENTS RESPONSES ON ATTITUDE SCALES

The distribution of scores obtained on the Democracy Scale are given below. The range of theoretical scores is 15 to 105. A low score represents a more democratic disposition.

DEMOCRACY

Score	American	Foreign	Total
15 - 37	1	0	1
38 - 59	5	3	8
60 - 82	5	5	10
83 - 105	0	1	1
N	11	9	20

Over 54 per cent of the Americans and 33.3 per cent of the foreign students scored in the lower-half of the range. Only one student, an American, scored in the lowest quartile.

The Civil Liberties Scale has a theoretical range of 0 to 8, the more libertarian point of view is indicated by the lowest score.

CIVIL LIBERTIES

Score	American	Foreign	Total
0 - 2	10	8	18
3 - 5	0	0	0
6 - 8	1	1	2
N	11	9	20

Homogeneity was indicated by this scale with 90 per cent of the students scoring in the lowest third of the range.

The theoretical range of scores on the Tolerance Scale is 0 to 14, with a high score indicating greater tolerance for divergent viewpoints.

TOLERANCE

Score	American	Foreign	Total
0 - 3	0	1	1
4 - 7	0	1	1
8 - 11	0	2	2
12 - 15	11	5	16
N	11	9	20

One hundred per cent of the tolerance scores of the American students fell in the upper quartile as compared with 55.6 per cent of the scores of the foreign students.

The Nonviolence scale has a theoretical range of 7 to 49. A low score represents a more nonviolent point of view.

NONVIOLENCE

Score	American	Foreign	Total
7 - 16	1	1	2
17 - 27	5	4	9
28 - 38	4	1	5
39 - 49	1	3	4
N	11	9	20

The scores on this scale were evenly dispersed, with 55 per cent of the total groups scoring in the lower half of the range and only 10 per cent in the lower quartile.

Strong in an individual's political potency is indicated by a high score on the Individual Political Potency Scale. The range is 0 to 10.

#### INDIVIDUAL POLITICAL POTENCY

Score	American	Foreign	Total
0 - 3	4	1	5
4 - 7	6	8	14
8 - 10	1	0	1
N	11	9	20

One American obtained a very high score, the majority of the students (70 per cent) scored in the middle range.

The Group Political Potency Scale has a theoretical range of 0 to 10 with a high score representing a belief that organized groups are politically potent.

#### GROUP POLITICAL POTENCY

Score	American	Foreign	Total
0 - 3	0	0	0
4 - 7	3	3	6
8 - 10	8	6	14
N	11	9	10

Along this dimension, 70 per cent of the students felt groups have political potency, 63.6 per cent scoring the maximum of 10. The percentage of Americans with high scores (72.7 per cent) was greater than that of the foreign students (66.7 per cent).

For three of these scales the mean scores of the seminar participants are compared here with scores obtained by members of the Quaker Volunteer Service groups as tested by Dentler. The mean scores (on the Before test) of the ten project groups in that study have been combined to give a total mean. The mean scores (on the Before test) of the foreign students in Dentler's study were summarized as a separate group and are used here without change.

The participants of the Volunteer Work Camps are usually required to be unmarried college students or graduates. Dentler found his samples to consist primarily of young men and women in their teens or early twenties, the larger portion of which were female. The Trans-cultural Seminar members tended to be older as a group and men were in the majority.

As seen in Table 3 the Americans in both studies scores lower on the Democracy Scale. The means of the two seminar subgroups were higher than those of the Quaker groups.

TABLE 3  
COMPARISON OF ATTITUDE SCORES OF SEMINAR  
MEMBERS WITH THOSE OF VOLUNTEER  
SERVICE GROUPS

Attitude Scale	Transcultural Seminar			Volunteer Service Groups	
	Group	N	Mean	N	Mean
Democracy	American	11	57.55	108	47.94
	Foreign	9	67.33	10	58.70
Tolerance	American	11	14.90	108	14.23
	Foreign	9	11.55	10	13.60
Nonviolence	American	11	28.72	108	21.26
	Foreign	9	29.55	10	22.00



The Foreign student groups in both studies had mean scores below those of the Americans on the Tolerance Scale. The difference between the mean scores of the foreign students and the Americans was greater for the Transcultural Seminar.

As might be expected with a Quaker Volunteer Work Camp, the mean scores on the Nonviolence Scale were lower for the Quaker groups than for those of the Seminar. In both studies the Americans obtained slightly lower mean scores than did the students from abroad.

#### "WAYS TO LIVE" DOCUMENT

The "Ways to Live" document, developed by Morris and presented in his book Varieties of Human Value, is described here and the responses of the student participants given and interpreted.

#### NATURE OF THE "WAYS TO LIVE" DOCUMENT

Over a period of years Charles Morris developed 13 conceptions of life which are on the whole positive in tone, representing the normal, constructive, and beneficent in life. These philosophies of life are presented below in abbreviated form (See Appendix I for complete document):

- Way 1: preserve the best man has obtained
- Way 2: cultivate independence
- Way 3: show sympathetic concern for others
- Way 4: experience festivity and solitude in alternation
- Way 5: act and enjoy life through group participation
- Way 6: constantly master changing conditions
- Way 7: integrate action, enjoyment and contemplation
- Way 8: live with wholesome, carefree enjoyment
- Way 9: wait in quiet receptivity

- Way 10: control the self stoically
- Way 11: meditate on the inner life
- Way 12: chance adventuresome deeds
- Way 13: obey the cosmic purpose

Although one can see distinct elements of Buddhist, Christian, or Judaic tenets, to mention a few, historical religious names were not given to these Ways for two reasons: First, to avoid prejudicing the responses in advance, and second, because analysis in terms of historic religious and ethical systems has been insufficient.

A seven-point scale is used in the rating of these "ways" but Morris stressed the fact that an item with an average rating of 5.00 cannot be stated as being liked twice as much as an item with an average rating of 2.50.

- 7 I like it very much
- 6 I like it quite a lot
- 5 I like it slightly
- 4 I am indifferent to it
- 3 I dislike it slightly
- 2 I dislike it quite a lot
- 1 I dislike it very much

This document was administered to the members of the Transcultural Seminar only once.

#### Student Responses:

The mean ratings of each of the 13 ways are given in Table 4. Both the students from abroad and the Americans gave Way 7 the highest rating, 6.29 and 5.67 respectively. There was also agreement on Way 3 which was given the second highest rating, (5.33 by the Americans and 5.43 by the foreign students). Least value was placed on Way 2 by the foreign students (3.14) and on Way 11 by the Americans (1.56). The foreign students gave a higher rating to Way 7 than did the Americans,

the latter gave a lower rating to the least liked Way than did the non-Americans. The span of valuation or reaction to the 13 Ways was greater on the part of the Americans with a 4.11 difference between the Way receiving the highest value and that receiving the lowest value, than the range (3.14) for the foreign students.

Included in Table 4 are the valuations made by students from five cultures as tested by Morris. Students from Norway gave two Ways (1 and 3) the highest value thereby "agreeing" with both the Indians (Way 1) and the Japanese (Way 3). While the Chinese students rated Way 13 highest, the Japanese gave it the lowest rating. The American students tested by Morris gave Way 7 the highest rating (5.58), as did both subgroups of the Transcultural Seminar.

Since the seminar included students from Norway, India, Japan, and countries such as Vietnam (which has been historically quite influenced by China), it is interesting that as a combined group the Transcultural Seminar members produced a mean more "typical" of Americans.

From Table 5 it can be seen that the seminar students also listed the Ways according to preference, from the most to the least liked. A study of this table will show that group agreement was greatest on the choices for two most liked and the two least liked philosophies of life. The mode (the Way most often chosen) for the best liked philosophy is clearly Way 7 for the Americans, and less clearly so for the foreign students, even though in originally assigning weights to each philosophy, the foreign students produced a higher valuation mean on Way 7 than did the Americans. It will be noted that this particular Way stands as one which embodies moderation and the integration of ideals found in more extreme forms in the other philosophies.

TABLE 4

MEANS FOR STUDENT RATINGS OF THE THIRTEEN WAYS TO LIVE

Way	Transcultural Seminar Members		Five Cultures Tested By Morris				
	American	Foreign	India	Japan	Norway	China	U.S.
1	3.56	5.29	5.95	5.00	5.28	4.89	5.06
2	2.56	3.14	3.99	4.05	3.54	2.95	2.81
3	5.33	5.43	5.34	5.30	5.28	5.10	4.22
4	3.33	5.14	3.63	3.62	3.17	3.17	3.74
5	3.11	4.43	4.74	4.65	3.78	5.14	4.26
6	3.67	4.43	5.29	5.04	5.02	5.31	4.88
7	5.67	6.29	4.71	4.22	4.95	4.72	5.58
8	4.44	3.71	4.42	3.65	3.95	3.98	4.53
9	3.11	3.71	3.37	3.93	3.63	2.57	2.95
10	2.89	4.57	5.32	4.65	4.30	3.69	3.85
11	1.56	3.57	3.74	3.77	2.87	2.58	2.77
12	4.44	4.29	4.54	3.96	4.34	4.54	4.41
13	1.78	3.71	4.01	3.17	3.09	5.47	2.23
N	9	7	724	192	149	523	2,015

TABLE 5  
ORDER OF STUDENT PREFERENCE OF THE  
13 WAYS TO LIVE\*

Transcultural Seminar Members	Order of Preference												
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th
American A	3	7	1	6	12	8	10	9	5	4	13	11	2
B	7	3	6	5	2	12	1	8	10	13	9	11	4
C	5	12	3	8	9	1	13	10	6	4	7	2	11
D	7	8	3	4	9	12	10	5	1	6	2	11	13
E	3	2	7	6	1	12	4	5	8	9	10	11	13
F	7	10	1	3	8	4	6	12	9	11	2	13	5
G	7	3	8	5	9	1	12	4	6	10	2	11	13
H	7	3	6	8	12	2	9	10	13	1	4	5	11
I	7	3	6	12	1	2	4	8	5	9	10	11	13
Foreign A	7	3	1	12	9	8	11	10	4	5	6	13	2
B	7	4	3	5	1	10	2	8	9	12	6	13	11
C	6	10	7	1	12	3	5	9	4	2	8	11	1
D	7	-	-	-	-	-	-	-	-	-	-	-	-
E	10	-	-	-	-	-	-	-	-	-	-	-	-
F	10	8	7	4	1	2	3	5	9	11	12	6	13
G	1	7	4	5	3	8	12	6	9	11	13	10	2

\*See text (or Appendix I) for descriptions of each of the 13 Ways to Live.

In brief, in the valuation of each of the 13 "Ways to Live," less divergence was found between the seminar's American and foreign students than might have been expected.

#### FACULTY PARTICIPANTS

In a memorandum dated October 1966 (previously referred to in the introduction) which was sent to all the students by the Institute for Religious and Social Studies, a list of the members of the seminar's Advisory Committee was included. Although some of these members were of the same age as a few of the foreign students, all were engaged in professional work and already "out of school." Included in this group were psychologists and psychiatrists, scientists, philosophers, political scientists, and religious educators. The list of affiliations included Union Theological Seminary, Fordham University, Yale University, Columbia University, the Jewish Theological Seminary, the Rockefeller Foundation, the Asia Foundation, the Center for Urban Education, and the United States Defense Department.

This group had had previous experience with the Institute for Religious and Social Studies and was thoroughly accustomed to the discussion format followed in the seminar meetings.

The Advisory Committee participants fell into four groups: the administrators of the seminar, members who consistently assumed active roles in the meetings, members who came only occasionally to the sessions, and those who never actually met with the seminar. Aside from the administrators, the faculty's association with the Transcultural Seminar was voluntary. None were obligated to aid in the management of the program

or to attend the meetings.

The unpredictable and sporadic attendance of many of the Advisory Committee members at both the seminar meetings and the planning sessions has implications for the results of this program. The administrators, wishing to make use of the ideas and experiences of the faculty, were undoubtedly hard put to do so in a systematic manner. The students were left with the knowledge that an Advisory Committee existed without ever fully knowing its responsibilities or even some of its members.

#### PHYSICAL SETTING

Unless otherwise stated in the section covering the observation of the Transcultural Seminar meetings, the physical setting and arrangements for these meetings were as presented here. All provisions were paid for by the Jewish Theological Seminary.

#### Meetings Held At The Seminary In New York City

The group gathered at 5:30 P.M. in a small office on the sixth floor. Refreshments had been arranged buffet style on a table, prior to the arrival of the group. The members helped themselves to refreshments as they arrived and stood or sat chatting together until it was deemed time to begin the meeting, usually around six o'clock. The discussion was then held in a larger room on the fifth floor. The table was shaped like a horizontally elongated H and, until later in the year, namecards guided the participants to their chairs. The seating arrangement varied with each session except for the chairman who sat in the middle of one side of the bar of the H. This room was adequately lit and ventilated (barring an overabundance of cigars and cigarettes).

Each person was supplied with a pad and pencil and a copy of the seating arrangement to facilitate the recalling of names (the last was dispensed with later in the year). Smoking needs were on the table that was set for supper. About midway through the meeting, supper was served, usually consisting of mounds of sandwiches, relishes, dessert, and beverages.

The discussion continued through and after the meal until the meeting ended around eight o'clock. The walls of both rooms were always decorated with material pertinent to the seminar, including photographs of the members taken during the first meetings.

#### Conference Meetings Held at Lake Mchonk Mountain House

Each participant was assigned a room and roommate. As much as possible it was seen that each room was shared by one American and one foreign student. A suite was always open to the members, one room for the meetings and another for beverages and munching food. Although the hotel was run by abstaining Quakers, the Seminary was granted permission to supply liquor in this suite and did so.

Meals were served at fixed times in a hotel dining room utilizing one long table. The menu was varied and plentiful. During the spring conference, when the hotel was open to the general public, there was also a snack bar available to the participants at their own expense. The grounds of the hotel, the hotel library, and the game room were at hand for the members during their free time. Also provided in the seminar suite were many books of general interest brought from the Seminary.

The meeting room was large, airy, and attractive. Chairs were arranged around its walls forming an open circle. At the Autumn conference



large name plaques were placed in front of each member, again to assist them in learning each other's "difficult" names. Transportation to and from the conferences was supplied by the Seminary.

#### OBSERVATIONS OF TRANSCULTURAL SEMINAR MEETINGS

In this section material pertinent to the content or format of the seminar meetings will be found as well as brief selective descriptions of each meeting.

##### Organizational Meeting 10/24/66

The purpose of the first meeting of the Transcultural Seminar, held at the Jewish Theological Seminary, was to choose the topics that would be discussed in the ensuing months. Chaired by a member of the Advisory Committee (Faculty Member A), this session was introduced as "planned chaos." The seminar was described as a "serious, open frank contact with other human beings," the aim of which was to see "how mixing affects our values."

The group consisted of seven Advisory Committee members, ten American students, nine foreign students, and three nonparticipants. The last subgroup was made up of the evaluator and two members of the Jewish Theological Seminary staff on hand to take notes for the Seminary and to manage the necessary physical arrangements for the meetings.

The seminar members worked from a list of possible topics previously obtained from them through a mailed questionnaire sent out by the Seminary. Not all of the items on this list (included in Appendix II) were discussed. Race in the United States (#1) was soon dismissed with the students agreeing that it was unlikely anyone present would disagree

as to what was morally desirable in race relations. Family Relations (#2) was discussed at length; it was felt that this topic should include the role of children, the aged, and women (#3). University Campus Revolts (#4) was to be replaced by a broader concept of education.

The group seemed unfamiliar with the supper-meeting format, and, with the serving and consumption of food, discussion became fragmented and scattered. Partial consideration was given to some of the other themes, such as Political Questions (#5) and Communication (#7).

Members of the Advisory Committee suggested that Family Relations might be the theme for the next meeting. This was well received with the added suggestion that personal experiences might be most interesting and meaningful.

Note: The next three meetings occurred in upstate New York as part of the Autumn weekend conference. On the way to Lake Mohonk Mountain House the group visited the Society of Brothers, a communal settlement in Rifton, New York, that operates a toy factory. After lunch at the hotel free time was provided and most of the students spent it exploring the vast grounds of the hotel. A brief meeting (not described here) reviewing the Rifton visit preceded dinner. In the evening a discussion of Family Relations was held. The second day brought a morning and an evening session with free time intervening. On Sunday morning provisions were made for attending church services after a visit to the Huguenot houses in New Paltz. The group returned to New York City in the afternoon. Limousine transportation was provided for the members.

Second Meeting 11/4/66

The chairmanship was again undertaken by Faculty Member A who suggested narrowing the topic to The Extent of The Family. The foreign students were asked to describe family structure in their homelands and they did so willingly and with humor. The discussion alternated between the past and the present, one country and another, and one subtopic and another. Touched upon were the extent of the family, the role of women, authority in the family, financial responsibility toward various family members, the influence of colonial powers, education, and the affect of war on the family. Although rather superficial in content, this meeting seemed an emotionally satisfying one for the participants. The meeting lasted 90 minutes and was attended by ten Advisory Committee members eight American and seven foreign students, and four nonparticipants.

Third Meeting 11/5/66 - Morning

Faculty Member B chaired the meeting and asked for an exploration of the American family in the light of the past meeting where he felt "there was some sense of the loss of something precious (in the family)."

The extent of the family was mentioned as were the effects of urbanization on the American family, but the discussion quickly moved to America's political and economic policies towards underdeveloped nations. There was little laughter. Some of the students of American history (all Americans themselves), and two of the Africans expressed much criticism of the United States in this area, while the faculty members argued for more knowledge and understanding of the many aspects involved

in international dealings. The chairman ended the meeting with the observation that the discussion had turned into a conflict between the generations.

Of the eight American students present, only three were very verbal, and of the seven foreign students only two participated actively. Also present were ten faculty members and four nonparticipants.

#### Fourth Meeting 11/5/66 - Evening

The meeting was opened by Faculty Member A with the suggestion that the group take a look at what had transpired so far. Faculty Member C gave a prepared summary of what had occurred, asking if the group was satisfied with the direction being taken. The reaction was primarily one of confusion and defensiveness. There seemed a subtle agreement among the students that the few Americans who had spoken most in the previous meeting were responsible for the tenor of that session. The "generation-conflict" was increased by some of the American students making suggestions for modification of the Seminar size and format and by some of the faculty responding with what appeared to be impatience and annoyance. The session lasted two hours and several members had to leave early to return to New York City. The tension was left unrelieved. The topic of Child Rearing was hurriedly chosen for the next meeting that was to be held at the Jewish Theological Seminary. A foreign student was selected by the group to serve as the next chairman. Throughout most of the evening the group consisted of ten faculty members, four nonparticipants, eight American and seven foreign students.

Fifth Meeting 11/14/66

This meeting was not attended by the evaluator; the following notes were taken from those of members of the Seminary staff.

The elected foreign student (Student Chairman A) led the group in discussion of the positive and negative aspects of Child Rearing. Two Americans had been asked by the Advisory Committee to be prepared to give a brief description of their own childhoods. These were followed by those of a few other Americans. The chairman also asked for discussion of the rearing of illegitimate children in America, the influence of organized religion on illegitimacy, and the experience of the Negro in the United States. Several members later reported to the author a feeling that Student Chairman A seemed to be looking for evidence to support his negative views of America.

The session lasted approximately two hours and was attended by five foreign and nine American students, four Advisory Committee members, and one nonparticipant. It was decided that Dependence and Independence Within the Family Structure would be the theme for the next meeting. The American student who raised the question was to begin with his own opinions and observations.

Sixth Meeting 11.28/66

Student Chairman B, appointed by the faculty prior to this session, noted the topic of the evening was to be Dependence and Independence in the American family. Little attempt was made to define these terms. The two types of dependency and independency most often referred to were in terms of economics and emotion, in particular, the economic dependency of the aged and the college-bound, and the emotional dependency

of parents and grandparents.

A frequently voiced concern of the Asians and Africans throughout the year was expressed in regard to the breakdown of old traditions due to the introduction of modern technology. Implied was, "How can we have your comforts and material goods yet avoid the impersonalization that we see all around us in America?"

Present were six Americans and seven foreign students, five faculty members and three nonparticipants. The chairman requested suggestions for a topic for the following week. Religion and Politics were mentioned, the former was chosen.

#### Seventh Meeting 12/12/66

The topic for this session was to be Religion. Student Chairman C tendered two possible areas for discussion: The Relationship Between Religion and Family Cohesiveness, and Religion as an Institution for the Transmission of Moral Values. These topics were alternately picked up and dropped by the members. Topic changes seemed to occur almost as rapidly as speakers were changed. There was again the use of undefined terms and, hence, misunderstandings. Although five of the students attending this meeting were clergy members, this group "resource" remained almost unused. In attendance were six foreign and eight American students, three faculty members and three nonparticipants.

Note: Following the seventh meeting the Jewish Theological Seminary contacted each member of the Transcultural Seminar and asked them for ideas and preferences regarding topics and format for the remainder of the year. This memorandum, dated December 13, 1966, included five suggestions

already in mind. (See Appendix II). The first of these suggestions, The Experience of the American Iroquois, was subsequently selected and background material on the subject was mailed to the participants.

Eighth Meeting 1/16/67

Faculty Member C presided over this meeting and introduced the guest speaker, Harold Blau, a professor at New York City Community College and at the New School for Social Research, and an expert on the Onondaga Iroquois of New York State. The speaker provided much current and historical information on the Iroquois, ranging from population through power structure, religion, education, medical care, and legal status within the United States. The group asked questions and there seemed no division between the generations, i.e., the faculty and the students, during this session. Tapes of the Iroquois language and songs, as well as several artifacts of the Onondagans were on hand. This meeting was later designated as a favorite by many of the students.

In closing, the Chairman called the attention of the group to eight cards hung on the walls of the conference room which had been on display since the first meeting of the seminar. These cards listed eight values: wealth, well-being, enlightenment, skill, rectitude, respect, affection, and power. These values were defined in a paper presented to each member as part of the preparation for the next meeting. The paper, entitled The Decision Seminar: A Procedure For Problem Solving, was prepared by A.J. Brodbeck. It also included an exposition of five forms of thought (goal, trend, condition, projective, and alternative thinking), and how this systematic approach to decision making is employed.

Six American and three foreign students, four faculty members, one guest speaker, and three nonparticipants were in attendance.

Ninth Meeting 1/30/67

Faculty Member C again presided, suggesting several ways in which the value analysis system might most immediately be used by the group. The guest speaker of the previous meeting (on the Iroquois) was present and one suggestion was to try to determine value equivalency between the Iroquois and the cultures represented in the group. Faculty conflict seemed evident in whether or not a verbal run-through of the concepts involved was necessary. It had been decided to proceed without this step; later it became clear that most members were confused, if not lost. An informal polling by the author, after the meeting, indicated that several students had not read the preparatory material and those who had were not sure what it meant. Also attending the meeting were some students who had not been able to come to the Iroquois discussion so that none of that material was familiar to them.

One American student was very verbally resistant to the system. Others, in later conversation with the author, expressed discomfort with "the social scientist's approach to human experience." Few people participated actively in this discussion and the cohesiveness of the previous meeting was missing. As agreed to by the members beforehand, this session was tape recorded, which may have been an inhibiting factor.

Attending the meeting were four American and four foreign students, two faculty members, one guest and three nonparticipants, including an operator for the tape recorder.



Tenth Meeting 2/13/67

Faculty member B, serving again as chairman, introduced the speaker of the evening, Bernard Mackler, an assistant director at the Center for Urban Education and a professor at Teachers College, Columbia University. The topic was to be Education in Harlem, a subject in which the speaker has conducted extensive research. Dr. Mackler began with a world view of prejudice and class and caste systems, moving through how prejudice is generally manifested, to more specific material on segregation in the education of New York City Negroes. First hand experiences with the education of minority groups here and abroad were given by some of the members. One Asian commented that "an international group can discuss as equals in the afternoon but in the evening the Asians and Africans can't have a white girl friend."

This statement struck the author as reminiscent of a topic suggested when the Seminar first began: "What are the racial feelings of Africans and Asians towards whites?" It was not discussed although the dating problem is a very real one for many colored foreign students in America.

Faculty Member C ended this session with a lucid summary of what had been discussed, using the value analysis scheme. The meeting was attended by five foreign and seven American students, six faculty members and three nonparticipants.

Eleventh Meeting 2/27/67

The chair was temporarily assumed by Faculty Member D who introduced the speaker, Charles Herzfeld, the director of the Advanced Research Projects Agency, Washington, D.C. The theme was Science, Technology, and Change. Each participant was given an outline which was carefully

followed by the speaker. This resulted in one of the most organized lectures made to this group. Although some of the later material was too technical, in general the talk was a lucid overview of the role of technology in the world of today and that of tomorrow, including the choices man must make between efficiency and moral or ethical values. After approximately one hour the students began asking questions and making observations. From the pros and cons of systems analysis the discussion quickly moved to American politics. The two foreign students present spoke very little.

Faculty Member A arrived and relieved the first chairman. The topic was changed to the concern of the Advisory Committee that several of the goals of the seminar had been lost in recent meetings. This change of subject was abrupt and began with a comment by one of the leaders regarding the poor attendance of some of this evening's most verbal students, causing defensiveness on their part. The Chairman noted that the member interviews conducted by the Jewish Theological Seminary after the seventh meeting indicated that there was a group wish to go from a subjective to an objective point of view in future meetings. He added that he felt the group's desire for experts was a sign of passivity. Some students immediately stated they felt the use of experts generated more discussion and evoked more divergence in viewpoints. Others felt that although there was more discussion it was not of values or tradition and change, as was the original aim of the seminar.

The Chairman reminded the group that "we (originally) discussed what we wanted to do. We said then it was up to you to make something meaningful out of this unique configuration of people. You haven't."

One American replied that the student group was not making the decisions: "We'd discuss various possibilities at one meeting for the next one and then we'd get a notice saying something had been decided which we didn't decide."

The faculty-student conflict encountered in past meetings was rampant in this session. Each group criticized the other and student suggestions for changes in format were dismissed as "precipitous" or "unnecessary in groups that work smoothly."

Some students felt that the problem might be that they were not really discussing problems that truly bothered them. Yet a comment by one of the foreign students was left untouched: "I feel every moment in the United States so alien but I haven't been able to express myself. I don't know why."

The Chairman asked for volunteers to form a planning committee. Student response was slow; only two agreed to help when directly asked to. One American who wished to join such a committee, but lacked the time, said, "I think it is too much to ask of us that we take the direction. We can't devote that much time to it and we're not experienced enough for it."

The meeting lasted three hours and was attended by two foreign and nine American students, five faculty members, including the speaker for the evening, and three nonparticipants.

Note: The first meeting of the Program Committee, consisting of one American student, two foreign students, and three Advisory Committee members was held on March 3. It was agreed that the next topic would be the Role of Psychology in the cultures represented in the seminar, with

a psychiatrist invited to preside and enter the discussion at will. Faculty Member C was to attempt a written rather than an oral summary employing the value analysis scheme. The Committee began dealing with plans for future meetings and a report was sent to all participants.

Twelfth Meeting 3/13/67

The meeting began with an introduction of the guest, Dr. Robert Rubenstein, Clinical Professor of Psychiatry at Yale, who stated that he understood his function to be that of following where the group led. One of the American students spontaneously assumed a leadership role, frequently trying to turn the emphasis of the discussion away from questioning the expert to using the cross-cultural experiences of the group. However, with fewer foreign students present the group seemed to be very American in outlook as well as numbers. As had happened in past meetings, there seemed a fairly high incidence of unanswered questions, of topics begun, dropped, then mentioned again later when another comment was on the floor. Faculty participation was at a minimum, often coming only from the two other psychologists present at the request of the guest.

The break for drinks and supper after an hour of discussion was a smooth one and appeared to have no inhibiting effects on the resumption of the discussion. Present were five foreign students, including one guest student from India, eight American students, three nonparticipants, five members of the Advisory Committee, and one guest expert.

Note: The Program Committee chose Written Tradition and Learning as the next theme. The librarian of the Jewish Theological Seminary was to take

the group through the Manuscript Room at the Seminary. Student Chairman D was chosen to lead the discussion. Further plans were also mentioned in the report mailed to all participants.

### Thirteenth Meeting 3/27/67

A second departure from the usual format was tried, this time a buffet supper preceding the meeting. Student Chairman D opened the meeting with the observation that the group had not yet seemed to have learned "how to make use of the different cultures and viewpoints represented in the seminar." He made a plea for remembering to consider values while discussing the theme of Written Tradition. This student was the one who had assumed an informal "chairmanship" during the previous meeting.

The guest speaker was Menahem Schmelzer, Librarian of the Jewish Theological Seminary. Discussion of the topic preceded and followed a tour of the Manuscript Room. The students were shown many ancient books and manuscripts. Although many interested questions were asked of the guest speaker, participation seemed rather formal and lacking in spontaneity. The group was at its smallest with only four American and four foreign students, two faculty members, the guest speaker, and two nonparticipants.

A memorandum from the Program Committee was sent to the members outlining the plans for the next meeting whose topic was to be The University. A guest, a university professor of physics, and two of the students would speak. Student Chairman D would again lead the discussion. Also included in this report was a schedule for the Spring Conference which would mark the close of the year.

Fourteenth Meeting 4/10/67

The meeting began with Student Chairman D asking one of the "speaker students" to give his view of the university in his own country. It became apparent, perhaps for the first time for many of the American students, that this foreign student was closer to the members of the Advisory Committee in experience than he was to themselves. The guest, Moshe Ettenberg, a professor at Queens College, was the first guest to be treated as a participant rather than as an expert to be questioned.

The arrangement of the room was changed for this meeting. Rather than a long rectangular table, the group found an ovular placement of chairs which permitted each member to see all others. The buffet supper was served during a break about midway through the evening.

At this meeting were three Advisory Committee members, the guest speaker, seven American and four foreign students, and three nonparticipants.

The last three meetings took place at Lake Mohonk Mountain House, site of the first weekend conference in the fall. En route to the hotel the group visited the I.B.M. Watson Research Center in Yorktown Heights, where they learned something of the theory, capabilities and limitations of computers as well as seeing some in action. This was related to the earlier meeting on Science, Technology, and Change. Following luncheon at Vassar Alumnae House in Poughkeepsie, the group moved on to the hotel and more exploration of that wonderland.

Discussion meetings were held on Friday evening, Saturday morning, late afternoon and evening. On Sunday morning Mass was served in the hotel Chapel by a member of the Advisory Committee for those who wished

to attend. Before returning to New York City most of the group met with two members of the West Point Military Academy for lunch and a tour of the Academy. Some members chose to avoid this trip because of their pacifistic beliefs. The participants were returned to the city where they made their farewells.

#### Fifteenth Meeting 5/12/67

Faculty Member A introduced the first topic for the conference as The Way Different Cultures Look at The Individual and His Role in Society. It seemed as if the members had gone almost as far as they could with each other. There was an air of deja vu as the students repeated comments and opinions often heard before during the past year. This discussion was perhaps hampered by a large imbalance between Americans and non-Americans. Out of the 26 people present, only five were foreign students, one of these being a member's wife who was meeting the group for the first time. The remainder consisted of eight American students, nine faculty members, and four nonparticipants.

#### Sixteenth Meeting 5/13/67 Morning

Faculty Member A continued with the group in discussing The Role of The Individual in His Society. Tension between the rights of the individual and the needs of the state were expressed by members from abroad. The tendency in this discussion was toward the abstract, few personal dilemmas were mentioned. Although it had often happened before, private conversations seemed more numerous and somehow more distracting during this meeting. The attendance was the same as for the Friday meeting.

Seventeenth Meeting 5/13/67 Afternoon

In the late afternoon an open Program Committee meeting was held to discuss the year past and to consider possibilities for the continuation of the Transcultural Seminar for another year. Reference was made to the difficulties to be expected in a group mixing cultures, ages and disciplines. It was felt that the goals of the seminar had not been clear and that the students and faculty members had often felt confused. A lack of framework was mentioned, as was the observation that real differences had not been explored. While some felt the use of personal experiences waned because the group ran out of things to tell, others felt the experiences recounted were not fully used. One faculty member stated that the seminar should not try to change values but to help the members learn what their values are. The consensus was that the maximum amount of communication had not occurred in the past year.

The student had first been invited to attend this meeting, but later word was sent around that they were expected to come. One group of students responded: "We didn't hear that!" Although the faculty members came in full, only two Americans and one foreign student attended, none of whom had been on the earlier Program Committee.

Eighteenth Meeting 5/14/67 Evening

The final meeting of the seminar was entirely planned and conducted by students. The theme was The Arts. Members of the Seminary staff had decorated the room with a loan exhibit of paintings and sculpture from Sarah Lawrence College. The two students responsible for the meeting were an American, previously referred to as Student Chairman C,



and a foreign student who had attended all the meetings except the first weekend conference.

The program was composed of several films and recordings of electronic music. The group was in high spirits and there was much conversation and laughter. The latter caused the final faculty-student conflict when one faculty member reprimanded the group for laughing when listening to a musical work done in seriousness by the composer. A few members were visibly shaken by the ensuing exchange but others argued against this statement with much vigor.

The evening ended with a champagne toast to the Transcultural seminar and with the presentation of gifts to Advisory Committee member, Jessica Feingold, and Seminary staff member, Charlotta Damanda.

#### ATTENDANCE OF PARTICIPANTS

The total attendance of the seminar members (Table 6) was at its highest for the two weekend conferences. Further inspection shows that this was particularly true for the faculty members and the nonparticipants. (Table 7). No known reason can be given for the faculty; a guess would be that a weekend is more often one's own than is a week night. The additional nonparticipants at the conference were necessary for the greater managerial needs involved.

The graph depicting student attendance (Table 8) indicates that the Americans showed up in greater numbers than did the foreign students. It is also true that the attendance of individual Americans was more consistent than that of the non-Americans.

TABLE 6

TOTAL  
TRANSCULTURAL SEMINAR  
ATTENDANCE

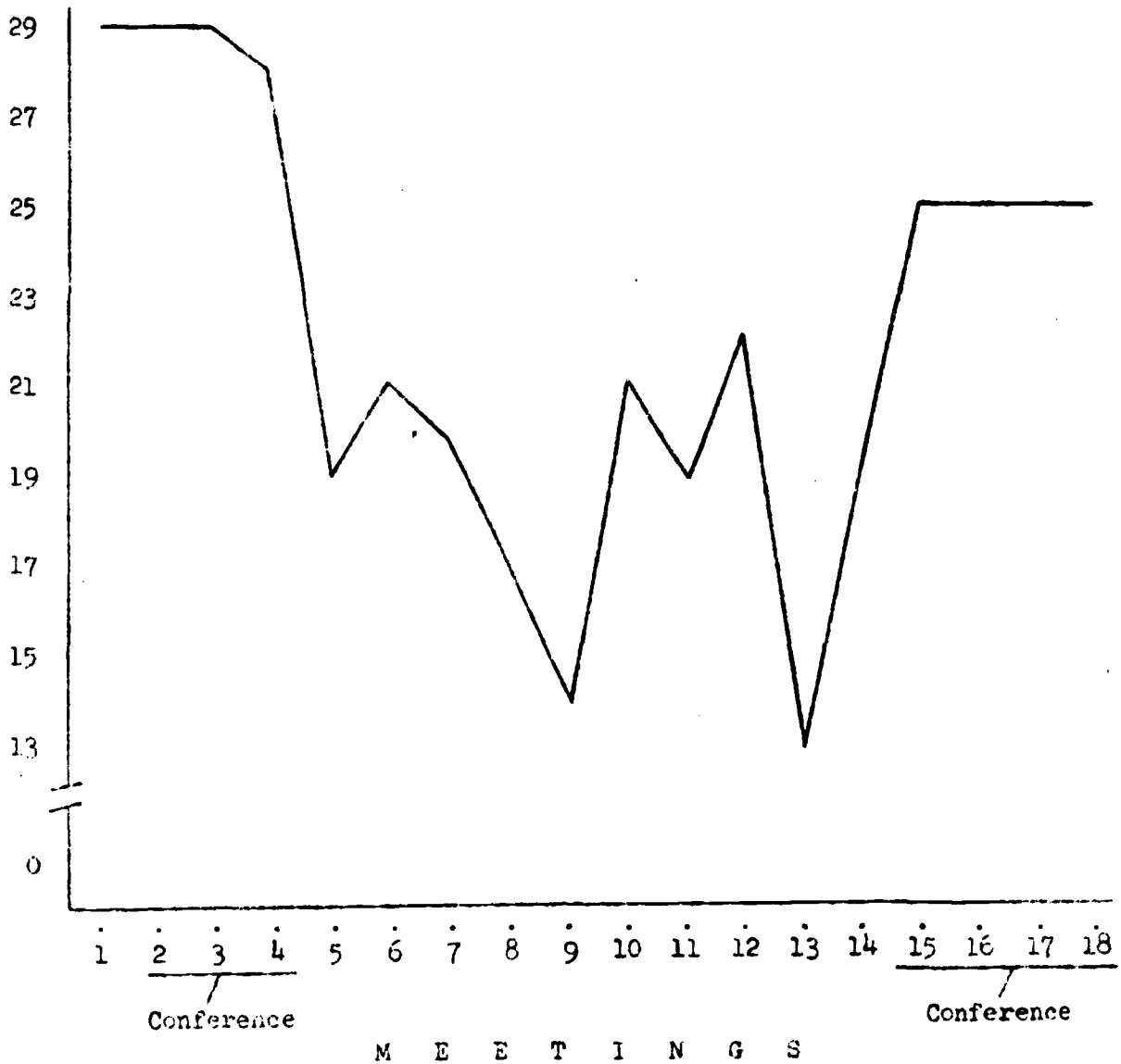


TABLE 7

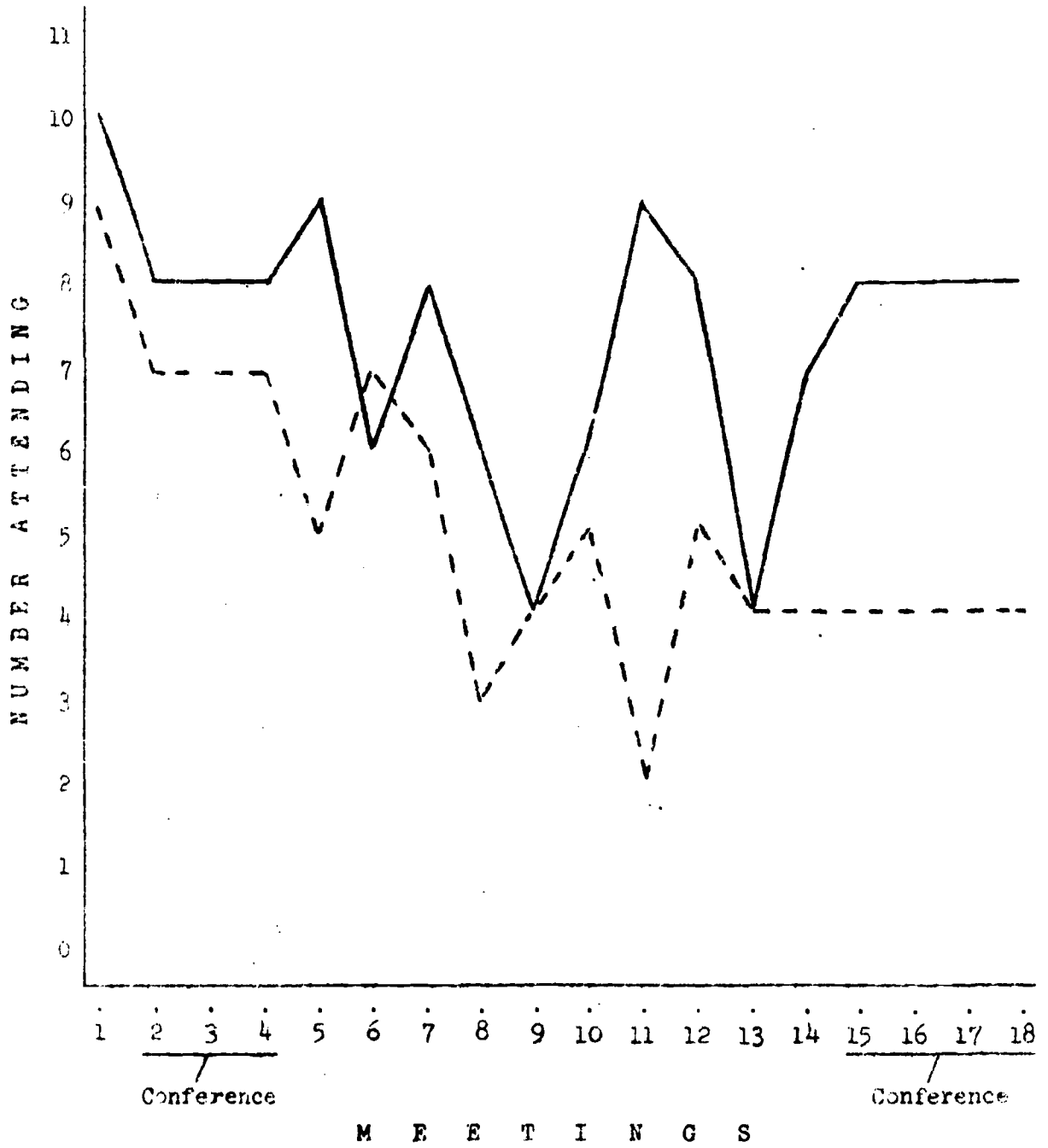
ATTENDANCE OF ADVISORY COMMITTEE  
AND NONPARTICIPANTS



————— Advisory Committee, including any guest speakers.  
- - - - - Nonparticipants (the evaluator and members of the Jewish Theological Seminary staff on hand to take notes for the Seminary and to manage the necessary physical arrangements)

TABLE 8

STUDENT ATTENDANCE



— American Students  
- - - Foreign Students

The original group consisted of ten Americans and ten foreign students. One American dropped out after the first meeting due to pressing doctoral commitments. A second American ceased coming after the seventh meeting. He felt, as learned in an interview with him, that the conversational tone of the seminar was something for which he had neither liking or time. Two Americans joined the group after it was well underway but their subsequent attendance was infrequent, again apparently due to other educational commitments.

Two of the foreign students were present at fifteen of the eighteen sessions. Of the original ten, seven dropped out during the year. Two students left the United States and one left New York to study in the West. One student from abroad who participated in the first weekend conference had classes on the nights the meetings were held. A student from Yale University was able to attend the weekend conferences but found commuting for the bi-monthly meetings too expensive and time consuming. A student long remembered by the other seminar members as a provocative speaker never really withdrew but neither did he attend again after the first meeting. The seventh foreign student to cease attending the sessions had been a very active participant through the first eight meetings. His reasons included educational pressures, job commitments, and earlier classes on the same nights the seminar met. During an interview, however, he indicated that he had not found the meetings as satisfying as he had hoped. Two other foreign students continued to come from time to time throughout the year but chose not to leave their families for the weekend conferences.

The pattern of foreign student attendance warrants comment. Only one student indicated a dissatisfaction with the seminar, yet, barring those who moved geographically, the others seemed to have no more pressing responsibilities than did many of the American students. These data may suggest that the Transcultural Seminar was not fulfilling certain of the expectations of the foreign students.

#### STUDENT INTERVIEWS

At the end of the first semester the students were interviewed about their impressions and opinions of the Transcultural Seminar, its form, content and members. Their suggestions for the following year were also solicited, these shall be presented under student recommendations at the end of this report. The student reactions to the seminar are given here. An outline of the interview schedule may be found in Appendix I.

#### Purpose of the Seminar

The majority of the students said the general purpose of the seminar was "to provide an experience in interpersonal relations between people from different cultures" and "to enlighten them as to their differences through the exchange of ideas and experiences."

However this answer did not seem to satisfy many of the students who gave it, for they frequently went on to say they had found it difficult to infer what the basic seminar theme was or how the views of people from diverse places could be "synthesized into something constructive."

### Participants

Advisory committee: Several students said they "hardly felt the Advisory Committee to be group members" and that "they should participate more as individuals." Yet when asked who they felt acquainted with within the seminar, almost half of the students named one or more of the faculty members.

Student participants: The greater share of students felt that there were too many Americans in the seminar. ("Once you have two Americans it's enough!"). Others felt the number unimportant as long as the group was balanced in degree of participation and as long as the Americans restricted themselves and let the others speak. The number of foreign countries represented did not seem to worry many. The consensus was that it was the quality of the members' contributions that counted. The quiet students, identified most often as one or two of the Asians, were thought to have given little to the group.

Several Americans noticed the gap in age and maturity between themselves and the students from abroad and felt this might have been unfortunate for those foreign students. They believed that a clique had formed among the American History students who made up the largest discipline subgroup.

### Perceived Similarities and Differences

Surface similarities among the students were acknowledged by most of the students, as was the feeling that the group had not gone beneath that surface to find the real differences.

"It seems as though there are certain basic values which everyone in the seminar holds. It may be because we are all Americanized."

"The present members are not "representative" of their cultures, we are all cosmopolitans. Yet I can't really accept that we're all the same."

### Seminar as Opportunity to Get to Know Each Other

Those who attended the weekend conference at Lake Mohonk all believed that the conference, more than the city meetings, provided the members with a chance to become well acquainted. The cocktail time which began each meeting in New York was felt to be too brief and temporary for anyone to get beyond small talk. A surprisingly large number of students felt that period an unprofitable use of time and dispensible, especially if supper were served before the meeting rather than as a part of the meeting.

A few students said they had made friends in the seminar who they were seeing "on the outside" and would continue to see after the end of the year.

### Group Size

About one fifth of the students found the group to be just the right size. The remainder felt that there were too many people for an exchange of any depth to occur.

"You have to wait so long to say something that you will nearly have forgotten what to say when your turn comes again."

### Direction of Seminar

"I think there is a conscious effort every minute to make the seminar into something, but it lacks direction and structure."

"I could have done with more direction and less discussion of what the direction should be."

Agreement was complete that the 1966-1967 Transcultural Seminar needed more structure and direction. A few foreign students expressed the belief that the seminar might better have been completely faculty-dominated,



but most students felt that the faculty should only have taken more of a lead, helping the students to understand one another when necessary but otherwise participating in the discussions as equals.

The idea of an occasional student chairman appealed to many but not when it resulted in chaotic meetings. Working together with the faculty to determine the topics to be discussed was considered rewarding.

A few students felt that although the Advisory Committee had said the seminar belonged to the students to use as they wished, this was not really meant. Most were fairly unconcerned by this, saying they had neither the time nor the desire to assume the full responsibility for the seminar.

### Topics

Although the discussions on family relations were of general interest, the students tended to agree that these went on for too long a period. The session on the Iroquois was most often cited as a rewarding one. The material was described as new and as providing a culture equally foreign to all participants. It was thought that this gave the group a concrete example with which each could make comparisons with his own culture.

Some felt the topics discussed precluded controversy and disagreement. It was observed that "you can't argue with personal experiences." But it was apparent from many remarks that there was also discomfort over the lack of arguments that would bring out the differences between the members.

"I think we want to disagree but we're afraid of offending one another."

"I would like the group to open up more, to be less defensive, even get angry, I don't mind. They speak more honestly if they get angry."

#### Group-oriented Versus Expert-oriented Meetings

The group-oriented meetings were those in which the members used their own knowledge and experience in discussing a theme. Most agreed that this was a good, if not the best, way to learn about each others' values. A majority of the group favored the occasional use of experts.

#### Frequency of Meetings

The students were in complete agreement that as long as the seminar met during the academic year, once every two weeks was as often as hard-working students could attend. At the same time it was felt that the comparatively long span of time between the New York meetings might have hindered the members in getting to know and, hence, trust each other better. All who attended the Mohonk conference which preceded this interview deemed the concentration and intensity of that exposure to each other as most enjoyable and fruitful.

#### Seating and Eating Arrangements

Mohonk was again cited as preferable to the sessions in New York in regard to seating and eating. Being able to see everyone during a session was mentioned as difficult with the H-shaped table. Few students adjusted to the supper-meeting format. It was felt that supper was a thoughtful provision, but some claimed it interfered with the discussions.

Most found beginning the meeting with a brief meal and then clearing the room for action to be highly satisfactory. (This last statement of opinion was garnered via an informal poll taken by the author during the second semester when the meeting format was changed by student request.)

### Feelings about the Jewish Theological Seminary

In the course of the interviews the students indicated an appreciation for the effort of the Seminary extended in conducting the Transcultural Seminar. A few felt strongly that the Seminary was, in effect, too obviously Jewish.

"Every time a problem is discussed there's an analogy to Jewish history. I get the impression the seminar exists to show something about the Seminary."

### Summary

Facets of the Seminar least liked: Foremost in the minds of the students was the lack of goals, structure, and direction. There was a general feeling of frustration at the lack of depth achieved in the discussions and most found the discussions frequently meandered. Direct confrontation of opposing values was difficult when everyone was to be given a turn to speak, the size of the group being seen as an inhibiting factor by many. The proportion of Americans to foreign students was found excessive. The discussion of the family was felt to have lasted over too many meetings, and a lack of controversial topics thereafter bothered several students. Discussing through supper around an H-shaped table which barred the view, was found distressing.

Facets of the seminar most liked: The opportunity to meet informally with people from many nations and to overcome one's shyness with "foreigners" was appreciated by the students. The generosity of the Jewish Theological Seminary in providing the Mohonk weekend conference that preceded the interview was frequently mentioned. The weekend itself was considered to be the highlight of the seminar. A few students felt that they had found personal friends through this experience. Many commented that they found the experience an eye-opening one which made them more aware of the world at large.

Although the Iroquois meeting was cited as one of the most rewarding, the majority of the students felt the times when the members spoke very personally of their lives at home to be the most exciting.

Some of the men made particular mention of the provision of supper as a thoughtful gesture.

#### CONCLUSIONS

The concern of this report is to provide an evaluation of the Transcultural Seminar on Tradition and Change, on Values in the Twentieth Century.

The 1966-1967 Transcultural Seminar was membered by American and foreign students brought together to discuss the values of their cultures. These students were recruited through universities and foundations in the New York area. Most of the American participants were younger and less experienced in their chosen fields than were the students from abroad. The foreign students came from 11 different countries, the Americans primarily from the Northeastern states.

Although family backgrounds varied in educational and socioeconomic status, most of the members came from comfortable homes. Students belonging to a major religious group predominated and slightly less than one third of them were clerics or monks. In choosing self-descriptive adjectives the Americans were more apt to see themselves as idealistic, outgoing and forceful. The foreign students placed a greater stress on cooperativeness and intellect, but much diversity was otherwise found. The mean scores obtained by these two subgroups on six attitude scales indicated that more Americans than non-Americans evidenced viewpoints that were highly democratic and tolerant of divergent political views. Both groups seem to have a libertarian point of view and a strong belief in the political potency of organized groups, with a lesser belief in the political potency of individuals. The greatest diversity of views was obtained on the scale dealing with the nonviolent resolution of conflict. In assigning value weights to thirteen philosophies of life, both groups gave the highest rating to a philosophy that advocated the integration of activity, enjoyment, and contemplation.

Most of the discussion meetings lasted about two to three hours once every two weeks and were held at the Jewish Theological Seminary. The weekend conferences in upstate New York, which began and ended the year's program, were felt to be the most fruitful and rewarding features of the seminar.

The objective of the Transcultural Seminar was stated by various faculty members as one of learning about cultural values existent in the several countries represented in the group and of trying "to relate individual experience and education to the contemporary scene."

The seminar was to ponder these values not only as they exist today but also as they agree with or are in conflict with values of the past.

The present-past comparisons made by the students usually spanned three generations, from their grandparents to themselves, however, frequent reference was made to more distant historical influences.

During the first weekend conference the students were given introductory portfolios which included a list of eight values. Four months later, an explanatory paper was produced in which those terms were defined. This paper also included five forms of thought and an explanation as to how all these components could result in a systematic approach to decision making. A meeting was devoted to the possible uses of this system for the seminar but the students found the total concept elusive. Although occasional reference was made to it in later sessions, the idea was dropped except for the summary value analyses of a few meetings.

Therefore, although the seminar was formed for the discussion of values, a systematic approach to such discussions was not implemented.

The students were aware and appreciative of the experimental nature of the seminar and of its potential in providing them with an unusual opportunity for discussing meaningful topics with people from many nations. The concern lay in how the discussions were to proceed and, as one foreign student put it, "to what end?"

Three months into the seminar, the Advisory Committee proposed forming a program committee to consist of both faculty and students to determine the future course of the seminar. By this time antagonism had grown between a few members of these two groups. The very students who were most vocally

critical of the seminar up to this time seemed also to be the ones most concerned with the reactions of the more active faculty participants. For all their displeasure, they seemed to want to please and appeared reluctant to compete or to work directly with the Advisory Committee.

All the conflict did not exist between these few students and the faculty. There was also evidence of disagreement and ambivalence among the faculty. The briefly attempted "decision seminar" offers one example. Another refers back to the avowal that the students were to proceed as they wished with the seminar.

The last meeting of the seminar was turned over to two students to plan and lead totally on their own. Throughout the year, four students (one from abroad) were asked to assume the chairmanship but each was assisted through the meetings by sotto voce suggestions from an Advisory Committee member.

The seminar format seemed to elicit a certain set of "classroom" expectations on the part of the student participants. Several stated that they came to the seminar expecting a leader who had definite goals in mind. They anticipated that there would be someone who would not only see that each discussion remained pertinent to its specific topic but that someone would also channel the separate bits and pieces into a larger theme or framework. This expectation was not met.

During the first meetings the students were told that the seminar was theirs and that they were expected to participate not only in the bi-monthly discussion but also in the formulation of the goals to be pursued and the methods to be used in reaching for these goals. In this sense the experience was to be unlike the usual seminar offered by

American universities where the professor decides the subject matter, the operational techniques and the value of each member's participation. No marks or grades were to be given. This was to be a democratic venture using the many experiences and areas of knowledge possessed by the members.

It is quite possible that some of the Americans, at least, had heard previous claims for democratically run courses only to find democracy in practice an ephemeral thing. Unfortunately, some concluded that this is what happened in the Transcultural Seminar. These students commented on how suggestions they made were dismissed by the faculty; on how meetings they felt were of interest and merit were criticized by the faculty; and on how their attempts to use knowledge gained in their university studies were thwarted by the faculty. The author observed the episodes cited to support some of these criticisms. The interpretations given these occasions by the students were correct. There were times, however infrequent, when the faculty did dismiss, criticize, and thwart. The degree of antagonism this produced in a few of the American students is perhaps a reflection of their comparative youth and their inability as yet to feel an equality or potency in the face of authority. Nevertheless, there evolved for some students a sense of floundering and lack of direction.

Early in the year, the group agreed that personal experiences would be of great value and interest. This seemed to appeal for two reasons. First, it satisfied the natural curiosity of the members as to just how it might be to have been raised a Ghanian, an American or a Cambodian. Secondly, few felt qualified to speak as experts on their countries.

With the passing of time, less attention was given to personal experiences and more to didactic discussion. These two threads, the emotional (personal) and the intellectual (social-political-historical),



appeared to be viewed as two separable, almost dichotomous approaches. It seemed an unspoken agreement that negative feelings between colored and white, between one nationality and another, and between theist and atheist, should be avoided, while the reasonable, logical and cosmopolitan in behavior and views should be shared.

The data on student attendance indicated a substantial dropout rate on the part of the foreign students. Since many of the Americans claimed just as pressing needs and responsibilities in other areas as did the foreign students, and since one can generally find time for the things he really wishes to do, the implication is that the seminar was not fulfilling certain of the expectations of the foreign students. This is to be qualified by the older age and marital status of the foreign group, however.

Several students remarked that it seemed as if the foreign students had to go through the American experience to reach each other. The Americans were certainly in the majority, especially when one adds the Advisory Committee and the nonparticipants (the evaluator and members of the Seminary staff on hand to take notes and manage the necessary physical arrangements).

Occasional comments were made by the foreign students as to how alien they felt in this country and how lonely and depressed they felt at times. Making such public statements can call for a great deal of courage, and the fact that this issue was never discussed or recognized could have been seen as a denial of the importance of the individual to the other group members. The Seminary staff made a point of recognizing and

knowing each student as an individual in the social periods, yet in the meetings this consideration was somehow lost.

Each topic that was discussed was potentially of interest and worth to most members. The areas that were touched upon included the family, religion, education, the physical sciences and technology, psychology, written tradition, the individual in his society, and the arts. These themes were arrived at through the solicitation of suggestions from the students and the Advisory Committee. The progression of topics was somewhat halting, attesting to the lack of a total picture of what was to be encompassed and accomplished by this seminar. Other than the few value analysis summaries mentioned above, there was little synthesizing attempted to connect each with the whole of the seminar experience; hence the sessions often seemed isolated one from the next.

In brief, the Transcultural Seminar seemed to suffer most from a lack of goals and the ambivalence of both the students and the Advisory Committee about who should assume the responsibility for this program. The needs of the foreign students were not adequately assessed or met and the seminar most often revolved around the United States and the Americans in attendance.

Regardless of some confusion within the seminar and the competing events and commitments in the lives of the students, the seminar was sustained. Enough members took part in each of the sessions to allow for the exchange of viewpoints and values.

The attention, thoughtfulness, and goodwill of those most involved in conducting the seminar gave pleasure to the students. All the participants felt the basic idea of bringing such diverse people together was a

highly worthwhile one, and that it should not be abandoned after only one attempt. Value was placed on the personal contacts that were made and the widening of individual horizons that occurred as a result of this experience.

### RECOMMENDATIONS

The following recommendations are made by the students (S), the evaluators (E), or both (SE) as keyed. The use of the words "should and must" are for the purpose only of expressing the opinions and these are not meant as dicta.

#### 1. Goals and Structure

Clearer seminar goals and a perceivable structure are necessary. These goals might best be thoroughly defined before meeting with the students. It is possible that working toward a tangible product would enhance each discussion, provided that product, such as a publishable collection of member essays, would not become a burden for the participants.

SE

E

#### 2. Type of Student Participant Chosen

The participants should be chosen in the light of the goals of the seminar.

SE

Their disciplines can be widely varied but their level of maturity should not.

E

#### 3. Proportion of American to Foreign Students

Two possibilities seem evident. One is that the number of Americans not exceed the number of students from any other country.

SE

The second possibility is to maintain a higher proportion of Americans since they represent the host country.

If this way is chosen great care must be taken that they do not monopolize the discussions.

SE

4. Foreign Countries Represented

A seminar devoted to students from two continents only, as Africa and North America, might allow for more penetrating discussions.

S

5. Faculty Participants

If possible, the faculty group should include persons temporarily or newly in America.

SE

If this is not possible on a regular basis, perhaps inviting diplomatic personnel from the United Nations would be of value.

E

6. Responsibility for Leadership

This must ultimately rest with the Advisory Committee since it is they and not the students who are forming this group. Students can be involved to a great extent, however, especially if a planning or program committee is formed immediately. The function of this committee must be to plan each meeting within the goals already established by the Advisory Committee. The primary reason for this stipulation is the lack of time available during the academic year and the great amount of time needed to establish a truly democratic experience.

E

7. Summarizing of Meetings

Each meeting should have a clear and fairly precise topic. Rather than producing a rigidly controlled discussion as one might fear, this will only provide a focal point around which a purposeful discussion can flow as the group wishes. Summarizing each meeting, whenever possible, will remind the group of the larger goal and make a whole cloth of the separate sessions.

SE

APPENDIX I

THE QUESTIONNAIRE AND SCORING PROCEDURES  
AND THE INTERVIEW

November 4, 1966

Dear Seminar Member:

This questionnaire has been prepared by the Center for Urban Education, a nonprofit educational corporation, as an aid to evaluating the Transcultural Seminar being offered by the Jewish Theological Seminary.

Your candid answers will be valuable in helping to ascertain how the Transcultural Seminar might best be conducted in the future. Be assured that the purpose of this research is not to evaluate you personally, and that your answers will not be seen by anyone outside of the professional staff of Center researchers. The information you provide will be regarded as confidential.

Please do your best to answer every question asked, since complete schedules are essential for sound analysis. Do not discuss these questions with other Seminar members while you are completing this form.

Thank you very much for your help.

Sincerely,

Susan Kranz  
Evaluator

### THE FIRST QUESTIONNAIRE

Presented here are the items from the first questionnaire for which data and analysis are found in this evaluation report. Those items which proved of no significance for this study have been deleted. The original sources of these questions are given when they were formed by someone other than the author.

#### QUESTIONNAIRE ITEMS DEALING WITH STUDENT BACKGROUND

2. Why do you want to participate in this Seminar?
  
3. What is your family status? (Circle one)
  - a. Married (Give year of marriage)  
(Give number of children and their ages)
  
  - b. Single
  
  - c. Divorced or separated
  
  - d. Widowed
  
5. How old are you?
  
6. How would you characterize your general health? (Circle one)
  - a. Excellent
  
  - b. Good
  
  - c. Fair
  
  - d. Poor
  
7. Where were you born?
  
8. In what place did you spend your childhood?
  
9. Where were your parents born?
  - Father
  
  - Mother

10. What is your father's occupation?  
What is your mother's occupation?
11. To what income group do (did) your parents belong in the community in which they live (lived)? (Circle one.)
- a. upper-income group
  - b. upper-middle income group
  - c. middle-middle income group
  - d. lower-middle income group
  - e. lower-income group
12. If you have any brothers and sisters what are their ages and occupations?
- a. Brothers:
  - b. Sisters:
13. What is your parents' religion?  
What is your religion?
16. What college or university are you presently attending?
17. What is your major?
18. What degree do you hope to obtain?
21. What is your present occupational goal and how definite is your goal?
26. What language(s) do you speak or read, and how did you learn each language?



27. List your major travel experiences in your own country and in other countries:

Country	Year	Amount of time spent there	Education	Purpose	
				Business	Pleasure

28. What are your recreational interests (include hobbies, social activities, and sports):

The next two items were taken from a questionnaire, designed to survey the career plans of seniors in American colleges and universities, that was distributed by James A. Davis of National Opinion Research Center of the University of Chicago.

22. Which of these characteristics are very important to you in picking a job or career? (Circle as many as apply.)
- a. Making a lot of money
  - b. Opportunities to be original and creative
  - c. Opportunities to be helpful to others or useful to society
  - d. Avoiding a high pressure job which takes too much out of you
  - e. Living and working in the world of ideas
  - f. Freedom from supervision in my work
  - g. Opportunities for moderate but steady progress rather than the chance of extreme success or failure
  - h. A chance to exercise leadership

- i. Remaining in the city or area in which I grew up
  - j. Getting away from the city or area in which I grew up
  - k. Opportunity to work with people rather than things
  - l. None of these
30. Listed below are some adjectives, some of which are "favorable," some of which are "unfavorable," some of which are neither.

Please circle the ones which best describe you. Consider only those which are most characteristic of you as a person. (Most people choose five or six, but you may choose more or fewer if you want to.)

- |                   |                      |                     |
|-------------------|----------------------|---------------------|
| Ambitious . . . a | Good Looking . . . a | Moody . . . . . a   |
| Athletic . . . b  | Happy . . . . . b    | Obliging . . . . b  |
| Calm . . . . . c  | Hard Driving . . . c | Outgoing . . . . c  |
| Cautious . . . d  | High Strung . . . d  | Poised . . . . . d  |
| Cooperative . . e | Idealistic . . . . e | Quiet . . . . . e   |
| Cultured . . . f  | Impetuous . . . . f  | Rebellious . . . f  |
| Dominant . . . g  | Intellectual . . . g | Reserved . . . . g  |
| Easy Going . . h  | Lazy . . . . . h     | Shy . . . . . h     |
| Energetic . . . i | Low Brow . . . . i   | Sophisticated . . i |
| Forceful . . . j  | Methodical . . . j   | Talkative . . . . j |
| Fun Loving . . k  | Middle Brow . . . k  | Witty . . . . . k   |

The following two items were taken from Dentler's study Attitude

Change in Volunteer Service Groups.

23. Have you ever had occasion to address the public in any of the following ways? (Circle as many as apply.)
- a. radio
  - b. television
  - c. magazine, newspaper, or professional journal writing
  - d. public speech
  - e. none

29. This set of questions concerns your individual role in group activities:

Your role  
in previous  
groups  
Yes No ?

Do you think of yourself as a group member whose efforts for the group are (will be) valued and appreciated by other members?

Are you (do you expect to be) considered by other members as one who plays an important part in the group?

Do you expect to be one of the most popular members of groups to which you belong?

Are you considered by other members as having a likeable personality?

Are you considered by others as one who often initiates ideas or solves group problems?

QUESTIONNAIRE ITEMS DEALING WITH STUDENT ATTITUDES

This battery of attitude statements was taken from Dentler's study and was administered once to the 1966-67 Transcultural Seminar members at the beginning of the program. Preceding the first four attitude scales was the following statement:

The best answer to each statement below is your personal opinion. Many points of view have been included, and you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others. Whether you agree or disagree, you can be sure that many other people feel the same way you do.

Mark each statement in the left margin according to how much you agree or disagree. Please mark every one. Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case:

- |                         |                            |
|-------------------------|----------------------------|
| +1: I agree a little    | -1: I disagree a little    |
| +2: I agree pretty much | -2: I disagree pretty much |
| +3: I agree very much   | -3: I disagree very much   |

The scoring of these attitude scales is described here. To eliminate negative numbers, four was added to each answer in coding. A score of 4 was assigned in those cases where the item was left unanswered. Thus the conversions were:

<u>Answer</u>	<u>Score</u>	<u>Answer</u>	<u>Score</u>
+1	5	-1	3
+2	6	-2	2
+3	7	-3	1

No Answer = 4

Most of the statements were "negative;" where a statement was "positive" the sign of the answer was reversed in coding. These cases are indicated by an asterisk (\*). The scale score is the sum of the item scores.

DEMOCRACY

The theoretical range of scores for this scale is 15 to 105.  
A low score indicates a more democratic person.

1. Usually it is not feasible for all members of a group to take an equal interest and share in the activities of the group.
2. Almost any job that can be done by a committee can be done better by having one individual responsible for it.
3. In case of disagreement within a group the judgment of the leader should be final.
4. The best criterion for judging any technique for dealing with other people is in terms of how efficiently it will get the job done.
5. There are often occasions when an individual who is part of a working group should do what he thinks is right regardless of what the group has decided to do.
6. In most practical situations, the more experienced members of a group should assume responsibility for the group discussion.
7. Sometimes one can be too open-minded about the possible solutions to a problem that faces a group.
8. In a group that really wants to get something done, the leader should exercise friendly but firm authority.
9. Discipline should be the responsibility of the leader of a group.
10. It is sometimes necessary to use autocratic methods to obtain democratic objectives.
11. It is not always feasible to try to be consistent with one's ideals in everyday behavior.
12. Striving to put one's ideals into practice is a luxury that only a few can afford.
13. Generally there comes a time when democratic group methods must be abandoned in order to solve practical problems.
- \*14. In a democratic group, regardless of how one feels, he should not withdraw his support from the group.
15. Sometimes it is necessary to ignore the views of a few people in order to reach a decision in a group.

NONVIOLENCE

The theoretical range is 7 through 49; a low of 7 represents a nonviolent point of view.

16. There are some situations which just can't be resolved by peaceful means.
- \*17. There is no conceivable justification for war.
18. There are some good arguments in favor of war.
- \*19. Every one of us ought to refuse to take part in any way in any war.
20. Under some conditions war is necessary to maintain justice.
21. War and courage have accomplished more important things than pacifism and good will.
22. The policy of passive resistance to coercion is unrealistic and futile.

Note:

The following two scales were answered in the same manner as the above items (+ 1 through 3) but in coding they were dichotomized into "agree" and "disagree." The assigned weights are indicated in each case.

TOLERANCE

The theoretical high score of 15 indicates greater tolerance; the low score is 0.

	<u>Agree</u>	<u>Disagree</u>	<u>NA</u>
23. An admitted Communist should be put in jail.	0	1	y
24. A book against churches and religion should be removed from the public library if someone in the community suggests this.	0	1	y
25. A person who wants to make a speech in my community favoring government ownership of all the railroads and big industries should be allowed to speak.	4	0	y

	<u>Agree</u>	<u>Disagree</u>	<u>NA</u>
26. A person who wants to make a speech in my community against churches and religion should be allowed to speak.	1	0	y
27. A book favoring government ownership of all the railroads and big industries should be removed from the public library if someone in the community suggests this.	0	4	y
28. I would stop buying the soap advertised on a radio program which had an admitted Communist as the singer, if someone suggested this to me.	0	4	y

#### CIVIL LIBERTIES

The more libertarian point of view has the lowest score; the range is 0 through 8.

	<u>Agree</u>	<u>Disagree</u>	<u>NA</u>
29. In some cases the police should be allowed to search a person or his home even though they do not have a warrant.	2	0	1
30. Newspapers and magazines should be allowed to print anything they want except military secrets.	0	2	1
31. In some criminal cases, a trial by jury is an unnecessary expense and shouldn't be given.	2	0	1
32. The right of some working groups to call a strike should be abolished, as it is a threat to democracy and not in the general interest of society.	2	0	1

INDIVIDUAL POLITICAL POTENCY

The five items below were weighted as shown and the sum of the weights was used as the Individual Potency Score. A high score indicates a strong belief in individual political potency. The range of scores is 0 to 10.

33. In general, do you think that the individual citizen can do a great deal, only a moderate amount, or hardly anything at all about the following matters: (check with an "X.")

	<u>A great deal</u>	<u>A moderate amount</u>	<u>Hardly anything</u>
Prevention of war	2	1	0
Reduction of corruption in national government	2	1	0
Reduction of corruption in local government	2	1	0
Improvement in housing	2	1	0
Improvement of race relations	2	1	0

GROUP POLITICAL POTENCY

The same items as used in the Individual Potency Scale were used here, weighted in the same way. As above, the range is 0 to 10 with a high score indicating a strong belief in group political potency.

34. Look over the items again under question 33 directly above, and check what you think organized groups of people can do in these matters. (Check with a "G" in the appropriate boxes above.)

SECOND QUESTIONNAIRE

The following questionnaire is presented in its entirety as developed by Morris and published in his book Varieties of Human Value. To obtain the mean valuation weights given to each "Way" by the seminar subgroups, the separate weights were added and divided by the number of students.



## "WAYS TO LIVE"

Instructions: Below are described 13 ways to live which various persons at various times have advocated and followed.

Indicate by numbers which you are to write in the margin how much you yourself like or dislike each of them. Do them in order. Do not read ahead.

Remember that it is not a question of what kind of life you now lead, or the kind of life you think it prudent to live in our society, or the kind of life you think good for other persons, but simply the kind of life you personally would like to live.

Use the following scale of numbers, placing one of them in the margin alongside each of the ways to live:

- 7 I like it very much
- 6 I like it quite a lot
- 5 I like it slightly
- 4 I am indifferent to it
- 3 I dislike it slightly
- 2 I dislike it quite a lot
- 1 I dislike it very much

WAY 1: In this "design for living" the individual actively participates in the social life of his community, not to change it primarily, but to understand, appreciate, and preserve the best that man has attained. Excessive desires should be avoided and moderation sought. One wants the good things of life but in an orderly way. Life is to have clarity, balance, refinement, control. Vulgarity, great enthusiasm, irrational behavior, impatience, indulgence are to be avoided. Friendship is to be esteemed but not easy intimacy with many people. Life is to have discipline, intelligibility, good manners, predictability. Social changes are to be made slowly and carefully, so that what has been achieved in human culture is not lost. The individual should be active physically and socially, but not in a hectic or radical way. Restraint and intelligence should give order to an active life.

WAY 2: The individual should for the most part "go it alone" assuring himself of privacy in living quarters, having much time to himself, attempting to control his own life. One should stress self-sufficiency, reflection and meditation, knowledge of himself. The direction

of interest should be away from intimate associations with social groups, and away from the physical manipulation of objects or attempts at control of the physical environment. One should aim to simplify one's external life, to moderate those desires whose satisfaction is dependent upon physical and social forces outside of oneself, and to concentrate attention upon the refinement, clarification, and self-direction of oneself. Not much can be done or is to be gained by "living outwardly." One must avoid dependence upon persons or things; the center of life should be found within oneself.

WAY 3: This way of life makes central the sympathetic concern for other persons. Affection should be the main thing in life, affection that is free from all traces of the imposition of oneself upon others or of using others for one's own purposes. Greed in possessions, emphasis on sexual passion, the search for power over persons and things, excessive emphasis upon intellect, and undue concern for oneself are to be avoided for these things hinder the sympathetic love among persons which alone gives significance to life. If we are aggressive we block our receptivity to the personal forces upon which we are dependent for genuine personal growth. One should accordingly purify oneself, restrain one's self-assertiveness, and become receptive, appreciative, and helpful with respect to other persons.

WAY 4: Life is something to be enjoyed -- sensuously enjoyed, enjoyed with relish and abandonment. The aim in life should not be to control the course of the world or society or the lives of others, but to be open and receptive to things and persons, and to delight in them. Life is more a festival than a workshop or a school for moral discipline. To let oneself go, to let things and persons affect oneself, is more important than to do -- or to do good. Such enjoyment, however, requires that one be self-centered enough to be keenly aware of what is happening and free for new happenings. So one should avoid entanglements, should not be too dependent on particular people or things, should not be self-sacrificing; one should be alone a lot, should have time for meditation and awareness of oneself. Solitude and sociality together are both necessary in the good life.

WAY 5: A person should not hold on to himself, withdraw from people, keep aloof and self-centered. Rather merge oneself with a social group, enjoy cooperation and companionship, join with others in resolute activity for the realization of common goals. Persons are social and persons are active; life should merge energetic group activity and cooperative group enjoyment. Meditation, restraint, concern for one's self-sufficiency, abstract intellectuality, solitude, stress on one's possessions all cut the roots which bind persons together. One should live outwardly with gusto, enjoying the good things of life, working with others to secure the things which make possible a pleasant and energetic social life. Those who oppose this ideal are not to be dealt with too tenderly. Life can't be too fastidious.

WAY 6: Life continuously tends to stagnate, to become "comfortable," to become sicklied o'er with the pale cast of thought. Against these tendencies, a person must stress the need of constant activity -- physical action, adventure, the realistic solution of specific problems as they appear, the improvement of techniques for controlling the world and society. Man's future depends primarily on what he does, not on what he feels or on his speculations. New problems constantly arise and always will arise. Improvements must always be made if man is to progress. We can't just follow the past or dream of what the future might be. We have to work resolutely and continually if control is to be gained over the forces which threaten us. Man should rely on technical advances made possible by scientific knowledge. He should find his goal in the solution of his problems. The good is the enemy of the better.

WAY 7: We should at various times and in various ways accept something from all other paths of life, but give no one our exclusive allegiance. At one moment one of them is the more appropriate; at another moment another is the most appropriate. Life should contain enjoyment and action and contemplation in about equal amounts. When either is carried to extremes we lose something important for our life. So we must cultivate flexibility, admit diversity in ourselves, accept the tension which this diversity produces, find a place for detachment in the midst of enjoyment and activity. The goal of life is found in the dynamic interaction of the various paths of life. One should use all of them in building a life, and no one alone.

WAY 8: Enjoyment should be the keynote of life. Not the hectic search for intense and exciting pleasures, but the enjoyment of the simple and easily obtainable pleasures: the pleasures of just existing, of savory food, of comfortable surroundings, of talking with friends, of rest and relaxation. A home that is warm and comfortable, chairs and a bed that are soft, a kitchen well stocked with food, a door open to the entrance of friends -- this is the place to live. Body at ease, relaxed, calm in its movements, not hurried, breath slow, willing to nod and to rest, grateful to the world that is its food -- so should the body be. Driving ambition and the fanaticism of ascetic ideals are the signs of discontented people who have lost the capacity to float in the stream of simple, care-free, wholesome enjoyment.

WAY 9: Receptivity should be the keynote of life. The good things of life come of their own accord, and come unsought. They cannot be found by resolute action. They cannot be found in the indulgence of the sensuous desires of the body. They cannot be gathered by participation in the turmoil of social life. They cannot be given to others by attempts to be helpful. They cannot be garnered by hard thinking. Rather do they come unsought when the bars of the self are down. When the self has ceased to make demands and waits in quiet receptivity, it becomes open to the powers which nourish it and work through it; and sustained by these powers it knows joy and peace. To sit alone under the trees and the sky, open to nature's voices, calm and receptive, then can the wisdom from without come within.

WAY 10: Self-control should be the keynote of life. Not the easy self-control which retreats from the world, but the vigilant, stern, manly control of a self which lives in the world, and knows the strength of the world and the limits of human power. The good life is rationally directed and holds firm to high ideals. It is not bent by the seductive voices of comfort and desire. It does not expect social utopias. It is distrustful of final victories. Too much cannot be expected. Yet one can with vigilance hold firm the reins to his self, control his unruly impulses, understand his place in the world, guide his actions by reason, maintain his self-reliant independence. And in this way, though he finally perish, man can keep his human dignity and respect, and die with cosmic good manners.

WAY 11: The contemplative life is the good life. The external world is no fit habitat for man. It is too big, too cold, too pressing. Rather it is the life turned inward that is rewarding. The rich internal world of ideals, of sensitive feelings, of reverie, of self-knowledge is man's true home. By the cultivation of the self within, man alone becomes human. Only then does there arise deep sympathy with all that lives, an understanding of the suffering inherent in life, a realization of the futility of aggressive action, the attainment of contemplative joy. Conceit then falls away and austerity is dissolved. In giving up the world one finds the larger and finer sea of the inner self.

WAY 12: The use of the body's energy is the secret of a rewarding life. The hands need material to make into something: lumber and stone for building, food to harvest, clay to mold. The muscles are alive to joy only in action, in climbing, running, skiing and the like. Life finds its zest in overcoming, dominating, conquering some obstacle. It is the active deed which is satisfying, the deed adequate to the present, the daring and adventuresome deed. Not in cautious foresight, not in relaxed ease does life attain completion. Outward energetic action, the excitement of power in the tangible present -- this is the way to live.

WAY 13: A person should let himself be used. Used by other persons in their growth, used by the great objective purposes in the universe which silently and irresistibly achieve their goal. For persons and the world's purposes are dependable at heart, and can be trusted. One should be humble, constant, faithful, uninsistent. Grateful for the affection and protection which one needs, but undemanding. Close to persons and to nature, and secure because close. Nourishing the good by devotion and sustained by the good because of devotion. One should be serene, confident, quiet vessel and instrument of the great dependable powers which move to their fulfillment.

Instructions for ranking your preferences: Rank the 13 ways to live in the order you prefer them, putting first the number of the way to live you like the best, then the number of the way you like next best, and so on down to the number of the way to live you like the least:

\_\_\_\_\_ The way to live that I like the best  
\_\_\_\_\_ The way to live that I like next best  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_ The way to live that I like the least

Final word: If you can formulate a way to live you would like better than any of the 13 alternatives, please do so:

INTERVIEW

The questions which follow give a feeling for the areas covered in the interview with the students. It was purposely designed as an open-ended conversation in order to better determine how the students felt about this experience.

1. Who do you feel you are now acquainted with in the Transcultural Seminar?

How did you get to know these people?

What attracted you to these people?

Why do you feel you know them?

2. Who do you feel you haven't gotten to know?

Why?

3. Did you attend the Mohonk conference of November 4 to 6, 1966?

IF YES: Tell me about how you experienced the conference.

What did you do?

How did the experience contrast with your expectation?

How do you think others experienced the conference?

Would you like to attend another conference at Mohonk with this group?

IF NO: Did you hear about the conference from some of the other members who did go?

How did it sound to you?

Would you like to attend such a conference with this group should another one be held later this year?

4. Have you had experience with this sort of discussion group before?

IF YES: Would you care to make any comparisons?

5. What is the purpose of the Seminar AS YOU SEE IT?

For yourself

the foreign students  
the American students  
the Advisory Committee (faculty)

6. What do you think of the Transcultural Seminar at this point?

Why?

7. What do you find most interesting or more enjoyable or most useful to you in the Seminar at this point?

8. Are there any changes that could be made in this Seminar which would make the experience more meaningful for you?

How it might be run  
Membership.....type and size  
Topics for discussion  
Locale for meetings  
Type of meetings  
General purpose

9. Are there any people with whom you especially agree or disagree?

How and why?

About what?

APPENDIX II

TOPIC SUGGESTIONS SOLICITED BY  
THE INSTITUTE FOR RELIGIOUS AND SOCIAL STUDIES  
JEWISH THEOLOGICAL SEMINARY



MEMBERS' RESPONSES TO REQUEST FOR  
POSSIBLE TOPICS FOR SEMINAR EXPLORATION

1. Race in the United States:
  - a. What are the racial feelings of Africans and Asians towards whites? How are these affected by the United States' race problems?
  - b. Race relations, segregation, and the "civil rights" movement.
  - c. The Negro's changing self-image and the political and social consequences.

(Suggested by one from abroad and five Americans.)
2. Family Relations:
  - a. Family relations in urbanized society.
  - b. Family structure in the United States.

(Suggested by two from abroad and one American.)
3. Status of Women:
  - a. The extent to which the American woman is truly emancipated.
  - b. The changing role of women in society.

(Suggested by three Americans.)
4. The University:
  - a. The revolt against tradition, as represented by the beatniks and by Berkeley students.
  - b. The changing role of the University in American Society.

(Suggested by one from abroad and two Americans.)
5. Political Questions:
  - a. What role should governments take in the emerging nations? Is a separation of religion from government possible or desirable in Southeast Asia? Is it necessary that the military have an integral role in these governments to insure stability?
  - b. What are the best ways for the United States to help improve conditions in other nations? How effective are the Peace Corps, AID, and other similar agencies?
  - c. In what ways has the emergence of the United States as a military and political power of the first rank changed American attitudes toward the rest of the world?

(Suggested by two Americans.)

6. American society and the school curriculum.  
(Suggested by one from abroad.)
7. Communication: How does a graduate student from elsewhere learn to comprehend ideas and goals of various levels of American culture, and how does he translate his own ideas and goals for native American students?  
(Suggested by one American.)
8. How to make change? Evaluation of different kinds of propaganda.  
(Suggested by one from abroad.)
9. How high a degree of class consciousness exists in the countries represented in this seminar?  
(Suggested by one American.)
10. Is there such a thing as a traditional concept of God in America?  
(Suggested by one American.)
11. How can the church influence the society (the state)?  
(Suggested by one from abroad.)
12. Secularism in this country: How does a graduate student - American or from elsewhere - relate his own heritage to secularism?  
(Suggested by one American.)
13. Do we want the society (the state) to be based upon a particular norm system? What are we going to put instead of the old values?  
(Suggested by one from abroad.)
14. Cybernetics:
  - a. And foreign policy: how the American technology is to be distributed to other countries.
  - b. And the need for a new morality or code of ethics: what kind of values do we have in a world where people no longer have to work?
  - c. Automation and politics: who controls the machines?
  - d. Do we welcome cybernation or attempt to slow up its imminent takeover?  
(Suggested by one American.)

15. Democratic tradition: of the individual man's ability to affect political decisions. How has this fared in mass society?

(Suggested by one American.)

16. Sexuality.

(Suggested by one American )

17. Psychology: The substitution of psychoanalysis for religious counseling and family instruction.

(Suggested by one American.)

SUGGESTED TOPICS FOR SECOND SEMESTER SENT TO  
PARTICIPANTS IN MEMORANDUM DATED  
DECEMBER 13, 1966

Each member of the Transcultural Seminar was contacted at this time by the Jewish Theological Seminary in order to secure from them, ideas and preferences of topics for the second semester. Included in the memorandum were the following suggested topics:

1. A discussion with someone familiar with the experience of an American Indian tribe, perhaps an Iroquois.
2. A field trip, with Charles Herzfeld, to a computer installation, as basis for discussion of our theme in relation to technology.
3. A discussion of our theme in relation to technology and planning with an authority enlisted by C. Herzfeld.
4. Preparation of material on American child rearing requested by a foreign student (who attended the first weekend conference only) who quotes from a letter sent him by a student in Bangkok: "Last week we discussed the juvenile delinquency problem in our country, and we came to the conclusion that the Thai juvenile, who had been very 'nice,' became a 'problem' mainly because he imitated the American juvenile, as seen in mass-produced movies. We are wondering if our conclusion drawn from last week is justified. We are very curious to learn how American children are 'really' raised." The Seminar student thinks that individual concrete experience, rather than books, would be the best source of material for this student and others in Thailand.
5. A Mohonk weekend, May 12-14, in place of the evening session scheduled for May 15.

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