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REPORT OF MILDRED McAFEE HORTON, "LEADER-SPECIALIST" ON THE  
COLLEGE PROGRAM IN INDIA, DECEMBER 21, 1952 to MARCH 3, 1953  
(with passing reference to visits arranged  
by USIS in Pakistan from March 3-March 8) A 17489

THE PURPOSE OF THE PROGRAM

- 1) To neutralize the effect of misunderstanding about America derived from
  - a) intentional distortion of propaganda
  - b) unintentional ignorance
- 2) To establish contacts in colleges and universities on the basis of which permanent USIS officers could build constructive programs
- 3) To stimulate discussions of educational methods which might encourage students to think independently and thus strengthen their resistance to future anti-American propaganda
- 4) To enlighten visitors from America about education in India and thus increase the number of people helpful at home in
  - a) assisting Indian students to fit into American colleges and universities
  - b) acquainting American citizens with India

THE METHOD OF THE PROGRAM

- 1) The visiting specialist was scheduled from Delhi to spend certain days under the auspices of the Cultural Affairs Officers of the USIS in various centers.
- 2) The local officers arranged visits to colleges and/or other groups where the speaker addressed student audiences and/or faculty members. (See Appendix A)
- 3) In some places the visitor was accompanied by an officer from USIS. In others the speaker went alone to the host college.
  - a) Programs varied with the time at the disposal of the visitor
  - b) the enthusiasm of the college authorities for the visit
  - c) the frequency with which the college had had USIS speakers
  - d) the degree of sophistication of the administrators of the institution (struggling colleges welcomed variety in a dull program. Strong universities made way for strange speakers in minor groups--as American educators would be inclined to do!)
- 4) A visit usually involved an assembly of students at which I spoke. If time allowed there were questions following the talk. There were usually refreshments of some sort following the questions and often a tour of the buildings.

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5) The topics on which I was prepared to speak were listed as:

Education in the United States  
The Position of Women in the United States  
The Underlying Assumptions of American Education  
The Importance of Education in International Affairs  
America's Debt to India  
The Education of Women in the United States

THE EFFECTIVENESS OF THE PROGRAM

1) Effect on neutralizing misunderstanding

My impression is that wherever a foreign visitor truthfully answers a question about anything in a foreign country it has a valuable effect in supplying accurate information. However, I am not persuaded that this particular function is best performed in universities and colleges by sporadic lectures. Indian students are sufficiently like American students to make me skeptical about the permanent educational significance of a casual lecture by an unknown visitor from abroad. The chance effect of an incidental remark or general impression may be excellent in introducing students to a foreign culture but it is equally possible that in all innocence the stranger may make a bad impression. If he stayed long enough to become known as an individual with personal strengths and weaknesses he is less hazardous to international understanding than is the fly-by-night speaker representing America on one occasion.

Language difficulties, the relative youth of students, the problems of interpreting a strange culture to young people made it seem wise to make speeches very simple in form and content. Is this a good way to represent American educators in a culture which respects erudition and pedantic eloquence?

I personally saw little evidence of communist infiltration but what I did observe makes me feel that a good Fulbright resident teacher would be a better antidote than a speaker dropping in for an hour or two.

2) Effect on Establishing Contact with the College

Sporadic visitors seemed to me less effective as ice-breakers than were the regular members of the USIS staff. In my opinion the speaker was more effective when he went as the sponsored guest of an officer already well known to the college authorities than when he was expected to make the initial impact on the institution. It is not inspiring to a speaker to be greeted either explicitly or implicitly with the question, "What are you doing here?"

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3) Effect on stimulating discussion of education methods

A temporary visitor can be provocative. I felt that where I had an opportunity to sit down at leisure with a faculty group "to talk shop" something was accomplished. This was rarely arranged. Faculty members were often invited to tea after a public lecture, but not under conditions conducive to good discussion.

4) Effect on enlightening the visitor

This purpose was achieved to an unforgettable degree!

In summary, my judgment is that the program is useful and, in some form, worth continuing but I think its purpose could be more effectively achieved by some changes in the plan. (See page 7)

OBSERVATIONS ON THE EDUCATIONAL SITUATION IN INDIA

At the risk of revealing abysmal ignorance I venture a few observations about Indian higher education as it has significance for international relations.

- 1) Universities have great prestige and are therefore important as allies in world understanding.
- 2) I was not conscious of any anti-American atmosphere in any of the colleges I visited. Perhaps Indians are especially courteous to women. Perhaps I was sent to places easy to reach and therefore subject to enough contact with other Americans so that students were already converted from communism! Perhaps I was stupid in not recognizing communist influence when I saw it. My impression is that there are certain common misapprehensions about America which may have been communistically inspired, but I had the feeling that in almost every instance students wanted to know what Americans had to say about the question asked. There were some stock questions they knew would draw a laugh from their fellow-students. There were some they knew would put the speaker on the defensive. There were some they knew were unanswerable but would suggest that the asker was well-informed about current events. They were exactly the kind of question American students like to ask visitors!
- 3) Nothing in the ordinary curriculum of an Indian university is conducive to understanding of modern America. I felt conscious of great ignorance about us; great curiosity, no animosity.
- 4) Student participation in the independence movement established a pattern of rebellion which now results in what is known as "student indiscipline." This seemed to be of considerable interest especially in the north. Undergraduates equate strikes and demonstrations with interest in public affairs. Administrators, themselves students in pre-independence days, accept these manifestations with surprising equanimity.

I suppose there is outside encouragement for some of this unrest. Most of the people with whom I talked attribute some of it to communist influence. It would seem likely that communists would welcome the tendency of students to keep things stirred up. My personal judgment is that USIS does better to work with students and administrators to present alternative methods for making students into responsible citizens. Ours is a slower and less immediately exciting technique but it moves in the direction of stimulating independent, individual thought and decision rather than encouraging mass demonstrations.

- 5) Students are in a paradoxical position in India. (Perhaps they are everywhere.) They are considered to be both irresponsible children and significant adults! Rote memory of dictated lecture notes and textbook assignments seems to be a major requirement in the classroom. Misconduct, talking, throwing paper wads, inattention of all kinds, are not abnormal. One college principal was complimented in my hearing because since he took office

and assigned monitors in assembly the students had not been so noisy that speakers could not be heard. It was not unusual for presiding officers to commend students on their courteous attention at the end of the lecture, a comment not frequently heard in an American university.

6) The widespread interest in educational reform is encouraging. Many college faculty members expressed the hope that students could be encouraged to be more independent in their thinking. I had a surprising number of inquiries about including religious instruction in colleges. Sports are recognized as having educational value (as is natural in this British-inspired system). Governmental commissions to study secondary and higher education give promise of interesting modifications--though I did not see these studies.

Several experiments in a type of education unusual in India hold much promise of modifying the traditional, highly stylized pattern of university education. I think especially of Annamalai University, a wholly residential country university with its several standard colleges on a campus on the edge of a small town; Baroda University with its colleges of Fine Arts and Home Science; the Rural University at Anand, a five year old independent institution in Bombay Province where I had the unique pleasure of being the first American visitor. The more famous venture in variety of university education is Santiniketan University, Tagore's experiment, which is now in the process of becoming accredited by the University of Calcutta.

7) American education emphasizes experimentation, independent study, use of a library by undergraduates, community organization through extracurricular activities. These things are of interest to Indian educators. I was impressed by the impact of certain teachers and administrators who had studied in America and are now in responsible positions at home. The more this can be encouraged, the better. From the point of view of influencing education, the bringing of teachers and administrators seems to me more effective than the exchange of younger students.

8) I was impressed by the influence on the total educational system of the Christian mission schools and colleges. Again and again I met women faculty members in government colleges who had studied at Isabella Thoburn, Kinnaird College, or Madras Women's Christian College. These institutions--and the corresponding ones for men--are thoroughly Indian institutions but they have a normal channel of communication with a type of education in America which is needed and wanted in India. This is provided by missionary teachers and by visitors who represent the financial contributors in America. One asset of standardization in education is that these colleges cannot sacrifice academic standards to character education since they must be as good academically as other colleges in order to be accredited. Their genius seems to be in their capacity to do more than is required to help students acquire some of the individual

initiative we associate with our educational aims. I sincerely hope that developing nationalism will not prevent the presence of a number of American teachers in these and government colleges.

9) The widespread curiosity about coeducation interested and surprised me. I am told it was stimulated by the worldwide distribution of news of the "panty raids" last spring. There seemed to be an assumption that westerners insist upon coeducation as evidence of equality of opportunity for women. I found myself hoping that we can avoid insisting that every culture must adopt our particular forms in order to achieve our common purposes. It took a long time in America to establish coeducation as practical. I hope we will help our friends in India to provide higher education of a useful sort to men and women, without insisting that their colleges should be constructed like ours! It is important, however, to correct the impression that every coeducational institution is a place of moral corruption!

SUGGESTIONS FOR MAKING THE COLLEGE VISITATION PROGRAM MORE EFFECTIVE

- 1) The most effective sporadic speakers are "big name" visitors: e.g. Bunche, Stevenson, Hoffman, Sulzberger, etc. Any college would welcome a visit from Americans whose names or positions make them newsworthy. The number of such visitors will be limited, of course, and they cannot include many colleges "off the beaten track," but they will get the headlines from one visit which will carry more weight than many speeches by many unknown men.
- 2) Speakers invited by Indian educators to discuss educational problems of immediate interest to people in educational administration will be more effective than unsolicited visitors presented by USIS. The discovery by local USIS officers of the "hot spots" in educational theory and practice and the stimulation by them of an invitation to someone with experience on these lines would be a profitable occupation.
- 3) Speakers soliciting information on special problems would find a welcome. The person who genuinely wants to be told rather than to tell is always at an advantage. I think we would be smarter to send visitors to inquire than to inform and in the process of inquiry we would open innumerable doors for discussing the relative merits of various methods.
- 4) Speakers would be used more effectively if they were tied more fully into the total program of the USIS. Colleges are frequently on holiday or strike in India. It seems wasteful of available personnel not to establish non-academic contacts as part of the normal procedure for such visits. Every "leader specialist" is interested in something other than his immediate academic assignment. In comparing notes with others on the program I discovered that I was not alone in feeling that we could have been more useful to the government if we had been scheduled in other capacities than as visitors for the one program. In every city somebody arranged allied interests--this person invited somebody to meet me at lunch, that one included me in a tea, the other took me sightseeing--but I had the feeling that my time could have been used more profitably if more time had been spent in advance in planning the visit.

Advance planning should begin with more biographical material about the speaker including statements by him of the interests he would like to include in his visit, contacts he would like to make--which would often be of interest in USIS. For example, I had names from the National Council of Women, the Pan-Pacific Women's Association, the YWCA, missionary and World Council of Churches groups. Everyone was delightful about trying to let me see people I wanted to see, but I kept feeling that it would have been smart to tie these personal interests of mine into the program of the USIS. For one small example, I said I should like to visit Vellore Medical College. The arrangement was very thoughtfully arranged but on my arrival Dr. Scudder expressed regret that nobody had suggested that I might speak to the students. Such a meeting could have been arranged if it had

Vellore were church friends who had no knowledge of what I was doing with USIS and they were the ones who notified the Vellore people that I was coming, as one of the countless visitors who descend on that institution.

It would be a nuisance to visiting lecturers but in the long run it would be wise to ask each one--before he leaves America--to submit the topics on which he might like to speak together with a short summary of the way he proposes to treat the topic. These should be sent ahead to India and be available to help decide where such a person would be useful. It would be infinitely better if visitors could be told on what subjects Indian educators would like to have speakers speak!

Such summaries would be useful for the occasional request for a press release.

Perhaps it would be of only psychological value, but it would be highly desirable from the point of view of a visitor to know where he is going to be sent when he gets to India. There would be a good many contacts at home and in India which could be made more effectively if a visitor knew before he left America where he would probably be sent.

5) The schedule should include time for advance information to the visitor about local educational situations. It would be useful to know whether or not other USIS visitors had been at a particular college; how recently; talking on what subject. How does this institution tie in with others in the vicinity? Is it considered weak or strong academically? Too often I appeared to make a speech with virtually no information about the place.

To be really useful to the local USIS, it would be desirable for visits to be so scheduled that the visitor could talk with the appropriate officer at the end of a visit before he moves on to the next assignment. In one or two places opportunity was made on the schedule for me to talk with the officer in charge at the conclusion of my visit, but usually the machinery for the trip was set in motion on my arrival and unwound without further benefit of communication with the man in charge. This seems to me to waste whatever judgment is available on the part of the visitor.

6) "Specialists'" visits should be scheduled in relation to other activities in USIS offices. It seemed clear on several occasions that the arrangements for my visit were made hastily and as a kind of "last straw" burden on an over-busy office. There were problems of overcrowding with too little time allowed at places where long visits were wanted and overlong visits arranged where it was obviously a bit inconvenient for hosts on whom I had been thrust for too long. I had the feeling that in several places the program of speakers had not been tied into the regular program but was an extraneous addition thrust upon them from above. For my personal interest I was delighted to be routed to so many parts of India. For the job in hand, I wonder if a longer stay in one district in which I was included as a member of the USIS staff, to supplement and complement their efforts, might have been useful.



## MISCELLANEOUS OBSERVATIONS

1) The purposes of USIS seem to need definition. Is it a propaganda organization or an agency for exchanging cultural information between American and other countries? Are the libraries really established as I understand Senator McCarthy to say over TV "in order to fight communism"? I had hoped they fought communism as a by-product of their effort to acquaint the rest of the world with America as America is rather than the way she is misrepresented as being. Would we withdraw all our libraries if India repudiated communism publicly and convincingly? Does USIS "view India with alarm" or does it view it objectively, helping the rest of the foreign service to understand what the people of India are thinking? Is it concerned with viewing India at all or only with making American information available to India?

Answers to questions like these will determine the kind of person most useful to the government temporarily or permanently. My impression is that whereas government diplomats may need to rotate fast from country to country to keep contacts with America vivid and roots abroad shallow, a really good information service dealing with people as compared to governments needs to be staffed with rooted personnel, acquainted with the language and willing to become really cognizant of local attitudes. An occasional USIS representative seemed to me so busy saving India from communism that he failed to understand what India really wanted which we are in a better position to provide than communists are. Is it easier to "tell India" than to listen to India?

2) I was disturbed by the relationships (or lack of them) between various groups of Americans in India. The organizational tensions between USIS and the regular consular service are visible to the naked eye and are unfortunate. They seem to me almost inevitable until it is clear whether or not USIS is a subdivision of the foreign service or an imposed agency allied to the foreign service with a view to revitalizing the latter! A casual visitor's impression was that the "lines of authority were not clear" and that it was most difficult to have good local relations when USIS officers were more responsible to officers in Delhi than to local consuls. Wise individuals managed the situation with entire ease. When an unwise, insecure individual took advantage of a complicated structure, he could create bad tensions.

b) Relations between government, business, and missionary groups are discouraging. The effort of USIS to establish cultural contacts with Indians is laudable. In several places I felt that the effort was neutralized by the unawareness of newly arrived government representatives of the cultural contacts long-established by missionaries and business men. These three groups seemed to me astonishingly isolated from each other. Some USIS officers seemed to feel that they could build friendship for America without reference to what other Americans are actually doing. I sensed a feeling of helplessness at the prospect of including these other groups in their planning. USIS

Indians and they often disapproved of missionary and business methods. They seemed to ignore them instead of recognizing their significance for good or ill. On a few occasions I was told with apparent satisfaction that USIS officers devoted themselves to Indians and had nothing to do with Americans. Instead, therefore, of enlarging the USIS by winning help from local residents USIS isolated itself from other Americans who might have been recruits in winning friends and influencing people.

c) Motion picture producers make life hard for USIS officers without intending to. The literalness with which movie-goers accept motion pictures as documentary evidence of American life is hard to believe but it is attested to by every visitor abroad. Would it be possible to have films prefaced with some statement to the effect that "motion pictures are produced in America for the entertainment of audiences who know that the characters and plots and settings are fictional. The picture is not intended to be a documentary account of life in the United States"? This might have no virtue but I suggest it in order to call attention to the impact of movies on the understanding of America by the Indian observer. Meanwhile, the USIS documentary films are proving very useful antidotes. (I ran into one showing of a good picture whose sound track was wholly unintelligible. I was told it had been shown in that condition several times. Clearly, it is important to maintain a high standard of performance in USIS showings.)

d) Relations between USIS officials and Indians were theoretically of the very finest and I was delighted to find many evidences of real friendship which had been established. I was embarrassed, however, by an implicit assumption that any American visitor ought to be welcome in any Indian university or college. There seemed to me a kind of condescension about this which was unfortunate. We fall very easily into what Americans interpret as Indian standards of last minute arrangements and cancelations, carelessness about promptness in arriving for meetings, acting toward Indians with a casualness which we would not use toward each other. This seems to me bad public relations. (My prize illustration was the schedule which included two speeches in colleges an hour and a half apart, one for 1:30 and the other for 3:15. Obviously I fulfilled neither engagement as it should have been fulfilled and I think I misrepresented the normal American standard of courtesy in keeping appointments.)

3) Could the State Department ever find a government officer who would identify himself in India as a church member? Most state department representatives were so neutral that they never committed themselves on any religious convictions. This seems to me unimaginative in a country which assumes communal membership. To the man on the street America is a Christian country. Presumably Americans are Christians. Christians have certain customs which they will presumably observe. It would be unthinkable to ask Americans to adopt customs which are merely put on for the effect, but it would seem to me a useful effort to try to find some government officials who are sincere Christians, Protestant or Catholic. If no Christian wants to go into government service let us get some Jews who are willing to be recognized

as having some religious conviction, but in a country with strong religious traditions I wish America could have some government officials who do not seem to identify the American tradition with 100% secularism.

4) The personnel of USIS--and the other branches of government--seemed to me to be full of enthusiasm, hard-working, earnest representatives of our nation. If some of them seemed inexperienced and personally immature, it is probably because they were young. They will outgrow that. I was a bit disturbed by the number of people who happened to be sick while I was there. This may be accidental, it may be normal in a country whose diet is so different from our own, but I think someone should look at it to see if there is any connection between bureaucratic organization and personal health. I had the feeling that there was a good deal of tension which might well produce ulcers! There seemed to be some bad combinations of personalities at places where nobody seemed able or willing to do much about it. I ran into at least one jurisdictional confusion resulting from an assignment from Washington of somebody whose subordinates felt no need of having a coordinating superior officer--and the new officer seemed to have some trouble in finding a job. But, in spite of everything, my dominant impression is of a group of loyal, devoted Americans, working hard to represent the country well and supremely hospitable to a visiting fireman who will never forget the kindnesses shown to her by USIS officialdom!

APPENDIX A

VISITS MADE IN INDIA AND PAKISTAN

\*indicates non-academic audience  
\*\*indicates a visit but no address

LUCKNOW AREA--January 5-14, 1953

Lucknow:

Karamat Husain Girls' College  
Mahila Vidyalaya  
Lal Bagh Higher Secondary School  
Municipal Girls' College  
\*Federation of University Women

Kanpur

\*International Center--meeting at S.D. College  
\*Indian Council of World Affairs

Allahabad

Ewing Christian College  
Crosthwaite Girls College  
\*\*Holland Hall at Allahabad University  
\*\*Allahabad Agricultural Institute  
\*\*Missionary Language School

DELHI AREA (Dec. 21-Dec. 29) (Jan. 14-21)

Delhi

Lady Irwin College  
Lady Hardinge Medical College  
-Miranda House  
*Outstanding  
Principal* \*\*School of Social Work  
Indraprastha College  
\*\*College of Nursing

(Benares, en route to Calcutta..\*\*Rajghat School)

CALCUTTA AREA--January 22-February 4

Calcutta

\*\*Santiniketan  
\*\*Scottish Church College  
Bethune College  
Vidya Sagar College Symposium (Student Union)  
*Outstanding  
Teacher* -Lady Brabourne College  
\*\*Narasinha Dutt College

Krishnagar

Krishnagar College

Hooghly

Hooghly Women's College

Serampore

Serampore College

Taki

Taki Junior Government College

MADRAS AREA--February 5-18

Madras

- Saidepet Teachers' Training College
- \*Servants of India Society
- Women Faculty Tea for All University Colleges at Women's Christian College
- ← Ethiraj College for Women
- \*YWCA Hostel Night
- \*\*Vidyodaya Residential School for Girls
- Presidency College English Association

Vellore

- \*\*Vellore Medical College

Ranipet

- \*\*Ranipet Hospital and School

Annamalainagar

- Annamalai University

Madura

- ← Lady Doak College Student Assembly
- Dinner for Visiting Dignitaries at Lady Doak College
- *(Madu)* \*\*Thiagaraja College
- *(Madu)* \*\*Madura College
- \*\*American College
- Public Lecture at Lady Doak
- \*Natesa Iyer Reading Room Public Lecture

Trivandrum

- Training College
- University College Philosophy Section
- \*Rotary Club
- Women's College (Maharaja)

Bangalore

- \*\*United Theological College

BOMBAY AREA--February 19-28

Hyderabad

- Nizam College
- \*Talk to Women at USIS Library
- Women's College
- Osmania University Education Seminar

Bombay

- \*10-minute All India Radio recording
- Shrimati Nathibai Damodar Thackersey College for Women

Baroda - *The Vice-Chancellor of Baroda University is a woman who is tremendously respected by her peers.*

- \*\*Faculty of Fine Arts
- Engineering College
- Women's Hostel at Faculty of Home Science
- \*\*School of Social Work
- Faculty of Science--Physiology Department
- ← Faculty of Home Science (Anu) *Devedas - outstanding person.*

Anand

- Vallabh Vigyanagar (Rural University)

PAKISTAN

LAHORE

Kinnaird College

\*\*Forman Christian College

→Lahore College for Women

\*\*Queen Mary College--speech canceled because of riot curfew!

KARACHI

\*USIC Evening Program

Government Teachers College

APPENDIX B

QUESTIONS ASKED AT MEETINGS

This list is incomplete partly because I forgot to jot the questions down on some occasions and partly because I dictated reports on several visits to a stenographer who said she would send me duplicates, but they have not come.

- Do Negroes who are admitted to American universities have a good time?
- Tell us about fraternities and sororities.
- Will you tell us about 4-H Clubs?
- Do American schools have any religious instruction?
- What are the major religions in America?
- Will you tell us about student government? And she added, "We have it in this school, but it hasn't done anything."
- Do you have sport days?
- What do girls wear in school?
- What is the American examination system?
- Can you give us any argument in favor of examinations?
- What do you do in America to naughty students?
- What is the American government doing about adult education in international affairs?
- If voluntary groups are as interested as you say they are in international affairs, how did it happen that an American woman came to see an Indian delegation and did not even know that we could speak English?
- Does the American government prevent the importation of communist publications into America?
- Americans do not tolerate communism, but what do they think of socialism?
- How many undercover agents are in the American government?
- How does education for American girls differ from that for boys?
- What do you think of coeducation in intermediate colleges?
- How do women doctors who marry manage their families?
- What is America's examination system?
- Do Colleges of Home Economics stress practice or theory?
- What degree do girls receive on completing their medical course?
- What are the social activities of American college girls?
- What is the medium of instruction in America? Is it all English?
- Why are girls dropped from college for failure?
- What is the duty of a student president in America?
- Do girls read prayers in American colleges?
- Do American colleges have a purpose? Do they prepare students for careers?
- Is your President going to make war?
- Your President is a dictator, isn't he?
- Do American colleges teach home economics?
- What sports do American college girls play?
- Are students self-disciplined?
- What are the relations between teachers and students both in the classroom and outside?
- Do students take notes or "do they make self-study"?
- What kind of extracurricular activities are there?
- If women have free choice of husbands, why are there so many divorces?
- What do student unions do in America?

What is your opinion about moving the 7th Fleet from Formosa? If Chiang Kai Shek is now free to attack China will not that precipitate a 3rd world war?

Can a woman become President of America? If so, why any party does not put up a woman candidate to run for the presidency?

Do American students take part in politics?

How can a secular state teach religion?

Is teaching by presenting problems a method or the content of the curriculum?

Can schools teach morals without metaphysics?

John Dewey explained modern malaise by separation of literature and science. Is this accepted in America?

Does modern education help to solve problems of today?

Please compare American and Indian education.

Does education really educate man?

Is it wise to permit parents to influence education? Education is becoming scientific. Should parents be permitted to influence it by electing a School Board? Do politics not influence this sometimes?

Does the Catholic church tolerate divorce in America? You are a Protestant, I suppose. How about this?

How do you explain the high divorce rate in America?

Can Negroes gain admission to universities?

What courses do women take in college?

Do American universities teach Asian languages? If so, what?

Do American students learn any history except that of their own country?

Does a medical student study anything but medicine in college?

Do ladies attend engineering colleges in America?

Do students participate in politics?

What courses do students take in college?

What about examinations?

Will you tell us about American peasants?

Do universities give any religious instruction?

How do students work their way through college? Do many of them go to college without having their fathers pay their way?

What do American students think about religion?

Einstein was quoted in a paper recently as saying that he was lonely. How can that be if America gave everyone a chance?

Do Negroes have a chance at education?

Are special seats reserved for them? (This refers not to segregation, but to holding places especially for Negroes in admitting students.)

Tell us how long students are in school each day.

Do students take part in politics?

Does the system of coeducation work? How common is it?

Is all instruction in one language in U. S. Schools?

Do students go to school only to get a job?

Does U. S. education put any emphasis on teaching values of tolerance which will lead to international understanding?

Do U. S. schools teach other languages than English?

What are forms of punishment in U. S. Schools?

What place does religion have in schools and how does it fit into democratic-republican system?

Is there any language problem in American education?

Does any state have more than one language to teach?

What are "secret societies" and "home rooms" in American high schools?



Are you in favor of coeducation in colleges?  
Can you tell us something about the activities of the Sri Ranakrishna mission in America?  
How are American universities tackling the problem of racial discrimination with respect to the Negro and other colored races?  
Which would be more perpetual: peace through science or peace through religion?  
How do American educational institutions work to increase international understanding?  
Why is it that the U.S.A. has not recognized the Republic of China as a people's government? What is the policy involved in this?  
U.S.A. is spending about 25.1 of their income on war preparation and still, she speaks of peace. How do you justify this?  
Why U.S.A. has not interfered in Kashmir affairs?  
What is your opinion about President Eisenhower's policy on Formosa?  
The trend of policies of President Eisenhower is alarming our government and our people. We would like to hear what the average American thinks about these policies. Can you tell us something?  
Will you kindly suggest some points about Primary Education in America.