DOCUMENT RESUME

ED 152 144 HE 009 692

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TITLE	Foreign Student Advisers and Learning With Foreign Students.
INSTITUTION	Minnesota Univ., Minneapolis.
SPONS AGENCY	Agency for International Development (Dept. of State), Washington, D.C.; National Association for Foreign Student Affairs, Washington, D.C.
REPORT NO	00178
PUB DATE	77
NOTE	23p.
AVAILABLE FROM	National Association for Foreign Student Affairs, 1860 19th Street, N.W., Washington, D.C. 20009
EDRS PRICE	MF-$0.83 HC-$1.67 Plus Postage.
DESCRIPTORS	Cross Cultural Studies; *Cultural Exchange; Foreign Culture; *Foreign Student Advisers; *Foreign Students; Higher Education; Intercultural Programs; *International Educational Exchange; Pilot Projects; Student Recruitment
IDENTIFIERS	Learning with Foreign Students Program; University of Minnesota

ABSTRACT

Addressed to foreign student advisers, this brochure presents the view that the changing times, domestically and internationally, suggest that foreign students are needed here for the education of our own students. It outlines a method by which foreign student advisers and others working with foreign students can provide such learning opportunities for college credit, thus establishing themselves as persons who provide direct education for students in addition to supportive services. A massive expansion of existing programs is advocated so that intercultural learning can be available to a large group of students and faculty. The program "Learning with Foreign Students" was developed at the University of Minnesota and is described as an example of an intercultural learning program. Objective of the program, reactions of students to the pilot program, and methods of implementation are discussed. (SPG)

FOREIGN STUDENT ADVISERS AND LEARNING WITH FOREIGN STUDENTS

THE NATIONAL ASSOCIATION FOR FOREIGN STUDENT AFFAIRS

- foreign students were here primarily to learn and not to teach,
- presentations by foreign students would be of doubtful quality.

Such attitudes were noteworthy because they often came from faculty who were discussing foreign students in their classes. Some faculty members who were critical of learning from foreign students also believed that cultural variables were only a superficial influence rather than important variables. They believed that scientific principles were general and universal and not affected by cultural perspectives. Similarly, they would hold the subject matter in the traditional departmental discipline to be more important than the process of identifying the cultural dimension of such a discipline. These faculty members regarded genuine cultural perspectives as "biases" and rejected training in cultural perspectives as being irrelevant to education in their discipline.

Dealing with members of the faculty is one way for foreign student advisers to improve their own thinking, sharpen ideas, and assume responsibility for relating to the teaching functions in colleges and universities. They also need to be sensitive to and knowledgeable about specific fields of study in order to suggest precise ways in which foreign students can be involved in the learning process. In many cases faculty members were genuinely interested but overwhelmed by the volume of materials to be covered. They simply had not been able to take the time to think through the process of involving foreign students. One member of the administration, commenting on activities of the International Student Adviser's Office with this project, characterized us as being "gadflies on behalf of programs which are needed, but for which others do not often find time and priority."

Will Foreign Students Participate Without Pay?

Although we were warned that foreign students might not be able to cooperate without pay because of academic and financial pressures, the actual experience proved the opposite. When contacted, 400 (or 25 to 30 percent of the foreign student population at the University of Minnesota) were interested in participating. Students agreed to volunteer some two hours per week for this project. A telephone survey revealed that foreign students had various reasons for joining the program, ranging from the wish to participate in a positive educational program to the desire to correct common misperceptions about their countries

In no case were foreign student views screened, nor were they influenced to make certain kinds of presentations. Almost all gave responsible presentations and attempted to communicate with the U.S. students in a constructive way. Most foreign students realized that they were doing more than providing an educational program

ACKNOWLEDGMENT

This is one of a series of three pamphlets funded by the AID/NAFSA Liaison Committee under a contract with the Agency for International Development. Other items in the series are directed at foreign students and at faculty.

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PART I

PRACTICAL SUGGESTIONS FOR THE DEVELOPMENT OF THE PROGRAM OF LEARNING WITH FOREIGN STUDENTS

INTRODUCTION

This publication is addressed to foreign student advisers in an effort to persuade them that their professional future depends increasingly on how well they can relate themselves to the main educational functions of their institutions. In the past, the question "What are the most pressing needs of foreign students?" was usually answered with reference to specialized counseling and support services. Today it appears that one of the most urgent needs of foreign students is a widely accepted justification of their presence in the U.S., especially for those privately sponsored students who require some form of financial support.

There may, of course, be a variety of ways in which universities, federal and state governments, and private agencies justify the presence of foreign students, expenditures both directly and indirectly on their behalf, and the specialized services provided for them. This brochure presents the view that the changing times, domestically and internationally, suggest that foreign students are needed here for the education of our own students. It outlines a method by which foreign student advisers and others working with foreign students can provide such learning opportunities for college credit, thus establishing themselves as persons who provide direct education for students in addition to supportive services.

Foreign student advisers already know that considerable high quality learning results from intercultural contacts between U.S. and foreign students both here and abroad. They also have skills in intercultural training designed to maximize such learning potential. For these reasons this brochure advocates a massive expansion of existing programs so that intercultural learning can be available to a large group of students and faculty.

Hopefully this description of experiences with experimental programs[1] at the University of Minnesota over the past several years and the handbook *Learning With Foreign Students*[2] will assist efforts to establish other such programs.

Briefly stated, the program of Learning with Foreign Students involves foreign students as resources in regular university courses in cooperation with faculty in as many disciplines as can be identified with international and intercultural dimensions. It goes beyond traditional "speakers' programs." The program has the more ambitious goal of providing a global rather than bi-cultural perspective on education. It reaches a broader audience than just foreign and U.S. students. In addition to foreign student advisers facilitating the program, it involves faculty who use it and help evaluate it. Finally, through this program a case for broader educational perspectives is made to university administrators, legislators, student leaders, and government officials.

Two similar brochures are being written. One is for faculty and the other for foreign students.

A CASE STUDY

The program "Learning with Foreign Students" was developed at the University of Minnesota and is described as an example of an intercultural learning program. It was funded in part by the AID/NAFSA Liaison Committee and in part by the University of Minnesota. The program arose out of a need to make the presence of foreign students more visible, to demonstrate that their contributions to U.S. society are positive and significant, and to document that the times in which we live require a meaningful interaction between U.S. and foreign students.

From March, 1976, to June, 1977, about 15 faculty members at the University of Minnesota involved foreign students as an integral part of their teaching. Two hundred and fifty foreign students reached some 500 U.S. students through university classes annually. This number also included students in several new courses which had been established, such as "Cross-Cultural Perspectives on Higher Education," "Cross-Cultural Perspectives on Development and Underdevelopment," honor's colloquium on "Global Issues Hunger and Population," and honor's colloquium on "Religions of the World."[3]

The pilot program experimented with five ways of involving foreign students in instruction.[4]

1) *Bring Foreign Students into the Class.* At the invitation of the instructor, ways were identified for foreign students to contribute cross-cultural content to a regularly established course. In most cases foreign students were carefully selected and briefed, as was the

class. In this way, the benefits of a relatively short contact were maximized.

2) *Interview a Set Number of Foreign Students.* U.S. students conducted a series of interviews with a pre-arranged number of foreign students and reported on their learning from foreign students. The reports substituted for a term-paper requirement

3) *Design Independent Study Programs.* Students started independent study programs. In most cases they presented a written proposal (or "contract") for their learning project and found a faculty member willing to monitor it. The students usually combined readings with contacts with foreign students.

4) *Establish a "Laboratory" Course in Conjunction with a Regular Course.* This method was not fully developed during the experimental period but is of great potential. It is hoped that such laboratory or practicum courses can be established in the future in conjunction with regular courses. For example, a course in comparative religions may well have a companion "laboratory" or "practicum" conducted by foreign students representing religious beliefs discussed in the regular class.

5) *Develop New Courses* Foreign students were an integral part in the courses developed. Since all new courses at the University of Minnesota must be approved by curriculum committees in the various departments and colleges, this method is excellent for involving and contacting faculty members who might otherwise not be reached.[5]

Do U.S. Students Really Want It?

An opinion poll conducted at the University of Minnesota in 1973 indicated that 67 percent of the students felt that foreign students were an important resource and wanted to have more contact with them.[6] An earlier study conducted in 1971 found that 40 percent of entering freshmen were in touch with students from other cultures during their first quarter. They felt that this cross-cultural contact ranked sixth among forty important experiences they had at the University.[7] In addition, the University of Minnesota conducts annual Winter Quarter surveys of student interests. Participation in international activities is one of the areas surveyed. During the last three years, approximately 14 percent of the responding U.S. students have expressed an interest in joining classes taught by foreign students.[8]

The International Student Adviser's Office was interested in knowing not only why students wanted to learn with foreign students, but also why they did not want to do so. Some rough answers were provided to the latter question by registration counselors in the College of Liberal Arts. They reported that many

students did not enroll in these courses because of limited time, schedule conflicts, or enrollment in a program which did not permit changes. Others were surprised that there were courses taught by foreign students and showed interest in taking these classes.

Some students indicated that they would not enroll in such courses under any circumstances and made it clear that they disapproved of the entire concept. What little and unsystematic knowledge does exist suggests that these doubting and rejecting attitudes express genuine anxiety at being exposed to people who are different.

Students gave various reasons for their anxieties, ranging from fear of differences to fear of confrontation with foreign students. Other reasons included guilt for U.S. affluence and fear of being dissected and criticized by others. Some students wanted to avoid discussions of unpleasant subjects, such as CIA involvement abroad or the illegal kickbacks of multi-national corporations. Finally, some expressed fear of "self-exposure."

Some genuine language barriers were experienced, as could be expected. Other barriers resulted from biases and clusters of attitudes which hid the real reason for the lack of understanding of the foreign student's English. One attitude deserves special explanation. When presented with unfamiliar facts or opinions, some U.S. students tended to reject foreign students' ideas on the ground that they did not understand them. Not "understanding" a point or an idea was then an excuse to deny its validity and even its existence.

There are indications that there were powerful psychological and cultural barriers which caused U.S. students to approach learning with foreign students with caution and anxiety. Those who wish to develop new courses and educational programs on the basis of a large demand for them will probably not find it. It is possible that, potentially, many U.S. students will be interested in these kinds of programs but will need special attention in overcoming their anxieties before enrolling in them. Evidence indicates that some anxiety is a pre-requisite of significant learning. Efforts to involve more U.S. students were rewarded by outstanding learning results.

What Can Foreign Students Really Teach?

Faculty members are genuinely concerned with the quality of educational experiences for their students. Like students, they reacted to the "Learning with Foreign Students" project with a mixture of delight, rejection, and a "doubt-but-convince-me" attitude. A survey of faculty views on the project indicated that approximately half did not wish to participate. Various reasons were given, including:

- foreign students were already involved in instruction,
- foreign student input was inappropriate in some disciplines,

- foreign students were here primarily to learn and not to teach,
- presentations by foreign students would be of doubtful quality.

Such attitudes were noteworthy because they often came from faculty who were discussing foreign students in their classes. Some faculty members who were critical of learning from foreign students also believed that cultural variables were only a superficial influence rather than important variables. They believed that scientific principles were general and universal and not affected by cultural perspectives. Similarly, they would hold the subject matter in the traditional departmental discipline to be more important than the process of identifying the cultural dimension of such a discipline. These faculty members regarded genuine cultural perspectives as "biases" and rejected training in cultural perspectives as being irrelevant to education in their discipline.

Dealing with members of the faculty is one way for foreign student advisers to improve their own thinking, sharpen ideas, and assume responsibility for relating to the teaching functions in colleges and universities. They also need to be sensitive to and knowledgeable about specific fields of study in order to suggest precise ways in which foreign students can be involved in the learning process. In many cases faculty members were genuinely interested but overwhelmed by the volume of materials to be covered. They simply had not been able to take the time to think through the process of involving foreign students. One member of the administration, commenting on activities of the International Student Adviser's Office with this project, characterized us as being "gadflies on behalf of programs which are needed, but for which others do not often find time and priority."

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for U.S. students, they were also contributing to a better atmosphere for international education on campus. The most important and incidental benefit for foreign students was the opportunity to test ideas about their own countries. When foreign students live in isolation, they often perpetuate untested ideas that may be colored by cross-cultural perceptual errors of their own. Foreign students were eager to learn how their presentations were received.

As a result of these experiences, we hope to organize a new program for foreign students in effective college teaching, which may be extended to include foreign students who are presently teaching assistants. While additional training in diction and pronunciation may be required in some cases, in others a relatively simple and self-corrective program of training is necessary. Considering the possibility that a large number of foreign students will eventually become college teachers, participation in this program is indeed related to their professional training

Let us carry the question of pay for services a bit further. If funding were sought for the present level of participation, assuming that 400 foreign students give two hours per week for ten weeks per quarter for three quarters, $120,000 would be needed to cover 24 000 hours of teaching time at the teaching assistant hourly rate of approximately $5.00. It is almost certain that such funding would not be found under present conditions in most universities. On the other hand, some departments and faculty at the University of Minnesota are already recognizing the problem and are seeking funds in their own departments for such participation.* In any case, this is a massive contribution by foreign students to the education of U.S. students, it indicates that foreign students are accepting responsibility for their stay here.

The experiences with the pilot project are available to those who wish to examine them in full. All documents and evaluation studies, including a final report to the AID NAFSA Liaison Committee and the handbook on *Learning With Foreign Students* have been assembled into a comprehensive folder which is available from NAFSA on a loan basis.

Objectives of Learning with Foreign Students

Like many other programs in our field, this one does not pretend to be a "package deal" which has to be accepted or rejected in full. Its basic objective is to get foreign students into the classrooms as educational resources. Minimally, this can be accomplished by increasing faculty awareness that there are foreign students who have valuable insights that faculty do not have. Foreign students have many specialized skills and experiences which could be of interest

to a variety of disciplines. A small program can grow into a larger one. Such expansion can create its own dynamics, possibly causing.

- more U.S. students and faculty to inquire about specialized skills and knowledge foreign students have which could be of interest in learning programs;
- foreign student advisers to re-examine their files and search for new resources;
- foreign students to seek clarification of what is expected of them and how presentations are to be made;
- faculty to invite foreign student advisers to help them plan courses which involve foreign students;
- foreign student advisers to participate in classroom discussions.

If sufficiently large numbers of students become involved in such programs, and if they have good experiences, several broader objectives may be realized:

1) Increased contacts between foreign student advisers and foreign students, resulting in significant and meaningful mutual learning and understanding;

2) Changed nature of the relationship between foreign student advisers and the students, from "problem solving" to "partnership in learning";

3) Gradually changing nature of foreign student advising from providing support service to being effective educators for both U.S. and foreign students;

4) Establishment of an even relationship between foreign and U.S. students in which everybody gives and takes;

5) Assistance to foreign students in sorting out ideas about their home countries and how U.S. education relates to their development, as well as an increased integration of knowledge obtained in the U.S. for application to home countries;

6) Enabling foreign students to make a positive contribution on a voluntary basis, thus justifying their continued presence here,

7) Increased opportunity for leadership training and voluntarism.

The program has great potential. As can be seen from our experiences, few programs produce as much educational innovation as "Learning With Foreign Students."

METHODS OF IMPLEMENTATION

Recruit Foreign Students

Develop a mailing list with names and addresses of foreign students. Send them a letter outlining the program and its benefits. Ask students to indicate their interest in the project on a self-addressed postcard. If they are willing to become involved, ask for their field of study, country, and how contact them on the

telephone. Call the students who respond to initial publicity. Ascertain their interests and commitments. (This publicity and follow-up constitute the beginning of a training program. Involve foreign students in the telephoning.)

Sponsor Orientation Sessions

Set up orientation sessions with interested students. Give the students more information about the project. Discuss the rationale of the program. Outline the benefits for the foreign students and other groups involved in a "Learning With Foreign Students" program. Get feedback from the students. Discuss methods of involving foreign students.

Develop a Topic List

Ask foreign students to list and submit several topics they could discuss comfortably and competently with U.S. students. Draw on their impressions from their own academic disciplines.

Interview Students Individually

Assess each student's ability to communicate and discuss topics.

Offer Communication Training Program to Students

Assist the students in becoming better communicators; try to reduce their anxieties, set up a student/instructor training program, videotape the students' presentations and help them evaluate their performance. Work on non-verbal communication and articulation. If you don't have access to videotape equipment, set up micro-teaching sessions.

Ask Faculty for Participation

Send special letters to faculty in departments likely to be interested in foreign resource persons. Check the class bulletin and find potential areas and courses for foreign student involvement. Combine the letter to faculty with a questionnaire or postcard designed to obtain faculty response to the idea of foreign student participation in the education of U.S. students. Submit a list of available topics. Begin a telephone follow-up designed to test their willingness to experiment with these ideas. Seek opportunities to discuss the potential of this program with departmental committees, including curriculum committees. This is also the beginning of a training program for the faculty. Be patient—it may take a long time before final commitment is made.

Propose Possible Methods of Involving Foreign Students

See Part II, pages 9-11.

Innovate Courses Yourself

See Part II, pages 9-11.

PART II

A BIT OF THEORY: LEARNING ACROSS CULTURES

WHAT KIND OF LEARNING FROM FOREIGN STUDENTS?

The most searching questions raised about the "Learning With Foreign Students" project came from faculty members, either individually or in committees. In addition to concerns about the quality and quantity of education to be obtained from foreign students, faculty members wanted to know how this "new" learning differed from or related to traditional learning in their own subject matter. Some of the typical questions were. Is this "new" learning different? If so, in what ways? Is it of high quality? If so, on what level? Good enough for freshmen? But not for juniors? How is this learning measured? How many credits are to be given? Why is this kind of learning not done as part of student activities as extra-curricular rather than curricular program? Can foreign students really represent their countries, rather than speak for themselves? How is the learning from several students, representing several fields of study, to be integrated? What textbooks are to be used? Who is really in charge? What is the role of the foreign student adviser? If projects are assigned, how much learning comes from them, and in what way? How is this learning evaluated? Should the courses be on the "pass-fail" basis, rather than letter grade?

As these questions indicate, faculty are concerned with the qualifications of those who would be doing the teaching, whether they are foreign students or foreign student advisers. They tend to judge these qualifications on the basis of academic preparation in the traditional discipline. Often they do not see readily what contribution to the subject matter could be made by people possessing less training than they have themselves.

It is important to assure faculty members that the project's goals are not to compete with them in their own field but rather to supple-

ment their instruction by including in it the *cross-cultural dimension* which foreign students can provide. Occasionally, foreign students may also make a significant contribution to the subject matter itself, but the primary purpose is to expose U.S. students to people of other cultures, especially those from the "developing" countries. In this way it is hoped that the project will not only provide a supplemental academic program of quality but also fill a gap in the education of U.S. students which traditionally does not include such cross-cultural perspectives.

A comprehensive point-of-view with regard to foreign student participation in the classroom comes from those who have advocated the re-assessment of the U.S. educational system in terms of helping students move beyond the single country framework which typifies most education in the U.S. and develop an appreciation for the interdependent nature of the people and countries of the world. Educating students for global interdependence is a realistic and attainable educational goal which is related to such crucial issues of our time as chronic hunger, overpopulation, energy depletion and wide-spread poverty. Some observers have speculated that education toward interdependence may become as important as education toward ecology or energy because interdependence "will be a major force in the lifestyles and career experiences of today's students. This fact alone is sufficient reason for making sure that our schools help students achieve the necessary kind of global awareness. However, there is something even more important. how effective our people are as participants in a democratic society will often be a reflection of the adequacy of their global perspective."[12]

It is suggested, on the basis of preliminary and tentative conclusions, that learning for global perspectives is a different kind of learning from that acquired through the teaching of traditional disciplines. There are a good many studies in which results of cross-cultural experiences have been investigated, from the early study by Hilda Taba [13] to current studies of U.S. students studying abroad. In most instances, specific data, proving how much knowledge has been gained through such experiences, have been difficult to produce. Yet, most participants insist that they have learned a great deal from them. The same phenomenon occurred with this project.

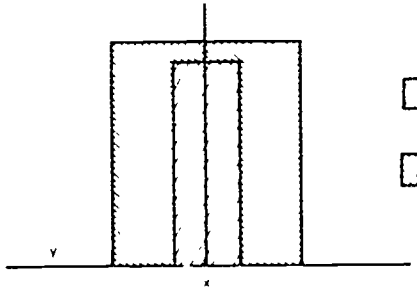
In attempting to measure results of learning from foreign students in one of the experimental courses, it was learned that the students did not show any appreciable increase in knowledge. However, they insisted at the same time that the experience was extremely valuable to them. How can this discrepancy be explained? It is possible that the *knowledge of a subject matter*, which can be measured in terms of how much one knows or does not know, is basically different from *cross-cultural perspective*. A global perspective which includes

cross-cultural awareness" . . . is not a quantum, something you either have or don't have. It is a blend of many things and any given individual may be rich in certain elements and relatively lacking in others . . . The implication of this notion, of course, is that diversified talents and inclinations can be encouraged and that standardized educational effects are not required."[14]

While traditional academic knowledge about other countries and cultures is regularly measured through established pen and pencil tests, it appears that the 'cultural perspective" cannot be so easily measured. In other words, having the cultural perspective does not necessarily depend on more information or deeper intellectual analysis. The cultural perspective is probably a different dimension of knowledge which has been overlooked by the academic community, especially in behavioral sciences. However, its existence is recognized by many scholars who have described it variously as "empathetic understanding" as distinguished from intellectual analysis, lateral thinking as distinguished from vertical thinking, and inductive thinking as distinguished from deductive thinking.

What is so stimulating and exciting about a program of this kind is that it makes participants feel like they are sitting on an iceberg of cross-cultural learning which we are only now beginning to discover as having several dimensions. Many foreign student advisers are already aware of these dimensions of learning through their daily "confrontations" with different ways of looking at things and thinking about them. Also, early research about foreign students indicated that "broadening" of perspectives and "widening" of horizons was one of the results of training foreign students in the U.S.

Although this is difficult to quantify, the following diagram approximates the two dimensions of cross-cultural learning. The vertical knowledge (on x axis) can be easily measured - one either can or cannot describe and analyze the variables of another culture. However, such knowledge, no matter how extensive, comes from a relatively narrow perspective of one's own culture- bound perspective. An immersion into another culture may not result in much new information, but it is likely to broaden the block of knowledge (as on axis y) to include other ways of understanding that other culture.



x Factual knowledge about other countries
y Perspective/awareness

Knowledge about other countries or cultures obtained through traditional academic didactic methods of memory and analysis

Cross cultural perspective usually obtained through immersion in another culture. It is both a concept and method of how to perceive another culture through the minds of members of that culture

The idea of teaching a cross-cultural perspective is very difficult to convey to the faculty, accustomed to measurement of knowledge in terms of the quantum. For example, the University of Minnesota attempted to teach cross-cultural perspectives through focusing on the development process. Some members of the curriculum committee understood that it would be a course on development, which is already being taught in political science, economics, sociology, and education. Thus, the course appeared to duplicate what was being done elsewhere. When it was noted that the objective of the course was the cross-cultural perspective on development itself, these members wondered how this differed from field work in anthropology.

Similarly, had it been maintained that students would gain skills and concepts in cross-cultural communications, the committee most likely would have said that such education was already available in the Department of Speech.

In summary, traditional disciplines do not appear to be organized to create a global cross-cultural perspective and may have difficulty accepting global interdependence as a legitimate educational goal. Yet, statistics point out that the majority of U.S. students graduate from colleges and universities without obtaining any international or cross-cultural perspective at all.[15] The goal then, "broadly seen, may be to socialize significant collectivities of people so that the important elements of a global perspective are represented in a group."[16]

FOUR LEVELS OF CROSS-CULTURAL AWARENESS

A recent writer suggested that there are four levels of cross-cultural awareness, which he defined as "awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points."[17] He suggested that this dimension may be very difficult to achieve. "It is one thing to have some knowledge of world conditions. The air is saturated with that kind of information. It is another thing to comprehend and accept the consequences of the basic human capacity for creating unique cultures—with the resultant profound differences in outlook and practice manifested among societies."[18]

This scheme of the four levels of cross-cultural awareness is helpful in explaining some of the things which happened during the experimental program in Minnesota. Briefly stated the four levels are contained in the following chart:[19]

Level	Information	Mode	Interpretation
I	awareness of superficial or very visible *cultural traits: stereotypes*	tourism, textbooks, *National Geographic*	unbelievable, *i.e., exotic, bizarre*
II	awareness of significant and subtle cultural traits that contrast markedly with one's own	culture conflict situations	unbelievable, i.e., frustrating, irrational
III	awareness of significant and subtle cultural traits that contrast markedly with one's own	intellectual analysis	believable, cognitively
IV	awareness of how another culture feels from the standpoint of the insider	cultural immersion; living the culture	believable because of subjective familiarity

The goal of creating a cross-cultural perspective means working with students who are on any of these levels and then providing them with experiences to help them achieve the highest level possible. Theoretically, this would not necessarily mean that there is a progressive movement from I to IV. For example, one can have a cross-cultural contact which would cause a drop from level III to level II. During the experimental period, there clearly were students in level II who exhibited anxiety, conflict, and avoidance of differences.[20] Many participated in the program not by choice, but because their instructors arranged the experience. Surprisingly, however, the majority of the students appeared to have been at level III and already had substantial knowledge of other cultures and of international relations.

The concept of the cross-cultural perspective is too new to permit a precise formulation and analysis. For example, it is not known what kind of cognitive learning is essential in order to achieve level IV from level III. Without such understanding it may not be possible to differentiate accurately between traditional classroom learning and teaching for global interdependence. It appears, however, that an important part of this new cultural perspective is a measure of

empathy with other cultures and a method of coping with real differences in more than an analytical way. This concern with empathy can evince reservations from persons who may feel that the goals are to change attitudes toward acceptance of other points of view at the expense of one's previously held views. The following example suggested this subtle problem.

One faculty member, upon seeing the evaluation from the experimental course, noticed a significant shift of attitudes on the part of the U.S. students toward the foreign students from somewhat positive at the beginning to very positive following the course. This faculty member assumed that the objective of the course was to create positive attitudes toward foreign students. While he may have approved of such a goal in general, he did not think that this should have been a part of an academic course for which credits were given.

In reality, this shift of attitude may well have represented the development or enhancement of a cross-cultural perspective. The U.S. students did not necessarily abandon their own views; nor did they necessarily accept the foreign students' points of view. However, they identified their problems with those of the foreign students, gained confidence that others are working toward solution to both sets of problems, and showed willingness to work cooperatively toward solutions to issues which they now perceived as global. Traditional education may have resulted in the same perspectives, it may not happen easily, without an intellectual "confrontation," in the case of problems which include a dimension of emotional commitment. The challenge of this position is enormous, and the potential for research outstanding.

In commenting about the difference between level III and IV, Professor Harvey's position is that "level III is indeed more attainable than level IV, and it is a reasonable worthy goal, but not quite enough. We should try to attain at least some aspects of level IV awareness. We can. There are new methods to be explored, and a more general reason for encouragement. The evolutionary experience that seemed to freeze us into small-group psychology, anxious and suspicious of those who were not 'us,' also made us the most adaptive creatures alive. The flexibility, the power to make vast psychic shifts, is very much with us."[21]

As has been noted, there may be some differences between the traditional learning obtained from one culture setting and the teaching for global interdependence. These differences may be troublesome to some—they are the same differences which cause U.S. students to have anxieties about interaction with foreign students and experiences with them. Yet, there is a challenge in them as well, and foreign student advisers should respond to them in a manner in which they have responded to such challenges before. We

may well be on the verge of some important new learning discoveries. Foreign student advisers, already accustomed to dealing with cultural differences, can contribute significantly to these exciting discoveries by simply becoming involved with cross-cultural learning programs which will help them accumulate experiences and expertise needed by others in the field, by the faculty, and by the students, both U.S. and foreign.

Among the questions to be answered are. How can one cope with genuine cultural differences? What is the role of emotions in cross-cultural learning? Are there differences between traditional teaching of a discipline and teaching for global interdependence? If so, what is the relationship between these two? Can teaching about a single country or culture produce global perspective? Can significant cross-cultural awareness result without a "confrontation" of differences? In communication with members of other cultures, must we communicate 'on the terms" of either one, or is there a middle point between them?

Whether searching for these and other answers or not, involvement in cross-cultural learning programs is exceptionally enriching, broadening, and challenging. Others in a variety of fields and professional associations have taken up this activity, and it remains for us to be included—both because we have significant resources and because our students urgently need this.

CONCLUSION: FOREIGN STUDENT ADVISERS AND PROFESSIONALISM

Professional persons "earn" their public acceptance through sustained contributions to society. In the past foreign student advisers have not always articulated well and persuasively that link which exists between their services and the larger society which they serve. The "Learning With Foreign Students" project offers one way to document their contributions. Attaining education for a global perspective through foreign students is potentially a gigantic contribution, considering the complexity of problems which stand in the way. As has been suggested, attaining a global perspective is not a matter of a standardized curriculum and does not require that every person in the program should develop the same skills and perspectives. Therefore, there appears to be room for everybody, and the program could be started without large funding and without a large institution at its base.

Some may continue to inquire. How much time does it take? Indeed, it takes time, which many foreign student advisers may not have. The time is well spent, however, not in luxuries for foreign

students, but in basic needs of their programs. This publication, the files and the handbook of *Learning With Foreign Students* will help cut the time of establishing a new program to a minimum. Hopefully, we have conveyed the idea that a program of this kind benefits many: foreign students, U.S. students, our profession, and the entire international society.

FOOTNOTES

[1] Foreign student advisers interested in undertaking any part of this project might be interested in examining documents which have been produced at the University of Minnesota. Complete sets of copies of proposals, course evaluations, surveys, sample letters, questionnaires, syllabi, and final report on the project are available on a loan basis at the NAFSA Office, 1860 19th Street, N.W., Washington, D.C. 20009.

[2] Foreign student advisers have been asked often to articulate just what it is that foreign students can teach Americans. An attempt to document such learning from foreign students resulted in a publication which should be of interest to foreign student advisers, foreign students, and faculty. J.A. Mestenhauser, *Learning With Foreign Students*, University of Minnesota. International Student Adviser's Office, Minneapolis, 1976. This publication can be purchased from the University of Minnesota, 717 East River Road, Minneapolis, Minnesota 55455. Prepaid orders payable to the University of Minnesota only. Cost: $4.25 per copy.

[3] Course outlines can be found in the folder available from the NAFSA Office.

[4] The five methods of involving foreign students are explained in detail in *Learning With Foreign Students.*

[5] The University of Iowa experimented with a sixth method of involving foreign students. U.S. students and foreign students were offered a three-week unit in intercultural communication at the freshman level.

[6] University of Minnesota, Office for Student Affairs, "University Opinion Poll #8B," *Research Bulletin*, Vol. 14 No. 5, December, 1973.

[7] Op. cit. May 1971.

[8] Annual Winter Quarter Surveys, University of Minnesota.

[9] Notably, the Department of History and the College of Education at the University of Minnesota have sought funding to help establish the project.

[10] See footnote No. 1.

[11] The *Learning With Foreign Students* handbook documents what specialized skills and experiences foreign students have.

[12] King, David C.; Branson, Margaret S.; and Condon, Larry E.; "Education for a World in Change," *INTERCOM 84, 85*, Center for Global Perspectives, New York, 1976, p. 6.

[13] Taba, Hilda, *Cultural Attitudes and International Understanding*, Occasional Paper No. 5, IIE Research Program, New York. Institute of International Education, 1953.

[14] Hanvey, Robert C., *An Attainable Global Perspective*, Com-

missioned by Center for Teaching International Relations, Center for War and Peace Studies (now Center for Global Perspectives), New York, 1976, p. 2.

[15] Lack of interest among U.S. students in international and intercultural education has always been a factor in the development of international programs, in spite of their significance to national policy. For example, a recent report of the American Council on Education concluded that "only 3 percent of all undergraduate students, less than 1 percent of the college-aged group in the United States, have enrolled in any courses which deal specifically with international events or foreign peoples and cultures." American Council on Education, *Education for Global Interdependence*, Washington, D.C., 1975, p. 7.

[16] Hanvey, op. cit., p. 2.

[17] Hanvey, op. cit., p. 8.

[18] Hanvey, op. cit., p. 8.

[19] Hanvey, op. cit., p. 11.

[20] Barnlund, Dean, "The Public Self and the Private Self in Japan and the United States," in John C. Condon and Mitsuko Saito, *Intercultural Encounters with Japan*, The Simul Press: Tokyo, 1974, pp. 78-79.

[21] Hanvey, op. cit., p. 11.