

P R E F A C E

Social life as a process of living has been a thing of interest to the researcher as one who loves humanity and togetherness, be it a life of two, more persons or group with another within or outside the society. In knowing more about these life, the researcher became interested in social work. And as luck could have it he was employed as a social worker with the Ministry of Health and Social Welfare Division, Port-Harcourt Rivers State, Nigeria. Soon after his high school. There, the researcher started developing his view about life and humanity generally like his Great-grand Father Mahatma Ikorogboo.

Taking into consideration those circumstances regarding his birth and behaviours of those the researcher had met while in school, as a social worker and now as a research scholar. He therefore, thought it wise to study the consequences of meeting and parting of his fellow students with the host society as a social group living in the same environment. Haven lived in India and Kolhapur-city for years as a total stranger with the host people. "A land of non-violence and humanity". Those he met called it "the land of Mahatma Gandhi" and the city of the Warriors" respectively. The researcher's impression is that the people do not easily mixed up with themselves as well as with an outsider largely due to their unique customs and traditions. As a matter of fact, the foreign students in Kolhapur find their social life boring and different from theirs in comparison. Under such atmosphere of life, nothing interests them most other than their motive of adventure-Education.

In this regard, the researcher seek to find out as a student of Sociology of Mass Communication why and what is to be done in solving this problem that is confronting the foreign students in the host land. In Kolhapur-city, the life there are not different. It is a combination of indigeneous, the Kolhapurians and the foreign students, the foreigners. Both are living together as social beings but with different cultural backgrounds and languages. Their contacts are more in the field of education and less in the economic and religious aspects and least in the social aspect.

They speak different languages and mother tongues. The localites speak in Marathi and Hindi as their own language, whereas, the foreign students speak in English as an International language as well as in their respective ethnic languages. Both do not know the language of the other. Hence, there is a problem of Interpersonal communication between the local people and the foreign students in Kolhapur. As a result, they complain of not understanding the pronunciation accent of the other and which forces them intermixing Marathi, Hindi, English and ethnic languages, and gesture form of language just to make sure that they communicate sense to one another's ear. Yet, that adequate free flow of information and ideas are lost between them.

Therefore, those who understand a bit of the other's language are fairly related and interacting than those who do not. Hence, there is misunderstanding, biasness and conflicts between these interacting groups. Certain behaviours of the localites like seat demarcations and stomach-gasing are considered to be unusual life

by the foreign students. Secondly, the localites view the association of the foreign male and female sexes as uncultured behaviour. Truly, what is considered to be good by the other are considered to be bad by another and so on. Therefore, the foreign students in Kolhapur are faced with one type of problem and difficulties with the local people. Hence, there is no social interactions, between them with the localites for their around development as students. Rather what the researcher actually observed is nothing but socio-balancing and socio-separative interactions based upon compulsory and contractual social relationships between the foreign students and the local people as a whole.

This work is divided into six chapters. The first chapter deals with the General background of the study, the second chapter is about the Approaches to communication and Methodology of the study. The third chapter is about the socio-cultural background of the respondents, the fourth chapter is about the intergroup relationships of the respondents, the fifth is about the intergroup relationships, a qualitative perspective. Finally, the last chapter deals with the findings and conclusions of the study. This work is only an attempt to find out facts about the foreign students in the host society.

The researcher himself being a foreigner has certain limitations to understand Indian culture. However, he has made a sincere attempt in interrogating people and understanding their opinions and attitudes about the foreign students.

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