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TEACHING A CULTURAL
COMPONENT
In an E. F. L. PROGRAM

BY
ANN ZWICKER KERR

1981

TEACHING A CULTURAL COMPONENT IN AN E.F.L. PROGRAM

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Thesis
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A THESIS
SUBMITTED TO
THE ENGLISH LANGUAGE INSTITUTE
OF THE AMERICAN UNIVERSITY IN CAIRO
IN PARTIAL FULFILMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS

BY
ANN ZWICKER KERR

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This Thesis for the Master of Arts Degree

by

ANN ZWICKER KERR

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Acknowledgments

Abstract

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Chairman, Thesis Committee

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Reader, Thesis Committee

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Director, English Language Institute

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My thanks also go to the students in my class who were the subjects of the study and to the ELI teachers, AID staff members and former students who were interviewed for the pilot study.

- c) Designing and teaching an eight-week cultural component in a reading and discussion class to twelve ELI-AID students.
- d) Administering a semantic differential pre and post-test to the twelve AID students and the same test to twelve Americans as a reference point.

The hypothesis of the study was that Egyptian students' stereotypes of American culture would become less rigid as a result of a course designed to first develop cultural awareness and then to teach cultural content comparatively, set in historical and geographical perspective. Because of the great difficulty people have in breaking out of their own cultural

ABSTRACT

In an attempt to investigate how American culture can most effectively be taught to AID students at AUC, a four component study was undertaken which included:

- a) A descriptive study of how cultural behavior is formed.
- b) A descriptive study of how to compare cultures, including a pilot study of 20 returned AUC-ELI-AID participants. The purposes were:
 - i. to assess stereotypes of American culture, before and after their AUC course and after a month's stay in the U.S.A.;
 - ii. to identify fundamental areas of American-Egyptian cross-cultural concern around which to design a course on American culture.
- c) Designing and teaching an eight-week cultural component in a reading and discussion class to twelve ELI-AID students.
- d) Administering a semantic differential pre and post-test to the twelve AID students and the same test to twelve Americans as a reference point.

The hypothesis of the study was that Egyptian students' stereotypes of American culture would become less rigid as a result of a course designed to first develop cultural awareness and then to teach cultural content comparatively, set in historical and geographical perspective. Because of the great difficulty people have in breaking out of their own cultural

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molds sufficiently to understand a new culture, only a small degree of attitudinal change can be expected as a result of an eight week course.

Posttest results on the semantic differential showed a slight but consistent shift towards the mean over pretest scores, indicating that perceptions of American culture were less extreme at the end of the course.

Learning a foreign language is intrinsically bound with learning a foreign culture, as language is a communicative skill which cannot be separated from its social context. While the incidental teaching of culture is an intrinsic part of second language classes, it does not mean that we automatically teach all aspects of that culture. A convenient place to begin learning about the target culture is in a foreign language class, but culture must be taught systematically in addition to purely linguistic concerns (Saebye, 1975). Foreign language institutes are increasingly being asked to incorporate a unit on the culture of the target language into the curriculum. Such a course can provide, along with the familiarization with a new culture, something so often sought by TEFL teachers, interesting and meaningful subject matter. It furnishes a vehicle for building vocabulary, reading, and discussion skills within a very relevant context.

Context of the Problem. The English Language Institute (ELI) at the American University in Cairo (AUC) has been attempting to teach American culture to United States Agency for International Development (AID) students in reading and discussion

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CHAPTER I

INTRODUCTION

Learning a foreign language is intrinsically bound with learning a foreign culture, as language is a communicative skill which cannot be separated from its social context. While the incidental teaching of culture is an intrinsic part of second language classes, it does not mean that we automatically teach all aspects of that culture. A convenient place to begin learning about the target culture is in a foreign language class, but culture must be taught systematically in addition to purely linguistic concerns (Seelye, 1976). Foreign language institutes are increasingly being asked to incorporate a unit on the culture of the target language into the curriculum. Such a course can provide, along with the familiarization with a new culture, something so often sought by TEFL teachers, interesting and meaningful subject matter. It furnishes a vehicle for building vocabulary, reading, and discussion skills within a very relevant context.

Context of the Problem. The English Language Institute (ELI) at the American University in Cairo (AUC) has been attempting to teach American culture to United States Agency for International Development (AID) students in reading and discussion

classes since 1976, but specific goals and procedures have not been clearly defined, nor have results been examined. How one learns a culture, his own and foreign cultures, is a little understood subject and one which needs more investigation. As our world shrinks, cross cultural encounters become increasingly frequent and the need becomes greater to learn foreign languages within their socio-cultural context.

Statement of Problem. The purpose of this study is to investigate the processes by which culture, native and foreign, is learned and to apply these findings in designing an eight week course on American culture. The researcher taught the course and observed the reactions of the students. It is believed that familiarizing TEFL students with the culture of the language they are studying can best be accomplished not by merely presenting a large body of factual information about that culture but by teaching students a process for understanding how cultural behavior is learned and to apply this process in looking at their own culture and at the target culture. The components of this process include 1) developing an awareness of cultural differences by understanding how distinctive cultural behavior is formed, and examining one's perceptions about his own culture and the target culture 2) making a comparative study of two cultures in historical perspective, using as a starting point, one's existing stereotypes of the target culture.

Review of the Literature. It is difficult for humans to comprehend that their view of the world is very largely colored by the distinctive cultural behavior in which they grew up. While certain inborn perceptual factors influence general cultural behavior, distinctive cultural behavior is learned in childhood, rewarded by the society and takes on an innate quality. It casts us in a mold and controls our lives in many unsuspected ways (Hall, 1976). The process by which we learn our culture is similar to that by which we learn our native language. Because of this seeming innate quality, it is difficult for a native speaker to explain the grammatical make-up of his language without training to learn the rules (Lado, 1957).

Breaking through our own cultural molds is not easy nor perhaps even possible. An awareness of this dilemma, and of the difficulty of breaking out of our own cultural molds, can be the beginning of sufficient detachment to enable us to view foreign culture as something other than a mere deviation of our own. The analysis of one's own culture helps make explicit the many things we take for granted in our everyday lives. Thinking and talking about them changes our relation with them so that we can have a more active understanding of our cultural behavior and thereby be better prepared and open to learn a foreign culture (Hall, 1976).

At this point it is appropriate to discuss definitions of culture and the meaning of the term as it is used in this project.

Kluckhohn and Kelly define culture as "all those historically created designs for living, explicit and implicit, rational and irrational and non-rational, which exist at any given time as potential guidelines for the behavior of men." (Lado 1957, p. 111) Traits, elements, or better, patterns of culture in this definition are organized or structured into a system or set of systems, which, because it is historically created, is therefore open and subject to change.

Sapir says the word culture seems to be used in three main senses or groups of senses. There is culture in the technical sense as used by ethnologists and cultural historians who describe the traditions and social inheritance of a society, sometimes referred to as civilization. There is culture in the sense of individual refinement made up chiefly of a set of typical reactions that have the sanction of a class and of a tradition of long standing. Sapir's third type of culture, the most difficult to define in a few words, includes those general attitudes, views of life, and specific manifestations of civilization, art, religion or science that give a particular people its distinctive place in the world (Sapir, 1956).

Edward Hall believes that "culture is man's medium, that every aspect of human life is touched and altered by culture." This means personality, how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how trans-

portation systems are put together and function." (Hall 1957, p. 17). His interest is in the fact that it is frequently the most obvious and taken-for-granted (and therefore the least studied aspects of culture) that influence behavior in the deepest and most subtle ways.

The meaning of the word culture as it is used in this thesis can be described as the inherited, learned, fluctuating, covert and overt patterns which are distinctive to a particular culture. Attention will be given to hidden aspects of culture and their effect on cross-cultural encounters.

Why isn't it enough simply to present a large body of factual information to students of a new culture? Why is it necessary to give attention to how students' views of others come about? The answers lie in the relationships between facts and our perceptions. We organize information into our viewpoints based on our values and attitudes which are mainly the result of our past experiences. Therefore, a student's views of another culture are based on selected and insufficient information which is often inaccurate. When a person has formed an image of another culture, and others in his group share these views, there is a strong tendency for that person to simply disregard any information that is inconsistent with those views. Given "new" information about another culture, a person will selectively incorporate only that data perceived

as personally reinforcing. If students believe it is important to broaden their views of that culture, they are more likely to do so than if they are simply exposed to more and more information (Otero, 1978).

Our attitudes toward others are reflected in our perceptions and stereotypes of various groups. We can better understand our attitudes by studying these perceptions and stereotypes - where they come from, how they are formed and how they change. Stereotypes often serve as substitutes for thinking and as such limit our capacity to understand another culture. In beginning a study of a new culture, students need to recognize the existence of these stereotypes and to identify them as a starting point from which they can expand their viewpoints (Otero, 1978). With new cultural awareness, students can begin a comparative study of their own culture and the target culture, set in historical and geographical perspective which will open up their stereotypes and cause their perceptions to be less rigid.

In designing a cultural component to help students develop more open-ended stereotypes the teacher should consider that the process of learning another culture involves gaining insight into one's own values and assumptions. This allows the growth of a perspective which recognizes that differing sets of values and assumptions exist, thus allowing cognitive-affective learning to take place. A cultural confrontation brings into motion the

dynamic processes of "unfreezing," "moving" and "refreezing." In the unfreezing process two sets of cultural values serve as mirrors for each other so as to increase the level of cultural awareness of oneself and of the new culture.

The teacher must attempt to structure learning situations in the classroom where cultural confrontations can take place and thereby set off the unfreezing, moving and refreezing process. This process permits moving or new learning to occur, and course content can be introduced in a framework of cultural empathy and suspension of moral judgments from one's own culture. Once such a position has been created and maintained, refreezing occurs at a new level of awareness and behavior.

The unfreezing process should set the stage for future learning - or learning how to learn - so that the student will be sensitive to cultural confrontation situations as they occur. "Self-awareness results in greater understanding and empathy with the values and assumptions of a member of another culture; continuing the reciprocal relationship, this increased understanding once again yields a deeper cultural self awareness which increases other awareness ad infinitum." (Hooper and Ventura, 1979).

Application of the Proposed Approach. The proposed approach for a process for teaching culture is applied in a course on American culture described in Chapter III. The first segment of

the course is devoted to developing cultural awareness in preparation for learning cultural control which is the second segment of the course. The materials for the first segment were drawn from a number of readings on cross-cultural studies listed in the reference section. The cultural content of the course was developed from themes of American-Egyptian cross-cultural concern drawn from the pilot study done in preparation for this thesis. A study of these themes was made by the researcher and appears in the second half of Chapter III.

Purpose. The purpose of this study is to find out if Egyptian students' stereotypes of American culture become less rigid as a result of a course designed to first develop cultural awareness and then teach cultural content comparatively, set in historical and geographical perspective. Stereotypes are generalized mental pictures about members of a certain group, usually based on limited information and viewed through an ethnocentric perspective. Cultural awareness is the development of sensitivity to cultural differences by examining our perceptions and trying new attitudes and behavior to fit different cultural contexts. Teaching culture comparatively is to examine fundamental differences between cultures in situations where they clash or confront each other and in the process reveal these differences at a deeper level of understanding.

Student stereotypes of Americans were measured in a semantic differential, pretest and posttest. It

was anticipated that posttest scores would be less extreme or closer to the hypothetical mean than pretest scores.

Investigative Procedure

Subjects. The subjects of this study were the twelve members of an AID sponsored class for recipients of Peace Fellowships who were preparing for the TOEFL examination in order to do graduate studies in the United States. Five of the subjects were female, seven male and all of advanced level English. They ranged in age from 25 to 35 and came from a variety of professional backgrounds. All of them were either working and/or studying for advanced degrees concurrently with attending the AID course. Two of the male students had previously spent time in the United States. Twelve American subjects were also administered the testing instrument as a means of gauging American stereotypes and perceptions. The American subjects were students and professors at A.U.C., ranging in age from 20 to 45.

Instrument. The instrument used in testing the changes in students' stereotypes of American culture as a result of taking the course was a 25 item semantic differential pretest-posttest. The semantic differential is an attitude measuring technique developed by Osgood, Suci and Tannenbaum in 1957. The pretest was administered during the first five minutes of the first class meeting before the teacher carried on any discussion

with the students. The posttest was administered the second to last day of the eight week course which was reduced to seven because of organizational problems during the first week of classes. The test measured student stereotypes and perceptions before the course, changes as a result of the course and the impressions of Americans as to how the qualities listed apply to Americans. American scores were used as a measure against which to examine Egyptian pretest and posttest scores on the theory that natives are less likely to hold extreme or fixed stereotypes and perceptions of their culture. Their scores on a Likert scale would therefore tend more toward the mean.

Sequence. As a means of developing a rationale for how culture can be taught, two initial studies were made by the researcher. The first is a study of how cultural behavior is formed (Chapter II), the second an investigation of how to compare American and Egyptian culture (Chapter III). In preparation for the latter, a pilot study was made of 20 returned participants of the AID-ELI program, studying their stereotypes and perceptions of American culture before and after studying at AUC and after their sojourn in the United States. Four themes of fundamental cross-cultural difference between Americans and Egyptians were drawn from these interviews, to be used as reference points in the comparative culture course. (See Appendix A). The third component of this study is the implementation of the proposed approach in the AID sponsored course

taught by the researcher on comparative American-Egyptian culture for Peace Fellows at AUC (Chapter IV). The final component is the statistical analysis of the results of the pretest and post-test and the same test administered to Americans, and a summary of the findings.

CHAPTER II
The purpose of this chapter is to consider the innate and developmental processes in infancy and childhood that produce distinctive cultural behavior. The biological background of cultural behavior is briefly discussed and behavioral and cognitive learning theories are examined, the latter focusing particularly on the ideas of the Gestaltists and Piaget, as they apply to the formation of cultural behavior. Analogies are made to show the similarities between acquisition of a first language and acquisition of a first culture. The relative speed with which both are accomplished and become relatively fixed is illustrated and the controversial question of innate vs. learned characteristics is considered. What perceptual capacities is an infant born with and how does he use these abilities to perceive the distinctive features of his culture?

Distinctive Cultural Behavior

The term distinctive cultural behavior is used to describe what it is about a person that identifies him as belonging to one national group rather than another, his particular assumptions, values, associations, language, attitudes, patterns of thinking, traditions and ways of everyday life. A less academic way of describing such behavior is that certain, difficult-to-

CHAPTER II

THE FORMATION OF CULTURAL BEHAVIOR

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define quality by which the nationality of a group of tourists in the streets of Cairo can often be immediately detected by an interested observer. Or, as an Englishman at Oxford once said, "You can take a British and an American student, strip them of all their clothes and still know which one is the American."

Cultural Diversity

Within a given distinctive culture, varieties of cultural behavior occur in different ethnic, economic, religious, political, and educational groups. Diverse forms of a distinctive culture can be seen in regional groups, family groups and even in individuals, just as dialects and idiolects develop in language. The importance of diversity of patterns of thinking, assumptions and values within the same society should not be overlooked. Florence Kluckhohn has written that

... in most of the analysis of the common value element in culture patterning, the dominant values of peoples have been overstressed and variant values largely ignored. Our most basic assumption is that there is a systematic variation in the realm of cultural phenomena which is both as definite and as essential as the demonstrated systematic variation in the realm of linguistic phenomena. The varying types of life activities which are essential to the functions of a social system are an obvious source of both a required and a permitted variation within the system (Stewart 1979, p. 18).

In studying the formation of distinctive cultural behavior it is necessary to be aware of these diversities but to focus on dominant cultural patterns as the most representative of a given culture.

Biological Foundation and Learning Models

The formation of this distinctive cultural behavior has a biological inheritance. While man is unique, many of his parts and most of his basic processes are not, and the growth and functioning of these are similar to a greater or lesser degree to every creature that has ever lived. Like other living organisms, he progresses from the whole to the part and from the random to the orderly. As a newborn, he reacts to a stimulus with his whole body first and later learns to coordinate eyes, arm, hand and fingers and use them in an integrated action. At all stages of development in childhood and adult life living things are organized so that changes in one part trigger compensatory changes in other parts. This process, called homeostasis, maintains the whole organism in a balanced condition. These general sequences of physical maturation and the chemical reactions upon which life depends are regulated by one's genes. Such activity is innate and part of the physical structure of the organism at birth. But this is not to say that the environment plays no part in this process. If, for example, the necessary nutrients aren't provided to sustain this system, development will be impeded. (Beadle, 1970).

Advantages of Cognitive Over Behavioral Model in Studying the Formation of Cultural Behavior

Here two basic models of learning can be considered, behaviorism which regards human babies as passive receivers of

experience, a blank slate upon which environment can write at will, and cognitivism which views learning as the development of a series of cognitions about the environment, at the basis of which are hidden processes of perception and insight, present from birth. The behaviorist model, which was highly popular in the earlier part of this century, has not been satisfactory in explaining language acquisition, nor is it adequate for understanding the formation of cultural behavior. The vast amounts of cultural information a child acquires at a very early age would be difficult to learn merely through a series of stimuli and responses. As with linguistic development, a child's cultural behavior develops early and equips him with the potential to deal with innumerable cultural situations, and that behavior like language is specific to his own culture. By the age of 5, cultural behavior is firmly grounded; beyond puberty, cultural identity like accent and pronunciation in language, is permanently fixed, and only in the rarest instances can it ever be hidden. John Bowlby at the Oxford Conference of Mental Health in 1952 stated that "the organization of perceptual and behavior patterns appear to pass through critical phases during which these patterns are highly plastic and after which they become comparatively rigid. If for example the perceptual organizations of the first two or three years of life are consolidated by experience in the third and fourth years, they are maintained throughout life--even if deafness or blindness supervene"

(Beadle 1970, p. 62).

Stimulus-response-based theories have been at the foundation of much of the work done on learning and language acquisition during this century. Such theories are more easily verified than cognitive theories; however, they are essentially limited to small units of behavior or learning, allowing for postulation of relationship between the stimulus-response bond and a physiological event. Cognitive theories deal with entire complexes of events on a more abstract level and involve empiricism and intuition, but their interest in the relationship between hidden processes and overt behavior does not lend itself to quantifiable, replicable studies.

Gestalt Interpretations of Perception and Concept Formation

Cognitivism, and Gestalt psychology in particular, are well suited to the study of perception and concept formation which are basic to the formation of cultural behavior. While it is possible to observe the learning of perceptual behavior it is rarely possible to isolate the process of acquisition of these patterns or to specify exactly what in the environment may have been responsible for this acquisition process (Houston, 1972). In studying the formation of cultural behavior from the Gestalt viewpoint, a cognitive approach is assumed, presuming the innate quality of certain perceptual capacities while recognizing the limitations for their measurement and at the same time realizing that in any realistic description of the learning

process both stimulus-response and cognitive notions are blended.

Piaget and Gestalt Theories

The theories of Piaget on how an infant begins to learn about the world are helpful in understanding the formation of cultural behavior. From his experiments on child thought and verbal behavior Piaget determined the major characteristic of child reasoning which he termed "syncretism." Syncretism is stated to be reasoning which proceeds from premiss to conclusion in one instinctive leap without overt intermediary steps, depending heavily on ideosyncratic schemes of imagery as well as on what Piaget calls proximate analogy. It is additionally characterized by a belief on the part of the child that he understands everything perfectly (Houston 1972, p. 146).

Piaget's Syncretism and the Gestalt Law of Pragnanz in the Formation of Distinctive Cultural Behavior

This leap of reason from premiss to conclusion which is typical of the young child from the ages of two to seven follows Piaget's first learning stage from birth to two, characterized by the acquisition of perceptual invariants. It is in these stages that the basis for distinctive cultural behavior is formed.

What Piaget describes as syncretism is similar to what Gestaltists call the Law of Pragnanz, or the so-called Good Gestalt, which represents for the individual a maximum structuring of

events or objects. The Law of Pragnanz like syncretism, depends on analogizing to bring about this structuralization, making the individual more capable of dealing with any randomly selected event from the environment. It acts as a leveling tendency in remembering as well as in initial learning.

Assimilation and Accommodation

The essence of Piaget's ideas is that it is the nature of human functioning to organize and adapt, whether physically or mentally, biologically or intellectually. This process is characterized by two important functions, assimilation and accommodation. Assimilation is the process of taking in, of incorporating happenings and experiences into existing capacities and structures of the body. Accommodation is the twin process-- that of adapting the body (or the concept or idea) to conform to what has been taken in (Bee, 1975).

Recapitulation

From the preceding, brief overview, we can more easily understand Edward Hall's and Robert Lado's descriptions of culture as a binding mold that we have acquired almost unnoticed which controls our lives in many unsuspected ways.

The formation of cultural behavior like the formation of linguistic behavior begins at birth, and certain perceptual capacities for learning that behavior seem to be innate. Developmental and environmental factors interact with inborn percep-

tual capacities as the child establishes his self identity and attempts to structure the world around him. The influence of his mother or of the person who is chiefly responsible for his care is considerable and that early association particularly affects the formation of distinctive cultural behavior. As with linguistic development, much of cultural behavior is formed during the very flexible stages of the child's first five years. By the onset of adolescence it is relatively fixed. Like accent and pronunciation in language it is difficult if not impossible to radically alter one's cultural mold after adolescence.

Implications for Designing A Course On American Culture For Egyptians at AUC.

In designing a process for teaching American culture to Egyptians at AUC, it is necessary to start with this understanding of how rigidly our distinctive cultural behavior is formed in the early years of life. Courses must be designed that are more than just a body of factual information or a list of do's and don'ts about the target culture. Incorporated into the units of study must be exercises and projects that will build an awareness of how cultural behavior is formed in order for students to realize the barriers they are up against in learning about and being understood by a foreign culture. The designer of such a course must have as a background the kind of knowledge of the innate and developmental processes in infancy and childhood which produce distinctive cultural behavior that have been introduced in this chapter.

CHAPTER III

COMPARING AMERICAN AND EGYPTIAN CULTURE

It has been shown in the previous chapter that cultural behavior is formed in the very early years of life much in the same manner that language behavior is formed. The infant has certain inborn perceptual capacities with which he begins to view his particular culture from the day of his birth. He is treated and cared for in the ways of the culture into which he is born and he responds accordingly, learning the dominant and diverse traits of his culture and his family. By adolescence this process is for the most part complete, and one's cultural behavior like one's language behavior becomes relatively fixed,

How to Compare Cultures

Armed with some understanding of this process and the distinctive mold in which our culture casts us, one can proceed with a comparative study of native culture and second culture. In the first half of this chapter methods and criteria for comparing cultures will be considered. The importance of recognizing cultural stereotypes as a basic step in comparing cultures will be discussed and the role they play in revealing our underlying values and assumptions. The necessity for emphasizing dominant themes when designing a course on comparative culture is stated, while at the same time recognizing the importance of

diverse cultural values. The key to comparing cultures is to examine the stress placed on each possible set of assumptions and actions.

Problems in identifying key cross-cultural themes are considered and examples cited of many efforts to do so. Four themes of fundamental concern between American and Egyptian culture observed by the researcher in the pilot study done for this course are stated. The reader is referred to Appendix A for a complete description of the study. The second half of this chapter is a study of these four themes, interweaving quotations from the interviews in the pilot study with contemporary writings on these areas of difference between American and Egyptian society.

Just how to compare two cultures is a subject to which various authors have addressed themselves. Robert Lado believes that cultures should be compared on three different levels, form, meaning and distribution. Form refers to patterns of culture which are identified functionally by members of that culture, (though the same individuals may not be able to accurately define the very forms they can identify). Meanings are an analysis of the universe as grasped in a culture and distribution refers to the patterns involving time, place and position of occurrence. These three qualities do not necessarily exist independently of each other in a culture, but operationally are

spoken of as separate. For example, breakfast is identified as a form which can have primary, secondary or tertiary meanings such as pancake breakfast, champagne breakfast or religious breakfast, showing time distributions on daily cycles, weekly cycles and yearly cycles (Lado, 1957).

Cultural misunderstanding can occur when people look at one of the three categories and identify similarities to their own culture of a certain phenomenon but find no similarities on other levels. One might be able to understand the form of another culture but not the meaning or the distribution, or one might understand the distribution but not the form and meaning. Lado uses as an example the bullfight. On the form level in both cultures, it superficially consists of a bullfighter and a bull in an arena, but to the Spaniard or Mexican the form is more complex, entailing specific vocabulary form for detailed variations. On the meaning level Americans see it as the cruel slaughter of defenseless animals, an unsportsmanlike activity which they find difficult to comprehend. Spaniards see it as a triumph of art over the brute force of a bull. It is worthy entertainment and a display of bravery. Lado cites linguistic evidence for this in that in English both animals and persons have legs, whereas in Spanish animals have "patas" (animal legs) and humans have "piernas" (human legs). At the distribution level, Americans have no trouble understanding because they have the experience of football, baseball and other spectacles (Lado, 1957).

Bound as we are by the parameters of our own cultural upbringing, it is difficult to comprehend aspects of a foreign culture which are so different from ours. In comparing two cultures one must be aware of this difficulty and attempt to examine them at different levels, as suggested by Lado, keeping realistic expectations about how much of another culture can ever really be understood more than academically.

Recognizing Cultural Stereotypes as a Basic Step in Comparing Cultures.

Another important step in comparing two cultures is to recognize the pervasiveness of cultural stereotypes and to identify the particular stereotypes one has of the culture he is about to study. Cultural stereotypes are an unavoidable and necessary aspect of human behavior. In the process of learning the cultural behavior of his own society, an individual develops an ethnocentric perspective that causes him to believe that his own culture provides the correct structure for the world. A necessary part of learning self concept for the young child is the establishment of cultural identity. In this important developmental stage a child who is exposed to one culture, like a child who is exposed to one language, becomes firmly rooted in that culture. Distinctive cultural behavior is formed in childhood and provides us with a cultural mold or map with which we view the world (Hall, 1976). Whatever information we

learn about other societies is seen through this particular map and is therefore colored by it.

Kenneth Chastain says that ethnocentrism has its good and bad aspects from both the individual and the societal points of view. To exist as a socio-cultural entity, all cultures must by definition conform to some system of shared behavior patterns. He quotes Oswalt (1970), as delineating the need for and possible negative aspects of ethnocentrism in the following terms: "To hold one's own cultural ways up as the norm for measuring those of others is to reflect a bias in favor of one's own. In some respects this is desirable for it gives one a full and meaningful sense of identity and assurance. In other ways it is harmful because it encourages intolerance (Chastain, 1979).

Bits and pieces of information about other cultures are learned and stored away in the mind, perhaps someday to be expanded upon, perhaps only to be retained as a limited and limiting impression. The term stereotype in this thesis is used to mean a generalized mental picture about members of a certain group, usually based on limited information and viewed through an ethnocentric perspective. If an individual is to learn to understand another culture at all, he must comprehend the nature of his stereotypes and use them as a starting point for a comparative study of his native culture and the new culture he will enter.

One of the purposes of the pilot study done in preparation for this thesis (which appears in Appendix A) was to assess stereotypes of America of returned participants of the AUC-ELI-AID Intensive English Language Training Program. The study was based on the premise that cognitive-affective learning can take place during cross-cultural interaction when a confrontation occurs involving a dissonance or incongruity between ways of thinking and perceiving.

Stereotypes are challenged in such a way that stimulate the dynamic processes of 'unfreezing,' 'moving' and 'refreezing. In the unfreezing process two sets of cultural values serve as mirrors for each other so as to increase the level of cultural awareness of oneself and of the foreign other. (Hoopes and Ventura, p. 45).

The cultural confrontation brings one's own assumptions and values into question, making the student more aware of the cultural determinant in himself. Self-awareness, in turn, results in greater understanding and empathy with the values and assumptions of a member of another culture. This process ideally becomes a continuing one, providing the individual with a capacity for open-ended stereotypes which should increase the proximity between his views of a culture and those of a native of that culture. (See analysis of data in Chapter V).

The pilot study pointed to the wide variety of stereotypes of American culture held by the participants before their sojourn in the United States (Appendix A, p. 7) and to changes in attitudes due to cognitive confrontation that occurred in the United

States (Appendix A, p. 8:9). By recognizing the pervasiveness of stereotypic thinking and the need to recognize his own stereotypes, the student in a class on American culture can experience cultural confrontation situations in the course before his arrival in the United States, thus making him better prepared for his period of study there.

A further reason for examination of one's stereotypes as an important starting point in comparing two cultures is the fact that stereotypes are easier to observe than assumptions and values. They are not so adversely intrusive in intercultural functioning as the more subtle, pervasive and often unrecognized assumptions and values (Hoopes and Ventura, 1978). Examining our cultural stereotypes through cultural confrontation situations enables us to get a glimpse of our assumptions and values which is a necessary part of the process of developing cross-cultural understanding.

Robert Lado is talking about the need to distinguish values and assumptions from cultural norms when he says that we can't hope to compare two cultures unless we have more accurate understanding of each of the cultures being compared. We must be able to eliminate the things we claim to do but actually don't do. We must be able to describe the things we do without being conscious of doing them and we must make sure we are able to describe the situation in which we do what we do (Lado, 1960).

Cultural Diversity and Dominant Social Patterns

A further consideration in learning a new culture is the fact that in studying a people according to broad generalizations about dominant cultural characteristics, we should not overlook the essential part played in a culture by diverse patterns. Florence Kluckhohn believes that the dominant values of peoples have been overstressed and variant values largely ignored and that there is a systematic variation in the realm of cultural phenomena which is both as definite and as essential as the demonstrated systematic variation in physical and biological phenomena (Stewart, 1979).

While people differ widely with respect to any particular behavior or value, certain values and assumptions are dominant in a culture and are shared to some degree by most of its members. These are the peak or modal tendencies for a range of that value in the culture. All points on the range can be found in any society; thus when two cultures are compared on a given dimension there is overlap (i.e. some members of Culture A will be more typical of Culture B than many members of Culture B who may be far from the modal point of their culture) (Hoopes and Ventura, 1978).

Students who are comparing two cultures will be better able to develop the capacity for unfreezing their stereotypes if they are fully aware of both the range of cultural diversity and the

dominant cultural patterns among members of a given culture. Within these dominant and diverse patterns they must then observe how the emphasis on them varies between their own culture and the second culture. According to Edward Stewart, the fundamental difference to look for in comparing two cultures is the stress given each possible set of assumptions and actions (Stewart, 1979).

Defining Key Themes For Comparing Cultures

A major consideration in comparing cultures is to define certain areas as a framework for study which will fit the particular needs of the students and the time available. How can key themes be identified that will provide insights into characteristic behavior patterns? Edward Hall has defined ten areas of cross-cultural communication which he labels Primary Message Systems, all but the first of which are non-linguistic forms of the communication process. They are 1) interaction 2) association 3) subsistence 4) bisexuality 5) territoriality 6) temporality 7) learning 8) play 9) defense 10) exploitation (use of materials).

Kenneth Chastain quotes Nostrand (1974) as saying that no culture seems to have more than 12 major themes and lists the 12 themes of French culture. Seelye (1968) refers to 23 "key ideas" for the comprehension of Latin American culture developed for social studies teachers at the University of Texas in Austin.

Taylor and Sorensen (1961) outline eight general categories that should be considered in the study of a culture. Although not discussing culture per se, Raths et al (1966) identify ten value-rich areas basic to each individual in any given culture. Chastain then proceeds to list 44 categories for study of cultures (Chastain 1979).

An impressive effort to identify the major values and cultural themes of American life has been carried out by sociologist Robin Williams. He identified 15 "value orientations each of which is inconsistently reflected in the actions of Americans, many of which are regularly violated, and some of which are inconsistent with one another. The identified value orientations are: activity and work, moral orientation, humanitarian mores, efficiency and practicality, progress, equality and democracy, patriotism, racism, external conformity, achievement and success" (Peterson, 1978, 121).

In order to define appropriate areas as a framework of study for the cultural component being discussed in this thesis, the researcher wanted to identify several of the most basic areas of cross-cultural difference between American and Egyptian culture. This was achieved through the pilot study referred to earlier which appears as Appendix A.

Four Themes for Comparing American and Egyptian Culture

Four general categories emerged in the pilot study as

areas under which a number of different cultural confrontation situations could be grouped and studied comparatively. These themes recurred in various forms in personal interviews and are also seen in literature about American and Arab societies as areas where there is apparent difference in stress between the two cultures.

The themes that emerged as areas of underlying cross-cultural difference around which to design units of study are ?
1) degree of personalization in the society 2) orientation toward action 3) use of space and time 4) reliance on self vs reliance on God and family. These reference points overlap and complement each other and penetrate some of the most fundamental differences in values and beliefs of American and Egyptian society. They provide broad areas of concern where a student can begin a comparative study during an eight week course and develop anticipatory open-ended attitudes which will equip him to enter the new culture and continue learning in such a manner that he is always unfreezing, moving and refreezing his stereotypes.

In preparation for designing a course on American culture for Egyptian students, the researcher investigated literature sources relevant to these themes and interwove them with the comments of the pilot study participants. It was hoped that by developing a deeper understanding of these underlying cross-cultural differences, the researcher would be better equipped

to design an effective course. The next section of this chapter is a summary of that investigation which helped determine the choice of cultural content outlined in Chapter IV.

1) Degree of Personalization in the Society

The term personalization means different things to different people. In each case, personalization conforms to cultural norms, social convention and to the individual's concept of the self. Personalization in America often means the use of first names, quick and easy friendships, recognition of bibliographical details and acknowledgement of specific acts, appearances, preferences and choices of the individual. It is a desirable quality for most Americans, implying good will, trust and acceptance of other people for what they are (Stewart 1972). Recognition of this kind of personalization can be seen in some of the comments of pilot study participants about Americans. "People were better than I thought--more or less like Egyptians... people were very friendly," "I talked with my teachers like my friends." "Everyone says hello or hi." "Americans are sensitive to friendship, but guard and respect their own freedom which makes a wall." "Boys and girls can be friends,"

The Egyptian new to America may be disappointed if immediate outward friendliness on the part of Americans on first meeting doesn't develop into deeper friendship. People call each other by their first names on first meeting, ask personal questions as

a means of getting acquainted and greet people informally. One explanation for these instant friendships is that many Americans move around the country so often and meet so many people in the course of a year that they need to establish an easy personal relationship quickly (Lanier 1978). This might be perplexing to the newly arrived Egyptian who is usually accustomed to warm greetings and displays of friendship developing into deeper friendship.

Many participants remarked on the difference in family relationships. "Family life in the United States is different. Everyone depends on himself... more free than I thought. The father not control his son. The woman more free. Husband has to take permission to invite his friends. Some freedom is good, but too much freedom is bad." "A person doesn't have to think so much about his family. He can act on his own. He doesn't have social pressures."

The tendency to separate social, interpersonal life from work in America was observed by participants. "On weekends you can't see who's the boss and who's the laborer. All get in their cars or trailers and go away for the weekend." "Americans separate their jobs from private life. If you're going to work, think about your job and not your problems."

There were notably few references to extreme forms of American depersonalization, alienation, loneliness and isolation,

probably because of the protective and special treatment the participants received while in the United States, but one woman made this comment. "There are few places for people to meet and talk, only in hotels or a few cafes. People must be locked in their rooms guarding their money and watching TV. The whole idea is money, money, money."

For the Egyptian who stays longer than a few months in the United States and settles in as a long term student, depersonalized aspects of American life may confront him such as those discussed by Philip Slater in The Pursuit of Loneliness. Slater believes that Americans try to minimize, circumvent or deny the interdependence upon which all human societies are based. This can be seen in their desire for private houses, private means of transportation, private gardens, private laundries, self-service stores and do-it-yourself skills of every kind. An enormous technology seems to have set itself the task of making it unnecessary for one human being ever to ask anything of another in the course of going about his or her daily business. He makes the further observation that even within the family, Americans are unique in their feeling that each member should have a separate room and even a separate telephone, television and car, when economically possible.

For the Egyptian student who most likely comes from an interdependent family where less importance is attached to

privacy and great importance is placed on personal contacts among family, friends and in business and politics, this American penchant for privacy may seem strange. If he is astute, however, he may observe new found forms of personalization - attempts Americans have made to circumvent the depersonalized world they have created for themselves in the form of bumper stickers on cars or tee shirts worn by all shapes and sizes of Americans showing off messages, albeit short and abbreviated, which represent quite personal feelings.

2) Orientation Toward Action: Doing vs. Being

The second theme, orientation toward action; doing vs. being, is generally thought of as an east-west difference. For Americans action does not occur as the result of divine inspiration, but it requires an agent who decides to act. Decision-making or problem solving is something that an American child is encouraged to do from an early age. He is encouraged to decide for himself by considering alternative courses of action, considering action (and indeed the world itself) as a chain of events. In the ideal form, the world is seen as a unilateral connection of causes and effects projecting into the future. Since the American focuses on the future rather than on the present or the past, the isolation of the critical cause becomes essential. After examining the future with regard to the consequences or effects of his actions, he then chooses that course

which will produce the preferred consequences (Stewart, 1977).

Thus the American is oriented toward a course of action or doing from early childhood. The value placed on doing is explicit in our language. "How are you doing?" "I'm coming along fine," "getting things done" "Idle hands are the devil's workshop." This strong emphasis on doing is surprising to a non-Westerner who still lives in a traditional world where being and becoming are dominant and it is the intellectual or the religious person, or one who meditates and contemplates who is respected, honored and listened to (Stewart, 1977). Comments of the participants reflect these attitudes, "Americans are active people, always doing things. They're in a hurry but not too much." "When they want to work, they work, when they play, they play. Egyptians don't work in an active way - except the business men." "Always in a hurry. Always interested with work-- because of money or something else."

The constant restless motion and the fast pace of Americans may be startling at first to newly arrived Egyptians as the participants quoted earlier who responded in interviews that Americans are "crazy, unpredictable, impulsive, changeable." "Crazy, always moving, love disco, doughnuts, hamburgers, hot dogs, peanut butter and cars." Americans think nothing of driving 75 to 100 miles just to have dinner with a friend. Countless young people select a college thousands of miles away from

their families just to experience another part of the country. People change jobs frequently and think nothing of moving across the country, selling and buying cars and personal property in the process (Lanier, 1978). Action, motion and doing are basic to American life, and with them change becomes valuable merely for the sake of change.

The Egyptian whose history has demanded of him more staying power than systematized action and change, is not accustomed to this American orientation toward doing. "Being comes to him as naturally as doing. An Oxford educated Egyptian professor of English literature at Cairo University, who spoke the King's English and dressed like an Oxford don, once made the comment that the main difference between him and his western counterpart was that he could sit all day in a cafe and do nothing but his western counterpart couldn't.

Tradition and a slower pace are still very much a way of life in Egypt, even with the changes being brought about by the "infintah." The comments of the pilot study participants quoted earlier indicated that they were both impressed and perplexed by the American orientation toward action. Some saw it as a quality that should be developed in their own country. Others saw it more in the same light as Omar Grine, an Algerian sociologist and economist who said that "America was founded on change. The people have made change a sort of religion (Neustadt, 1975)."

In a conference on Arab and American culture in 1976, Stanley Kunitz, a poet and consultant at the Library of Congress, noted Sahair el-Qalamawy's comments on resistance to change in Arabic literature and music and the problems of young artists and authors who want to develop new styles but feel restrained by old forms. Kunitz commented that in American writing in the 20th century, there has been a cult of novelty. Ezra Pound set the style with his dictum, "Make it new." Change is implicit in the nature of the American imagination. It is not always for the better, but it exists as a phenomenon of the practice of letters in America (Atiyeh, 1976).

3) Use of Space and Time

The third theme, use of space and time, is part of what Edward Hall refers to as the "silent language," aspects of our cultural behavior which are as important a part of communication as language. Hall has coined the term, proxemics, for the way we perceive and use social and personal space, which he discusses at length in The Hidden Dimension. Similarly he analyzes man's patterning of time and the different forms it takes in different cultures.

While participants in the survey weren't consciously aware of these concepts in Hall's terms, they made frequent references to arrangement, organization schedules and time. "Houses are completely arranged and fine design. Everything is

mainly designed to make them more comfortable." "Americans like to paint their houses and have nice bathrooms."

One of the participants made a proxemic reference regarding use of personal space in the business world. "Good working relations between men. They say 'excuse me' if they pass in front." Participants also made observations on Americans' treatment of the space around them. "They respect the law. Streets are clean because they can't throw anything in the street."

Hall refers to the fact that every living thing has a physical boundary that separates it from its external environment, beginning with the simple cell and ending with man. Beyond that is a non-physical boundary of the organism called territoriality, the basic act of laying claim and defending a territory. Just how human beings express this territoriality varies greatly from culture to culture and can therefore be a basic cause of cross-cultural conflict. As such it should be a subject of consideration in a comparative study of American-Egyptian culture.

Hall defines American space as traditionally beginning with "a place" and having fine gradations as one moves from one space category to the next, while in the world of the Arab, space has fewer gradations. For the non-nomadic Arab there are mainly villages and cities. Hall sees Americans as assuming an automatic area of private space around them in whatever "place" they are at a given moment. This space protects them

and makes them inviolate. He believes Arabs have a different sense of privacy than Americans do. Rather than seeking a private place when they want to be alone, they might simply not talk to other people for a while.

Arabs do not have the sense of olfactory boundaries that Americans have. Odors are not something to be eliminated as they are in American society. In personal interactions Arabs and Americans differ from each other in the way they use their eyes, the position in which they sit or stand and face each other and in the difference that separates them when they speak. Hall reiterates one of his central themes that given the fact that few people in the world today are even remotely aware of the cultural mold that forms their thoughts, it is normal for Arabs to view American behavior as though it stemmed from their own hidden set of assumptions, and Americans to view Arab behavior from theirs (Hall, 1966).

Participants in the interviews showed an awareness of the different patterning of time in American culture than in their own. "Americans are hospitable and friendly when you respect their time and personal freedom." "Americans are afraid of having their schedules interrupted. In three generations I saw the same treatment and behavior among people regarding their work." "Americans live by their watches,"

Edward Stewart interprets the American concept of work

and action as being attached to their orientation toward the future. The unpleasantness which may be connected with work and the strain of doing, result in the cultural values of change and progress. These values are not part of societies which look more to the present or the past and hence tend to focus on immediate conditions or on traditions rather than the intermediate steps required for change and progress toward the future (Stewart, 1972).

Hall believes that time is an element of culture which communicates as powerfully as language. He says that Americans handle time much like a material; they earn it, spend it, save it, waste it. Time is thought of as something fixed in nature, something from which people can't escape: an ever present part of the environment as much as the air we breathe is. Americans consider compartmentalized time sacred. If a certain amount of time is allocated for a certain activity, it can be changed once or twice while trying to discover the proper amount of time needed, but the walls of one's time compartments cannot be continually moved back and forth.

Hall conjectures that this must seem very strange to the Arab who starts at one point and goes until he is finished or until something intervenes. Time is what occurs before or after a given point. "The thing to remember in contrasting two cultures is that Americans cannot shift the partitions of schedules without violating a norm; Arabs can." From this reasoning he designates

monochronic time as the American practice of doing only one thing at a time and polychronic time as the characteristically Middle Eastern practice of dealing with many things at one time (Hall, 1966). This is evidenced as a source of cross-cultural conflict by one of the most frequent complaints of Americans newly arrived in Egypt who, accustomed to compartmentalizing their time, after waiting "their turn" in a store or office expect to be given the undivided attention of the person they've waited for. Few Americans ever accept being dealt with by someone whose attention is shifting from one person to another and one task to another all at the same time. And in turn, Arabs may misinterpret the behavior of the action oriented American who is so bound to his schedule that he doesn't like to socialize till after working hours.

4) Reliance on Self vs Reliance on God and Family

The fourth theme, reliance on God and family vs self reliance touches one of the most basic differences between American and Egyptian culture, a tendency in American society to stress independence over interdependence, and in Egypt the opposite. Americans coming to Egypt are immediately struck by the incorporation of religion into everyday life and the strong ties between family members. Religion is not something that happens only on Sundays, and family life is not limited to the nuclear family. Social structure is tightly woven around these

two institutions and dependence on them is a basic part of life. Egyptians going to the United States are struck by the lack of these qualities and by the independence of Americans. One of the AID secretaries, an Egyptian woman, commented on this dichotomy. Americans are responsible, practical, confident, stronger. Egyptians have strong principles and religious values; Americans are confident but less deep. They think me first."

Egyptians who remain in America for more than just a few months may gain a greater understanding of American individualism and perceive that the desire to be independent and self-reliant does not exclude a need for interdependence. The American stress on self-reliance should be regarded in the light of historical development and the geography of the country. The early settlers by virtue of a self-selection process were largely independent minded and adventuresome people. Settling the vast, new continent required "rugged individualism" and a strong sense of purpose. When it came time to establish laws by which to rule the country, care was taken to ensure individual rights and to guard against strong powers for the central government (Kearny and Baker, 1978). These themes have been celebrated since the beginning of American history, and yet the idea of community, though less acclaimed has been important too. The wilderness was colonized by small, informal groups of individuals who required mutual support for survival. Individual membership

in the group was important along with cohesion, moral solidarity and feeling of purpose (Attiyeh, 1976).

De Tocqueville, the 19th century traveller to America, observed that "Anglo Americans acknowledge the moral authority of the reason of the community as they acknowledge the political authority of the mass of citizens; and they hold that public opinion is the surest arbiter of what is lawful or forbidden, true or false. The majority of them believe that a man by following his own interest rightly understood, will be led to do what is just and good. They hold that every man is born in possession of the right of self-government, and that no one has the right of constraining his fellow creatures to be happy. They all have a lively faith in the perfectability of man (Attiyeh, 1976)." In general in American culture, individualism has emphasized the individual while accepting affiliations within a group. Americans are not and probably never have been independent persons relishing their individuality (Stewart, 1976). A few heroes stand out as exceptions. Henry David Thoreau was a strong idealist and individualist whose main concern was the perfection of the individual. His writings have served as a model for American individualism for the past hundred years.

While belief in individualism may be the strongest and most basic belief Americans have (Kearny and Baker, 1978), it

has evolved and taken on new forms. The fierce self-reliance advocated by Emerson has yielded to a search for autonomy, self-actualization and personal growth. Edward Stewart believes that the emphasis resides in the self, but there is no longer the driving aspiration for independence of the individual. Self-reliance is a cultural norm which persists in American society as a potent focus for the emotions and motivations of Americans. To the same extent that self-reliance is supposedly sought, its opposite, dependence is avoided (Stewart, 1976).

Taking a more extreme view, Philip Slater in The Pursuit of Loneliness argues that interdependence has not been able to flourish in American society. He believes that "three basic human desires, those for community, engagement and dependence are uniquely and deeply frustrated by American culture. Some of the participants interviewed displayed insight into this problem. One of the women interviewed stated that "Americans are searching for something to replace religion. Now they try meditation and yoga."

Participants' reports of their stereotypes and impressions of American family life before and after they went to the United States indicated that they had gained some understanding of the stress placed on different sets of assumptions and actions (Stewart, 1972). America was not necessarily an irreligious society where family members neglect each other. "Family

relationships were closer than I thought." "The individual doesn't have to think so much about his family. He can act on his own. He doesn't have so many social pressures." "People were better than I expected - more or less like Egyptians, but everyone took care of himself." "Individual freedom for children is good because it makes them responsible, but too much freedom is bad."

Comments of the participants indicate that there is a greater disparity between Egyptian and American assumptions and actions concerning religion than those concerning family life. "Americans are less religious, less respectful of older people and less polite in some sense than Egyptians." "Americans should follow what they proclaim, 'In God We Trust,' and pray more." The latter comment hints at the changes that have occurred in religion in America since its founding only 200 years ago. Religion in America is as subject to change and diversity as most other aspects of American life. This is difficult to understand for a Muslim whose religion has changed relatively little in 1300 years. American religion is tied very much to the orientation toward action and individualism discussed above and needs to be looked at in terms of the historical development of the country. There is still a considerable religious influence in American life, but it is characterized by a diversity of belief, a concern with improving conditions of present day society

and a separation of church and state which allows freedom of worship in which this diversity can flourish (Doty and Ross, 1973).

Although historically religious thinking in the United States has been committed to the idea that man is evil by nature, most Americans are more likely to see man as a mixture of good and evil or a creature of his environment and experience. Most important, they will stress his ability to change, believing that man is perfectable and that through rational means he can change for the better. Doctrines of the evilness of human nature are overshadowed by the view of man's responsibility to change and improve himself (Stewart, 1977). Such a pragmatic religious view is in great contrast to that of the traditional Muslim who believes in submission to the divine will of God. This basic disparity in assumptions will be a major cross-cultural difference for the Egyptian in America.

It has been promulgated in this chapter that in a comparative study of two cultures, one needs to begin by taking account of the stereotypes he holds about the new culture. Then the student is introduced to some of the areas of fundamental cross-cultural difference between the two cultures set in historical and environmental perspective. Four basic areas for the study of American and Egyptian culture emerged from the pilot study described in Appendix A. These four central themes recurred

and overlapped throughout the interviews with returned participants of the AUC-ELI-AID program in discussing their stereotypes and impressions of American culture before going and after arriving in the United States. As has been shown, these same themes are prevalent in literature concerning the two cultures as central areas for cultural comparison. In developing a process for teaching culture, the researcher has used two of these themes, namely reliance on self vs reliance on God and family and use of space and time, as dominant cross-cultural reference points for designing and teaching an eight week reading and discussion course in comparative American-Egyptian culture for AID students at AUC.

CHAPTER IV

IMPLEMENTATION: TEACHING AMERICAN CULTURE
IN A READING AND DISCUSSION COURSE AT AUC

This chapter describes the implementation of a process for teaching culture in the following way: rationale, goals, teaching considerations, unit format, description of units by week, evaluation. A list of references to reading materials and audio-visual aids appears in Appendix B.

Rationale. A rationale for a process for teaching culture has been explored in Chapter II, The Formation of Cultural Behavior and Chapter III, Comparing American and Egyptian culture. The outline for the course presented in this chapter is based on the premise that because of the difficulty in breaking through our own cultural molds to understand a new culture, the first segment must be devoted to developing cultural awareness. This comprised a three week unit in the seven week course, originally scheduled for eight but reduced because of AID organizational problems. Armed with some measure of cultural awareness the student is ready for the comparative American-Egyptian culture portion of the course in the second unit. The underlying theme of all three units is cultural stereotypes, what they are and how and why they are formed, their pervasiveness in human thinking and the need to recognize them as a

starting point in making a comparative study of native culture and the target culture. This is done overtly in Unit I through exercises and projects and covertly in Unit II where students are encouraged to develop open-ended stereotypes and anticipatory attitudes as they make a comparative study of American and Egyptian culture.

General Course Goals

Classroom procedures are based on cognitive theories of learning as discussed in Chapter II and emphasize understanding of entire complexes of events involving empiricism and intuition. This kind of concept learning is basic to the study of culture. The task of the teacher in a cognitive classroom is to facilitate student acquisition, organization and storage of knowledge. The goal of the teacher in such a classroom is to expand the students' ability to arrive at appropriate responses to any given circumstances (Chastain, 1971).

Many of the guidelines of Chastain for planning a language course were employed in designing the cultural component. Those emphasized were as follows: 1) The learning task was analyzed in preparation for planning the course. 2) Class activities were carefully chosen to reflect real objectives. 3) Students learned to do what they did. In studying culture this means actual involvement in activities which stimulate cross-cultural experiences. 4) Motivation depends primarily on good teaching. Good student-teacher rapport involved establish-

ing a classroom atmosphere in which students were stimulated to learn what was being taught, 5) A variety of activity was provided. 6) The pace of each class was kept lively, 7) Teaching was done by example. 8) Life situations were employed whenever possible.

General Course Goals

1. To become aware of our limitations in learning about another culture.
2. With this awareness in mind to make a comparative study of some fundamental, underlying differences between American and Egyptian culture, viewing each in historical and geographical perspective.
3. To develop a capacity for open-ended stereotypes that will remain with students after the completion of the course.
4. To ease students' adjustment to living and studying in the United States.

Teaching Considerations

1. The subject of culture touches people at a deeply personal level. Care must be taken to develop the course gradually, teaching cultural awareness first on a general level. After a comfortable rapport has been established between teacher and students, subjects of specific cross-cultural difference may be approached.

2. The teacher must apply the premise of the course, that our own culture is a mold that binds us, as rigidly to herself as she encourages students to apply it to themselves. The teacher needs to recognize her own ethnocentricity and advise her students to recognize it when she manifests it.
3. Students should be encouraged to see this course as an introduction to a process for looking at another culture which will continue after the course is over. Regardless of how much knowledge is acquired we should recognize the tentative and subjective nature of our perceptions and continue to look for new and diverse sources of information about other groups, or in other words, develop the capacity for open-ended stereotypes. By learning about their views of American culture, students will also be learning a great deal about themselves and their own culture. Out of this process a comparison evolves that should be an ongoing, back and forth process, enabling them to begin a study of American and Egyptian culture which will give them a foundation for continuing, thoughtful comparison during their term of study in the United States.
4. This course will be most effective when the ^{it} course is learner centered. Cross-cultural learning can best take place through cultural confrontation situations, as discussed in Chapter III, where a fundamental underlying

cultural difference is suddenly revealed. The teacher's role is to try to develop an understanding of these basic differences and to set up learning situations where cultural confrontation or cross-cultural encounters will occur. This type of learning can best take place through discovery learning by the student with the teacher as much in the background as possible. Such cultural confrontation situations are difficult to achieve and even when they do occur, the teacher should be aware of the fact that what is revealed to the students might mean something different to them than it does to her.

5. The course on American culture being discussed in this thesis was a part of a reading and discussion class for advanced level students preparing for the TOEFL exam. As such it was necessary to gear the course to improvement of the students' vocabulary and reading comprehension and speed, using as subject matter readings on perception, stereotypes, cultural awareness and American culture. Students wanted the assurance of feeling they were being well prepared for the TOEFL examination, as well as being given a segment of their intensive English program for informal discussion of provocative subject matter. Under these circumstances, more reading activities than projects and games were used, whereas the contrary would be preferable were the course solely devoted to the study of American

culture. Approximately half the class time was spent on building reading and vocabulary skills through SRA, Dyad books and vocabulary quizzes and half on readings, activities, films and discussion in the area of cultural awareness and comparative American-Egyptian culture. The first half of the class period was generally used for the former, the second half for the latter, although there was often overlap when class readings or homework assignments were on the cultural subject of the day's discussion. Because of the shortness of time, the originally intended four areas of American-Egyptian cultural comparison were cut to two.

6. The major outside readings for the course were an ESL textbook on American history, Life, Liberty and the Pursuit of Happiness and another on American Institutions, Speaking of the USA. These were done simultaneously with the three main units of the class in keeping with one of the stated goals of the course, to teach American culture in a geographical and historical perspective. These two texts were also used for vocabulary study and quizzes once a week in a complete reference of books and audio-visual materials used in this unit is given in given in Appendix C.
7. A semantic differential pretest and posttest were administered at the beginning and at the end of the course to measure the

effects of the course on student stereotypes. The results are discussed in Chapter V.

Unit Format

This reading and discussion course is divided into two main units, the first on cultural awareness with three sections, the second on comparative American-Egyptian culture with two sections. Objectives for each unit are stated and a brief description of each section is given at the beginning of the weekly activities. Procedures and follow-up techniques are described as they occur on a daily basis. Procedures are activities, games, readings, films and tapes selected as learning devices to achieve the goals of the unit. Follow-up discussions and exercises are described at the end of each day's procedure.

UNIT I - CULTURAL AWARENESS

Goals

1. To become aware of our perceptual capacities and the different ways in which people perceive the world.
2. To recognize stereotypic thinking and the wide variety of stereotypes held by different people.
3. To recognize the pervasiveness of culture in our lives.

Week 1: Perception

This section focuses on the processes people use to view their environment and the many means of communication besides language by which they receive and process information and images about other people and other cultures.

Day 1: Cultural Awareness Activity

Write Chinese proverb on chalkboard, "We see what is behind our eyes." Distribute handouts of perceptual puzzles which illustrate one interpretation of the proverb. These puzzles are drawings and designs that can be interpreted differently as to length of lines, beginning and ending points and type of imagery, depending on the background and setting. They illustrate the fact that seeing is not always believing, nor is it always reliable.

Discussion: What does the Chinese proverb mean to you after having looked at the drawings? How does context or background affect the way we perceive things? How does visual perception affect cultural understanding? What other senses than vision are used in perception?

Day 2: Film: "In the Eye of the Beholder"

This film explores several different views of the main character (depending on who saw what), showing him on first interpretation as a murderer and finally as an inspired artist. Before showing the film, ask students to note how many different

interpretations of the main character they see and the reasons for them. Discuss afterwards.

Day 3: Cultural Awareness Activity; The Woman.

Show students a drawing originally published in 1930 by E.G. Boring called "A New Ambiguous Figure" in the American Journal of Psychology (Smith and Otero, 1977). The drawing can be interpreted as an old woman or a young woman, depending on one's perceptions. Ask the students not to discuss their reactions aloud but to write on a piece of paper whether they first saw a young woman or an old woman. Collect answers and discuss why they saw what they did.

Day 4: Reading and Discussion

Tie in homework reading, Chapter 1 from Life, Liberty and the Pursuit of Happiness entitled "The American Land" with study of perception by examining maps of the United States. Show early maps of North America and discuss the artist's perception. Show old maps of the Mediterranean world which picture it "upside down" in terms of our perceptions.

Day 5: Poem by Jose Ortega y Gasset

"Reality happens to be, like a landscape possessed of an infinite number of perspectives, all equally veracious and authentic. The sole false perspective is that which claims to be the only one there is." Discuss vocabulary and meaning of poem. Can you think of exceptions to the poet's theme that there is no such thing as one reality?

Week 2: Recognizing Cultural Stereotypes

This section involves recognizing stereotypic thinking and the limitations it imposes on developing cross-cultural understanding.

Day 1: Cultural Awareness Activity: "Faces"

This activity challenges the stereotype that all Chinese look alike. A series of ten different portraits are shown to the students, asking them to identify their national origin. The pictures were actually all drawn by Chinese in 1973 in the People's Republic of China. The drawings represent a variety of facial types, but students not knowing this, will guess that they are from a number of different Asian countries. After the students have been given time to look at each portrait and guess the national origin, list on the chalkboard all the places the students have indicated. Inform them that all drawings are of Chinese people.

Discussion: How did this help break down your images of Chinese people? Is it an inaccurate stereotype to say that all Chinese people look alike?

Day 2: Cultural Awareness Activity, "You Kids Are All Alike"

This activity illustrates the point that we all have stereotypes and that they can be dysfunctional. Students read the activity which asks them to choose a Christmas gift for four people who are identified as a taxi driver, a Red Cross

volunteer, a sixth grade A student and a senior citizen. An explanation of some of these terms will be needed. They may choose from a desk dictionary, a rocking chair, two tickets to the opera, a pair of skis, a leather jacket, a make-up kit, a David Cassidy album and a first-aid kit. It is then shown that each of the people listed has many more and quite different interests from those the description of him suggest and would probably prefer another gift to the obvious one. For example the senior citizen for whom one would probably choose a rocking chair actually is from Vermont and still spends her free time skiing. The reading then discusses the limitations of stereotypes and how they can distort the truth.

Discussion: What is a stereotype? Do all people except infants have stereotypes? List all circumstances you can think of where stereotyping can be harmful. Ask students to write their stereotypes of blondes, fat people, redheads, athletes, professors, politicians, teenagers and actresses to bring to class the next day. List their responses. Look for varieties and similarities in responses. The teacher should make her list too which can be compared with those of students to search for cross-cultural differences in stereotyping.

Day 3: Cultural Awareness Activity: "Sorting Out Terms"

Students are given seven statements to identify as showing a stereotype, prejudice, dislike or misconception. Examples:

"I won't eat peaches; I don't like the way they smell."

"Yemenis are dishonest and lazy. I've seen some of them and I know what I'm talking about." Discuss and compare answers.

Day 4: Reading and Discussion

Tie in homework reading on American history and institutions to discussion of stereotypes. Chapter 20, "As Others Saw Us" in Speaking of the USA is a selection of quotations from three 19th century travellers to America, Mrs. Frances Trollope, Alexis de Tocqueville and Charles Dickens. Do the same thing with Chapter 21, "As Others See Us: Modern Views" which contains commentaries on contemporary America by 14 different writers.

Discussion: Compare similarities and differences between 19th and 20th century views. Identify stereotypic thinking if there is evidence of it. Which of these comments do you agree or disagree with?

Day 5: Cultural Awareness Activity, "How To Tell Your Friends From The Japs"

This is a reprint from an article from Time Magazine in 1941.

Discussion: Have students list at least five major differences between Chinese and Japanese which are pointed out by the article. Which of the differences make little or no sense? How does this article reflect the time in which it was written?

Week 3: Uncovering the Pervasiveness of Culture in Our Lives

This section examines the theory of Edward Hall that we are all captives of culture, by questioning how culture affects our behavior and who we are. Some of the activities will place students in differing cultural contexts. They will be asked to state how they feel about themselves and others in these contexts. Time is provided to analyze both the conscious and unconscious behaviors that make up cultural identity and practice. There are opportunities to examine one's own culture as seen from other vantage points. What may be assumed as logical behavior to one student may be very illogical to others. It is important for students to develop an experience base for examining cultural differences to reinforce the concept of perception that is examined in Unit 1. Students should begin to understand how perceptual and nonverbal behavior operate within themselves.

Day 1: Cultural Awareness Activity- "What is Culture?"

This activity asks students to grapple with their definitions of the term "culture." Students will come up with varying answers but the object of the discussion is to help them realize that culture involves the different ways used by different groups of people to deal with basic human needs common to all people. Students should see that using the word culture is one way humans have of recognizing differences among themselves and that we are all members of cultural groups.

Discussion: Ask students to name as many cultural groups as they can think of. List them on the chalkboard. Then ask students what characteristics make these groups different from each other--language, religion, customs, national origin, physical features, arts and crafts, etc. which of the characteristics apply to all of the groups? For example, are all of the groups identifiable by different languages? Different religions? Students should see that very few, if any, of the characteristics apply to all of the groups listed.

Day 2: Cultural Awareness Game, "Bafa Bafa"

This game demonstrates how easy it is to develop counter-productive attitudes, misperceive events, and communicate poorly when interacting with another culture. To play, participants are divided into two groups each of which is assigned distinctive characteristics and behaviors by means of a role playing card. Players attempt to understand the other culture through a series of controlled visits in which they are allowed to observe and interact, but are not allowed to ask questions. The goals of the game are to increase awareness of our own cultural identity and that of the culturally different,

Day 3: Cultural Awareness Reading, The Organizing Pattern from The Silent Language by Edward Hall.

The excerpt capsulizes Hall's central theme that human beings are captives of their culture. It is a particularly strong statement which may provoke disagreement.

Discussion: What does Hall mean when he states that "man as a cultural being is bound by hidden rules and is not master of his fate?" Do you agree or disagree with this statement? Can you think of people who are exceptions to this generalization?

Day 4: Cultural Awareness Reading, "The Sacred Rac"
by Patricia Ponzi

This is a satirical analogy between the place of the sacred cow in India and the place of the sacred car in the United States which illustrates Jose Ortega y Gasset's point that reality is composed of "an infinite number of perspectives, all equally veracious and authentic. The sole false perspective is that which claims to be the only one there is."

Discussion: What do you think was the author's intention in writing this? The author seems to believe that culture is relative and that what is logical is based on cultural interpretation. Do you agree? Are there universal values that transcend culture? If so what are they? The discussion should bring out the point that there are many perspectives of what culture means and that one's perspective may be relative to one's cultural values.

Day 5: Poem by Gustave Ischheiser

"If people who do not understand each other at least understand that they do not understand each other, then they understand each other better than when, not understanding each other, they do not even understand that they do not understand each other."

Discussion: State the point of the poem in a shorter sentence. Do you agree with the author that awareness of not being able to understand another group helps in some measure to foster understanding of them?

UNIT II - COMPARING AMERICAN AND EGYPTIAN CULTURE

Goals:

1. To better understand the different ways in which Americans and Egyptians show reliance on self and reliance on God and family.
2. To better understand the different ways in which Americans and Egyptians use space and time.

Weeks 4 and 5: Reliance on self vs reliance on religion and family.

At this point the course moves from developing cultural awareness to comparing American and Egyptian culture. It is hoped that students are now prepared to study American culture with an awareness of their perceptions and stereotypes and of the difficulty of breaking through one's own cultural mold sufficiently to understand another culture. This unit compares the ways in which Americans and Egyptians rely on themselves and on religion and family.

Day 1: Comparison of Arab and American proverbs

"Is'aa ya abd wa Ana (Allah) asaa maa ak" ("Try hard and I'll (God) try with you"),

"God helps those who help themselves"

Discussion: What is the difference between these two proverbs? Do you think Americans in general rely more on themselves or more on their family and their religion in their everyday lives? What does reliance entail? In what ways do Egyptians rely upon themselves and in what ways do they rely upon God and their families. The discussion should point out that there is some of each in both societies, but the degree and the stress differ. How is religion evidenced in Egyptian society? Invoking the name of God frequently in language. Conspicuous daily prayer. Belief in predestination. How is religion evidenced in American society? Invoking religious heritage. Concern with improving conditions of present-day society. Separation of church and state which allows freedom of worship in which diversity flourishes. In what ways do Egyptians and Americans rely upon their families? In Egypt close family ties exist and the extended family, though changing, is still strong. In America the nuclear family predominates, and even that is being threatened by a rising divorce rate.

Day 2: Reading and Discussion, Life, Liberty and the Pursuit of Happiness Chapter 8, The American Character.

This chapter investigates the dichotomy between American individualism and materialism in the light of American history. Yesterday and Today in the USA Chapter 13, Thoreau, A Hundred Years Later. This short article on Henry David Thoreau, the 19th century writer and naturalist describes a prototype of American individualism.

APPENDIX C

COURSE MATERIALS REFERENCE LIST

UNIT I - CULTURAL AWARENESS

Exercises

Smith, Gary R. and Otero, George G. Teaching About Cultural Awareness, Center for Teaching International Relations, Graduate School of International Studies, University of Denver, Colorado 80208, 1977.

Chinese proverb and perceptual puzzles

"The Woman"

Poem by Jose Ortegay Gasset

"Faces"

"You Kids Are All Alike"

Sorting Out Terms

"How to Tell Your Friends From the Japs"

"The Sacred Rac"

Poem by Gustave Ischeiser

Text books

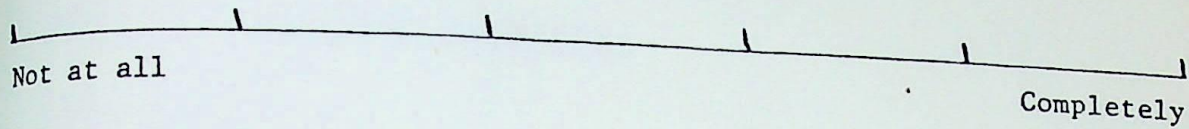
Kearny, Mary Ann and Baker James, Life, Liberty and the Pursuit of Happiness. Rowley, Mass.: Newbury House Publishers, Inc. 1978.

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Film

In the Eye of the Beholder-Available AUC AV Resources Center
F 16 B 036 Stuart Reynolds Productions, 9465 Wilshire
Blvd, Beverly Hills, Calif. 90212.

After your arrival in the U.S. how much did your ideas about American culture change.



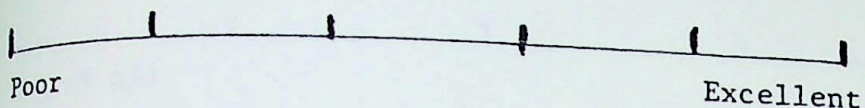
Give 5 words that describe your impressions of American culture after your first month there.

- 1.
- 2.
- 3.
- 4.
- 5.

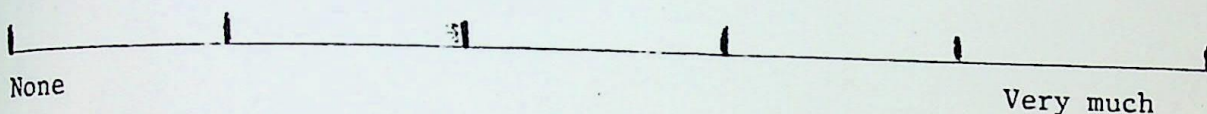
Do you believe American culture can be taught at AUC in ELI classes before you go to the U.S. or can it only be learned through experience after your arrival?

What are the best methods for teaching American culture in ELI classes?

How good was your Eng. before your course at AUC



To what degree did your understanding of American culture deepen as a result of taking the AUC ELI training program?



Rank the sources of learning about American culture at AUC according to which were most helpful to you by putting number 1 beside that which was most helpful, number 2 beside that which was second most helpful, etc.:

Study of American History and Geography

Readings from Text Books

Discussion

Knowledge of Informal American English (Slang, Contractions)

American Friends

Egyptian Friends who have been to America

Films and Video Tapes

Information Told to you by Teacher

Social Meetings Outside of Class

Exercises and Games

Others

Give 5 words that describe American culture for you after you took the AUC ELI training program.

1.

2.

3.

4.

5.

APPENDIX B

Name:

Place of Employment:

Place of Birth:

Age:

University Education:

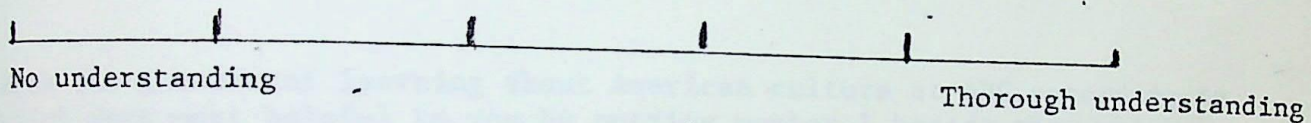
Secondary Education:

When did you attend AUC - ELI:

When were you in the U.S.:

Other Foreign Travel:

1. How would you rate your knowledge of American culture before you took the AUC ELI training program.



2. Give five words that describe American culture for you as you understood it before your studies at AUC ELI.

1.

2.

3.

4.

5.

3. Rank the following sources of learning about American culture before you went to AUC by putting number 1 beside the source you found most helpful, number 2 by the second most helpful, etc.:

Cinema

TV

Knowledge of Eng. Language

Newspapers

Novels

American Friends

Egyptian Friends who have been to America

Advertisements

discussed earlier, predeparture stereotypes tended to melt together with post arrival perceptions. While this made stereotypes less easy to measure, the survey proved very useful in drawing out recurring, central concerns of Egyptians about American culture in contrast with their own after their arrival in the United States. These prevalent themes, which are corroborated in literature about Arab and American culture as discussed in Chapter 3 of the thesis, suggest the basis for designing an effective course in comparative American, Arab-Egyptian culture. They are as follows:

- 1) degree of personalization in the society,
- 2) orientation toward action (doing vs being),
- 3) use of space and time,
- 4) reliance on God and family vs reliance on self.

interdependence of Egyptians and their imposing family ties. "An individual doesn't have to think so much about his family. He can act on his own with fewer social pressures." "Individual freedom for children is good because it develops responsibility in people but extreme is bad." "There is friendship between men and women without sexual implications."

The responses to question nine showed a quality of comparison between new culture and native culture that is at the heart of the process of learning a new culture and "unfreezing, moving and refreezing" one's stereotypes. It is the capacity for comparison that must be fostered in designing a course for teaching culture, the capacity to compare the values and assumptions of the new culture with one's native culture and to determine "where the stress is placed (Edward Stewart, 1972)." Recognizing that one has cultural stereotypes, and assessing what they are provides a good starting point for the comparison of cultures.

All of the respondents believed that American culture can and should be taught as preparation for going to the United States, though most replied in question eleven, that it can be only partially understood before actually going there. Comments were, "Teach culture as a live course," "Teach Egyptians how to behave with Americans." "Show the differences between our culture and theirs."

Because of the limitations of this survey which were

on a scale of one to five between not at all and completely, one fifth of the participants marked the second space indicating very little, and the majority marked the fourth space indicating great change.

In question nine inquiring about changes in impressions of American culture after a month's time in the United States, several were notable. Participants found Americans more friendly than they had anticipated but with certain parameters. "Americans are sensitive to warmth and friendship, but guard and respect their own freedom" as compared to the notion of the same person before he went to the United States that Americans are "unemotional and un hospitable." Other responses were "Friendship-faithful" "So friendly people - more than expected - good friends there. They invited me to their houses. We exchanged some gifts." "In U.S. I felt like I was in my own country. Everyone was friendly, says hello. I loved it. Since I was a small boy I wanted to go there." "Surprised by generosity. People better than expected." But many respondents noted the difference between small town and big city life. "In Los Angeles, New York and Washington, people were the same, not time for anyone." "Friendly on some occasions; they're always moving." "Has many of the civilization diseases, psychological and sociological."

Participants also seemed very much impressed by the independence of the individual in America as compared to the strong

excellent, two thirds placed themselves in the middle slot (good) and one third in space four (very good).

Section II - Impressions of American Culture After AUC Course

To question five concerning how much understanding of American culture deepened as a result of the AUC-ELI training program, half the participants placed themselves in the middle of a scale from none to very much, one fourth in space four and one fourth in space five, indicating half the group thought their understanding had improved quite a bit or very much. One lonely participant placed himself in space two, indicating the AUC course had not affected him much. In question six, ranking which learning sources had been most helpful to them in studying American culture at AUC, the highest score went to increased knowledge of English language, supporting the relevance of teaching language and culture congruently. Also highly ranked were American friends and Egyptian friends who had been to America, though only half and one third respectively had had this experience. The other four teaching methods ranked evenly in last place, text books, class discussions, films and video tapes and information told to the class by the teacher.

Section III - Impressions of American Culture After One Month in the United States.

In question eight concerning the degree of change of perception of American culture after a month in the United States

by the participants, as shown by these responses to question two. "The first country in the world". "High standard of living and technology." "They haven't much time to help others." "One of the best places for education." "They like drinking, smoking and sex." "Cowboys, mixed races, Vietnam, democracy, race problems." "Easy life, high standards." "Natural resources are unbelievable." "Everyone can make money." "Thinking that they are the best people in the world."

Section I - Impressions of American Culture Before AUC Course

In assessing their knowledge of American culture before going to America in question one, responses were equally divided between spaces two, three and four on a scale of one to five between no understanding and thorough understanding, indicating that a third of the students placed themselves in the middle, (some understanding), a third below the middle (little understanding), and a third above the middle (good understanding). In the ranking of sources of information for learning about American culture the order went as follows: cinema first with television and knowledge of English language following, then American friends and much further behind, Egyptian friends who have been to the United States, novels and newspapers. To question four requesting participants to rate their knowledge of English language on a scale of one to five from poor to

with the same subjects, interviewing them before they attend AUC, after their eight week course and after they return from their training program, in America. A comprehensive study could also be carried out with different groups of subjects in a shorter period of time, interviewing some students before they begin AUC-ELI-AID training, others at the end of the course and others after they have returned from the United States. Because of the difficulty in sorting out one's stereotypes of the past, the results of the middle group of questions concerning impressions of American culture after completing the AUC course often seem to melt together either with the first or third section. Consequently, they will be disregarded in evaluating the results.

A further limitation of this study is that all the subjects interviewed by the formal questionnaire were from the Ministry of Agriculture and all went to study at the Colorado School of Mines in Fort Collins, Colorado. However, they were all able to travel around to different parts of the United States. During their travel they were usually rather protected, being under the auspices of AID hosts.

Results

The Wide-Ranging Stereotypes results of the surveys and informal interviews pointed to the researcher's anticipated wide variety of perceptions and stereotypes of American culture

Subjects interviewed in informal half hour discussions included six female AUC-ELI teachers, ranging from recent college graduates to middle-aged women and having from one to seven years of teaching experience at AUC. The three AID secretaries interviewed were young Egyptian women who had been in their current jobs from one to three years. These subjects all shared the quality of being absorbed in their work and interested in the wellbeing of the student participants. The two American AID administrators were middle-aged men who had worked with AID for many years and were principally concerned with how well the participants would make use of the professional training they would receive in the United States and that they be well prepared by their office and by AUC-ELI to manage the business and practical necessities of life in the United States.

Limitations

The limitations of this survey are several. While it lends itself to the kind of subjective analysis the researcher was seeking, it is not a quantifiable measure of AID participant stereotypes of American culture. The themes which came out of the interviews which will be discussed later were clear and can be supported by examples from dialogues but they cannot be measured on a quantifiable scale. Another limitation of the survey, as stated earlier, is that such a study should ideally be longitudinal, carried out over a period of several years

believed were the most effective ways to teach American culture. The results of these interviews will not be discussed at length as they were of preparatory nature. References will be made to the relevant portions of the discussions in the concluding section.

Discussion interviews were also carried out with three Egyptian AID secretaries and two American AID administrators. Interviewees were asked to give their opinions of participants' expectations about America and what preparation for American culture they should be given at AUC before their departure for the United States. Results of these discussions which were interesting and relevant to the question of cultural stereotypes will be included further on the appendix.

Subjects

The subjects of the survey were twenty returned participants of the AUC-ELI-AID program, 18 males and 2 females, ranging in age from 23 to 48 years. They all had Egyptian university degrees of a B.A. level or higher. They were all employed by the Ministry of Agriculture and had been released by them to go to the United States for training programs of six weeks to one year, some time between the years of 1977 and 1980. The subjects were typically from a middle class economic and social background.

to give five words or phrases describing their impressions of American culture before studying at AUC. The third question asked participants to rank their sources of learning about American culture and the fourth and last in the first section asked them to rate their knowledge of English before their course at AUC, again on a Likert scale from poor to excellent.

The middle section of the survey concerned the participants' reactions to their training in American culture at A.U.C., requesting them in question five to rate the deepening of their understanding of American culture as a result of their experience at AUC, in question six to rank the sources of learning about American culture as to which were most helpful, and in question seven to again list five words or phrases that describe their impressions of American culture after taking AUC-ELI training program.

The last section of the interview was comprised of three questions asking participants to tell how much their impressions changed after their arrival in the United States, and finally if they thought it was possible to teach American culture in an intensive English language training program and if so, how.

Informal, half hour discussion interviews were held with six teachers of reading and discussion classes in the ELI asking them how they taught American culture in their classes, what texts and audio-visual materials were used and what they

areas around which to build a comparative study of Arab-Egyptian and American culture. Additional information was gathered from the references listed in the bibliography of this paper.

Instrumentation

The questions were designed on the basis of information on designing questionnaires in William Tuckman's book "Conducting Educational Research" and from experiences in TEFL 520. It was appropriate to include both open-ended and ranked types of questions to fit differing abilities of students and the variety of types of information desired. It was hoped, and in fact proved possible, that each interview would be carried out on a personal basis involving a half hour to one hour discussion between the researcher and the interviewee.

The survey was organized in three parts to elicit impressions of American culture before and after attending AUC, and after spending one month in the United States. It will be seen later in the appendix that the middle set of questions proved to be unhelpful.

Question one was a ranking question where students were asked to rate on a Likert scale of one to five between no understanding and thorough understanding, their knowledge of American culture before coming to AUC. Question two asked participants

APPENDIX A

Pilot Study For Assessing Stereotypes of Returned Participants Of The AUC-ELI-AID Intensive English Language Training Program And Observing Fundamental American-Egyptian Cross-Cultural Differences

Research Design

This study was carried out through interviews with 20 returned participants of the AUC-ELI-AID intensive English program who had passed the ALIGU examination, enabling them to be sent to the United States by AID for professional training programs. Also interviewed were two AID Administrators, three secretaries involved in proceeding the students and six AUC-ELI teachers of reading and discussion classes also assigned to teach American culture. The interviews with the 20 returned participants of the AID program were conducted individually by the researcher, using a survey form (see Appendix B) with personal discussion of the questions. Interviews with AID administrators, secretaries and teachers were conducted as individual, half hour discussions. The interview was essentially arranged in three portions, impressions of American culture and sources of information before coming to AUC, impressions of American culture and most helpful teaching methods after attending the ELI intensive course, and impressions of American culture after one month in the United States. It was anticipated that personal interviews with the subjects mentioned would suggest

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culture. Results could be compared and examined by the students. It is assumed that in each case the natives' perceptions of themselves, or the first culture, would generally congregate more toward the mean than foreign or second culture perceptions. This would be a useful instructional device for the students and provide interesting data.

Another extension of the semantic differential test would be to administer it as a pre and post test to other AID classes taught by Americans, where there is no unit on American culture, to determine whether or not the mere influence of an American teacher changes the students' perceptions. Variables would have to be defined and parameters established. The sampling should be as broad as possible.

Applications. The results of this data, combined with the experience of the researcher in teaching the course, suggest that the process for learning culture proposed in this thesis is an effective means for helping students to learn more about a second culture while they are learning a second language. The by-product of stimulating subject matter adds a useful vehicle for language learning to an English language training program. The proposed approach for this process, to first develop cultural awareness and then teach cultural content comparatively, set in historical and geographical perspective, is one that can be applied to other classes than the reading and discussion course described in this thesis. Texts, materials and activities could be changed to fit the particular course but the approach for teaching culture would remain the same.

Americans was true. It cannot be claimed, however, that the ratings of twelve Americans living in Cairo necessarily represent a general American viewpoint. The fact that the American subjects are living outside their own culture means that they have already experienced in a natural setting the cultural confrontations which are asserted in this thesis to be a crucial factor in causing perceptions of another culture to become less extreme. Among the Egyptian subjects, only two had previously lived outside their own country.

Extensions. As was discussed in Chapter II, the cognitive methods employed in learning culture which deal with entire complexes of events involving empiricism and intuition, do not readily lend themselves to quantifiable, replicable studies. The semantic differential as a measure of attitudinal change as it has been described in this project appears to be a useful instrument for gaging effects of teaching culture which could be applied in future studies. Its use was effectiveⁱⁿ measuring change in the attitudes of students of the EFL cultural component. It could be made more useful as a measure of American attitudes by administering it to a larger sampling of native Americans who have not lived out of their own culture, in other words a sampling which is more a counterpart of the Egyptian subjects.

A further use of the semantic differential in the study of stereotypes would be to ask students to take it a second time after the pretest and apply the qualities to their own

may be principally a judgement of her, the American they know best. This is eliminated as a factor in the pretest by administering the test at the beginning of the first class.

Another problem involving the interaction of personalities is the possibility of the students, particularly in the posttest, rating terms on the semantic differential in a way in which they think will please the teacher. Because of the nature of the pretest and posttest as it is used for this course, an attempt to please the teacher might not bring the desired results. Students who wished to please the teacher by being complimentary toward Americans would have answered toward the extremes of the semantic differential. On the other hand, students who understood that the aim of the teacher's research was to find out if students' stereotypes and perceptions of American culture would become less extreme as a result of the course she was teaching, might oblige her by marking the scale in the middle ranges. The test was administered without students identifying themselves, so no speculations can be made on this matter.

The major emphasis of the testing undertaken in this project is the amount of change that occurred in student attitudes between pre and posttest. The American scores were added as a reference point on the presumption that native scores tend toward the mean of the scale which in the case of these twelve

in this thesis. It was hoped that becoming aware of our limitations in learning about another culture would in itself help to open up students' perceptions and cause them to have less rigid stereotypes. More than a slight degree of change in perceptions of American culture would have been an unrealistic expectation.

Limitations. The testing instrument has several limitations. One is the problem of words in the semantic differential not being sufficiently well understood by second language learners. Words, little understood in the pretest, may be learned during the course and answered more meaningfully in the posttest. In future administrations of the test, the terms could be written in both Arabic and English.

A further limitation of the semantic differential is the choice of words to be included. Should the teacher select only terms related to the subject matter of the course or should she consciously select a more comprehensive list? The particular semantic differential test used for this course was adopted from a cross-cultural manual, Teaching Cultural Awareness by Smith and Otero and had no pre-planned relation to the course content.

Another limitation of the testing instrument is the factor of the interaction of the teacher's personality with that of the students. If the students have had little contact with other Americans during their course at AUC, the posttest

DISCUSSION

The results of the three administrations of the semantic differential test showed consistent trends supporting the process for learning culture proposed in this thesis. The congregation of scores at the extreme ends of this test in the pretest became less extreme in the posttest, indicating the opening up of ^{rigid} stereotypes that was one of the goals of the course. The desired process of unfreezing, moving and refreezing cultural perceptions was achieved to some degree.

The administering of the semantic differential test to native Americans living in Cairo provided a measure against which to look at Egyptian student scores. As anticipated, the American scores were the closest to the mean, as people can see cultural diversity more easily in their own culture and don't tend to have fixed perceptions or rigid stereotypes. The fact that posttest t-scores on 16 out of 25 qualities moved closer to the American t-scores also indicates the opening up of rigid stereotypes as a result of the course.

While the move toward the mean of the Semantic differential in the posttest is significant as well as the greater closeness to American scores, of equal interest to the researcher is the subtle degree of change that occurred and that should be anticipated when teaching a course on culture. The difficulty of breaking out of our cultural molds, a major theme of Edward Hall's books, was a theme of the course described

TABLE 3

t-Test Scores For Unmatched Groups Showing Change in Ratings of American Cultural Qualities Between Pretests and Posttests

Qualities	t-Scores
1. Friendly-Unfriendly	-0,79
2. Serious-Humorous	-0,25
3. Formal-Informal	-2,47*
4. Generous-Ungenerous	0,87
5. Happy-Unhappy	0,59
6. Proud-Humble	-0,17
7. Dull-Exciting	-0,22
8. Relaxed-Tense	0,39
9. Cooperative-Uncooperative	1,00
10. Fast-Slow	0,61
11. Cities-Countryside	-0,71
12. Active-Inactive	-1,75*
13. Poor-Rich	0,88**
14. Punctual-Late	0,48
15. Uneducated-Educated	0,07
16. Loud-Quiet	0,00
17. Dishonest-Honest	0,71
18. Peaceful-Violent	-0,67
19. Liberal-Conservative	1,06
20. Polite-Impolite	-1,09
21. Brave-Cowardly	-1,10
22. Trustworthy	1,39
23. Permanent-Impermanent	-1,72*
24. Selfish-Unselfish	0,30
25. Thrifty-Wasteful	0,88

* p. .05 ** p. .01

TABLE 2

t-Test Scores for Hypothetical Mean

Quality	Pretest	Posttest	American
1. Friendly-Unfriendly	-6.77***	-4.45***	-3.22**
2. Serious-Humorous	-3.44**	-3.98**	2.97*
3. Formal-Informal	-4.26**	-0.34	3.56**
4. Generous-Ungenerous	-0.82***	-2.46	-1.73
5. Happy-Unhappy	1.86	1.77	-0.27
6. Proud-Humble	-4.71**	-4.80***	-2.93*
7. Dull-Exciting	6.17***	5.70***	2.24
8. Relaxed-Tense	2.00	1.91	-0.69
9. Cooperative-Uncooperative	-1.27	-5.20***	-2.28
10. Fast-Slow	-4.42**	-12.28***	-5.45***
11. Cities-Countryside	-4.13**	-2.26	-0.48
12. Active-Inactive	-15.92***	-10.46***	-7.27***
13. Poor-Rich	3.73**	3.08	6.73***
14. Punctual-Late	-5.06***	-12.85***	-5.70***
15. Uneducated-Educated	3.01*	4.21**	6.50***
16. Loud-Quiet	0.37	0.52	-5.00***
17. Dishonest-Honest	11.63***	6.66***	1.16
18. Peaceful-Violent	-2.68	-2.20	2.72
19. Liberal-Conservative	-4.22**	-5.82***	-0.54
20. Polite-Impolite	-5.79***	-5.86***	-0.41
21. Brave-Cowardly	-4.21**	-2.86*	-2.17
22. Trustworthy	-3.82**	-7.61***	-3.63***
23. Permanent-Impermanent	-2.59	-0.16	1.21
24. Selfish-Unselfish	0.40	0.00	-1.16
25. Thrifty-Wasteful	-1.03	-2.46	1.15

* p .01 ** p .005 *** p. .0005

TABLE 1

Means and Standard Deviations of Three Administrations of
Semantic Differential Test

Quality	Pretest		Posttest		American	
	X	S	X	S	X	S
1. Friendly-Unfriendly	2.16	0.94	2.5	1.17	2.92	1.29
2. Serious-Humorous	2.25	1.76	2.42	1.38	4.73	0.78
3. Formal-Informal	2.25	1.42	3.83	1.70	5.50	1.45
4. Generous-Ungenerous	3.50	2.11	2.83	1.64	3.46	.97
5. Unhappy-Happy	5.08	2.02	4.67	1.30	3.92	1.08
6. Proud-Humble	1.81	1.54	1.92	1.55	3.08	1.08
7. Dull-Exciting	5.82	1.08	5.92	1.16	4.63	.924
8. Relaxed-Tense	5.33	2.31	5.00	1.81	3.67	1.67
9. Cooperative-Uncooperative	3.18	2.73	2.50	1.00	3.17	1.28
10. Fast-Slow	1.75	1.76	1.42	0.67	2.58	0.90
11. Cities-Countryside	2.20	1.69	2.75	1.91	3.83	1.19
12. Active-Inactive	1.36	0.49	1.83	0.72	2.00	0.95
13. Poor-Rich	5.92	1.78	5.33	1.50	5.83	0.94
14. Punctual-Late	1.73	1.49	1.50	0.67	2.17	1.11
15. Uneducated-Educated	5.72	1.90	5.67	1.37	5.67	0.88
16. Loud-Quiet	4.25	2.34	4.25	1.66	2.75	0.87
17. Dishonest-Honest	6.36	0.67	6.09	1.08	4.42	1.29
18. Peaceful-Violent	2.64	1.69	3.08	1.44	5.08	1.38
19. Liberal-Conservative	2.45	1.21	1.92	1.24	3.83	1.47
20. Polite-Impolite	1.82	1.25	2.33	0.98	3.83	1.40
21. Brave-Cowardly	2.33	1.37	2.92	1.25	3.50	0.80
22. Trustworthy-Untrustworthy	2.73	1.10	2.17	0.83	3.00	0.95
23. Permanent-Unpermanent	2.64	7.75	3.92	1.83	4.58	1.68
24. Selfish-Unselfish	4.25	2.18	4.05	1.86	3.61	1.19
25. Thrifty-Wasteful	3.45	1.75	2.83	1.69	4.50	1.51

17) dishonest-honest 18) liberal-conservative 20) polite-impolite 21) brave-cowardly. Two qualities show significance in American scores but not in Egyptian scores. Those are 16) loud-quiet and 18) peaceful-violent.

Some qualities showed significance in pretest scores but not post: 3) formal-informal 4) generous-ungenerous 11) cities-countryside. One quality showed significance in post but not pretest scores: 9) cooperative-uncooperative.

Table 3 presents t-test scores for unmatched groups showing degree of change in ratings of American cultural qualities between pretests and posttests. While some change occurred, as can be seen in the previous two tables, it was in limited degrees. Significant change at the $p < .05$ level occurred in only three qualities: 1) formal-informal 12) active-inactive 23) permanent-impermanent.

14. Formal-Informal	1.73	1.49	1.56	0.67	2.17	1.11
15. Uneducated-Educated	5.72	1.90	5.67	1.37	5.57	0.88
16. Loud-Quiet	4.25	2.34	4.25	1.66	1.73	0.87
17. Dishonest-Honest	6.58	0.62	6.08	1.08	4.41	1.25
18. Peaceful-Violent	2.64	1.69	3.08	1.44	3.08	1.18
19. Liberal-Conservative	2.45	1.21	1.92	2.24	3.21	1.41
20. Polite-Impolite	1.82	1.25	2.13	0.98	1.81	1.40
21. Brave-Cowardly	2.33	1.37	1.31	1.75	3.19	0.38
22. Trustworthy-Untrustworthy	1.73	1.10	2.17	0.83	2.39	0.37
23. Permanent-Impermanent	2.50	1.75	2.91	1.31	4.38	1.23
24. Selfish-Unselfish	4.25	2.16	4.05	1.86	3.61	1.19
25. Thrifty-Wasteful	3.43	1.75	2.43	1.89	4.50	1.21

over-affluent society where material goods are discarded carelessly. The present American concern with energy conservation was not discussed at length in the course.

In quality number 22) trustworthy-untrustworthy, the researcher has no particular explanation for the shift in post-test scores away from the mean.

Table 2 shows t-test scores for hypothetical means and items significant at the .01, .005 and .0005 levels. Results are reported at these levels to provide a more rigorous measure of significance than the .05 level offers. The highest significance levels are seen in the pretests; posttest levels are slightly lower and the least amount of significance appears in the American results. Where significance is present the null hypothesis can be rejected, indicating that the mean of the group is significantly different from the hypothetical mean.

The following qualities show significance in all three administrations of the test: 1) friendly-unfriendly 2) serious-humorous 6) proud-humble 10) fast-slow 12) active-inactive 14) punctual-late 15) uneducated-educated 22) trustworthy-untrustworthy. Several qualities showed no significance in all three tests: 5) happy-unhappy 8) relaxed-tense 23) permanent-impermanent 24) selfish-unselfish 25) thrifty-wasteful.

Qualities that show significance in the pre and posttest scores but not in American scores are: 7) dull-exciting

qualities number 4) generous-ungenerous 9) cooperative-uncooperative 10) fast-slow and 14) punctual-late, posttest reactions may well be linked to the unit in the course on space and time where the fast pace of American life was examined, the importance of punctuality and the concepts of monochronic time vs polychronic time, (which became generalized into American time vs Egyptian time). Generosity was also discussed in terms of time and the observation made that Egyptians are often more generous with their time than Americans. Students discussed the generosity of Egyptian hospitality and the willingness of people on the street to stop and give directions to strangers or even take them where they want to go. The teacher stated that they might not find these qualities true to the same degree in the United States. The shift in posttest scores away from the mean in cooperative-uncooperative may also reflect this discussion.

In the case of quality number 19) liberal-conservative, some of the reading assignments on religion and family life which discussed the most contemporary practices in these areas in America, might have caused the students to believe that Americans are more liberal than they had originally thought. In quality number 25) thrifty-wasteful, the meaning of the word thrifty was perhaps not well understood during the pretest. The posttest mean may reflect a perception of America as an

CHAPTER V

DATA ANALYSIS AND DISCUSSION OF RESULTS.

Table 1 shows the means and standard deviations of the three administrations of the semantic differential test of twenty-five qualities, giving opposite forms (e.g. friendly-unfriendly), asking students to rate the applicability of that quality to Americans. The mean scores of the posttest indicate a slight but consistent shift toward the mean of four over the mean scores of the pretest. Sixteen out of twenty-five posttest scores are closer to the mean than pretest scores. Eight posttest scores are further from the mean than pretest scores, and in one quantity, scores are the same for pre and posttests.

American scores, as anticipated, are generally closer to the mean of four than Egyptian pre and posttest scores. In six qualities the American scores are further from the mean than posttest scores. Categories which are of particular interest or show divergence from anticipated results will be briefly discussed and possible explanations given related to the subject matter and content of the course.

The first qualities that will be discussed are those where the mean of the posttest was significantly further from the mean of four than that of the pretest. In the cases of

interpreted it. While she intended to describe American religious ideas as diverse, changing and less fixed than those of Egyptians, had they interpreted the discussion to mean that Americans lack religious ideas altogether? And had the teacher come to the ~~the~~ conclusion that all Egyptians are fatalists because the students in the class expressed the belief that God determines the major events of our lives.

The problem posed by Edward Hall indeed entwines us, but to paraphrase the poem of Gustave Ischheiser, understanding the problem at least helps us to understand each other better than if we did not understand the problem at all.

understanding achieved. This happened several times during the course in the judgement of the researcher, perhaps more or less often or in different ways in the eyes of the students.

At the end of the unit on reliance on self vs reliance on God and family, one student said, "I still don't understand what you mean by reliance on religion." Other students began to express opinions: "Faith in God," "Something to help you when you are sick or have trouble," and then "Doing our best by ourselves during our life but relying on God to know the day we are born and the day we will die." This provided the opportunity for the teacher to ask, "Do you all agree with Anwar that God determines the day we are born and the day we will die?" "Do most Egyptians believe this?" The opinion of the class was that 99% do. The teacher then asked if the students knew that many - perhaps the majority - of Americans do not believe that. There was a moment of stunned disbelief and then a barrage of questions and arguments adamantly stating why God is the predeterminer of events in our lives. The teacher replied by attempting to explain alternative interpretations of God which might be held by Americans.

In evaluating this confrontation of ideas the teacher was at first sure that a positive breakthrough had been made to better understanding but later questioned if this breakthrough had been interpreted by the students in the same way she had

Day 10: Reading and Discussion: "The 'Real' United States" by Neva Vogelaar.

This article points out that it is impossible to say what the "real" United States is and to guard against making fixed stereotypes. Those wanting to know more about the United States must keep an open mind, gather new information, weight it and compare it, and then integrate it with previous knowledge.

Discussion: Do you think it is possible to have open-ended stereotypes? If so how can this be achieved?

CONCLUDING COMMENTS:

The results of the pretest and posttest are reported in Chapter V and the data analyzed. As a conclusion to this chapter, a subjective comment is appropriate regarding a key element of the course which the researcher was trying to achieve, setting up a learning situation where cultural confrontation situations might occur.

It would be unrealistic to expect student attitudes to be altered as a result of this course by more than a small amount, for all the reasons given in this thesis. Success can be judged subjectively by the enthusiasm for and the degree of participation in class discussions by a number of students in the class and by the achievement in those discussions of cultural confrontation situations where an underlying, basic cultural difference is suddenly revealed and a new level of

is discussed and the new and safer method of credit buying for the future, through thumb print identification.

Discussion: Show examples of American money, check books and credit cards and discuss how their use reflects a particularly American use of space and time. Contrast with Egyptian methods of purchasing, cash sales, the computer like mind of shop keepers for remembering accounts and a special form of "buy now, pay later."

Day 8: Reading and Discussion, Read On, Speak Out, Unit 7, "The Age of Fast Foods,

This chapter discusses the "nutrition of convenience" or how American eating habits have changed for the worse because of new styles of living.

Discussion: How do American eating habits reflect the fast pace of life? Are there any indigenous fast foods businesses in Cairo? What are they and why do they exist?

Day 9: Reading and Discussion, Culturegram, U.S.A.

This is a concise and well written pamphlet on American culture published by Brigham Young University to aid understanding of customs and courtesies, lifestyle, and facts about the nation. It is worth reading aloud as a summary of American culture.

Day 4: Reading and Discussion: Language and Life in the USA,
Essay 2, "American Social Relations."

This chapter discusses American social relations such as greetings, compliments, the use of titles, customs that show distinction, reactions to mistakes and to one's own weaknesses. Discuss if and how these reactions differ in Egyptian social relations.

Day 5: Reading and Discussion: Language and Life in the USA,
Essay 8, "American Sports."

This essay discusses one of the most popular use of relaxation time in American culture, sports.

Discussion: In what ways do Americans show their love of sports? What are the pros and cons of having so many sports enthusiasts in America? To what degree are Egyptians sports fans?

Day 6: Reading and Discussion: Language and Life in the USA,
Essay 17, "Language: A Reflection of Life in the USA"

This chapter discusses how American language reveals social patterns, such as informality, fast pace of life, Yankee ingenuity and liking for exaggeration.

Discussion: What social patterns or attitudes does the spoken Arabic of Egypt reveal about Egyptian life?

Day 7: Reading and Discussion: Read On, Speak Out, Unit 6,
"The Credit Card Economy"

This article discusses the widespread use of credit cards as an efficiency device in America. The problem of losing them

countries but in other countries people tend to be casual about time. Are there major differences between Egyptian and American attitudes toward time? Give examples.

Day 3: Listening and Discussion, ELI Tapes, Bicultural Lessons for Egyptians by Salah El Araby.

These tapes, developed in the early seventies are capsule dialogue situations where misunderstandings arise between an Egyptian and an English acquaintance. The contrasts between "surface" language and underlying attitudes are demonstrated by inserting the thoughts of each person soto voce between the lines. A: "I hope I'm not keeping you from your work." (Why doesn't he at least offer me coffee!) B: "Oh no, Hassan. Not at all!" (I am busy, I won't offer him anything. Maybe he'll leave.) Although the tapes represent an Englishman and an Egyptian, the differences in attitude are similar to those between an American and an Egyptian.

Discussion: Students should be asked before the tape is played to listen for clues to different uses of space and time between the representatives of the two cultures, whether through verbal or non-verbal communication. Ask them to note what kind of gestures, facial expressions or bodily motions the two speakers might be making during their conversation. Discuss reactions when tape is finished.

peoples of different cultures is examined, as well as specific ways in which Americans use their time which will affect Egyptian students when they arrive in the United States.

Day 1: Reading and Discussion, Expanding Reading Skills, Chapter 7, "The Messages in Distance and Location."

This chapter discusses some of Edward Hall's ideas about how use of space communicates.

Discussion: What does Hall mean by a private bubble of space surrounding a person? Do you think this applies to Egyptians? Compare the way Americans greet each other with the way Egyptians greet each other. Where do you choose to sit in this classroom? Why? What observations can you make about people relating to where they sit? Some people find North Americans cold and unfriendly. Why do you suppose they do? Many people find Egyptians very friendly? Why?

Day 2; Reading and Discussion: Developing Reading Skills, Chapter 9, "How to Read Body Language."

This chapter describes the many ways by which people communicate other than language.

Discussion: What kinds of body language are used in Egypt? How does this differ from that used in America? How does a person's sex make a difference in his use of body language?

Cultural differences also occur in the attitude of people toward time. Being "on time" is important in some countries

Discussion: Compare the lives of old people in Egypt and in America. How does reliance on self vs. reliance on family affect the position of old people in the United States and old people in Egypt? What are the advantages of activity centers for the elderly? Do you think they would work in Egypt?

Day 10: Film: Future Shock

Prepare class for film by explaining that it is exaggerated in order to make a point. Ask students to watch for things they might really expect to occur in the future and things they do not.

Discussion: Discuss why these drastic changes in society may come about. Are they as likely to occur in Egypt eventually as they are in the United States?

Weeks 6 and 7: Use of Space and Time

The fact that the use of space and time differs from one culture to the next is a concept that has only recently become familiar to people other than anthropologists. It can be a sensitive subject because of values attributed to closeness and distance in use of space, and rigid or relaxed use of time being associated with "east" or "west" and "developed" or "underdeveloped." The unit covers use of space and time in both "hidden and unhidden dimensions." Space and time and its different uses in communication and understanding between

Day 7: Reading and Discussion: Language and Life in the USA,
Essay 9, "The American Attitude Toward Manual Labor."

This article explains how the American attitude toward manual labor has developed and what the effects of this attitude on American society have been.

Discussion: Why are Americans proud of being able to work with their hands? How does the salary of a manual laborer compare to that of a professional person? How does pride in "doing it yourself" relate to "rugged individualism"? Do many people in Egypt take pride in working with their hands?

Day 8: Reading and Discussion: Perspectives, Chapter 4,
Young Folks, Training for Real Jobs.

This article describes efforts to train young children for careers and jobs, beginning at the elementary school level.

Discussion: What are the advantages and disadvantages of early career training? Do you think it is beneficial or harmful to urge children to be independent at an early age? How are children in America and Egypt encouraged to be independent or dependent?

Day 9: Reading and Discussion: Perspectives, Chapter 3,
Day Care for the Elderly.

This article describes community efforts in the United States to establish activity centers for the elderly as an alternative to nursing homes or staying alone all day in an apartment.

Day 5: Reading and Discussion: Perspectives, Chapter 8, "Why I Want A Wife: A Woman's View."

The author describes all the conveniences of having a wife and claims that certainly anyone would want to have one. But she asks, who would want to be one? ?

Discussion: The subject matter of this discussion will be an immediate and very loud reaction by the female students in the class that this article describes an Egyptian wife. They are disbelieving that this could be true of an American wife as well, but will be more immediately interested in verbal combat with the male members of the class. The discussion needs to be kept on the unit topic. If American and Egyptian women have the same complaints, why are the results different in the two countries? Why is the divorce rate high in the United States while family life remains relatively stable in Egypt?

Day 6: Reading and Discussion: Perspectives, "Childless and Free"

This article discusses the new idea among many American married couples that they will have a freer, more enjoyable life without children.

Discussion: What are the advantages and disadvantages of having children? Would people in Egypt decide not to have children in order to have more time for themselves? Which system is better, nuclear families or extended families? Why?

Discussion: What is "rugged individualism"? What historical and geographical factors helped produce American individualism? Why was Thoreau strongly opposed to materialism in American life?

Day 3: Reading and Discussion: Language and Life in the USA, Essay 14 Religion in America.

This is a concise and well explained essay on religion in America today.

Discussion: What is denominationalism in American religious organization and how did it develop? What is the relationship between church and state in the United States and in Egypt? To what extent do Americans rely on religion? Do you think that reliance on self in America is combined with reliance on religion? Is this different than in Islam? What are the historical influences on contemporary American religious behavior?

Day 4: Reading and Discussion: Perspectives, Chapter 10 "Throw Away Marriages, A Threat to the American Family."

This is a short article giving facts and figures about marriage and divorce in contemporary America.

Discussion: Describe an "ideal" marriage. Is such a marriage possible? Compare marriage in Egypt and America. How have attitudes toward marriage in America and in Egypt changed in the past 20 years?

UNIT II

UNIT II - COMPARING AMERICAN AND EGYPTIAN CULTURE

Readings

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New York, Anchor Press, Doubleday, 1973.

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1975.

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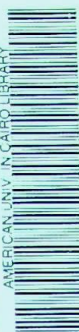
Film

Future Shock. McGraw Hill Films. 16 mm/color/42 minutes
F 16C 005

Tapes

Bicultural Lessons for Egyptians - Salah El Arabi.
Available at AUC AV Resources Center EC1, 1-6.

AMERICAN UNIV. LIBRARY



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