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THE AMERICAN UNIVERSITY IN CAIRO

الجامعة الأمريكية بالقاهرة

Graduate Studies

Assessing L2 Egyptian Colloquial Arabic (ECA) Learners' Intercultural Communicative Competence

A Thesis Submitted by

Ahmed Said Mohammed Elgebaly

to the

Teaching Arabic as a Foreign Language

Graduate Program

June 2022

In partial fulfillment of the requirements for the degree of

Master of Arts in Teaching Arabic as a Foreign Language



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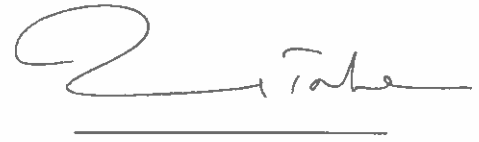
Dr. Dalal Abo El Seoud (Supervisor)
Senior Instructor II
Department of Arabic Language Instruction
The American University in Cairo



Dr. Raghda El Essawi (First Reader)
Associate Professor
Department of Applied Linguistics
The American University in Cairo



Dr. Zeinab Taha (Second Reader)
Professor
Department of Applied Linguistics
The American University in Cairo

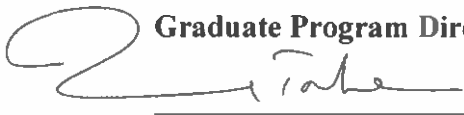


Graduate Program Director

Date

School Dean

Date



June



9/6/22

The American University in Cairo

School of Humanities and Social Sciences

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Intercultural Communicative Competence**

**A thesis submitted to the
Department of Applied Linguistics**

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Master of Arts in Teaching Arabic as a Foreign Language

**Under the supervision of
Dr. Dalal Aboelseoud**

**A thesis submitted by
Ahmed Said Mohammed Elgebaly**

June 2022

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Abstract

This study assesses L2 Egyptian Colloquial Arabic (ECA) Learners' Intercultural Communicative Competence (ICC). The study participants were 19 L2 (ECA) learners who completed one semester at least in Egypt. The participants were only from two proficiency levels; the advanced and high-intermediate levels. The current study used a mixed methodological approach for data collection, beginning with an ICC test and concluding with a series of follow-up semi-structured interviews with ten participants. The ICC test employed in the current study was created based on a model that includes ten features of the ICC. The current study's findings revealed that although high-intermediate learners slightly outperformed their peers at the advanced level, there was no significant statistical difference between both levels. Results also detected an incompatibility between the two groups in several ICC features.

This study suggests using the employed model/framework as a starting point for decision-makers in the TAFL field to design curricula that improve learners' ICC. It also signifies that further research is required to include students from additional proficiency levels and heritage learners in addition to the foreign learners. Furthermore, additional research with a broader range regarding learners' nationalities will enrich the field.

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Chapter 1: Introduction

1.1 Background:

Globalization is changing our lives at a remarkable rate in every way. One of the key changes we have observed is that cross-cultural interaction is becoming the norm in today's world. Therefore, cross-cultural communication plays an increasingly important role in our lives. Inevitably, this has a major impact on educational and learning issues. This change has created new demands and challenges for society and its members, both in terms of cognition and behavior. In the field of foreign language education, there is an increasing emphasis on the development of cultural awareness and understanding as an educational goal for personal growth and behavioral change (e.g., Byram, 1997a; Byram and Esarte-Sarries, 1991; Kramsch, 1991; 1993; Paige, 1993).

Therefore, the American Council for the Teaching of Foreign Languages (ACTFL, 2015) has set five standards (World-Readiness Standards for Learning Languages) — Communication, Cultures, Connections, Comparisons, and Communities — essential for learning any foreign language. Out of these five criteria, culture comes second. The importance of learning culture lies in the fact that it represents the other side of the language. Language and culture are two sides of the same coin, and without culture, misunderstanding occurs between the foreign speaker and the native speakers (Eldin, 2015). Thus, communication depends on both language and culture. The knowledge of grammar structures and vocabulary only does not guarantee or lead to successful communication (Lim & Griffith, 2016).

Given the pivotal role of the appreciation of cultural considerations in foreign language learning, many voices have emerged that call for the presence of cultural (and intercultural)

content in foreign language classrooms. It is a key component in communication, which is the ultimate goal of language teaching and learning (Liddicoat, 2004).

Accordingly, language teachers need to improve students' knowledge of the target language's culture as well as help them relate own culture (C1) to the target culture (C2). When learning a second language, it is critical to be able to relate C1 to C2. According to Byram (2000), the relationship between C1 and C2 assists learners in viewing relationships across cultures and interpreting each one in relation to the other. As Bialystok and Hakuta (1994) stated, in all second language classes, culture is the fifth skill in language learning that creates a context in which all language skills work and acquire background meaning. Therefore, second language teachers have become more aware of incorporating culture into their language education.

In the field of Teaching Arabic as a Foreign language (TAFL), and during the last two decades (After 9/11), the number of people who want to learn Arabic has dramatically increased (Modern Language Association (MLA) report by Goldberg, D. Dennis Looney, and Natalia Lusin 2015). With this increasing demand, especially with the focus on learning Arabic with the purpose of understanding and communicating with Arabs, modern approaches to teaching foreign languages have made culture an integral part of the teaching process, which has a fundamental role in understanding the language correctly and using it appropriately in communicating with the people of the target language. Increasing cultural sensitivity to "others" has emerged as a new goal in foreign language learning. "Others" in this context refer not only to members of the target culture but to all "others" who are part of a culture distinct from the learners', including members of other ethnic or social groups in the learners' own society.

Foreign learners who seek to learn Arabic in Egypt primarily aim to be engaged in the surrounding culture to comprehend the language in its natural setting. According to Shiri (2015),

The study abroad experience provides numerous opportunities for language learners to improve their language proficiency as well as their intercultural competence (IC). As an AFL teacher, the researcher observes that students are unable to interact appropriately in many cases. The learners also misinterpret many cultural behaviors. This failure may be due to these students applying their native cultural standards in interpreting Egyptian cultural phenomena. As a result, as Gaw (2000) stated, students experience well-known physiological and psychological symptoms such as weakness, insomnia, cough and cold, dyspepsia, constipation, diarrhea, anxiety, depression, severe headache, loss of appetite, and malaise. He added that learner may suffer from the long-term cultural shock that accompanies you, social withdrawal, problems of concentration, and inability to think clearly. These symptoms can affect student performance as it interferes with the classroom and, therefore, the language learning process.

Furthermore, poor communication with native speakers leads to a long-term sense of being an outsider and stranger in the target culture and the perpetuation of existing cultural stereotypes (Orabi, 2008). On the other hand, successful interaction with native speakers allows students to immerse themselves in the society of the target language, strengthen their language skills, and project a more accurate and realistic perspective on the target culture (Orabi, 2008).

According to Wang (2013), Even if the correct language format is provided, there is no assurance that communication will be successful. Therefore, it makes sense to divert the learner's attention from the linguistic form and pay more attention to these nonverbal factors that affect communication. In addition to linguistic structure, successful communication includes respect and understanding of the other person's culture, mutual negotiation, and the ability to interpret the other person's intentions.

Therefore, the perception of teaching a foreign language has dramatically altered the nature of the experience of teaching and learning languages (Atay et al., 2009). Language learning is no longer about acquiring communicative competence in a foreign language, which refers to a person's ability to act in a foreign language in linguistically, pragmatically, and sociolinguistically appropriate ways (Council of Europe, 2001). Instead, it is defined in terms of intercultural competence, which is “the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures” (Meyer, 1991, p. 138). This definition expands on the concept of communicative competence by including IC.

Byram (2000) described the qualities of an individual whose IC is fully developed as a person who: 1) is able to view relationships across different cultures and interpret each one with regard to the other, 2) has critical cultural awareness of own and the other cultures, and 3) consciously believes that own culture is not the only natural one. That is, other cultures are also natural in other societies and from other perspectives. Accordingly, they must value and respect other cultures.

Likewise, Sercu (2005) defined Intercultural Communicative Competence (ICC) as a language learner's capability to acclimate to intercultural encounters. She further described those who enjoy ICC as having the ability to: 1) engage with foreign culture, 2) look at their own culture from the outside, 3) view the world through the others' perspectives, 4) cope with ambiguous situations, 5) play the cultural mediator role, 6) value others' point of view, 7) to use culture skills consciously and read the cultural context, and 8) understand that persons cannot be reduced to their collective identities.

In a similar vein, Fantini (2006) defined ICC as the speaker's compound of abilities needed to interact effectively and appropriately with those who are linguistically and culturally different from one's own mother tongue and culture.

In another study, Fantini (2012) added that language learners cannot communicate effectively and appropriately without having the ICC. Therefore, the new paradigm of second language teaching must include language and ICC as they are interrelated and inseparable. ICC is necessary when cultural overlap encounters are experienced. This can happen anywhere and is not limited to overseas encounters. It applies to all cultural groups (Precht & Lund, 2007). Since learning a second language has cultural overlap encounters, ICC is needed when communicating with the people of the target culture.

ICC encompasses a variety of attributes including, but not limited to, curiosity, openness, flexibility, tolerance for ambiguity, empathy, and suspending judgments. ICC should also include the learner's ability to: 1) establish and maintain relationships, 2) communicate with minimal loss or distortion, and 3) collaborate in order to achieve something of common interest or need. ICC has four dimensions, namely: knowledge, positive attitude, skills, and awareness. Among these dimensions, awareness is critical and central to ICC development. The awareness dimension can be enhanced through reflection and introspection in which the learner compares and contrast their own culture (C1) to the target culture (C2). Finally, ICC development is enhanced by target language proficiency. Hence, the linguistic component of ICC cannot be ignored. (Fantini, 2012).

The shift towards integrating ICC and language in second language learning is a natural result of linguists and educators' drastic shift towards the importance of the communicative

approach. Accordingly, linguists and educators started to view culture as an integral component of language learning (Shoman, 2011).

Despite the previously mentioned view of linguists and educators towards the significance of culture in foreign language learning, only a few studies assessed the development of learners' ICC. In his doctoral dissertation, titled "*Assessing the development of learners' intercultural sensitivity and intercultural communicative competence*," Arévalo-Guerrero's (2009) results demonstrated that the learners showed significant development in the knowledge dimension, while their achievement in the awareness dimension was developed the least. The mentioned results are in line with results reached by Shoman (2011).

While some might think that intercultural sensitivity (IS) and ICC can be used interchangeably, the title of the previous study introduces a different point of view. Hammer, Bennet, and Wiseman (2003) attempted to distinguish between the two terms by defining IS as "the ability to discriminate and experience relevant cultural differences." In contrast, IC is "the ability to think and act in interculturally appropriate ways" (p. 422).

To assess students' cultural competence for learners of Arabic as a Second Language (ASL), Orabi (2008) proposed a test that is based on real-life encounters that pose challenges to foreign students. She gathered her data from learners, teachers, and native speakers through a questionnaire and interviews. The test consists of multiple-choice questions in which the distractors were constructed according to the students' responses to the questionnaire. Orabi's results demonstrated that the cultural competence test neither has a high degree of validity nor reliability.

1.2. Statement of the research problem:

Due to the dearth of studies that assess second/foreign language learners' ICC, especially in the field of TAFL, and due to the significance of ICC in interacting and communicating effectively with native speakers using the target language.

1.3. Purpose of the study:

This study aims to assess Second Language (L2) Egyptian Colloquial Arabic ECA learners' ICC. The study targets ECA High-intermediate and advanced learners, according to TAFL levels in AFL institutes, who have spent at least one semester in Egypt. That is, the participants of this study must be at least a level-II degree of attainment (a sojourner). This means the participants must be "engaged in extended cultural immersion, e.g., an internship of longer duration (3–9 months)." (Fantini, 2012, p. 273).

Because of its complexity, the assessment process is a challenging task as it occurs based on a tool that includes all mentioned ICC components. Based on a model that is adapted and combined of Ruben's (1976), Byram's (1997), INCA's, as cited in Shoman, (2011) models, the researcher aims to develop and validate a test that measures the following ten features of ICC:

1. Knowledge of cultural products and practices in own and the target culture, including the metaphorical knowledge
2. The desire to acquire new knowledge of cultural products and practices in the target culture
3. The ability to use the learned knowledge to behave appropriately in real-life encounters

4. The ability to decenter own culture, realizing that it is Not the only correct culture, and value the target culture
5. The ability to interpret and explain products and practices in the target culture
6. Empathy by putting oneself in someone else's shoes or feeling for others
7. Tolerance for ambiguity by handling new situations in relative comfort
8. The ability to adapt own behavior and style of communication to the target culture
9. The ability to relate products and practices from the target culture to own culture
10. Being equipped with critical cultural awareness by examining own beliefs and having a more profound understanding of own culture and the target culture

The researcher aims to follow up the test with a semi-structured interview with some participants to determine the factors they think significantly affect their current Egyptian intercultural level. According to Deardorff (2006), It is most reasonable to use numerous assessment strategies and not only one method.

Both the test and the interviews are in ECA and English. There are two reasons for choosing ECA and not MSA. The first reason is that the researcher targets ECA learners in the current study. The second reason is that the ECA is more linked with learners' ICC than MSA. According to Palmer (2009), the more an individual interacts with the culture, the less likely they are to feel ridiculed when communicating in Spoken Colloquial Arabic (SCA). Taking the test and interviews in ECA or English is left to participants' preference.

1.4. Research questions:

As a result of the previously mentioned gap in research, and in an attempt to bridge it, the researcher tries to answer these research questions:

1. Which factor affects high-intermediate and advanced ECA learners' ICC most, staying in Egypt or their proficiency level?
2. What are the intercultural components that high-intermediate and advanced ECA learners are competent at and/or the ones they lack? And why?

1.5. Key assumptions:

It is hypothesized that the results will demonstrate that students' ICC lags behind their linguistic proficiency. The researcher has this assumption from his experience in the field. Most teachers and language institutions, even though they believe in the high importance of culture as they consider it a key component in foreign language learning (Yang & Chen, 2016), do not pay enough attention to enhancing their students' ICC.

It's also hypothesized that ECA learners who spend at least one semester in Egypt will develop a cultural sense that plays a critical role in enhancing their ICC. This sense could be due to several factors. For example, but not limited to, outings with Egyptian friends, talking to neighbors or sellers on the marketplaces, listening to Egyptian songs or watching Egyptian movies, or even classroom learning. The researcher assumes that although students' level in ICC is not as powerful as their language level, classroom learning, especially ECA classes, plays a slight role in their ICC sensor.

1.6. Significance of the study:

This study provides valuable contributions to the following fields: (1) Teaching Culture and (2) Material Development. In terms of the teaching culture field, this study sheds light on the importance of teaching culture, IC's significance, and its indispensable role in communication with native speakers of the target language. It also provides an assessment tool to guide

educators when assessing students' ICC. As for the field of material development, both the framework and the test help experts who design Arabic coursebooks realize the significance of ICC. Therefore, coursebook designers and publishers pay enough attention to ICC by including it in their next coursebooks. This study also helps teachers who develop their own materials choose the suitable cultural inputs and activities that play a significant role in enhancing their students' ICC and not only provide factual information.

1.7. Definitions:

1.7.1. Theoretical Definition of ICC:

Intercultural communicative competence is defined as the speaker's compound of abilities needed to interact effectively and appropriately with those who are linguistically and culturally different from one's own mother tongue and culture (Fantini, 2006).

1.7.2. Operational definition of ICC:

This study defines *Intercultural communicative competence* as the learner's ability to communicate appropriately and effectively with the speakers of the target culture with minimal cultural confusion and misunderstanding. The appropriateness and effectiveness of the communication include the ability to know, acquire new knowledge, behave, interpret, respect, be empathetic, be tolerant in ambiguous encounters, adapt, relate, and consciously criticize cultures.

1.7.3. Theoretical Definition of Assessment:

In education, *assessment* refers to educators' wide range of methods or tools to evaluate, measure, and document students' academic readiness, learning progress, skill acquisition, or educational needs (edglossary, 2015).

1.7.4. Operational definition of Assessment:

This study defines *Assessment* as the process of developing a modelized tool and applying it to the targeted participants to measure their proficiency level in ICC.

1.8. List of abbreviations:

AFL: Arabic as a Foreign Language

FL: Foreign Language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

IS: Intercultural Sensitivity

ASL: Arabic as a Second Language

T AFL: Teaching Arabic as a Foreign Language

ECA: Egyptian Colloquial Arabic

MSA: Modern Standard Arabic

SCA: Spoken Colloquial Arabic

1.9. Delimitations:

Although this study provides an assessment tool and a framework for ICC, it does not propose a syllabus that helps enhance learners' ICC. Furthermore, the participants of this study represent only two language proficiency levels (High-intermediate, and advanced). Also, this study assesses ICC of neither heritage learners nor learners who have an Egyptian life partner.

Chapter 2: Literature Review

2.1. Historical background of Culture in (FL) classrooms:

In the 1950s, neither teachers nor scholars paid enough attention to IC. Thus, the focus was only on the big "C" elements of the target culture (Orabi, 2008). According to Hsin (2008), The big "C" refers to human accomplishments such as art, literature, music, philosophy, and so forth. In contrast, the little "c" refers to daily human practices. Therefore, assessing culture at the time depended on the measurement of students' superficial knowledge and ability to retain target cultural information (Wang, 1995; Seelye, 1997).

In the 1960s, although the audio-lingual movement created new language assessment techniques and enhanced the concept of culture as a way of life, the assessment of cultural learning continued to use objective tests that rely on information retention of cultural facts (Piage, et al, 2003).

In the 1970s and 1980s, much effort was made to formulate guidelines for professional associations. This helped researchers develop assessment tools to assess cultural learning. Since then, an increasing number of cultural assessment models have been developed (Orabi, 2008). For instance, the Culture Assimilator Model by Knop (1976) employs short intercultural episodes to immerse the student in real-life encounters with the purpose of teaching and assessing the target culture through these real-life encounters. Another example is Ruben's (1976) behavioral approach to ICC, which describes the ability to track actions and behaviors based on behavior. The final theme of this literature review examines different ICC models.

During this period, the context for studying IC has been extended to include study abroad, international business, cross-cultural training, expatriates living abroad, and the acculturation of immigrants. During these formative years, studies on IC usually used assessments of individual attitudes, personalities, values, and motivations through brief self-reports, surveys, or free-form interviews (Sinicrope, Norris, & Watanabe, 2007). The objectives and focus of ICC assessments using the previously mentioned tools were focused on four main objectives: "(1) to explain the overseas failure, (2) to predict overseas success, (3) to develop personnel selection strategies, and (4) to design, implement and test sojourner training and preparation methodologies" (Ruben, 1989, p. 230).

In the 1990s, the anthropological method of culture highlighted the productive process of cultural education, concentrating on knowledge, skill, and attitude as the prominent domains of cultural competence (Kramasch, 1995; Seelye, 1997). Cultural studies obtained more attention and support from empirical research as the Common European Framework placed more focus on the cultural element in Second language teaching (Buttjes & Byram, 1991).

In the 2000s, the increasing list of publications that concentrate on the cultural element in foreign language teaching and the growing number of cultural teaching and assessment models echoed the significance of cultural learning and teaching. There is also an increasing awareness of the importance of technological means such as emails, interactive materials, and the world-wide-web in culture teaching (Furstenberg, Levet, English, & Maillet, 2001; Ashby & Ostertag, 2002; Levy, 2007).

In the era of globalization, IC research spans a broad scope, from medical training to international schools, from short study abroad programs to permanent residency in foreign

cultures (Sinicrope, Norris, & Watanabe, 2007). Therefore, it is now evident that IC has become a must in all foreign language classes due to the political and economic events that encourage foreign language instructors to pay more attention to culture teaching (Orabi 2008).

In addition to the increasing number of global multinational companies all over the world (Savignon & Sysoyv, 2002), there are many life-changing events that stress the importance of IC, to name a few, the 9/11 attacks (Kramsch, 2005), the formation of the European Union, and the involvement of the United States and the European countries in Afghanistan and Iraq. Accordingly, many Americans and Europeans felt that they needed to communicate effectively in more than two languages. Furthermore, they felt compelled to comprehend "others" who share our environment, whether real or virtual, but come from cultures other than our own.

Having reviewed the history of culture teaching in FL classrooms, it can be deduced that there are two major definitions of culture within the context of FL education. The first defines culture as "The way a social group of people represents itself and others through material productions" (Kramsch, 1995, p.2). According to the first definition, culture includes history, arts, literature, and artifacts of daily life. As for the second definition of culture, it defines culture as "attitudes, beliefs, ways of thinking, behaving and remembering shared by members of any community" (Kramsch, 1995, p.2). The former definition illustrates the historical approach in studying culture, whereas the latter is the ground of the ethnographic approach, which connects any cultural phenomenon to its social context (Kramasch). It is worth mentioning that the current study's operational definition aligns with the latter definition.

Various terminology has been developed to differentiate between these two meanings. Examples of this are culture as the best thing in human life vs. culture as everything in human

life, high culture vs. popular culture, and formal culture vs. deep culture. Still, the most widespread terms were big C vs. little c (Morain, 1983). *World-readiness standards for learning languages* ACTFL (2015) stated that both "big C" and "little c" are essential for FL learners to comprehend at all levels of language learning. In addition, it suggested that cultural learning experiences presented in foreign language classrooms should comprise three components: practices, products, and perspectives. Cultural practices represent patterns of behavior or social interactions accepted in the target culture, such as the use of space, forms of discourse, and rites of passage. Cultural products refer to elements justified or required by the underlying beliefs and values of the target culture. Examples of cultural products are laws, arts, dances, books, games, crafts, types of dwellings, and food. Cultural perspectives are the underlying regulations, ideas, and values controlling practices and products (Marrs, 2014).

2.2. Components of ICC:

Moeller and Nugent's (2014) reviewed the research on ICC. They began by looking for a definition of IC as one of the supporting foundations for ICC. They conclude that the literature does not have an accurate definition of ICC. However, they represent the theoretical foundations of the IC and include the work of Bennett, Gudykunst, Byram, and Deardorff. Bennett's (1993) Developmental Model of Intercultural Sensitivity portrays the learner's inner advancement along a continuum, starting with ethnocentricity and terminating with ethnorelativity. In the same year, Gudykunst published an anxiety and uncertainty measurement model that designates self-awareness as essential in establishing connections with other cultures. Soon after, Byram (1997) devised a multidimensional model of IC that took into account the knowledge, values, and skills needed to succeed in intercultural encounters. Finally, Deardorff (2006) published an IC process model in which learners continuously work on internal outcomes, knowledge, and attitudes as

well as external outcomes related to IC. Despite the absence of consensus concerning a clear-cut definition, common threads exist in conversations of IC. IC involves the development of students' competence to participate and collaborate in a global society. Their development has to do with discovering appropriate ways to communicate and interact with people from different cultures. However, some discussions of IC do not emphasize or include foreign language elements. These raise two questions: To what degree can one be considered interculturally competent without knowing the target culture's language? and how much greater depth is there to one's IC when one knows the target culture's language? (Wilberschied, 2015).

IC provides powerful reinforcement for ICC, but the two should not be identical. Individuals with ICC can handle interactions of a more lavish variety and sophistication due to foreign language proficiency, self-study, and analysis of one's own culture and the target language (Wilberschied, 2015). Intercultural language users, according to Liddicoat (2004), must have strategies for learning more about the target culture as they interact with others. When Byram (1997) contrasted IC with ICC, he did not incorporate foreign language proficiency in his discussion of IC. He further said that individuals with IC are described as being able "to interact in their own language with people from another country and culture" (p. 70). The complementary components of FL proficiency and reflectivity, among others, help to build a dynamic multidimensional ICC model (Wilberschied, 2015).

Byram's (1997) definitions and descriptions of ICC include a collection of skills that require acquired competence "in attitudes, knowledge, and skills related to intercultural competence while using a foreign language" (p. 71). The learners first examine attitudes about the other, which transforms them due to this examination (Wilberschied, 2015). They examine their preconceived beliefs before delving into a discovery process about the other, hoping to

foster a willingness to seek out and engage with otherness in order to experience relationships of reciprocity ultimately (Moeller & Nugent, 2014). Unlike the IC model, individuals equipped with ICC develop such connections while using the FL appropriately for all concerned. Moreover, they can ease interactions among individuals of different cultures. Individuals who have ICC can integrate their language competence with their knowledge of the target culture. Also, this integration indicates that they are aware of the cultural and linguistic nuances on multiple levels, including values and semantics. Furthermore, they can acquire additional languages and cultural sense because they have acquired these skills (Wilberschied). According to Byram (1997), this complex construct "does not, therefore, depend on a concept of neutral communication of information across cultural barriers but rather on a rich definition of communication and a philosophy of critical engagement with otherness and critical reflection on self" (p. 71).

Ideally, the ICC development process includes the following components: Students explore similarities and differences between their national and cultural identities and their target culture, including geography, history, and social institutions. During these procedures, they also form connections with individuals who have backgrounds and languages different from theirs. To accomplish this, they need to develop and enhance their skills in analyzing and intercommunicating with others (Wilberschied, 2015). A continual process of identifying ethnocentric perspectives and misconceptions as the learners relate to cross-cultural encounters develops their ability to comprehend and explain the sources of disagreement and mediate situations correctly in order to avoid further misunderstanding (Byram, 1997). Giroux (2005) stated, "To take up the issue of difference is to recognize that it cannot be analyzed unproblematically" (p. 146). Accordingly, investigation of any misconception is perceived as an

essential part of development. Eventually, learners appreciate differences, including pursuing additional and ongoing encounters.

As a practical element of the ICC model, the aspect of revealing appreciation for the target language and culture is one of the more challenging for teachers to address (Wilberschied, 2015). Lázár, Huber-Kriegler, Lussier, Matei, and Peck (2007) urge underscoring the development of observation, interpretation, discovery, and mediation skills. Skills development ought to be integrated with work on forming attitude, including heightened empathy and respect, willingness to suspend judgment/tolerance of ambiguity, curiosity, strengthened interest, and openness concerning individuals of other cultures. This is a significant demand for learners and educators; nevertheless, this reflective/analytical/critical segment helps set apart the ICC model. Houghton (2012) traces the outcomes of such development, stating that students hold themselves up to the intended investigation by themselves, pausing evaluation of the target culture products and practices until the initial investigation is complete. Genuinely considering the perspectives of others while critically reflecting upon themselves can improve the quality of learners' evaluations of self and others insofar as the norms of their own culture are not automatically and ethnocentrically applied without critical self-reflection associated with the thorough consideration of alternative cultural perspectives. From that perspective, personal development can be seen as internalizing cultural boundaries of the “others” through empathy, altering identity, and equipping individuals to mediate between cultures.

2.3. Assessment of ICC:

ICC assessment requires careful consideration, mainly because the construct is hard to define. Because there is no holistic model, testing ICC holistically may be impossible. Although

there is no appropriate test for ICC, a test is problematic in its typically understood structure. Ideally, an assessment is conducted so that learners have the best opportunity to show what they know and can do (ACTFL, 2015) concerning the various aspects of ICC. Due to these complexities, Sercu (2012) recommends assessing ICC in a multifaceted and cyclic manner. This is sensible since ICC does not evolve linearly, and each element's growth influences the growth of the others.

Furthermore, rather than conducting exams on standardized content, learners must be allowed to prove what they have personally and individually experienced and what is personally developmental and meaningful for them. This type of assessment necessitates authentic and student-sensitive content to distinguish the characteristics of student learning that are personally unique to each learner and ensure that the measurement is adequately transparent to deliver the next steps and improvement signals (WGBH Educational Foundation, 2004, as cited in Wilberschied, 2015). These elements fall under the category of alternative assessment, which includes at least one more critical component, namely student self-evaluation. Personal evaluation is crucial because, ultimately, self-knowledge serves as the floor for all understanding (Sercu, 2012).

According to Deardorff (2006b), student interviews are the most commonly used assessment methods today, followed by student presentations and papers, student portfolios, observation of students by others/host culture, teacher evaluations, and pre- and post-tests. This is exactly what Sercu (2004) recommends in her study; employing a variety of techniques regarding a mix of qualitative and quantitative measures as essential. In student interviews, teachers have more time to elaborate on crucial components. They can observe how a student

responds to the questions, and students have the opportunity to explain/justify their answers (Vervoort, 2010).

Clarke et al. (2009) examined the potential intercultural competencies expected from US students during a semester abroad. Undergraduate students from a business school at a midsize state university in the United States participated in the study. A survey was sent to two groups of students: those who remained on campus and those who took the same courses at a Belgian university. Clarke et al. (2009) did not use a single method, but rather a combination of other tests in the survey. The study combined elements of various methods into a single survey that was distributed to students, and students were asked to rate themselves. Because only a self-assessment and closed questions can lead to socially desirable responses, it is debatable whether such a method is sufficiently reliable and valid (Vervoort, 2010). Shiri (2015) gathered data through a survey from 352 American learners of Arabic who completed summer intensive language courses in five Arab countries. The study aimed to investigate the development and maintenance of learners' ICC. The findings revealed that the learners attribute their developing cultural proficiency to dialect classes abroad, homestay, speaking practices, and MSA classes abroad.

In another study, Wilson (1993) indicates that the impact of an international experience can be classified into two broad categories. An internationally experienced person gains a global perspective, substantive knowledge, and a perceptual understanding of another culture in the first category, and an international experience in the second category often leads to personal growth and new interpersonal relationships. These two categories include the various dimensions and aspects necessary for achieving complete intercultural competence, such as understanding, knowledge, and awareness of other cultures, open-mindedness, empathy, and self-confidence.

Williams (n.d.) conducted another study to provide concrete evidence of the values and outcomes of studying abroad by measuring adaptability and sensitivity. Adaptability and sensitivity, she believes, are the foundations of intercultural communication skills. Williams discovered that the study abroad group had increased cultural awareness, understanding of another culture, and an overall more significant increase in intercultural communication skills after they returned than the students who did not study abroad.

2.4. Models for assessing ICC:

In this section, the researcher reviews a few models/frameworks that were developed to assess ICC. The first model is the social distance scale developed by Bogardus (1933). This model is regarded as one of the first for assessing cultural awareness (Piage, et al, 2003). It assesses people's willingness to accept and interact with people from other cultures. For instance, participants are asked whether they would accept a member of the target culture becoming a relative through marriage. Such a tool has been chastised for encouraging stereotyping of other cultures (Orabi 2008).

The second model is the Culture Assimilator Model. It is a culture-specific model that employs short intercultural episodes to immerse the learner in real-life situations in order to teach and assess the target culture. The assimilator is typically composed of three parts: a critical situation, four possible interpretations for the situation's behavior, and four feedback interpretations (Orabi 2008). The culture assimilator is a technique for teaching culture that can also be used to assess cultural learning (Knop, 1976).

The third model is the Intercultural Perspective-Taking Scale developed by Steglitz (1993). This instrument requires learners to read a short story and write an essay in which they interpret the situation in the story and analyze the cultural differences (Orabi 2008).

The fourth model is Ruben's behavioral approach to ICC (1976) which considers the behavioral dimension of ICC. Based on behavior, this model describes the ability to track actions and behaviors. This monitoring process evaluates the communicative ability based on how a person's knowledge, attitude, or intention of the target culture is reflected in their behavior in different encounters.

Ruben (1976) listed seven characteristics of ICC:

- Display of respect for others
- Treating people of other cultures nonjudgmentally
- Realizing that people see the world from different angles
- Empathy: putting oneself in others' shoes
- Self-oriented role behavior: Ask for information and play a role in the group.
- Interaction management: Interacting with others and taking turns in discussions.
- Tolerance for ambiguity: managing new situations with relative ease.

The fifth model is Byram's (1997) Model of ICC. This model is a widely accepted framework for ICC. It compasses five factors, namely:

- Knowledge: knowing personal and social interactions of social groups and their practices, both within one's own culture and the target culture.

- Attitude: it refers to the individual's ability to decenter oneself and appreciate others, including curiosity and openness, willingness to give up doubts and judgments about other meanings, beliefs, and behaviors.
- Skills of interpreting and relating: it describes the individual's ability to interpret events and documents from another culture and link them with their own culture.
- Skills of discovery and interaction: it enables individuals to acquire new knowledge about culture and cultural practices, including the ability to use existing knowledge, attitudes, and skills in intercultural interactions.
- Critical cultural awareness: it refers to the ability to use perspectives, practices, and products for evaluation in one's own culture and the target culture. That is, assessing the practices and products of one's own culture from different perspectives.

The sixth model is the Intercultural Competence Assessment (INCA). The INCA project was funded by the Commission of the European Communities under the Leonardo da Vinci II program between 2001 and 2004. The project partners were experts from Austria, the Czech Republic, Germany, and the UK. Their main aim was to develop a valid assessment tool for IC (Prechtel & Lund, 2007).

Shoman (2011) listed The INCA model's six components as:

- Tolerance for ambiguity: being able to accept a lack of clarity and ambiguity and handling it constructively

- Behavioral flexibility: being able to adapt own behavior to different requirements and encounters.
- Communicative awareness: being able to establish relationships between linguistic utterances and cultural content to identify and consciously work with the various communicative conventions of foreign partners and to modify one's own forms of linguistic expression appropriately
- Knowledge discovery: being able to acquire new knowledge about culture and cultural practices, as well as the ability to act on this knowledge, attitudes, and skills within the constraints of communication and interaction in real-time
- Respect for otherness: the willingness to suspend disbelief about other cultures and beliefs about own culture.
- Empathy: being able to intuitively understand other people's thoughts and how they feel in certain situations.

INCA manual further simplified the previously mentioned six features of IC into three:

- Openness: it refers to the individual's ability to be open to others and to situations that are different from one's own culture. The openness dimension includes respect for others and tolerance for ambiguity.
- Knowledge: knowing and the desire to know not only certain facts of the other culture but also the feelings of the interlocutors in cultural encounters. The knowledge dimension includes knowledge discovery and empathy.
- Adaptability: being able to adapt one's own behavior and style of communication.

It should be noted that all of the reviewed models agree on the necessity of the following points:

- Appreciating and respecting the target culture
- Behaving appropriately when interacting with people from the target culture
- Being able to interpret encounters in the target culture appropriately

Throughout this literature review, the researcher reviewed academic and empirical work on ICC assessment. As demonstrated in this review, experts recommend employing various techniques, and a combination of qualitative and quantitative measures is essential to assess ICC holistically. This review provides the theoretical foundations for the researcher's framework for designing a tool that assesses learners' ICC.

Chapter 3: Methodology

3.1. Introduction:

This chapter describes the research design and method used to answer the proposed research questions. Following that, the researcher will have an overview of the measurements, explaining what this study measures and the model employed to design the tool used in the study. An overview of the instrument will be included in the measurements section. This overview will also include an explanation of the test and interview utilized in the study. Also, the measurements section will touch upon the validity and reliability of the tool. The researcher will then present the sample section, including the participants and sampling technique. Next, the researcher will present the data collection and analysis process describing the procedure step by step that are followed to gather and analyze data. Finally, the researcher discusses ethical issues regarding protecting human subjects who participated in the study.

3.2. Research Design:

The study follows an exploratory and explanatory design. It is exploratory in nature because the study aims to investigate the level of ECA learners' ICC. It is also explanatory, as the study seeks to explain why some students outperform their peers in ICC. In other words, the study looks into the factors that have the most significant impact on high-intermediate and advanced ECA learners' ICC and the intercultural components that they are competent in and/or lack. Furthermore, the study explains the reason behind their competence and/or incompetence.

3.3. Research Method:

Leavy (2017) defines mixed methods research (MMR) as the method that "involves collecting and integrating quantitative and qualitative data in a single project and therefore may result in a more comprehensive understanding of the phenomenon under investigation." (P. 164)

The central premise of this approach is to demonstrate how qualitative and quantitative data can be used in combination to foster a more profound understanding of the phenomenon of interest as well as to increase confidence in the study's findings and conclusions (Johnson et al., 2007).

Thus, the mixed methods approach reasonably suits the current study as it will help answer the proposed research questions. As previously stated, the first research question seeks to identify the factors that have the most significant influence on subjects participating in the study who are high-intermediate and advanced ECA learners' ICC. In addition, the first part of the second research question aims to investigate the intercultural components that the learners are competent in and/or lack. Accordingly, the learners will be given a test to fulfill these two aims. Furthermore, the second part of the second research question aims to explain the reason behind their competence and/or incompetence. Hence, an interview will be held with the learners in order to fulfill this aim.

3.4. Measurements:

The study aims to measure ECA learners' ICC level by developing and validating an ICC test. The researcher will also follow the test by conducting an interview with the learners.

3.4.1. Model of the Test:

The current study's test is based on a combination of three models reviewed in the second chapter. These three models are Ruben's behavioral approach to ICC (1976), Byram's (1997) Model of ICC, and the Intercultural Competence Assessment (INCA).

After reviewing these three frameworks/models of ICC assessment, the researcher adopted a framework/model that combines and contains ten features of ICC:

1. Knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge
2. The desire to acquire new knowledge of cultural products and practices in the target culture
3. The ability to use the learned knowledge to behave appropriately in real-life encounters
4. The ability to decenter own culture, realizing that it is Not the only correct culture, and value the target culture
5. The ability to interpret and explain products and practices in the target culture
6. Empathy by putting oneself in someone else's shoes or feeling for others
7. Tolerance for ambiguity by handling new situations in relative comfort
8. The ability to adapt own behavior and style of communication to the target culture
9. The ability to relate products and practices from the target culture to own culture
10. Being equipped with critical cultural awareness by examining own beliefs and having a more profound understanding of own culture and the target culture

3.4.2. The test (initial version):

In the initial version of the test, questions from one to 31 target the first feature of ICC, *knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge*. For example, questions number 17 and 18 concerning marriage habits target students' knowledge of the little c in both cultures. Another example is question number 20. The question is about the expression used to express the strength of a friendship in both cultures. This question addresses learners' metaphorical knowledge.

Questions from 32 to 35 target the second feature, *the desire to acquire new knowledge of cultural products and practices in the target culture*. For instance, question number 33 (31 in the final version) about learners' desire to witness Egyptian weddings targets their desire to acquire new knowledge of the cultural practice.

Questions from 36 to 64 target the third feature, *the ability to use the learned knowledge to behave appropriately in real-life encounters*. For example, question number 38 (35 in the final version) regarding how Egyptians tip the taxi driver addresses students' ability to act appropriately in real-life situations.

Questions from 65 to 67 target the fourth feature, *the ability to decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture*. For instance, question number 65 (59 in the final version) concerning the inability of Egyptian couples to live together or have a sexual relationship before marriage targets learners' ability to decenter C1 and value the Egyptian culture.

Questions from 68 to 77 target the fifth feature, *the ability to interpret and explain products and practices in the target culture*. For example, question number 69 (63 in the final

version) about how some Egyptians deal with informal appointments addresses students' ability to interpret some of the practices in the Egyptian culture.

Questions from 78 to 81 target the sixth feature, *empathy by putting oneself in someone else's shoes or feeling for others*. For instance, question number 79 (73 in the final version) regarding Egyptians who live with their families until marriage targets learners' empathy towards the Egyptians since this is not common in C1.

Questions from 82 to 84 target the seventh feature, *tolerance for ambiguity by handling new situations in relative comfort*. For example, question number 82 (76 in the final version) concerning a mother telling her son or daughter to ask her foreign guest not to drink a lot before having lunch or dinner addresses learners' tolerance for ambiguous situations.

Questions from 85 to 87 target the eighth feature, *the ability to adapt own behavior and style of communication to the target culture*. For instance, question number 85 (79 in the final version) about a foreigner who is invited to a banquet with an Egyptian family where there is only tap water targets students' adaptation to the Egyptian culture.

Question 88 targets the ninth feature, *the ability to relate products and practices from the target culture to own culture*. In this question (82 in the final version), the participants have to name at least three cultural products or practices in the Egyptian culture similar to products or practices in their own culture.

Finally, question 89 targets the tenth feature, *being equipped with critical cultural awareness by examining own beliefs and having a more profound understanding of own culture and the target culture*. In this question (83 in the final version), the learners should name at least three cultural products or practices they used to condemn in the Egyptian culture. However,

when they thought about these products or practices deeply, they realized that they were good, and started to condemn, even a bit, the opposite cultural products or practices in their own culture.

It is worth mentioning that the researcher developed all test questions except question number 40 (37 in the final version), which is adapted from Orabi's (2008) test.

The reason for allocating fewer questions to certain ICC features in the test is the nature of the feature per se. For example, in the second feature, *the desire to acquire new knowledge of cultural products and practices in the target culture*, the researcher seeks to check whether or not the learners possess the mentioned desire. Accordingly, the researcher believes that only three or four questions are sufficient to achieve that. And for the same reason, the number of the questions under the fourth, fifth, sixth, seventh, eighth, ninth, and tenth features is less than the number of the questions under the first feature, *Knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge*, and third features, *the ability to use the learned knowledge to behave appropriately in real-life encounters*. The researcher seeks using ICC's first and third features to assess learners' knowledge and behavior. Accordingly, the researcher believes that it needs more questions to assure the learners' real knowledge or behavior and because there are many cultural encounters – with sellers, neighbors, strangers, friends of both genders, services providers, and so on – that need to be assessed.

The researcher made sure that his test includes questions that consider the two components of the culture, namely: big C and the little c. The big C refers to human accomplishments such as art, literature, music, philosophy, and so forth. In contrast, the little c refers to daily human practices (Hsin, 2008). To elaborate, questions that are used to assess learners' knowledge of famous writers, books, or movies are considered big C ones. For

example, the fifteenth question about the name of the feast that comes after Ramadan targets the big C. On the other hand, questions that are used to assess learners' knowledge of how the people of the target culture talk, live, celebrate, gesture, and so on are little c ones. For instance, question number 41 about how to welcome a guest who visits your house is considered a little c one.

3.4.3. Validation of the Test:

When a test is assumed valid, it should measure what it claims to measure and nothing else (Sercu, 2004). He added that a test is said to have face validity when a layperson perceives the test as measuring what it says it measures. In addition to face validity, the researcher has given the test to the experts in the TAFL field in order to foster the test validity, especially since the version that the layman will validate will not include all questions.

3.4.3.1: Layman validity:

Before presenting the test to the foreign learners, the researcher validated it by giving it to native speakers of ECA. The researcher ensured that the Egyptians' group includes females and males representing various ages, educational backgrounds, and social groups.

The test given to the native speakers covered only three of the mentioned ICC features. These features are the first, *knowledge of cultural products and practices, including metaphorical knowledge*, the third, *the ability to use the learned knowledge to behave appropriately in real-life encounters*, and the fifth feature, *ability to interpret and explain cultural products and practices*.

As for the reasons behind giving a shortened version of the test to the Egyptian group, there are two reasons behind testing only these three features in the Egyptian version. The first

reason is that the researcher wanted to ensure that most Egyptians agreed on one answer. Accordingly, the researcher excluded questions that most Egyptians disagreed with when answering. The second reason for giving a shortened version of the test to the Egyptians is that giving the same test to both groups (the foreign students and the Egyptians) would not be logical. This is because the purpose of giving the test to the Egyptians was not to compare the two groups. Instead, the purpose was to validate the test by not including culturally controversial questions (i.e., questions that were not agreed upon by most Egyptians) before giving it to the foreign learners. Also, it would not be logical to test the other features in the Egyptians' version of the test. For instance, it was not logical to assess Egyptian's *ability to decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture*. Also, there was no need to assess Egyptians' "*tolerance for ambiguity*" as it is rare for them to encounter situations with the same ambiguity that foreign learners may encounter.

The researcher aimed to validate specific test questions by reaching a consensus from most Egyptian native speakers. This consensus was necessary before giving the test to the other group (the foreign learners of the ECA). As mentioned earlier, this step was essential in order to exclude the questions leading to controversial responses that affected test validity.

In the Egyptians' test, questions from one to 31 target the first feature of ICC, *knowledge of cultural products and practices, including metaphorical knowledge*, questions from 32 to 60 target the third feature, *the ability to use the learned knowledge to behave appropriately in real-life encounters*, and finally questions from 61 to 70 target the fifth feature, *the ability to interpret and explain products and practices in the target culture*.

The researcher made a google form that included 70 questions of the test and sent the link to male and female Egyptians of various ages, social groups, and educational backgrounds. The

number of volunteers was 73 people, 38 females (52.1%) and 35 males (47.9%). After reviewing their answers to test questions, the researcher excluded six questions. For example, question number 23: The Egyptians call the sea that is in the north: a) The North Sea, b) The White Sea, c) The Mediterranean Sea, or d) All of the above. 47.9% chose (c), 28.8% chose (b), 20.5% chose (d), and 2.7% chose (a). Hence, this question did not acquire Egyptian consensus. The result of the Egyptians' test showed that six questions did not achieve a consensus. Hence, the researcher excluded these six questions. The responses to the six excluded questions are in Appendix (I).

3.4.3.2: Experts' Validity:

As mentioned above, the native speakers of ECA will not take the full version of the test. Accordingly, the researcher asked professors and teachers who are experienced in the field of TAFL to express their opinions on test questions. The researcher believes that asking the experienced teachers and professors is crucial to the current study as it supports and validates the test questions. The experts say whether or not the test questions measure what they claim to measure and nothing else. The researcher will exclude questions that do not have a consensus from most experts.

The researcher gave the test to 24 experts in the field of TAFL to give their feedback about the test. The experts who participated in the current study are experienced professors and teachers who are working at The American University in Cairo, Ain Shams University, University of Macerata, The International House Institute, Vantaa City Schools, Al-Azhar University, and The Arabic Department of Teaching the Contemporary Arabic at the French Institute in Egypt. Then, the researcher collected the test and reviewed their feedback. According to the experts' feedback, the researcher excluded one question that received 15 refusals from the

experts. The excluded question was question number 60 in the initial version of the test. The question was: *you and your friend are using the escalator in Cairo Metro to go down. Your friend stands on the right side of the escalator. Where will you stand?* The researcher also made a few simple amendments to the content of the questions. For example, the researcher removed the "all of the above" choice of all questions as he received several comments from the experts recommending the removal of this phrase.

3.4.4. The test (final version) – appendix II:

In the final version of the test, questions from one to 29 target the first feature of ICC, questions from 30 to 33 target the second feature, questions from 34 to 58 target the third feature, and questions from 59 to 61 target the fourth feature, questions from 62 to 71 target the fifth feature, questions from 72 to 75 target the sixth feature, questions from 76 to 78 target the seventh feature, questions from 79 to 81 target the eighth feature, question 82 target the ninth feature, and finally question 83 target the tenth feature.

3.4.5. Test Reliability:

"Reliability is the extent to which a test is consistent in measuring whatever it does measure. In other words, if a student were to take the same exam on two different occasions, the results should be similar" (Sims, 2015). To ensure the reliability of the current study, the researcher employed the spearman-brown split-half reliability and Cronch's alpha to investigate the internal consistency of the test items.

The spearman-brown split-half reliability means that each replication concerning which half-test scores are defined determines a total score (Zimmerman, 1970).

Cronbach (1951) defines reliability as the accuracy or dependability of measurements. Homogeneity or internal consistency refers to the degree to which items measure the same thing.

The researcher calculated the reliability of the ICC test by the split-half method. The test was split into two halves (even - odd) and calculating the correlation coefficient between them, and applying the length correction equation (Spearman-Brown), as well as the half-splitting using the Cronbach's alpha equation as follows:

Table (3.1): ICC Test Reliability Statistics

Number of items	Spearman-Brown Coefficient	Cronbach's alpha
83	.792	.800

It is clear from the results of table (3.1) that all the reliability coefficients of the test are high, and these results indicate the reliability of the test for use in the current study.

3.4.6. The Interview – appendix III:

In addition to the test, the researcher held semi-structured interviews with the foreign participants of the current study. The main purpose of this interview was to examine the factors that have enhanced the learners' ICC. As mentioned earlier, the researcher assumes that several factors play a crucial role in fostering the learners' ICC. To name a few, ECA classes, watching Egyptian movies and tv series, outings, excursions with Egyptian friends, talking to neighbors or sellers on the marketplaces, and listening to Egyptian songs.

The researcher allowed the participants to choose more than one choice, but they had to put them in order as follows:

Table (3.2): Order of factors that affect participants' ICC current level

1	2	3 or 4
The most	The second most	The least

Both the test and the interviews were in ECA and English. There are two reasons for choosing ECA and not MSA. The first reason is that the researcher targets ECA learners in the current study. The second reason is that the ECA is more linked with learners' ICC than MSA. According to Palmer (2009), the more an individual interacts with the culture, the less likely they are to feel ridiculed when communicating in SCA. The English version of the test is put side by side with ECA. The English version is to make the participants feel comfortable or to check some meanings of the words that they are not sure about. Taking the test and interviews in ECA or English will be left to participants' preference.

3.5. Sample:

In this section, the researcher will discuss the sampling technique that he adopted as well as the study participants.

3.5.1 Sampling technique:

The sample was chosen using criteria in which individuals must meet pre-determined characteristics set by the researcher. LeCompte & Schensul (2010) defines criterion-based selection as “individuals to study because they possess a set of characteristics that match those of interest to the researcher” (p.157). Accordingly, the participants in this study must be advanced and high-intermediate students who spent at least one semester in Egypt studying ECA. That is, the participants of this study must be at least a level-II degree of attainment (a sojourner). This

means the participants must be “engaged in extended cultural immersion, e.g., an internship of longer duration (3–9 months)” (Fantini, 2012, p. 273). The current study participants must not be heritage learners of Egyptian or Arab descent. The participants in this study must also not have/had an Egyptian life partner because, from the researcher’s experience in the field, being a heritage learner or having a life partner from the target language significantly affects learners’ ICC level.

3.5.2. Participants:

Learners who participated in the current study consisted of 19 students. Participants varied to include seven males and 12 females. Eight students were at the advanced level, while 11 were at the high-intermediate level. As for the time they spent in Egypt, 15 participants have spent between five and seven months, two participants have spent one and half years, one participant has spent two and half years, and one has spent 18 years. Concerning the nationality of the participants, 18 participants are French, and one participant is Afghan.

Table (3.3): The time spent in Egypt

Period of time spent in Egypt	5 – 7 months	1.5 years	2.5 years	18 years
Number of participants	15	2	1	1

3.6. Data collection process:

The data collection process consisted of four phases. The first phase was to validate the test by the layman (as described above). The second phase was to validate the test by experts (as described above). The third phase was to conduct the test on the participants, and finally, the

fourth phase was to hold the semi-structured interview with the participants. Since the first and second phases were presented above, this section presents only the third and fourth phases.

3.6.1. Conducting the test phase:

The researcher presented the test to 19 students. The researcher asked the participants whether they preferred to have the test in a classroom setting or at home? Eight students chose to take the test in the classroom, while 11 students preferred to take them at their homes. The participants who preferred to take the test at their homes were asked neither to seek help from an Egyptian friend nor to look up the answers. Then, the researcher gathered the tests from the participants and started the data analysis process. The researcher developed the following grading criteria before he began the grading process:

- Participants who answered the Egyptian culture part and their own culture part would receive two points.
- Unless the participants were asked to choose more than one answer, those who chose two would receive half a point because they were unsure about their answers.
- In question number 31, participants who chose either B or C would get two points. This question measures learners' desire to acquire a new knowledge concerning Egyptian weddings. The question is: *you have sent a text message to your Egyptian friend to hang out tomorrow. He/she said to you: "I'm sorry! I can't because tomorrow is my cousin's wedding." What will you do?*
 - A. *I will say to him/her: "It's fine. We can do it on another day.*
 - B. *I will ask him/her if there is a chance to go with him/her to the wedding party as I want to see how Egyptian weddings look like.*

C. *I will ask him/her to send me some pictures from the wedding to see how Egyptian weddings look like.*

Both choices B and C reveal the learner's desire to acquire new knowledge concerning Egyptian weddings. The students who preferred C might be shyer than those who chose B, but this shyness does not mean they desire less.

- In question number 33 about the public transportations tried by the participants, the researcher decided to give one point to participants who tried three transportations, two points to participants who tried six transportations, and three points to participants who tried all transportations.
- The participants who did not answer a question will receive zero points.
- In questions requiring students to write three points, the participants would receive one point for each point they wrote.
- The participants would receive one point for each answer about their own culture.
- If there were no similar cultural product or practice to the Egyptian one, the participants would receive one point for mentioning that, as this indicates their knowledge of C1.
- In questions where there was no comparison or relation needed between the two cultures, the participants would receive two points for the correct answer.
- The participants who chose the correct answer and added more answers (not from the written answers) would receive a full mark for this question.
- In question number 34, the participants who chose B would receive half a point because 30.1% of the Egyptians chose B. The participants who chose C will receive one point as 65.8% of the Egyptians chose C.

- In question number 41, the participants who chose B or C would receive half a point because 28.8% of the Egyptians chose B or C. The participants who chose A or D would receive one point as 56.2%, and 49.3% of the Egyptians chose A and D.
(Participants were allowed to select more than one answer)
- In questions from 59 to 61 targeting the fourth feature, participants who chose the word *strange* would receive zero points, as considering C2 strange is against the concept of decentering C1 and valuing C2. The participants who chose *different, and to be honest, my culture is better at this point* would receive one point, as considering C2 only different and not strange shows a degree of respect towards C2. Finally, those who chose *different, but suitable for the Egyptian society* would receive two points.
- In question number 72, the participant who chose A would receive zero points, participants who chose B would receive one point, and those who chose C would receive two points. This question targets learners' empathy towards people of the Egyptian culture. The question is: *you are visiting the pyramids, and an Egyptian family asks to take a photo with you. What will you do?*
 - I will refuse because it's strange to take a photo with people who I don't know.*
 - I will accept having a photo with them in order not to embarrass them, but I won't be happy from inside.*
 - I will happily accept to have a photo with them and try to show them that I'm happy.*

The learners who chose A were considered not empathetic. The learners who chose B were considered empathetic to some extent, while those who chose C were considered fully empathetic.

- In question number 75 (also targeting learners' empathy), Participants who chose C would receive one point, and participants who chose D would receive two points. The question is: *in Egypt, some people (for example, the waiter, the garbage man, the delivery man, or the doorman) expect money (as a tip) from you. What will you do with them?*
 - A. *I will never give them money/tips because they work and get a salary.*
 - B. *I will give them money/tips in order to avoid annoyance.*
 - C. *I will give them money/tips because this is the culture in Egypt.*
 - D. *I will give them money/tips because I know they don't get enough salary and mostly depend on tips.*

The students who chose C were considered empathetic to some extent, while those who chose D were considered fully empathetic.

- In question number 80 (targeting learners' ability to adapt to the Egyptian culture), Participants who chose B would receive one point, and participants who chose C would receive two points. The question is: *you went to meet your Egyptian friend, but he/she was late for ten minutes without texting you. And when he/she arrived, he/she didn't say: "Sorry for being late!" what would you do?*
 - A. *You would get upset and wouldn't meet him/her again because he/she doesn't respect his/her appointments.*

- B. *I wouldn't get upset, but I would ask him/her: "Why are you late?"*
- C. *I wouldn't get upset because being late for ten minutes is not a big deal for some Egyptians. So, it doesn't deserve to send a message or say "Sorry!" I have to get used to this, or I'm already used to it.*
- D. *I would give him/her a lecture about respecting appointments/time.*

The participants who selected B were considered not fully adapted to the Egyptian culture, while those who chose C were regarded as fully adapted.

- In question number 81 (also targeting learners' ability to adapt to the Egyptian culture), Participants who chose D would receive two points, and participants who chose E would receive one and a half points. The question is: *while you are in a taxi in Egypt, the taxi driver asks you a few personal questions such as "whether or not you're married?" or he asks you about your religion. What will you do?*
 - A. *I will pretend that I don't understand as my Arabic is not good.*
 - B. *I will be surprised and say to him: "Mind your own business. You don't have the right to ask me such questions."*
 - C. *I will say to him: "Why do you ask?"*
 - D. *I will answer him concerning marriage questions, and I will try to give diplomatic answers concerning religion.*
 - E. *I will answer him concerning marriage questions, and I will also freely express my opinion about religion.*

The learners who chose D were regarded as fully adapted to the Egyptian culture, while those who picked E were considered less adapted. Giving those who chose E one and a half

points and not only one point is because it is understandable how important the freedom of speech is to the foreign learners.

3.6.2. Conducting the interview phase:

According to Deardorff (2006b), student interviews are the most widely used assessment methods today. In another study, Sercu (2004) suggests employing various techniques and a mix of qualitative and quantitative measures. Therefore, the researcher sought to strengthen his tool by combining qualitative and quantitative measures. The researcher interviewed ten participants of the 19 participants who took the test. During the interview, the researcher asked students about the factors they think significantly affect their current level in Egyptian culture. The participants had the opportunity to choose more than one option, but they had to put them in order from the most to the least. The researcher developed the following grading criteria before he started the grading process:

Table (3.4): Grading criteria of the interview

Factors	Points
The most	3
The second most	2
The least	1

3.7. Data analysis:

The researcher firstly analyzed the test scores according to the previously mentioned grading criteria and put the grade of each participant's questions on an excel sheet. Then, the SPSS was employed to calculate the reliability of the test by the split-half method. In this phase,

the test was split into two halves (even - odd). The correlation coefficient was calculated, applying the length correction equation (Spearman-Brown) and the half-splitting using Cronbach's alpha equation.

In the following phase, the researcher prepared for the result chapter by creating several tables to classify participants' answers. The researcher created a table of all participants' scores/percentages on the whole test. The researcher arranged this table descendingly and gave a code to each participant. The code consists of one letter according to the participant's proficiency level: A (advanced) or H (high-intermediate) and one number according to the participant's score on the ICC test. Therefore, the codes were as follows: (A1, A2, A3, ... A8) and (H1, H2, H3, ... H11). The researcher followed the previous table with a table of participants' scores percentage on the whole test to compare the two groups (Advanced – H. Intermediate).

The researcher also created a table of participants' percentages on each ICC feature according to their proficiency level. There were ten tables according to the ten ICC features.

Finally, the researcher created a table to compare participants' percentages on all ICC features grouped into one place to compare participants at the advanced and high-intermediate levels.

As for the interview, the researcher graded participants' interviews by classifying the factors affecting their current ICC level in a bar chart and detailed table. While the bar chart only presents each factor's total points, the table provides more details, such as the number of participants who chose a particular factor and how many times each factor was chosen first, second, or third. The researcher gave points to each factor, as mentioned in table (3.4).

3.8. Ethical issues:

For ethical reasons, the participants were aware that they were being investigated and that the research was about Egyptian intercultural competence. Because the current study involves human subjects, the researcher obtained IRB approval. Needless to say, the data collection process did not begin until the IRB approved it.

Chapter 4: Results and discussion

4.1. Introduction:

This chapter presents the study's findings, incorporating the ECA learners' answers to the test and the interviews. Statistical analysis for the test responses using the computer software "SPSS" was done to calculate the reliability of the test by the split-half method. As for the interview, the researcher created a bar chart and a detailed table of participants' response. While the bar chart only presents each factor's total points, the table provides more details, such as the number of participants who chose a particular factor and how many times each factor was chosen first, second, or third.

After presenting the results, this chapter will discuss and analyze the results in light of some demographic information and some previous studies that have been reviewed in the literature review of the current study.

4.2. Test results (final version):

The results of the ICC test (final version) are presented in this section in an attempt to answer the first research question of the current study, which is *which factor affects high-intermediate and advanced ECA learners' ICC most, staying in Egypt or their proficiency level?* In this section, the researcher will present data results in order to answer the first part of the second research question, which is *what are the intercultural components that high-intermediate and advanced ECA learners are competent at and/or the ones they lack?*

4.2.1. The overall test results:

To answer the first research question, *which factor affects high-intermediate and advanced ECA learners' ICC most, staying in Egypt or their proficiency level?* the researcher presents the data in the following two tables:

Table (4.1): All participants' scores/percentages on the whole test

Participant's code	Level	Period of living in Egypt	Score (181)	%
(H1)	High-intermediate	2 y 7 m	151	83.42
(H2)	High-intermediate	5.5 m	145.5	80.38
(A1)	advanced	1.5 y	143.5	79.28
(A2)	advanced	1.5 y	141.5	78.17
(A3)	advanced	18 y	141.5	78.17
(H3)	High-intermediate	6 m	138	76.24
(H4)	High-intermediate	7 m	136.5	75.41
(H5)	High-intermediate	6.5 m	133	73.48
(H6)	High-intermediate	6 m	132.5	73.20
(A4)	advanced	6.5 m	132.5	73.20
(H7)	High-intermediate	5.5 m	132	72.92
(A5)	advanced	6 m	121	66.85
(A6)	advanced	5.5	120	66.29
(H8)	High-intermediate	5.5 m	117.5	64.91
(H9)	High-intermediate	6 m	117	64.64

Participant's code	Level	Period of living in Egypt	Score (181)	%
(A7)	advanced	7 m	115.5	63.81
(H10)	High-intermediate	6.5 m	112.5	62.15
(A8)	advanced	6 m	106.5	58.83
(H11)	High-intermediate	5.5 m	106	58.56

As shown in table (4.1), the participant with the highest score (151/181 - 83.42%) is a participant from the high-intermediate level. This participant lived in Egypt for two years and seven months. The participant with the second-highest score (145.5/181 – 80.3%) is also from the high-intermediate level, but with less time spent in Egypt, five and half months. The following three participants are from the advanced level with (143.5/181 - 79.28%), (141.5/181 – 78.17%), and (141.5/181 – 78.17%), respectively. These participants lived one and a half years, one and a half years, and 18 years, respectively. The table also demonstrates that the participant with the lowest score (106/181 – 5.56%) is from the high-intermediate level and has lived five and half months. The second-lowest score (106.5/181 – 58.83%) is of a participant from the advanced level who spent six months in Egypt.

Table (4.2): Participants' scores percentage on the whole test according to the proficiency level

Participants	%
Advanced	70.57
High-intermediate	71.39

The table above shows that all participants at the high-intermediate level have a higher percentage (71.39%) than their peers at the advanced level who scored a percentage of (70.57%).

Results in table (4.1) are reasonable, as they confirm the fact that *staying in Egypt* is the factor that affects ECA learners' ICC most, except for the result of the participant (A3), who is advanced and spent 18 years in Egypt. The rationale for this is that this participant was born in Egypt and lived from childhood until high school completion with foreign parents, and studied during all educational stages in a French school. That is, she was not deeply involved in Egyptian culture. This interpretation agrees with Houghton (2012) traces the outcomes of ICC development, declaring that learners hold themselves up to the intended analysis by themselves. That is, the students need to be involved by themselves in order to develop their ICC. Accordingly, learners who are not deeply involved, like in this case, will not learn enough about the culture.

Although (A1) and (A2) spent more time in Egypt, the superior performance of (H2) over (A1) and (A2) is possibly due to the manner in which (H2) spent her time in Egypt. In the interview, (H2) elaborated, saying that she spends the majority of her time with her Egyptian friends. She went on to say that she has been fasting since the beginning of Ramadan because she is constantly with Egyptian friends and wants to share her feelings with them about this experience.

The outperformance of the participant (H3) over (H4), despite the fact that the former spent less time in Egypt, may be due to the number of Egyptian friends both participants have. While the learner (H3) has eight friends, as he mentioned in the interview, the learner (H4) has only five friends.

The findings of the interviews, which will be presented in greater detail later, support the interpretation given in the preceding paragraph. The factor *outings with Egyptian friends* ranked first on the list of factors influencing students' ICC improvement.

The results of table (4.1) reinforce the idea that *staying in Egypt* combined with *outings with Egyptian friends* play a critical role in the enhancement of students' ICC. The findings also support the superiority of the previous two factors over "*proficiency level*."

It is worth mentioning here that the superiority of the participant (H7) over (A5), despite the fact that, the former spent less time in Egypt, is inconsistent with the previous finding that "*staying in Egypt*" is the factor that affects ECA learners' ICC most. The merit of the participant (H7) over (A5) could be due to other factors related to the logistics of the data gathering process. To elaborate, it could be due to the conditions in which both learners took the test. To Clarify, (A5) took the test in class while (H7) took the test at home. Taking the test at home is possibly less stressful than taking the test in class.

According to table (4.2), the first hypothesis of the current study, *students' ICC lags behind their linguistic proficiency*, is partially accurate. The first hypothesis seems to be valid only with advanced students who lagged behind their counterparts at the high-intermediate level. In other words, Advanced students' ICC lagged behind their linguistic proficiency, while this was not the case with high-intermediate learners who outperformed the advanced.

Table (4.2) shows a slight superiority of high-intermediate participants over the participants from the advanced level. This slight superiority of the high-intermediate ECA learners indicates that "*staying in Egypt*" is the factor that affects ECA learners' ICC most. Results in table (4.2) partially agree with Byram (1997), who sees that FL is essential in learners'

ICC. To articulate, Byram's (1997) statement of the importance of FL in learners' ICC indicates that the more students excel linguistically, the better they become at ICC. The previously mentioned results indicate that, besides the significance of FL in students' ICC, being in the cultural context through *staying in Egypt* makes a difference and adds value to the learners' ICC.

Table (4.2) also confirms the validity of the second hypothesis in the study, *learners who spend at least one semester in Egypt will develop a cultural sense that plays a critical role in enhancing their ICC*. It is clear from table (4.2) that this cultural sense was developed by the learners in the high-intermediate and advanced levels almost evenly. Evidence for this is the strong convergence of the results of the two groups. This cultural sense is a combination of the linguistic skills that the learners acquire from attending classes and their knowledge of the target culture that the students acquire by *staying in Egypt*. The above interpretation is in line with Wilberschied (2015), who stated that students who integrate their language competence with their knowledge of the target culture could develop additional languages and cultural sense.

4.2.2. Results of each ICC feature:

To answer the first part of the second research question, *what are the intercultural components that high-intermediate and advanced ECA learners are competent at and/or the ones they lack?* the researcher analyzed the data in the following tables:

Table (4.3): Participants' scores percentage on ICC **feature (1)** according to the proficiency level

Participants	%
Advanced	68.65
High-intermediate	64.41

The table above shows that participants at the advanced level have a higher percentage than their counterparts at the high-intermediate level in the first feature of ICC, *knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge*. While the advanced participants got a percentage of (68.65%), the high-intermediate participants got a percentage of (64.41%).

The superiority in this feature for advanced students over high-intermediates, although high-intermediate students outperformed in the overall test score, is probably due to the advanced students' language proficiency. Since cultural knowledge in the first feature includes metaphorical knowledge, the superiority of the advanced learners seems sensible. Also, it is reasonable because the advanced learners have been exposed to more input and, more importantly, have been more capable of processing the input they have been exposed to than the high-intermediate learners. The input in ECA varies between daily life situations, songs, and other input varieties such as sketches and short movies. *For example, question 20: to express the strength of a friendship, friends say: we ate together ...*

- A. *Bread and halva*
- B. *Bread and salt*
- C. *Bread and cheese*
- D. *Bread and sugar*

The correct answer (B), as validated by 95.9% of the Egyptians, was selected by six advanced learners (75%) against five high-intermediate students (45.45%).

The previous interpretation is confirmed by Byram (1997), who did not include FL proficiency in his discussion of IC when comparing it to ICC. He went on to say that people with IC are said to be able to "interact in their own language with people from another country and culture" (p. 70). That is, ICC includes proficiency in FL, while IC does not. Hence, it is reasonable when the advanced learners who are more proficient in language outperform their peers at the high-intermediate level in the first ICC feature, especially when cultural knowledge includes the metaphorical element stated above.

Table (4.4): Participants' scores percentage on ICC **feature (2)** according to the proficiency level

Participants	%
Advanced	59.71
High-intermediate	74.74

In contrast to the previous table, table (4.4) shows that participants at the high-intermediate level scored a percentage of (74.74%) in the second ICC feature, *the desire to acquire new knowledge of cultural products and practices in the target culture*, which is higher than their counterparts at the advanced level who scored a percentage of (59.71%) in the same ICC feature.

The tremendous superiority of the high-intermediate learners over the advanced in this ICC feature may be due to the former's desire to acquire new cultural knowledge. This is possibly due to the fact that the high-intermediate students feel behind their peers at the advanced level in cultural knowledge, which is confirmed by the results in table (4.3). During the ICC development process, students form connections with individuals who have backgrounds

and languages different from theirs in order to enhance their skills in analyzing and intercommunicating with others (Wilberschied, 2015). The goal of these connections is to learn about the target culture, resulting in an expression of a stronger desire to make contact with native speakers compared to advanced students. On the other hand, it is possible that the advanced learners who performed higher on the first ICC feature feel that they do not need to acquire new cultural knowledge as much as their peers at the high-intermediate level. Accordingly, the advanced students lag behind the high-intermediate learners in the second ICC feature.

An example of the high-intermediate learners' superiority is question 31. The question is: *you've sent a text message to your Egyptian friend to hang out tomorrow. He/she said to you: I'm sorry! I can't because tomorrow is my cousin's wedding. What will you do?*

- A. *I will say to him/her: It's fine. We can do it on another day.*
- B. *I will ask him/her if there is a chance to go with him/her to the wedding party as I want to see how Egyptian weddings look like.*
- C. *I will ask him/her to send me some pictures from the wedding to see how Egyptian weddings look like.*

Seven high-intermediate learners (63.63%) chose the answer indicating the highest urge of cultural involvement (B) compared to three advanced learners (37.5%).

Table (4.5): Participants' scores percentage on ICC **feature (3)** according to the proficiency level

Participants	%
Advanced	67.12
High-intermediate	75.63

In the same manner as the previous table, participants at the high-intermediate level, as shown in table (4.5), obtained a percentage of (75.63%) in the third ICC feature, *the ability to use the learned knowledge to behave appropriately in real-life encounters*, which is higher than the percentage obtained by their counterparts at the advanced level (67.12%) in the same ICC feature.

The outperformance of the learners at the high-intermediate level over their peers at the advanced level may be because high-intermediate learners tend to rely on attempting to internalize culturally appropriate language chunks for responding to the various cultural situation as the ones represented in questionnaire prompts. In other words, an appropriate response here may not reveal deeper cultural understanding but usage of learning strategies (learning of appropriate language chunks) that will help them communicate more smoothly and appropriately. Successful usage of the mentioned learning strategy may have increased their ability to give appropriate responses when addressing situations like the ones found in this test, where appropriate response relies mainly upon the usage of appropriate chunks. However, the high-intermediate students cannot interpret or explain the reason behind this behavior. For instance, in question 44, four high-intermediate learners (36.36%) chose the correct answer (C), as validated by 74% of the Egyptians, while one student at the advanced level (12.5%) chose the

correct answer. The question is: *when someone says to you: you enlightened Egypt (nawwarti mas^ʕr) or (minawwar mas^ʕr). How will you reply?*

- A. *Thank you! It's your light (da nu:rak).*
- B. *May God enlighten you! (rabbina yinawwarak/ik)*
- C. *Egypt is enlightened by her People (mas^ʕr minawwarab ʔahlaha).*
- D. *What is the meaning of nawwarti mas^ʕr?*

Another example that proves the high-intermediate learners' outperformance in the third ICC feature is the responses to question 37, which is: *you've just finished a nice all-day outing with an Egyptian family. At the end of the day, you take them to their place by your car or taxi as they're on your way. When you arrive downstairs at their home, they ask you to go upstairs to have supper and spend the rest of the night with them. What will you do?*

- A. *You'll go upstairs, have supper, and spend the rest of the night with them.*
- B. *You'll go upstairs and have supper, but you won't spend the rest of the night with them.*
- C. *You'll say: No, Thank you! Let's do it another time.*

While two high-intermediate learners (18.18%) selected the suitable answer (C), as validated by 89% of the Egyptians, only one student at the advanced level (12.5%) chose the correct answer.

The lack of interpretation and explanation mentioned above will be confirmed by the results in table (4.7). Lázár, Huber-Kriegler, Lussier, Matei, and Peck (2007), urge underscoring the development of mediation skills as an essential element in the ICC development process.

These mediation skills may lead to learners' appropriate behavior despite their inability to interpret and explain.

Table (4.6): Participants' scores percentage on ICC **feature (4)** according to the proficiency level

Participants	%
Advanced	77.08
High-intermediate	89.39

As shown in the table above, the fourth ICC feature, *the ability to decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture*, witnesses participants at the high-intermediate level progress again over those at the advanced level. While participants from the high-intermediate level got a percentage of (89.39%), participants from the advanced level got a percentage of (77.08%).

The outperformance of high-intermediate learners over their counterparts at the advanced level in this ICC feature may be due to the fact that the learners at the high-intermediate level feel a stronger urge to maintain openness to new cultures, hoping that this will help bridge the gap in their language knowledge, making their communication smoother despite this gap. On the other hand, advanced learners' proficiency level may mislead them into believing that they are already communicating smoothly and therefore reducing their openness to noting and understanding cultural differences. However, further research needs to be done to prove the above explanations.

Another possible explanation of the outperformance of high-intermediate learners over their counterparts at the advanced level in this ICC feature may be due to the high-intermediate

students' feeling that they do not master the language as much as their peers at the advanced level. To articulate, since the high-intermediate learners feel less capable of using the language compared to the advanced learners, they (the high-intermediate learner) choose to accept the target culture's products and practices even if they do not understand the perspectives. Also, the previously mentioned superiority of the high-intermediate students may be due to their desire to acquire new cultural knowledge. As stated above, due to the high-intermediate students' mediocre performance in the first ICC feature, they desire to acquire new cultural knowledge compared to their peers at the advanced level. The latter feel they do not need to acquire new cultural knowledge as they performed well in the first ICC feature. To elaborate, the high-intermediate learners in this stage of language proficiency try to learn about the target culture. Decentering their own culture and valuing the target culture are the most reasonable ways to learn about it. For Example, in question 59, eight high-intermediate learners picked the suitable answer compared to only two advanced students. The question was about the inability of the couple to live together before marriage. The choices were: *“(a) That is very strange. It should change soon, (b) That is different from my culture, but it is suitable for Egyptian society, and a Couple living together is suitable for my society, and (c) That is different from my culture. To be honest, my culture is better at this point.”* The choice (B), indicating the ability to value the target culture and decentering own culture, was selected by two advanced learners (25%) and eight learners at the high-intermediate level (72.72%).

The results of this feature are partially consistent with Byram (1997). He believes that identifying ethnocentric perspectives and misconceptions as learners relate to cross-cultural encounters will develop their ability to comprehend and explain the sources of disagreement and correctly mediate situations in order to avoid further misunderstanding.

Table (4.7): Participants' scores percentage on ICC **feature (5)** according to the proficiency level

Participants	%
Advanced	83.12
High-intermediate	78.63

As in the first ICC feature, participants at the advanced level scored a higher percentage in the fifth ICC feature, *the ability to interpret and explain products and practices in the target culture*, than participants at the high-intermediate level. The advanced participants received a score of (83.12%), while the high-intermediate participants received a score of (78.63%).

The previously mentioned outperformance of the advanced learners is understandable. To elaborate, returning to the first ICC feature, we note that the advanced learners outperformed the high-intermediate learners in the cultural knowledge. The knowledge of and about cultural products and practices plays a crucial role in interpreting and explaining these products and practices, as interpretation without knowledge is insensible. What confirms the dependency of cultural products and practices interpretation and explanation on the knowledge is the score difference between the two groups in the two features. The difference between the two groups in ICC feature one is (4.24%), while it is (4.49%) in the fifth feature. Byram (1997) believes that linguistic proficiency is an integral part of ICC. Since the advanced learners are more proficient in the language, which entails their competence in the first and fifth ICC features, it is understandable when they surpass their peers at the high-intermediate level in these two features. An example of the advanced learners' outperformance in the fifth ICC feature is question 64:

you're in the Mugammaḡ. You called the female employee/officer Madame (Mrs.). She said to you: "I'm Miss. Not Mrs." You think she said that because ...

- A. *She is still young, and this title (Madame/Mrs.) is for older women.*
- B. *She wants to confirm that she has not been married yet.*
- C. *She hates this title.*
- D. *This title is not good in Egypt.*

The correct answer (B), as confirmed by 72.6% of the Egyptians, was chosen by six advanced learners (75%) compared to six high-intermediate students (54.54%).

Table (4.8): Participants' scores percentage on ICC **feature (6)** according to the proficiency level

Participants	%
Advanced	59.37
High-intermediate	62.5

The table above shows that participants at the high-intermediate level obtained a percentage of (62.5%) in the sixth ICC feature, *empathy by putting oneself in someone else's shoes or feeling for others*, which is higher than their peers at the advanced level, who obtained a percentage of (59.3%).

The slight outperformance in the sixth ICC feature of the high-intermediate learners over the advanced learners may be because the high-intermediate learners at this stage of language proficiency prefer to be more empathetic towards others. The high-intermediate learners believe that empathy is their paved way to avoid misconceptions. To elaborate, because the learners at

the high-intermediate level do not master the language as much as their peers at the advanced level, they prefer to avoid any problematic encounters with people of the target culture. High-intermediate students try to avoid problematic encounters by being empathetic, whether this empathy is spontaneous or intended. The high-intermediate learners attempt to avoid any problematic encounters as they believe that they may be an obstacle on their way to learning about the culture. An example of the slight outperformance of high-intermediate learners is question 75: *in Egypt, some people (for example, the waiter, the garbage man, the delivery man, or the doorman) expect money (as a tip) from you. What will you do with them?*

- A. *I will never give them money/tips because they work and get a salary.*
- B. *I will give them money/tips in order to avoid annoyance.*
- C. *I will give them money/tips because this is the culture in Egypt.*
- D. *I will give them money/tips because I know they don't get enough salary and mostly depend on tips.*

Ten high-intermediate learners (90.90%) chose either (C) or (D), showing their empathy, while six advanced learners (75%) chose the two mentioned options.

The above interpretation is in line with Giroux's (2005) statement, "To take up the issue of difference is to recognize that it cannot be analyzed unproblematically" (p. 146).

Table (4.9): Participants' scores percentage on ICC **feature (7)** according to the proficiency level

Participants	%
Advanced	74.99
High-intermediate	75.75

Although the participants' results from the advanced and high-intermediate levels are close in the seventh ICC feature, *tolerance for ambiguity by handling new situations in relative comfort*, table (4.9) shows that the participants from the high-intermediate level have slightly outperformed their peers from the advanced level. While the high-intermediate participants obtained a percentage of (75.75%), the advanced participants received a percentage of (74.99%).

The convergence between the advanced and high-intermediate learners in this ICC feature may be due to both groups' belief that it is totally normal to face ambiguities in the target culture's life encounters. Both groups also believe that being tolerant with these ambiguities is essential to learn more about the target culture. To articulate, Learners who stop at every ambiguous cultural situation and try to find an explanation for it will not learn as much as those who go on with their lives without examining every ambiguous situation. These findings contradict Houghton's (2012) vision when stated that learners hold themselves up to the intended investigation by themselves, pausing evaluation until the initial investigation is complete.

An example of the similarity between the two groups is their responses to question 77, which is: *your Egyptian friend invited you to visit him/her at his/her house. When you arrived and got into the guests' sitting room, you sat on a seat opposite the room's door. After you've sat, he/she asked you to change the seat without giving a reason. How would you react?*

- A. *I would get upset because his/her behavior is impolite.*
- B. *This behavior is very strange, and it cannot be explained.*
- C. *I shouldn't get upset because there must be a reason for his/her behavior, even if I don't know what it is.*

All participants selected (C) in their answers, indicating their tolerance for ambiguity.

Table (4.10): Participants' scores percentage on ICC **feature (8)** according to the proficiency level

Participants	%
Advanced	89.58
High-intermediate	71.96

As shown in table (4.10), and in contrast to the previous table, advanced participants outperformed their peers at the high-intermediate level in the eighth ICC feature, *the ability to adapt own behavior and style of communication to the target culture*. Participants from the advanced level scored a percentage of (89.58%), while participants from the upper intermediate level scored a percentage of (71.96%).

The superiority of the advanced learners over their counterparts at the high-intermediate level may indicate the difference between the two groups' desires. While the former group desired to behave like a native, the latter group sought to avoid culturally inappropriate behavior/responses that might cause problems during communication. The adaptation will be the next phase for the high-intermediate learners. Likewise, while the language proficiency of advanced students enabled them to adopt native-speaker-like types of reactions, the limited

language proficiency of the other group has made them aspire only to avoid culturally inappropriate behavior/responses that might cause problems during communication.

Question No. 79 is an apparent proof of the advanced learners' outperformance in cultural adaptation. The question is: *your Egyptian friend invited you to have dinner with him/her and his/her family. When you sat at the dining table, you realized that there was only tap water (not mineral water). What would you do?*

- A. *I would not drink water at all.*
- B. *I would ask them to bring mineral water.*
- C. *I would drink the tap water this time.*

Participants' responses to the question above were as follows: seven advanced learners (87.50%) selected the suitable answer for cultural adaptation (C) in comparison with four learners at the high-intermediate level (36.36%).

These results are, in part, consistent with Moeller & Nugent (2014), who believe that learners examine their preconceived beliefs before embarking on a discovery process about the other, hoping to foster a willingness to seek out and engage with otherness in order to eventually experience reciprocal relationships.

Table (4.11): Participants' scores percentage on ICC **feature (9)** according to the proficiency level

Participants	%
Advanced	83.33
High-intermediate	78.78

In the same manner, as the previous ICC feature, the table above shows that the advanced level participants obtained a percentage of (83.33%) in the ninth ICC feature, *the ability to relate products and practices from the target culture to own culture*, outperforming the participants of the high-intermediate level. The latter obtained a percentage of (78.78%).

The outperformance of the advanced learners over the high-intermediate in this ICC feature is understandable. To articulate, relating target culture products and practices to learners' own culture relies on the knowledge of these products and practices and the ability to interpret and explain them. As shown in the first and fifth ICC features, the advanced learners surpassed their peers at the high-intermediate level. The findings above agree with Byram's (1997) vision of ICC, which considers linguistic proficiency essential.

The question targeting the ninth ICC feature (question 82) required the participants to name at least three cultural products or practices in the Egyptian culture similar to products or practices in their culture/country. Five advanced learners (62.50%) were able to answer this question fully against six high-intermediate learners (54.54%).

Students' responses to question 82 showed their ability to relate cultural products or practices in the Egyptian culture similar to products or practices in their culture. For instance, one participant expressed, "We all drink a lot of coffee and tea, but with more sugar in Egypt." Another participant stated, "People love soccer and get mad if the team loses." Another participant said, "Bread lovers."

Table (4.12): Participants' scores percentage on ICC **feature (10)** according to the proficiency level

Participants	%
Advanced	79.16
High-intermediate	75.75

Table (4.12) shows the superiority of the participants from the advanced level over their peers from the high-intermediate level in the tenth ICC feature, *being equipped with critical cultural awareness by examining own beliefs and having a more profound understanding of own culture and the target culture*. While the former obtained a percentage of (79.16%), the latter obtained a percentage of (75.75%).

The findings above are reasonable because the critical cultural awareness and the profound understanding of the target and own culture depend on knowing cultural products and practices and the ability to interpret and explain them. Since the advanced learners outperformed the high-intermediate learners in the cultural knowledge and ability to explain and interpret cultural products and practices, it is expected that the advanced learners outperform in this ICC feature. As in the ninth feature, these findings align with Byram's (1997) vision of ICC, considering linguistic mastery critical to ICC.

The question targeting the tenth ICC feature (question 83) required the participants to name at least three cultural products or practices that they used to condemn in the Egyptian culture. However, when they thought about them deeply, they realized that they were good, and

started to condemn¹, even a bit, the opposite cultural products or practices in their own culture. Five advanced learners (62.50%) were able to answer this question fully against seven high-intermediate learners (63.63%). The participants who only mentioned two cultural products or practices were two from the advanced level (25%) and only one (9.09%) from the high-intermediate level. This means that 87.50% of the advanced learners could name either three or two cultural products or practices compared to 72.72% of their peers at the high-intermediate level.

Students' responses to question 83 showed their critical cultural awareness to examine their own beliefs and understand their own culture and the target culture more profoundly. For example, one participant said, "Having shops open all the time." Another participant expressed, "Playing games in cafes." Another participant stated, "Fighting over who pays the bill in contrast to splitting even in France."

4.2.3. Conclusion of results of all ICC features:

This section presents the results of all ICC features grouped into one table to compare participants at the advanced and high-intermediate levels. This summary is intended to answer the first part of the second research question, *what are the intercultural components that high-intermediate and advanced ECA learners are competent at and/or the ones they lack?*

¹ This was added to the question in a later version of the test after some in-class participant inquiry: *Even if you did not condemn it in Egypt, but you started to condemn the lack of it in your culture.*

Table (4.13): Participants' scores percentage on all ICC features according to the proficiency level

ICC feature	Advanced participants	ICC feature	High-intermediate participants	ICC feature	All participants
8	89.58%	4	89.39%	4	83.23%
9	83.33%	9	78.78%	9	81.05%
5	83.12%	5	78.63%	5	80.87%
10	79.16%	7	75.75%	8	80.77%
4	77.08%	10	75.75%	10	77.45%
7	74.99%	3	75.63%	7	75.37%
1	68.65%	2	74.74%	3	71.37%
3	67.12%	8	71.96%	2	67.22%
2	59.71%	1	64.41%	1	66.53%
6	59.37%	6	62.5%	6	60.93%

Table (4.13) demonstrates that the ICC feature in which the advanced participants scored the highest is the eighth feature, *the ability to adapt own behavior and style of communication to the target culture*, with a percentage of (89.58%), followed by the ninth ICC feature, *the ability to relate products and practices from the target culture to own culture*, then the fifth, *the ability to interpret and explain products and practices in the target culture*. The table also shows that the participants in the high-intermediate level obtained the highest score in the fourth ICC feature, *the ability to decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture*, with a percentage of (89.39%), followed by the ninth ICC feature, then the fifth. Although both groups' ninth (mentioned above) and fifth ICC features (mentioned

above) rank the same, the advanced participants outperformed the high-intermediate participants in these two features. While the advanced participants scored a percentage of (83.33%) in the ninth ICC feature and a percentage of (83.12%) in the fifth ICC feature, the participants at the high-intermediate level scored a percentage of (78.78%) in the ninth ICC feature and a percentage of (78.63%) in the fifth ICC feature.

As for the ICC feature in which the participants scored lower, the sixth ICC feature, *empathy by putting oneself in someone else's shoes or feeling for others*, came in the last rank for both groups. In this feature, the participants at the high-intermediate level outperformed with a percentage of (62.5%) over their peers at the advanced level, who scored a percentage of (59.37%). In the penultimate rank, the second ICC feature, *the desire to acquire new knowledge of cultural products and practices in the target culture*, of the advanced participants comes with a percentage of (59.71%). In comparison, the first ICC feature, *knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge*, of the participants in the high-intermediate level comes with a percentage of (64.41%). The table also demonstrates that the third ICC feature, *the ability to use the learned knowledge to behave appropriately in real-life encounters*, is ranked last third by the advanced participants with a percentage of (67.12%). In comparison, the eighth ICC feature, *the ability to adapt own behavior and style of communication to the target culture*, is ranked last third by the high-intermediate participants with a percentage of (71.96%).

The table also shows that all participants of the current study scored above (80%) in four ICC features, the fourth feature, *the ability to decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture*, with a percentage of (83.23%), the ninth feature, *the ability to relate products and practices from the target culture to own culture*, with a

percentage of (81.05%), the fifth, *the ability to interpret and explain products and practices in the target culture*, with (80.87%), and finally, the eighth, *the ability to adapt own behavior and style of communication to the target culture*, with (80.77%). The participants scored between (60%) and (70%) in three ICC features; the sixth feature, *empathy by putting oneself in someone else's shoes or feeling for others*, came last with a percentage of (60.93%), the first feature, *knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge*, came second last with (66.53%), and finally, the second feature, *the desire to acquire new knowledge of cultural products and practices in the target culture*, came third last with (67.22%).

The findings above show that the advanced learners are competent at the eighth, ninth, fifth (mentioned above), and tenth features, *being equipped with critical cultural awareness by examining own beliefs and having a more profound understanding of own culture and the target culture*, while the learners at the high-intermediate level are competent at the fourth, ninth, and fifth features (mentioned above). The results also reveal that the advanced learners are less competent at the fourth (mentioned above), seventh, *tolerance for ambiguity by handling new situations in relative comfort*, and first features (mentioned above). On the other hand, the high-intermediate learners are less competent at the seventh, tenth, third, and second features (mentioned above). As for the features that the learners are incompetent at, the findings demonstrate that the students at the advanced level are incompetent at the third, second, and sixth features (mentioned above). In contrast, the high-intermediate learners are incompetent at the eighth, first, and sixth features (mentioned above).

The competence of the advanced learners at the eighth ICC feature, *the ability to adapt own behavior and style of communication to the target culture*, may be due to their desire to

behave as natives. To articulate, the advanced learners first examined their preconceived views. Then, they tackled a discovery process about the other. They try to promote a readiness to seek out and engage with the target culture during the discovery process by being adapted. This interpretation is in line with Moeller & Nugent (2014), who assume that learners investigate their preconceived beliefs before embarking on a discovery process about the other, hoping to foster a willingness to seek out and engage with otherness in order to eventually experience reciprocal connections.

The competence of the high-intermediate learners at the fourth ICC feature, *the ability to decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture*, may be due to their insufficient linguistic proficiency. To elaborate, since the high-intermediate learners feel less qualified to use the language than the advanced learners, they, therefore, decide to accept the target culture's products and practices even if they do not comprehend the perspectives. Furthermore, the previously noted competence of the high-intermediate learners may be due to their desire to gain new cultural knowledge. To articulate, the high-intermediate learners in this phase of language proficiency try to know about the target culture. The proper way to learn about a culture is to decenter one's own culture while respecting the target culture. This interpretation is partially compatible with Byram (1997). He acknowledges that identifying ethnocentric perspectives and misconceptions as learners relate to cross-cultural encounters will expand their ability to understand and explain the sources of disagreement and correctly mediate situations to evade further misunderstanding.

Both groups' competence in the ninth ICC feature, *the ability to relate products and practices from the target culture to own culture*, is based on their competence in the first ICC feature, *knowledge of cultural products and practices in own and the target culture, including*

metaphorical knowledge, and the fifth feature, *the ability to interpret and explain products and practices in the target culture*. Especially when the differences between the two groups in the ninth, first, and fifth features are 4.55%, 4.24%, and 4.49, respectively. The competence in the first and fifth features plays a crucial role in learners' competence in the ninth feature. To elaborate, the learners rely on their knowledge of cultural products and practices and their ability to interpret and explain these products and practices to relate them to products and practices from their own culture. The previous interpretation conforms with Byram's (1997) vision of ICC, which assumes linguistic proficiency is indispensable.

The advanced learners' competence in the tenth ICC feature, *being equipped with critical cultural awareness by examining own beliefs and having a more profound understanding of own culture and the target culture*, may be due to their knowledge of cultural products and practices and their ability to interpret and explain them. To articulate, the advanced learners' knowledge of cultural products and practices in their own and the target culture, including metaphorical knowledge, plays an essential role in their ability to consciously criticize cultural products and practices in both cultures. Examining own beliefs and having a more profound understanding of both cultures is vital in this critical cultural awareness process. As in the ninth feature, this interpretation agrees with Byram's (1997) notion of ICC, considering the linguistic ability required for ICC.

Both groups' incompetence in the sixth ICC feature, *empathy by putting oneself in someone else's shoes or feeling for others*, may be due to their desires, regardless of the outperformance of the high-intermediate group, to be more empathetic towards others. They prefer to avoid any inconvenient encounters with individuals of the target culture. These inconvenient encounters may hinder them from acquiring new cultural knowledge. This

interpretation coordinates with Giroux's (2005) declaration, "To take up the issue of difference is to recognize that it cannot be analyzed unproblematically" (p. 146).

The advanced learners' incompetence in the second ICC feature, *the desire to acquire new knowledge of cultural products and practices in the target culture*, may be due to their unwillingness to acquire new knowledge. They believe what they already know is enough to communicate appropriately with individuals from the target culture. Hence, they do not desire to learn as much as their peers at the high intermediate level. This interpretation explains the tremendous superiority of the high-intermediate learners over the advanced in this ICC feature. While the former group scored (74.74%), the latter scored (59.71%). Wilberschied (2015) assumes that students create relationships with individuals who have backgrounds and languages diverse from theirs in order to enrich their skills in analyzing and intercommunicating with others.

The incompetence of the advanced learners in the third ICC feature, *the ability to use the learned knowledge to behave appropriately in real-life encounters*, may be due to their desire not to imitate their Egyptian acquaintances. Rather, they rely on their knowledge. Although the advanced learners scored higher than the high-intermediate learners in the first ICC feature, their (the advanced learners') cultural knowledge

their linguistic proficiency. The lagging of the advanced learners' ICC behind their linguistic proficiency is the first hypothesis confirmed by the current study results. Lázár, Huber-Kriegler, Lussier, Matei, and Peck (2007), recommend stressing the development of mediation skills as a principal element in the ICC development process. These mediation aptitudes may direct learners' appropriate behavior in spite of their inability to interpret and explain.

The high-intermediate learners' incompetence in the first ICC feature, *knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge*, is possibly due to their linguistic lack of proficiency compared to their peers at the advanced level. To dilate, since cultural knowledge in the first feature includes metaphorical knowledge, the underperformance of the high-intermediate learners appears reasonable. Also, it is conceivable because the high-intermediate learners have been exposed to less input than the advanced. Byram (1997) affirms the previous interpretation by not containing FL proficiency in his discussion of IC when comparing it to ICC. He went on to say that individuals with IC can "interact in their own language with people from another country and culture" (p. 70). That is, ICC includes FL proficiency, whereas IC does not. Consequently, it is reasonable when the high-intermediate students are incompetent in the first ICC feature as they are linguistically less proficient.

Finally, the incompetence of the high-intermediate learners at the eighth ICC feature, *the ability to adapt own behavior and style of communication to the target culture*, may be due to their desire not to misbehave. To elaborate, the high-intermediate learners, who scored less in cultural knowledge, try to avoid any problematic encounters by imitating natives as they are not confident in their cultural knowledge. This imitation is not an indication of their adaptation. Instead, it is an indication of their (the high-intermediate learners) attempt not to misbehave. The previous interpretation conforms with Giroux's (2005) statement, "To take up the issue of difference is to recognize that it cannot be analyzed unproblematically" (p. 146). The high-intermediate learners believe in the inevitability of facing unpleasant encounters. Also, they believe in their language incapability. Accordingly, they decide to imitate natives to avoid these problematic encounters. The adaptation is the next stage when they become more proficient.

Despite the differences in the percentages above, testing the validity of the first hypothesis, *students' ICC lags behind their linguistic proficiency*, states that there is no statistically significant difference between the mean ranks of the two groups (advanced - high-intermediate) on the ICC test.

To verify the validity of the first hypothesis, the researcher calculated the Mann-Whitney test for the significant difference between the mean ranks of the two independent groups. The results obtained by the researcher are as follows:

Table (4.14): Results of the Mann-Whitney test indicating the difference between the mean ranks of the two groups (advanced - high-intermediate) on the ICC test

ICC feature	Group	Number	Mean rank	Sum of rank	U-value	W-value	Z-value	P-value
1 st	Adv.	8	11.25	90.00	34.000	100.000	-.826	.409
	H. int.	11	9.09	100.00				
2 nd	Adv.	8	7.56	60.50	24.500	60.500	-1.644	.100
	H. int.	11	11.77	129.50				
3 rd	Adv.	8	7.56	60.50	24.500	60.500	-1.644	.100
	H. int.	11	11.77	129.50				
4 th	Adv.	8	7.13	57.00	21.000	57.000	-2.032	.042
	H. int.	11	12.09	133.00				
5 th	Adv.	8	10.25	82.00	42.000	108.000	-.166	.868
	H. int.	11	9.82	108.00				

ICC feature	Group	Number	Mean rank	Sum of rank	U-value	W-value	Z-value	P-value
6 th	Adv.	8	9.44	75.50	39.500	75.500	-.379	.705
	H. int.	11	10.41	114.50				
7 th	Adv.	8	9.88	79.00	43.000	79.000	-.108	.914
	H. int.	11	10.09	111.00				
8 th	Adv.	8	12.69	101.50	22.500	88.500	-1.871	.061
	H. int.	11	8.05	88.50				
9 th	Adv.	8	10.50	84.00	40.000	106.000	-.373	.709
	H. int.	11	9.64	106.00				
10 th	Adv.	8	10.13	81.00	43.000	109.000	-.096	.924
	H. int.	11	9.91	109.00				
The overall test	Adv.	8	9.94	79.50	43.500	79.500	-.041	.967
	H. int.	11	10.05	110.50				

* Tabular Z-value at significance level (0.05) = (1.96)

** Tabular Z-value at significance level (0.01) = (2.58)

It is apparent from the table above that the null hypothesis was confirmed, which states that there is no statistically significant difference between the average ranks of the two groups (advanced - high-intermediate) on the ICC test. All calculated Z-values were not statistically significant in all ICC features, and the total score except for the fourth feature, *the ability to*

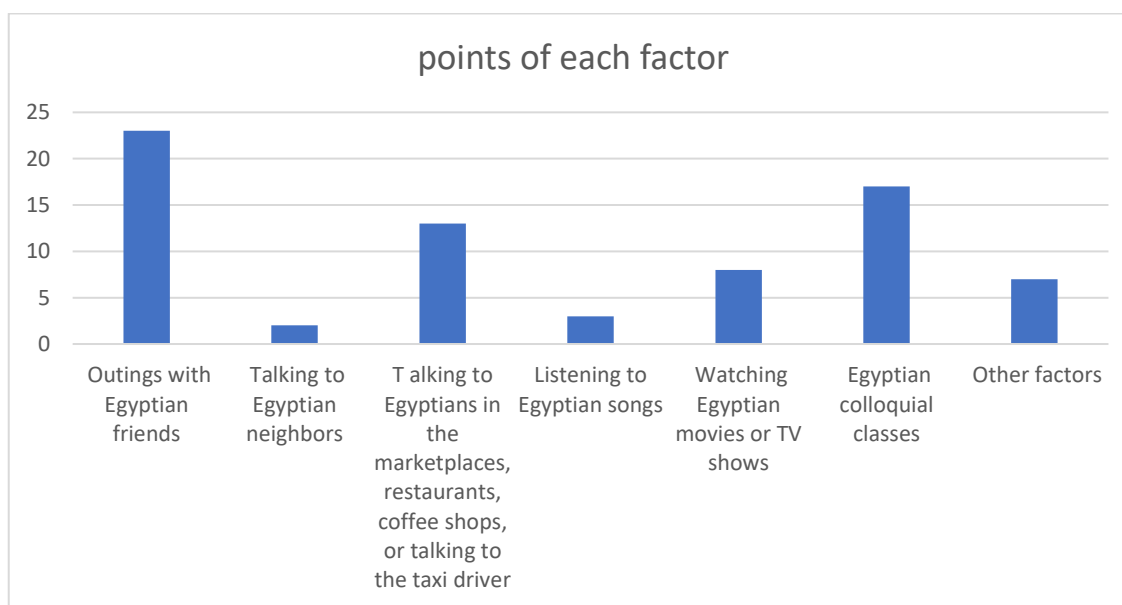
*decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture.* There was a statistically significant difference in this feature at a value of (.042) in favor of the high-intermediate group. Despite the lack of statistically significant results in quantitative data, it still suggests that language proficiency may affect knowledge and knowledge-related components of ICC but not other components.

4.3. Interview results:

The semi-structured interview of the current study primarily included one question targeting the factors that significantly affected learners' current level in the Egyptian interculture.

To answer the second part of the second research question, *why are high-intermediate and advanced ECA learners competent at some intercultural components and/or incompetent at other components?* the researcher presents the data in a bar chart and a detailed table of participants' responses as follows:

Figure (4.1): Points of factors that affect participants' current level in the Egyptian culture



After applying the grading criteria as in table (3.4), the researcher counted each factor's points. As shown in figure (4.1), the factor that affected participants' current level in the Egyptian intercultural the most was *outings with Egyptian friends*, which received 23 points. The second factor was *Egyptian colloquial classes*, with 17 points. *Talking to Egyptians in the marketplaces, restaurants, coffee shops, or talking to the taxi driver* came in third place with 13 points. As for the factors that affected participants' current level in the Egyptian culture the least, the factor *watching Egyptian movies or TV shows* came in the fourth place with eight points. "Other factors" came in fifth place with seven points. The penultimate factor was *listening to Egyptian songs*, with three points, and finally, the last factor was *talking to Egyptian neighbors*, with only two points.

Table (4.15): Participants' responses to the interview question

The factor	The number of participants (10) chose it		Points	Total points
	High-intermediate	advanced		
a. Outings with Egyptian friends	5	4	2 – 3 – 3 – 2 – 3 – 1 – 3 – 3 – 3	23
b. Talking to Egyptian neighbors	—	2	1 – 1	2
c. Talking to Egyptians in the marketplaces, restaurants, coffee shops, or talking to the taxi driver.	5	2	1 – 2 – 3 – 2 – 1 – 3 – 1	13
d. Listening to Egyptian songs	2	—	2 – 1	3
e. Watching Egyptian movies or TV shows	2	3	2 – 1 – 2 – 2 – 1	8
f. Egyptian colloquial classes	5	4	1 – 1 – 3 – 3 – 2 – 2 – 2 – 1 – 2	17
g. Other factors (specify):	2	1	3 – 2 – 2	7

The table above demonstrates that nine (five from the high-intermediate level and four from the advanced level) out of ten participants chose *outings with Egyptian friends* to be an essential factor in their current Egyptian culture level. While six participants (two from the high-intermediate level and four from the advanced level) believed that the previously mentioned factor was the factor that affected their culture most, two high-intermediate participants chose it as the second most, and one participant from the high-intermediate level chose it in the third place. The table also shows that nine participants (five from the high-intermediate level and four from the advanced level) chose *Egyptian colloquial classes* to be fundamental to their current level in Egyptian culture. Only two participants (one from the high-intermediate level and one from the advanced level) considered it the most factor that affected their cultural competence. In comparison, four participants (two from the high-intermediate level and two from the advanced level) chose it as the second most factor, and three (two from the high-intermediate level and one from the advanced level) believed it was the minor factor. *Talking to Egyptians in the marketplaces, restaurants, coffee shops, or talking to the taxi driver* was chosen by seven participants (five from the high-intermediate level and two from the advanced level) to be essential for their cultural competence. It came in the first place by two high-intermediate participants, the second place by two participants (one from the high-intermediate level and one from the advanced level), and finally, it was ranked third by three participants (one from the high-intermediate level and two from the advanced level). Only five participants (two from the high-intermediate level and three from the advanced level) believed that *watching Egyptian movies or TV shows* played a crucial role in their current level in the Egyptian culture. However, none of them chose this factor as the most influential factor. Three participants (one from the high-intermediate level and two from the advanced level) considered it the second most, and two

participants (one from the high-intermediate level and one from the advanced level) put it in third place. Three participants (two from the high-intermediate level and one from the advanced level) chose *other factors* as an influential factor. One high-intermediate participant believed that *other factors* are the most influential, while two participants (one from the high-intermediate level and one from the advanced level) ranked *other factors* second. As for the *listening to Egyptian songs*, it was chosen by two high-intermediate participants; one participant considered it the second most influential factor, while one participant put it in the third place. Finally, only two advanced participants believed that *talking to Egyptian neighbors* has played a crucial role in their current level in the Egyptian culture, and these two participants considered it the least influential factor.

The other factors that the three participants have expressed are in the following table:

Table (4.16): Other factors that affected participants' cultural competence

The factor	Participant's level	Points
Walking on the streets: It helps me to observe.	High-intermediate	3
Translated Egyptian literature	High-intermediate	2
Leaving the circles of French acquaintances is important.	advanced	2

It is understandable that *outings with Egyptian friends* have risen to the top of the list of factors influencing students' ICC. Being an ethnographer is critical for ICC. According to Liddicoat (2004), intercultural language users must have strategies for learning more about the target culture as they interact with others. The fact that *outings with Egyptian friends* is first on the list of factors above contrasts with Shiri's (2015) findings, which place "dialect classes

abroad" first. The disagreement between the two studies is tenuous as the factor *Egyptian colloquial classes* came second in the current study. The slight difference between the two studies may be due to the sample or the course nature. To elaborate, the sample of Shiri's study included learners who studied abroad in five Arab countries, while the current study includes participants who studied only in Egypt. As for the course nature, the participants in Shiri's study completed a summer intensive language program. On the other hand, the current study participants are students in an annual intensive course who completed their first semester.

It is worth mentioning here that ECA classes are a very formal way of teaching students about the language and the culture. The classes are planned and go according to the teachers' views and concepts of how to introduce the lessons. On the other hand, *outings with Egyptian friends* provide the informality and spontaneity of the daily-life situations. Accordingly, most participants selected *outings with Egyptian friends* to be the factor that affected their ICC most.

It is reasonable to place *talking to Egyptian neighbors* last on the list of ICC influential factors. It could be because of the short time most subjects spent in Egypt. The students usually stay in Egypt for a year. It is difficult to build relationships with neighbors in such a short period of time, especially now, when relations between neighbors have deteriorated significantly, particularly in major cities such as Cairo. On the other hand, building relationships with friends is much easier because foreign learners usually meet language partners to exchange language and culture. Moreover, the learners make connections with friends of their colleagues who studied in Egypt in the previous years.

The advantage of the factor *watching Egyptian movies or TV shows* over *listening to Egyptian songs* may be due to the ease of watching visual segments versus only listening, especially since many movies and TV shows are subtitled in English or, in some cases, French.

Furthermore, while many students listen to Egyptian songs, they focus on the music rather than the lyrics.

The fact that these two factors, *watching Egyptian movies or TV shows* and *listening to Egyptian songs*, rank lower in the list may be due to the students' preference for the factor of *outings with Egyptian friends* over the previously mentioned two factors. This is because *outings with Egyptian friends* enhance learners' competence at ICC as there are negotiations of the meaning.

It is worth mentioning here that the selection of *talking to Egyptians in the marketplaces, restaurants, coffee shops, or talking to the taxi driver* by five participants from the high-intermediate level (83.33%) against only two participants from the advanced level (50%) resonates with the test results on the second ICC feature. In this feature, *the desire to acquire new knowledge of cultural products and practices in the target culture*, the high-intermediate learners tremendously outperformed their peers at the advanced level.

Furthermore, the high-intermediate learner's statement, "*Walking on the streets: It helps me to observe.*", echoes with the test result on the third ICC feature, *the ability to use the learned knowledge to behave appropriately in real-life encounters*. The learners at the high-intermediate level surpassed their advanced counterparts in the previously mentioned ICC feature. This outperformance of the high-intermediate students may be due to the fact that their desire to acquire cultural knowledge, as mentioned above, encouraged them to take on the role of ethnographers and learn by observation. Accordingly, they observed and discovered the culture by communicating with the Egyptians in the real world. The advanced learner's declaration, "*Leaving the circles of French acquaintances is important.*", does not contradict the outperformance of the high-intermediate learners over the advanced. To elaborate, while the

high-intermediate learner considered “*Walking on the streets: It helps me to observe.*” the most influential factor, the advanced learner considered “*Leaving the circles of French acquaintances is important.*” the second most influential factor.

Finally, the selection of *talking to Egyptian neighbors* by two advanced learners (50%) compared to nobody from the high intermediate level (0%) reverberates with the test results in the eighth ICC feature, *the ability to adapt own behavior and style of communication to the target culture*. In this feature, the advanced learners tremendously surpassed their high intermediate peers. *Talking to Egyptian neighbors* is a form of adaptation to Egyptian society. To elaborate, the foreign learners come to Egypt and easily make friends by meeting language partners or friends of their friends who used to live here. However, they do not usually connect with their neighbors. This may be because they are not used to making such connections with their neighbors in their homeland, especially if they live or move to a big city such as Paris or Lyon to study. In Egyptian society, as is the case in many Middle Eastern societies, it is easier and normal to have connections with the neighbors depending on several factors such as, but not limited to, who neighbors are, the district in which one lives, time spent in a certain apartment. Therefore, when foreign learners have relations with their neighbors, it is considered a form of adaptation.

Chapter 5: Conclusion, limitations, and pedagogical implications

5.1. Conclusion:

Teaching culture is crucial, especially when teaching foreign languages. That is, culture is an essential component that is inextricably linked to language. Culture and language are two sides of the same coin. The modern approach to teaching culture should be based on cultural features that help students communicate effectively and appropriately with people from cultures other than their own. This modern approach is called Intercultural Communicative Competence (ICC).

The current study investigated L2 Egyptian Colloquial Arabic (ECA) learners' ICC. The study aimed to assess Learners' ICC to discover which factor affects them most, staying in Egypt or their proficiency level. The study also aimed to examine ICC features/components the students are competent at and/or the ones they lack and the reasons behind their competence and/or incompetence.

To this end, an ICC test of 83 questions was conducted on the participants. The test included the ten ICC features (the model of the current study) considering the big C and little c of the culture. Semi-structured interviews followed the test. These interviews aimed to find the reasons behind learners' competence and/or their incompetence in ICC features/components. In other words, the factors that played a crucial role in fostering learners' ICC.

The current study participants were 19 students who completed at least one semester in Egypt. The participants were divided into two groups. One group had eight advanced students, and the other group included 11 high-intermediate students.

There are two hypotheses in the current study. The first hypothesis is that the results will demonstrate that *students' ICC lags behind their linguistic proficiency*. The second hypothesis is that *ECA learners who spend at least one semester in Egypt will develop a cultural sense that plays a critical role in enhancing their ICC*.

The findings revealed that the learners at the high-intermediate level slightly outperformed their counterparts at the advanced level. While the former group obtained a score of (71.39%), the latter group gained (70.57%). These findings indicate that "*staying in Egypt*" is the factor that affects learners' ICC most. The first study's hypothesis was verified as the superiority of the high-intermediate learners over the advanced learners indicating that advanced learners' *ICC lags behind their linguistic proficiency*. In other words, learners' ICC and language proficiency do not necessarily show similar levels of development, i.e., if a learner is advanced, their ICC may not necessarily be the same. Also, the second study's hypothesis was confirmed as the two groups' strong convergence of the test scores revealed that both groups have developed the cultural sense almost evenly. Despite the high-intermediate learners' superiority over their advanced peers, each group outperformed the other group in some areas.

The results also demonstrated that the advanced learners were competent in the eighth, *the ability to adapt own behavior and style of communication to the target culture*, ninth, *the ability to relate products and practices from the target culture to their own culture*, fifth, *the ability to interpret and explain products and practices in the target culture*, and tenth, *being equipped with critical cultural awareness by examining own beliefs and having a more profound understanding of own culture and the target culture*, features. The advanced learners lacked the competence in the third, *the ability to use the learned knowledge to behave appropriately in real-life encounters*, second, *the desire to acquire new knowledge of cultural products and practices*

in the target culture, and sixth, *empathy by putting oneself in someone else's shoes or feeling for others*, features. Conversely, the high-intermediate learners were competent at the fourth, *the ability to decenter own culture, realizing that it is **Not** the only correct culture, and value the target culture*, ninth, and fifth, *the ability to interpret and explain products and practices in the target culture*, features. The high-intermediate learners are incompetent at the eighth (mentioned above), first, *knowledge of cultural products and practices in own and the target culture, including metaphorical knowledge*, and sixth features (mentioned above).

In spite of the above superiority of one group over the other group, there is no statistically significant difference between the mean ranks of the two groups (advanced - high-intermediate) on the ICC test, proving the validity of the first hypothesis, *students' ICC lags behind their linguistic proficiency*. As mentioned above, the first hypothesis was verified only in the case of the advanced students.

As for the influential factors essential in learners' ICC, the findings showed that *outings with Egyptian friends* and *Egyptian colloquial classes* are the most influential factors. In contrast, *talking with Egyptian neighbors* and *listening to Egyptian songs* were the least influential factors. According to the study subjects, this may suggest that interactive involvement with members of the target culture could be as crucial as passive involvement through receptive skills. This will need to be proved through further research.

5.2. Limitations, delimitation, and Further research:

Although this is the first study of its kind, to the researcher's knowledge, in the Egyptian context to assess L2 Egyptian Colloquial Arabic (ECA) Learners' Intercultural Communicative Competence (ICC), some limitations should be mentioned for future research:

1. The current study did not assess learners at all levels. The students who participated in the study were from two proficiency levels, the advanced and high-intermediate levels.
2. The study excluded the learners of Arab descent and those married to or have an Egyptian life partner.
3. The participants of the current study were of two nationalities; 18 French students and one Afghan.

Accordingly, further research is needed to include learners from different proficiency levels and heritage learners in addition to the foreign learners. Furthermore, additional research with a broader scope in terms of learners' nationalities will enrich the field.

5.3. Implications and Recommendations:

The current study results proved that the advanced learners' ICC *lags behind their linguistic proficiency*. Therefore, it is incumbent upon educators to pay more attention to teaching culture. The learner's role in the modern approach of culture teaching should go above and beyond the limits of the recipient who used to be spoon-fed cultural facts. Hence, the teachers and educators should encourage the learner to be an ethnographer who observes, notices, interprets, learns, and participates. The stakeholders of the TAFL field have to urge the learners to involve in outings with Egyptian friends, talk to Egyptians in the marketplaces, restaurants, and coffee shops, talk to the taxi driver, watch Egyptian movies or TV shows, and listen to Egyptian songs. Moreover, a full survey of literature in the ICC field is essential to simultaneously present recommendations for encouraging and enhancing ICC and language proficiency development.

Moreover, the model/framework employed in the current study is a starting point for decision-makers in the field of TAFL to design courses that enhance learners' ICC and, thus, communicate effectively and appropriately with native speakers. For instance, to enhance learners' metaphorical knowledge, textbook designers can include Egyptian idioms, expressions, and proverbs in each lesson in accordance with the lesson topic. For example, in the very beginning, when students learn how to introduce themselves, they can learn the expression “اسم على مُسمّى” (?ism ʕala musamma:), which means aptly named.

Additionally, the current study results proved the importance of “outings with Egyptians” as it plays a crucial role in enhancing learners' ICC. Thus, those in charge of the TAFL field should organize, facilitate, and encourage foreign learners to have regular meetings with Egyptians.

Finally, the test created for the current study to assess learners' ICC per se may be used as a washback, besides other materials, to teach culture in AFL classrooms. Likewise, the test provides a ground for AFL teachers to design their own tests in order to assess learners' ICC.

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Appendices

Appendix (I)

Egyptian responses to the initial version of test questions

The Egyptians who responded to the initial version of the test questions agreed on 83 questions and disagreed on six questions. Hence, the researcher excluded these six questions as he meant not to give the current study participants (ECA learners) any controversial questions. The questions that did not get a consensus from the Egyptians are the following questions:

4.2.1. Question 23:

The question is: *we (The Egyptians) call the sea that is in the north as:*

- A. *The North Sea*
- B. *The White Sea*
- C. *The Mediterranean Sea*
- D. *All of the above*

Figure (4.2) shows Egyptian responses to the question as follows:

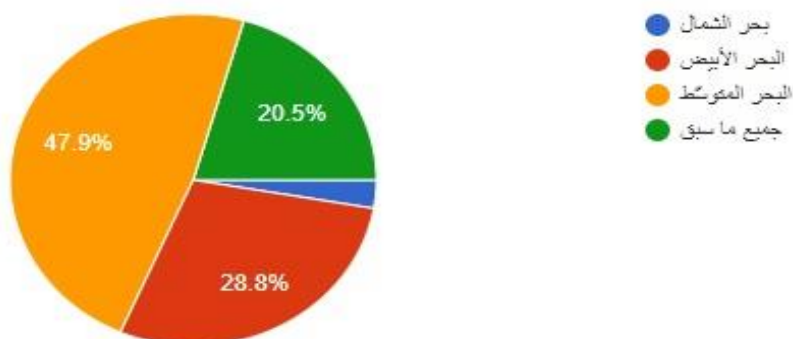
Figure (4.2): Responses to question 23

Figure (4.2) shows disagreement on the previous question as (47.9%) of the Egyptians chose C, (28.8%) selected B, (20.5%) chose D, and (2.7%) selected A.

4.2.2. Question 25:

The question is: *your teacher in Egypt has a new child. You and your classmates decided to buy him/her a gift. How do you expect he/she will react?*

- A. *He/she will refuse to take the gift.*
- B. *He/she will accept to take the gift and open it in front of you and tell you how beautiful the gift is.*
- C. *He/she will accept to take the gift. but will put it aside.*

Figure (4.3) shows Egyptian responses to the question as follows:

Figure (4.3): Responses to question 25

The figure above demonstrates that (55.4%) of Egyptians chose C, (45.2%) chose B, and (1.4%) chose A.

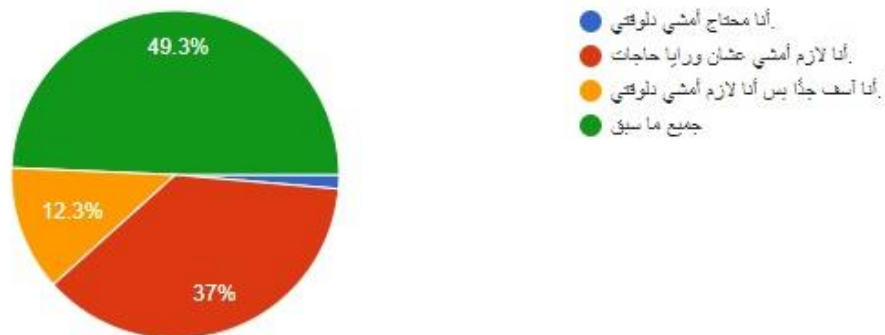
4.2.3. Question 37 (33 in the Egyptian shortened version):

The question is: *if you're with your Egyptian friend in a coffee shop, you decide to leave after one hour as you have other things to do. What will you say to your friend?*

- A. *I need to leave now.*
- B. *I have to leave because I've other things to do.*
- C. *I'm so sorry, but I have to leave now.*
- D. *All of the above*

Figure (4.4) shows Egyptian responses to the question as follows:

Figure (4.4): Responses to question 37 (33 in the Egyptian shortened version)



It is clear from the figure above that there is a disagreement on the question as (49.3%) of the Egyptians chose *D*, (37%) selected *B*, (12.3%) chose *C*, and (1.4%) selected *A*.

4.2.4. Question 48 (44 in the Egyptian shortened version):

The question is: *you're a man. You're walking on the street when you see many people gathering because there is a fight or an accident. What will you do?*

- A. *I will look at the fight/accident while I'm on my way, without stopping by.*
- B. *I will stop by to watch and ask anyone next to me: what is going on?*
- C. *I will stop by to watch without talking to anyone.*

Figure (4.5) shows Egyptian responses to the question as follows:

Figure (4.5): Responses to question 48 (44 in the Egyptian shortened version)



The figure above demonstrates that (60.3%) of Egyptians chose A, (37%) chose B, and (2.7%) chose C.

4.2.5. Question 59 (55 in the Egyptian shortened version):

The question is: *in work or university, your Egyptian colleague is eating something simple (cookies, for example). He/she offers you a piece or two. What will you do?*

- A. *I will take from the first time and thank him/her.*
- B. *I will refuse to take it at first, but if he/she offers once or twice again, I will take it.*
- C. *I will refuse even if he/she offers once or twice again, and I will thank him/her.*
- D. *I will refuse even if he/she offers once or twice again, and I won't thank him/her.*

Figure (4.6) shows Egyptian responses to the question as follows:

Figure (4.6): Responses to question 59 (55 in the Egyptian shortened version)



It is clear from the figure (4.6) that there is a disagreement on the question as (39.7%) of the Egyptians chose *B*, (30.1%) selected *C*, (28.8%) chose *A*, and (1.4%) selected *D*.

4.2.6. Question 60 (56 in the Egyptian shortened version):

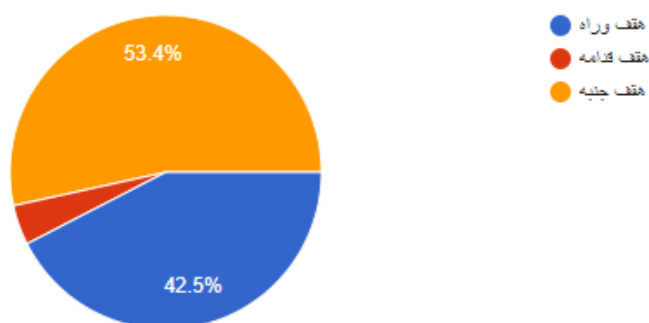
The question is: *you and your friend are using the escalator in Cairo Metro to go down.*

Your friend stands on the right side of the escalator. Where will you stand?

- A. *I will stand behind him/her.*
- B. *I will stand in front of him/her.*
- C. *I will stand beside him/her.*

Figure (4.7) shows Egyptian responses to the question as follows:

Figure (4.7): Responses to question 60 (56 in the Egyptian shortened version)



The figure above demonstrates that (53.4%) of Egyptians chose *C*, (42.5%) chose *A*, and (4.1%) chose *B*.

It is worth mentioning that question 60 (56 in the Egyptian shortened version) received 15 refusals out of 24 from the experts who validated this test.

The validation of the test by Egyptians was of utmost importance to assure that the right choice in each question is the one that has been verified by Egyptians, which means that it expresses a large segment of the Egyptians, not only the research point of view. When a test is assumed to be valid, it should only measure what it claims to measure. When a layperson perceives a test as measuring what it claims to measure, it is said to have face validity (Sercu, 2004).

The experts' validation was also essential for the current study because these experts are experienced teachers and professors of TAFL. That is, their feedback helped the researcher ensure that the test is measuring what it meant to measure and nothing else.

Appendix (II)

The final version of the ICC Test

ICC Test

Part I

(Personal information)

• Name:	• الاسم:
• Nationality:	• الجنسية:
• Age:	• السن:
• Mother tongue:	• اللغة الأم:
• Gender: <input type="checkbox"/> Male <input type="checkbox"/> Female	• النوع: <input type="checkbox"/> ذكر <input type="checkbox"/> أنثى
• Duration of stay in Egypt:	• مدة الإقامة في مصر:
• Date of stay in Egypt: - From to	• تاريخ الإقامة في مصر:
- From to	- من إلى
- From to	- من إلى
• Reason for stay in Egypt:	• سبب الإقامة في مصر:
• Where do/did you live in Egypt?	• (كنت) ساكن/ساكنة فين في مصر؟

Part II

(The questions)

1. The Egyptians usually have ... in their breakfast.

- A. Koshari (كشري)
- B. Fava beans (فول) and Falafel (طعمية)
- C. Molokhia (ملوخية)
- D. Stuffed grape leaves or cabbage (محشي)

People of my country usually have in their breakfast.

2. Write the food in front of the occasion:

(herring – cookies – fatta & meat)

- The small feast
- The big feast
- shammin nisi:m

In your country, are there similar dishes/food that you eat on a special occasion? If yes, name two.

.....

.....

3. The meal that Egyptians eat after returning home at 6 pm is called:

- A. Lunch
- B. Dinner
- C. Both are correct

In my country, the meal at the same time is called: A B C

Other (specify):

4. Umm Kulthum's nickname/honorific title is ...

- A. The star of the east
- B. The star of Egypt

1. المصريين عادةً يفطروا ...

أ. كشري

ب. فول وطعمية

ج. ملوخية

د. محشي

في بلدي الناس عادةً يفطروا

2. اكتبوا اسم الأكل قدام المناسبة:

(الفسيح/الرنجة – الكحك والبسكويت – الفتّة واللحمة)

..... العيد الصغير -

..... العيد الكبير -

..... شمّ النسيم -

في بلدك، فيه أكالات شبيهة في مناسبات مُعيّنة؟ لو فيه، قول انتين.

.....

.....

3. الوجبة إلي بياكلها المصريين بعد ما يرجعوا البيت

الساعة ستة مساءً هي وجبة ...

أ. الغداء

ب. العشاء

ج. الاتنين صح

وفي بلدي الوجبة في الوقت ده هي: أ ب ج

أخرى (حدّد):

4. أم كلثوم لقبها هو ...

أ. نجمة الشرق

- C. The planet of the east
D. The planet of Arab

Is there a singer or actor in your country who has a similar or closer nickname/title? If yes, who is he/she? And what is the nickname/title?

.....
.....

5. In Egypt, to express temperature, we use

...

- A. Celsius
B. Fahrenheit
C. Both

And in my country: A B C

6. The Egyptian banknotes from one side has pictures of and from the other side has pictures of

Banknotes, in my country, from one side has pictures of and from the other side has pictures of

7. The pride of Arabs is ...

- A. Naguib Mahfouz
B. The president Nasser
C. Mohamed Salah

Is there a celebrity whom people in your country call "the pride of the country"? If yes, who is he/she?

.....
.....

8. The Egyptians eat rice with ...

- A. A fork
B. A spoon
C. Both are possible

- ب. نجمة مصر
ج. كوكب الشرق
د. كوكب العرب

فيه مُغَنِّي أو ممثِّل في بلدك عنده لقب شبيه باللقب ده؟ لو فيه، مين هو؟ وإيه هو اللقب؟

.....
.....

5. في مصر للتعبير عن درجة الحرارة، بنستخدم:

- أ. درجة مئوية
ب. درجة فهرنهايت
ج. الاتنين

وفي بلدي: أ ب ج

6. العملات الورقية المصرية عليها من ناحية صور ومن الناحية الثانية صور

في بلدي العملات الورقية عليها من ناحية صور ومن الناحية الثانية صور

7. فخر العرب هو ...

- أ. نجيب محفوظ
ب. الرئيس جمال عبد الناصر
ج. محمد صلاح

فيه شخص مشهور في بلدك الناس بيطلقوا عليه لقب "فخر البلد"؟ لو فيه، مين هو؟

.....
.....

And in my country: A B C

Other (specify):

9. The plain tea is a ...

- A. Tea with sugar, but without milk
- B. Tea without sugar or milk
- C. Tea with milk, but without sugar
- D. Green tea

And in my country: A B C D

Other (specify):

10. The plain coffee is a ...

- A. Coffee without sugar or milk
- B. Coffee with milk but without sugar
- C. Coffee with sugar, but without milk
- D. Decaffeinated coffee

And in my country: A B C D

Other (specify):

11. "Abu hmeed" is the nickname/pet name of ...

- A. Ahmed
- B. Mohammed
- C. Mahmoud
- D. Mustafa

Is there a nickname/pet name in your country that begins with the word "father of" or "mother of" or something similar? If yes, what is the title?
And what is the name that is related to it?

.....
.....

12. "darsh" is the nickname/pet name of ...

- A. Ahmed
- B. Mohammed
- C. Mahmoud
- D. Mustafa

8. المصريين بياكلوا الرز ب...

- أ. الشوكة
- ب. المعلقة
- ج. الاتنين ممكن

وفي بلدي: أ ب ج

أخرى (حدّد):

9. الشاي السادة هو ...

- أ. شاي بالسكر من غير لبن
- ب. شاي من غير سكر ولا لبن
- ج. شاي بلبن من غير سكر
- د. شاي أخضر

وفي بلدي: أ ب ج د

أخرى (حدّد):

10. القهوة السادة هي ...

- أ. قهوة من غير سكر ولا لبن
- ب. قهوة بلبن من غير سكر
- ج. قهوة بالسكر من غير لبن
- د. قهوة منزوعة الكافيين

وفي بلدي: أ ب ج د

أخرى (حدّد):

11. "أبو حميد" هو لقب/اسم دلع ل...

- أ. أحمد
- ب. محمد
- ج. محمود
- د. مصطفى

13. Name three Egyptian movies.

.....

Are there movies in your country whose names or stories are similar to the Egyptian movies you just mentioned? If yes, what are they?

.....

14. Name three Egyptian novels.

.....

Are there novels in your country whose names or stories are similar to the Egyptian novels you just mentioned? If yes, what are they?

.....

15. The feast that comes after Ramadan is called ...

- A. ʕi:d ʔil-ʔadʕha
- B. The big ʕi:d (العيد الكبير)
- C. The ʕi:d of Ramadan's ending
- D. ʕi:d ʔil-fitʕr

Does people in your country celebrate a feast after fasting? If yes, what is it called?

.....

فيه لقب/اسم دلح في بلدك ببدا بكلمة "أبو" أو "أم" أو أي حاجة شبيهة بكده؟ لو فيه، إيه هو؟ وإيه الاسم المرتبط بيه؟

.....

12. "درش" هو لقب/اسم دلح لـ...

- أ. أحمد
- ب. محمد
- ج. محمود
- د. مصطفى

13. قول أسماء ثلاث أفلام مصريّة.

.....

فيه أفلام في بلدك أسماءها أو قصصها شبيهة بالأفلام المصريّة المذكورة سابقًا؟ لو فيه، إيه هي؟

.....

14. قول أسماء ثلاث روايات مصريّة.

.....

فيه روايات في بلدك أسماءها أو قصصها شبيهة بالروايات المصريّة المذكورة سابقًا؟ لو فيه، إيه هي؟

.....

16. Coptic people in Egypt celebrate Christmas on ...

- A. 25th of December
- B. 31st of December
- C. 7th of January
- D. 8th of January

And Christmas in my country is on ...

A B C D

Other (specify):

17. In the context of marriage in Egypt, "ʔish-shabka" refers to ...

- A. The gold jewelry that the man buys for the woman
- B. The dowry
- C. Marriage contract
- D. The money that the man pays the woman

Is there something similar to this in your country?
If yes, what is it?

.....
.....

18. In the context of marriage in Egypt, "ʔil-ʔayma" refers to ...

- A. Marriage contract
- B. The dowry
- C. A list that includes furniture in the marriage house
- D. A paper includes a plan for what will happen in case of divorce

Is there something similar to this in your country?
If yes, what is it?

.....
.....

15. العيد إللي بعد رمضان اسمه ...

- أ. عيد الأضحى
- ب. العيد الكبير
- ج. عيد نهاية رمضان
- د. عيد الفطر

- هل فيه عيد بعد صيام في بلدك؟ لو فيه، اسمه إيه؟

.....
.....

16. عيد الميلاد للمسيحيين الأقباط في مصر في تاريخه

هو ...

- أ. 25 ديسمبر
- ب. 31 ديسمبر
- ج. 7 يناير
- د. 8 يناير

وعيد الميلاد للمسيحيين في بلدي: أ ب ج د
أخرى (حدّد):

17. في سياق الجواز في مصر، الشبكة هي ...

- أ. الذهب إللي العريس بيشتريه للعروسة
- ب. المهر
- ج. عقد الجواز
- د. الفلوس إللي بيدفعها العريس للعروسة

فيه حاجة شبيهة بكدّه في بلدك؟ لو فيه، إيه هي؟

.....
.....

19. Write the correct name in front of the nickname:

(Amr Diab – Mohammed Munier – Adel Emam)

iz-zaʕiim (The leader)

il-hadʕaba (The plateau)

il-king (The King)

Are there actors or singers who have similar nicknames? If yes, what are they? And what are the nicknames?

.....
.....
.....

20. To express the strength of a friendship, friends say: we ate together ...

- A. Bread and halva
- B. Bread and salt
- C. Bread and cheese
- D. Bread and sugar

What expression do friends say to express the strength of a friendship?

.....

21. Mention three expressions other than (صباح الخير) that also means (Good Morning).

.....
.....
.....

Are there informal expressions to say (Good Morning) in your country? If yes, mention three of them:

.....

18. في سياق الجواز في مصر، القائمة هي ...

أ. عقد الجواز

ب. المهر

ج. ورقة مكتوب فيها محتويات شقة العروسين من

الأثاث

د. ورقة مكتوب فيها إيه إيلي هيتم في حالة الطلاق

فيه حاجة شبيهة بده في بلدك؟ لو فيه، إيه هي؟

.....
.....

19. اكتبوا اسم الشخص قدام اللقب المناسب:

(عمرو دياب – محمد منير – عادل إمام)

..... الزعيم

..... الهضبة

..... الكينج

فيه ممثلين أو مغنيين في بلدك عندهم ألقاب شبيهة بالألقاب

دي؟ لو فيه، مين هم؟ وإيه هي الألقاب؟

.....
.....
.....

20. الصحاب عشان يعبروا عن قوة الصداقة بيقولوا: إحنا

أكلنا مع بعض ...

أ. عيش وحلاوة

ب. عيش وملح

ج. عيش وجبنة

د. عيش وسكر

إيه التعبير إللي بيقولوه الصحاب في بلدك عشان يعبروا عن قوة

الصداقة؟

.....

22. "ʔis-sa:yis" is the person who ...

- A. Helps people to park their cars
- B. Delivers food to homes
- C. Helps people with special needs to get in an elevator

And in my country?

- A. This job is called
- B. This job does not exist.

**23. Describe the Egyptian flag briefly.
 (What are the colors of the flag? What shape is in the flag?)**

.....

24. You were sitting with a group of Egyptian young men. They mentioned someone and said that he is a "bicycle". The word "bicycle" in this context means ...

- A. This man likes to ride bicycles.
- B. This man likes to go to his work by bicycle.
- C. This man is a homosexual.
- D. This man has a beautiful bicycle.

Is there such an expression or a similar one in your country to describe people? If yes, what is it? And what does it mean?

.....

.....

21. قول ثلاث تعبيرات زي "صباح الخير".

هل فيه تعبيرات غير رسميّة لصباح الخير في بلدك؟ لو فيه، قول ثلاثة منهم:

.....

22. الساييس هو شخص ...

- أ. بيساعد الناس يركنوا عربياتهم
- ب. بيوصل الأكل للبيوت
- ج. بيساعد ذوي الاحتياجات الخاصة يركبوا الأسانسير

وفي بلدي؟

- أ. الشغلانة دي اسمها
- ب. مغيث شغلانة زي دي.

**23. اوصف علم مصر بشكل مختصر. (إيه ألوان العلم؟
 إيه الشكل إللي في العلم؟)**

.....

25. If you hear a group of Egyptians talking about someone saying: he/she is from a pleased family. This means that

...

- A. His/her family is happy
- B. His/her family is rich
- C. People of his/her family are funny

Is there such an expression or a similar one in your country to describe people? If yes, what is it? And what does it mean?

.....

26. When we describe someone and say: "his hand is long." This means that he/she (is) ...

- A. Generous
- B. Strong
- C. A thief
- D. Eats a lot

Is there such an expression or a similar one in your country to describe people? If yes, what is it? And what does it mean?

.....

27. When someone says literally in Arabic: "I have not entered the world yet." This means that he/she has not ...

- A. Got his/her dream job yet
- B. Got married yet
- C. Traveled outside of Egypt yet

24. إنت كنت قاعد مع مجموعة من الشباب المصريين ولقيتهم بيتكلموا على شخص ما ويقولوا إنه "عجلة"،

كلمة "عجلة" في السياق ده معناها إن ...

أ. الشخص ده رياضي وبيحب ركوب العجل (الدراجات)

ب. الشخص ده بيحب يروح شغله بالعجلة

ج. الشخص ده مثلي الجنس

د. الشخص ده عنده عجلة جميلة

فيه وصف زي ده للأشخاص في بلدك؟ لو فيه، إيه هو؟ ومعناه إيه؟

.....

25. لو سمعت ناس مصريين قدامك بيتكلموا عن شخص تاني، وقالوا عليه: هو من أسرة ميسوطة، ده معناه إن ...

أ. أسرته سعيدة

ب. أسرته غنية

ج. أفراد أسرته دمهم خفيف

هل فيه نفس التعبير أو تعبير شبيهه ليه بيستخدم لوصف الناس في بلدك؟ لو فيه، إيه هو؟ ومعناه إيه؟

.....

26. لو قلنا على شخص إن "إيده طويلة"، ده معناه إنه

...

أ. كريم

ب. قوي

Is there such an expression or a similar one in your country to describe people? If yes, what is it? And what does it mean?

.....

28. If someone says literally in Arabic: "I was in half of my clothes." This expression means that he/she is/feels ...

- A. Embarrassed
- B. Cold
- C. Hot
- D. Poor

Is there such an expression or a similar one in your country to describe people? If yes, what is it? And what does it mean?

.....

29. Mention at least three Egyptian expressions, idioms or proverbs.

.....

In your country, are there expressions or proverbs that are similar to the ones you just mentioned? If yes, what are they?

.....

- ج. حرامي
- د. بياكل كثير

هل فيه نفس التعبير أو تعبير شبيهه ليه بيستخدم لوصف الناس في بلدك؟ لو فيه، إيه هو؟ ومعناه إيه؟

.....

27. لو شخص قال على نفسه "أنا لسة مادخلتش دنيا"

التعبير ده معناه إنه لسة ...

- أ. ما اشتغلش الشغلانة إللي بيحلم بيها.
- ب. ما اتجوزش.
- ج. ماسافرش برّة مصر.

هل فيه نفس التعبير أو تعبير شبيهه ليه بيستخدم لوصف الناس في بلدك؟ لو فيه، إيه هو؟ ومعناه إيه؟

.....

28. لو شخص قال "أنا كنت في نص هُدومي"، التعبير ده

معناه إنه ...

- أ. مُحَرَج
- ب. بردان
- ج. حرّان
- د. فقير

هل فيه نفس التعبير أو تعبير شبيهه ليه بيستخدم لوصف الناس في بلدك؟ لو فيه، إيه هو؟ ومعناه إيه؟

.....

.....

.....

.....

.....

30. A potato sandwich in Egypt is ...

- A. Strange, and I can't try it
- B. Different, and I don't want to try it
- C. Different, and I had already tried it, or I want to try it
- D. It's my first time to know that Egyptians eat potato sandwiches.

31. You've sent a text message to your Egyptian friend to hang out tomorrow. He/she said to you: "I'm sorry! I can't because tomorrow is my cousin's wedding." What will you do?

- D. I will say to him/her: "It's fine. We can do it on another day.
- E. I will ask him/her if there is a chance to go with him/her to the wedding party as I want to see how Egyptian weddings look like.
- F. I will ask him/her to send me some pictures from the wedding to see how Egyptian weddings look like.

32. The Arabic language center\institute where you study in Egypt has sent you an email saying that next Monday is a holiday as it is "shammin nisi:m" day. What will you do?

(Choose one or two answers, not more than two)

- A. I'll be upset because there won't be classes on that day.

29. أذكروا على الأقل ثلاث تعبيرات أو مصطلحات أو أمثال مصرية.

.....

.....

.....

.....

.....

.....

في بلدك، فيه أمثال أو تعبيرات شبيهة بالتعابير والأمثال المذكورة سابقاً؟ لو فيه، إيه هي؟

.....

.....

.....

.....

.....

.....

30. ساندوتش البطاطس في مصر ...

- أ. غريب ومش ممكن أجزيه
- ب. مختلف ومش عايز أجزيه
- ج. مختلف وجزيته بالفعل أو عايز أجزيه
- د. أول مرة أعرف إن المصريين بياكلوا ساندوتش بطاطس

31. إنت بعثت رسالة لصاحبك المصري عشان تتقابلوا بكرة، بس اعتذر وقال لك إن عنده فرح واحد قريبه، هتعمل إيه؟

- B. I will be happy as there is a chance to rest or travel anywhere in Egypt.
- C. I won't be happy as there won't be classes, but I will respect holidays as they're part of the Egyptian culture.
- D. I will ask my friends or search on the internet to know about that day (shammin nisi:m), why it is a holiday, and what it represents to Egyptians.

33. What transportations did you try in Egypt?

(Choose as many as you tried)

- A. Taxi
- B. Uber (car)
- C. Uber (scooter)
- D. Metro
- E. Public bus
- F. Train
- G. Toktok
- H. Micro-bus

34. While you're in Egypt, an Egyptian person asks you: "What time is it now?" You look at your watch and find it's 7:58. What will you tell him/her?

- A. It's seven fifty-eight.
- B. It's two minutes to eight o'clock.
- C. It's eight o'clock.
- D. It'll be eight o'clock in two minutes.

If in your country with a person from your country: A B C D

Other (specify):

35. You're taking a taxi in Egypt (not uber). When you arrive to your

- أ. هقول له تمام خَلينا نتقابل يوم ثاني
- ب. هسأل إذا كان فيه فرصة إنني أحضر معاه الفرح ده عشان عايز أشوف الأفراح المصرية.
- ج. هطلب منه يبعث لي صور من الفرح عشان أشوف شكل الأفراح المصرية.

32. المركز/المعهد إللي بتدرس فيه في مصر بعت لكم إيميل يقول إن يوم الاثنين إللي جاي أجازة بمناسبة شم النسيم. هتعمل إيه؟

(اختر إجابة أو اتنين بس، مش أكثر من اتنين)

- أ. هتضايق عشان مفيش دراسة في اليوم ده.
- ب. هفرح عشان فيه فرصة إنني أستريح أو أسافر يوم في أي مكان جوة مصر.
- ج. مش هكون مبسوط عشان مفيش دراسة بس هحترم الأجازات لأن ده جزء من الثقافة.
- د. هسأل صحابي أو هدور في الانترنت عن اليوم ده (شم النسيم) وأعرف هو ليه أجازة وبيمثل للمصريين إيه.

33. إيه وسائل المواصلات إللي ركبته في مصر؟

(علم على كل المواصلات إللي ركبته)

- أ. التاكسي
- ب. أوبر (عربية)
- ج. أوبر (إسكوتر)
- د. المترو
- هـ. الأوتوبيس العام
- و. القطر
- ز. التوكتوك
- ح. الميكروباص

34. وإنْت في مصر فيه شخص مصري سألك الساعة كام. بصيت في ساعتك لقيتها 7:58، هتقول له:

destination, the fare is 38 Egyptian pound (EGP).

- A. You will pay exactly 38 EGP.
- B. You will pay 40 EGP, and wait for the change.
- C. You will pay 40 EGP, and leave.
- D. You will pay by Visa (credit card).

If the same situation is in your country:

A B C D

Other (specify):

36. You're taking a taxi in Egypt. When you arrive to your destination, and you are about to pay the fare, the taxi driver says to you: "keep it on me" (in Arabic: xalli ba?a), which means: "keep it on me. You don't have to pay." What will you do?

- A. You will thank him and say to him "may God keep you safe!" (Rabbina yixalliik), and you will pay.
- B. You will thank him and leave without paying.
- C. You will ask him: "why don't you want me to pay?"

37. You've just finished a nice all-day outing with an Egyptian family. At the end of the day, you take them to their place by your car or taxi as they're on your way. When you arrive downstairs their home, they ask you to go upstairs to have supper and spend the rest of the night with them. What will you do?

- A. You'll go upstairs, have supper, and spend the rest of the night with them.

أ. الساعة سبعة وثمانية وخمسين دقيقة.

ب. الساعة ثمانية إلا دقيقتين.

ج. الساعة ثمانية.

د. الساعة ستكون ثمانية بعد دقيقتين.

وفي بلدك مع شخص من بلدك: أ ب ج د
أخرى (حدّد):

35. إنت راكب تاكسي (مش أوبر) ولما وصلت الحساب

كان 38 جنيه، ...

أ. هتدفع 38 جنيه بالطبظ.

ب. هتدفع 40 جنيه وتستتّى الباقي.

ج. هتدفع 40 جنيه وتنزل.

د. هتدفع بالفيزا.

ونفس الموقف في بلدك: أ ب ج د

أخرى (حدّد):

36. إنت في تاكسي ولما وصلت وجيت تدفع الحساب

السواق قال لك: خلى بقى، هتعمل إيه؟

أ. هتقول له: شكراً ربنا يخليك وتدفع

ب. هتشكره وتنزل من غير ما تدفع

ج. هتسأله: ليه مش عايزني أدفع؟

37. إنت خرجت مع أسرة مصرية وقضيت معاهم اليوم

وفي نهاية الخروجة وصلتهم لحد البيت بعربيتك أو

بتاكسي، لأنهم كانوا في طريقك، وقالوك تعالى

اتفضل اطلع معانا نتعشى سوى ونسهر مع بعض،

هتعمل إيه؟

أ. هتطلع معاهم وتتعشى وتسهر.

ب. هتطلع معاهم وتتعشى بس مش هتسهر.

- B. You'll go upstairs, have supper, but you won't spend the rest of the night with them.
- C. You'll say: "No, Thank you! Let's do it in another time."

If with a family from your country:

A B C

Other (specify):

38. You're eating something. Your Egyptian friend/colleague comes and sits next to you. You invite him/her to join you and eat from what you have. He/she says: "No, thank you!" what will you do?

- A. You will just say: "okay!"
- B. You will invite him/her once more.
- C. You will ask him/her: "why don't you want to eat?"
- D. You will invite him/her more than once.

And with a friend from your country:

A B C D

Other (specify):

39. You're a man. You're taking a taxi in Egypt. Where will you sit?

- A. I will sit next to the taxi driver.
- B. I will sit in the back seat.
- C. Both are the same.

If the same situation is in your country:

A B C

Other (specify):

40. You're a woman. You're taking a taxi in Egypt. Where will you sit?

- A. I will sit next to the taxi driver.
- B. I will sit on the back seat.

ج. هتقول لهم: لا، شكرا خليها مرة ثانية إن شاء الله وتمشي.

ومع أسرة من بلدك: أ ب ج

أخرى (حدّد):

38. لو كنت بتاكل وصاحبك المصري جه قعد

معاك/جنبك، وقلت له اتفضل وهو قال لك: لأ شكرا، هتعمل إيه؟

- أ. هتقول له أوكي.
- ب. هتعزم عليه تاني مرة واحدة بس.
- ج. هتسأله ليه مش عابز ياكل.
- د. هتعزم عليه تاني أكثر من مرة.

ومع صديق من بلدك: أ ب ج د

أخرى (حدّد):

39. إنت راجل وشاورت لتاكسي في مصر عشان تروح

مشوار، هتقعد فين؟

- أ. هتقعد جنب السواق.
- ب. هتقعد على الكنبة إللي ورا.
- ج. الاتنين نفس الحاجة.

وفي بلدك: أ ب ج

أخرى (حدّد):

40. إنتي بنت وشاورتي لتاكسي في مصر عشان تروحي

مشوار، هتقعد فين؟

- أ. هتقعد جنب السواق.
- ب. هتقعد على الكنبة إللي ورا.
- ج. الاتنين ممكن.

وفي بلدك: أ ب ج

أخرى (حدّد):

C. Both are the same.

If the same situation is in your country:

A B C Other

(specify):

41. An Egyptian guest visits you in your home. You will ask him/her:

(Choose all possible answers.)

- A. What would you like to drink?
- B. Would you like to drink something?
- C. How would you like to drink your tea/coffee? (How many spoons of sugar? With or without milk? ...)
- D. What would you like to drink: tea, coffee, or juice?
- E. I won't ask him/her. I will give him/her the best drink I have.

And with a guest from your country:

A B C D E

Other (specify):

42. An Egyptian person sneezes in front of you. What will you say to him/her?

- A. May God mercy you! (يرحمكم الله)
- B. Bless you! (ربنا يبارك فيك)
- C. Both are possible.

And with a person from your country:

A B C

Other (specify):

43. You're sitting on the Egyptian Metro. The train is crowded. There is a standing woman who looks in her late 40s. She doesn't look sick. What will you do?

- A. You will leave your seat for her, and say to her: please sit here.
- B. You won't leave your seat for her.

41. فيه ضيف مصري جالك البيت، هتسأله ...

(اختر كل الإجابات الممكنة)

- أ. تشرب إيه؟
- ب. تحب تشرب حاجة؟
- ج. شايبك ولّا قهوتك إيه؟
- د. قهوة ولّا شاي ولّا عصير؟
- هـ. مش هسأله وهقدّم له أحسن مشروب عندي

ومع ضيف من بلدك: أ ب ج د هـ

أخرى (حدّد):

42. فيه شخص مصري عطس قدامك، هتقول له إيه؟

- أ. يرحمكم الله!
- ب. ربنا يبارك فيك!
- ج. الاتنين ممكن.

ومع شخص من بلدك: أ ب ج

أخرى (حدّد):

43. لو إنت قاعد في المترو في مصر، والمترو زحمة،

وقدامك واحدة ست مش مريضة ولا كبيرة جدا في

السن (في أواخر الأربعينات مثلا)، هتعمل إيه؟

- أ. هتقوم وتقول لها اتفضلي اقعدني مكاني.
- ب. هتفضل قاعد مكانك ومش هتقوم.
- ج. هتقوم بس مش هتقول لها حاجة.

ولو نفس الموقف في بلدك: أ ب ج

أخرى (حدّد):

44. لو حدّ قال لك "تورت مصر" أو "منور مصر"، هتقول

له: ...

- C. You will leave your seat for her,
but you won't say: please sit here.

If the same situation is in your country:

A B C

Other (specify):

44. When someone says to you: "you enlightened Egypt." (nawwarti mas'r) or (minawwar mas'r). How will you reply?

- A. Thank you! It's your light (da nu:rak).
B. May God enlighten you! (rabbina yinawwarak/ik)
C. Egypt is enlightened by her People (mas'r minawwarab ?ahlaha).
D. What is the meaning of "nawwarti mas'r"?
E. Other (specify):

.....
Is there such an expression or a similar one in your country? If yes, what is it?
.....
.....
.....

45. You're invited to a food in your Egyptian friend's house. You're sitting eating with his/her family. After you finish eating, you will say:

- A. Thanks God! (?ilhamdulilla:h)
B. I'm full.
C. I was starving.

And with a family from your country:

A B C

Other (specify):

أ. شكرًا! ده نورك.

ب. الله ينورك!

ج. مصر منورة بأهلها!

د. يعني إيه "تورت مصر"؟

هـ. أخرى (حدّد):

فيه تعبير زي ده أو شبيهه بيه في بلدك؟ لو فيه، إيه هو؟

.....
.....
.....

45. إنت معزوم عند صاحبك المصري وقاعد بتاكل معاها

هو وأسرته. بعد ما تخلص أكل هتقول ...

أ. الحمد لله!

ب. أنا شبعت/شبعان.

ج. أنا كنت جعان جدًا.

ومع ناس من بلدك: أ ب ج

أخرى (حدّد):

46. النهارده عيد ميلاد صاحبك المصري، هتقول له إيه؟

أ. عيد سعيد!

ب. عيد ميلاد سعيد!

ج. كل سنة وإنت طيب!

د. كل سنة وإنت طيب وعقبال 100 سنة!

هـ. أخرى (حدّد):

ومع صاحب من بلدك: أ ب ج د

أخرى (حدّد):

47. إنتي بنت واتفتقي مع صحابك المصريين (شباب

وبنات) على جروب واتساب إنكو تخرجوا الويك إند

46. Today is your Egyptian friend's birthday. What will you say to him/her?

- A. fi:d safi:d! (عيد سعيد!)
- B. fi:d mila:d safi:d! (عيد ميلاد سعيد!)
- C. I hope that you're doing well every year! (كل سنة وإنت طيب!)
- D. I hope you're doing well every year, and I wish you to live one hundred years! (كل سنة وإنت طيب (و عقبال مية سنة!)
- E. Other (specify):

And with a friend from your country:

A B C D

Other (specify):

47. You're a girl. You agreed to hang out with your Egyptian friends (males and females) in a WhatsApp group next weekend. On the outing day, you had stomach cramps resulting from your menstrual cycle. Accordingly, you decided not to hang out with them. What will you write in the WhatsApp group?

I'm sorry! I can't hang out with you guys because ...

- A. I've stomach cramps resulting from my menstrual cycle.
- B. I'm a bit sick.
- C. I've circumstances.
- D. I'm busy.

And with friends from your country:

A B C D

Other (specify):

إللي جاي، ويوم الخروجة كان عندك مغمص بسبب
الدورة الشهرية وقررتي تعتذري عن الخروجة على
الجروب، هتكتبي إيه؟

أنا آسفة مش هقدر أخرج معاكو عشان ...

- أ. عندي مغمص بسبب الدورة الشهرية.
- ب. تعبانة شوية.
- ج. عندي ظروف.
- د. مشغولة.

ومع صحاب من بلدك: أ ب ج د

أخرى (حدّد):

48. فيه شخص طلب منك فلوس في الشارع في مصر،

وإنت مش عايز تدفع، هتقول له إيه؟

أ. الله يبارك فيك!

ب. شكرًا! مش عايز.

ج. الله يسهّلك!

د. هتمشي من غير ما تتكلم معاه.

ولو نفس الموقف في بلدك: أ ب ج د

أخرى (حدّد):

49. إنت راجل وقابلت بنت مصرية عشان تعمل معاها

تبادل لغة، لما تشوفها ...

أ. هتحضنها.

ب. هتسلم عليها بالإيد لو هي مدّت إيدها الأول.

ج. هتسلم عليها بالإيد حتى لو ما مدّتش إيدها.

ومع بنت من بلدك: أ ب ج

أخرى (حدّد):

50. صاحبك المصري عمل عملية جراحية وإنت رحمت

المستشفى عشان تزوره بعد العملية، هتقول له إيه؟

48. Someone asked you for money in the street in Egypt. You don't want to pay him/her. What will you say?

- A. May God bless you! (rabbina yiba:rik fi:k/i)
- B. Thank you! I don't want.
- C. May God make it easy for you! (rabbina yisahhillak/ik)
- D. You will keep walking without saying anything to him/her.

If the same situation is in your country:

A B C D

Other (specify):

49. You're a man. You meet an Egyptian girl to have a language exchange with her. When you see her, ...

- A. You will hug her.
- B. You will shake hands with her if she gives her hand first.
- C. You will shake hands with her even if she doesn't give her hand first.

And with a girl/woman from your country:

A B C

Other (specify):

50. Your Egyptian friend just had surgery. You're visiting him/her at the hospital. What will you say to him/her?

- A. Thank God that you're healed/good now. (حمدا لله على (سلامتك))
- B. I hope your surgery went well.
- C. May God protect you! (الله يسلّمك)

And with a friend from your country:

A B C

Other (specify):

- أ. حمدالله على السلامة!
- ب. أتمنى عمليتك تكون مشيبت كويس.
- ج. الله يسلّمك!

ومع صديق من بلدك: أ ب ج

أخرى (حدّد):

51. صاحبك المصري قال لك إن فرحه الشهر إللي جاي،

هتقول له إيه؟

- أ. كل سنة وإنت طيب!
- ب. زواج سعيد!
- ج. زواج سعيد ربنا يتمم بخير!
- د. ألف مبروك!
- ه. ألف مبروك ربنا يتمم بخير!

ولو صاحب من بلدك: أ ب ج د ه

أخرى (حدّد):

52. إنت بتزور صديق مصري في بيته لأول مرة، وبعد

شوية بقيت عايز تدخل الحمام. صديقك في الوقت ده

كان في المطبخ بيحضّر لك مشروب، هتتصرّف إزاي؟

- أ. هقوم أدخل الحمام من نفسي لو كنت عارف أو شايف فين مكان الحمام.
- ب. هستنى لحد ما صاحبي يرجع وبعدين أطلب منه أدخل الحمام سواء عارف مكانه وشايفه أو مش عارف مكانه ولا شايفه.
- ج. هقوم أدور على مكان الحمام وأدخل، حتى لو مش شايف الحمام أو مش عارف فين مكانه.

ولو نفس الموقف في بلدك: أ ب ج

أخرى (حدّد):

51. Your Egyptian friend just told you that his/her wedding is next month. What will you say to him/her?

- A. I hope that you're doing well every year.
- B. Happy marriage!
- C. Happy marriage! May God complete it with goodness.
- D. One thousand congratulations!
- E. One thousand congratulations! May God complete it with goodness.

And with a friend from your country:

A B C D E

Other (specify):

52. You're visiting an Egyptian friend in his house for the first time. After a while, you want to go to the toilet. At the same time, your friend is in the kitchen preparing a drink for you. What will you do?

- A. I will go to the toilet by myself if I know/see where the toilet is.
- B. I will wait until my friend is back and then tell him/her that I want to go to the toilet whether or not I know/see where the toilet is.
- C. I will search for the toilet and get in even if I don't know/see where the toilet is.

And with a friend from your country:

A B C

Other (specify):

53. You're a man. Your Egyptian friend is showing you his pictures with his wife/fiancée. What will you say?

53. إنت راجل وصاحبك المصري بيوزيك صوره هو ومراته

أو خطيبته، هتقول له ...

أ. الصور جميلة ما شاء الله!

ب. مراتك/خطيبتك جميلة ما شاء الله!

ج. شكلك حلو في الصور دي!

د. أخرى (حدّد):

ومع صاحب من بلدك: أ ب ج

أخرى (حدّد):

54. إنت كنت بزة مصر وصديقك المصري اتجوز ولما

رجعت رحت تزوره في بيته بعد الجواز بأسبوع أو

اتنين عشان تبارك له، هتتصرف إزاي؟

أ. هتاخذ معاك هديّة.

ب. هتديله فلوس في ظرف وجوة الظرف تكتب رسالة لطيفة.

ج. هتديله فلوس في إيده.

د. ولا هتاخذ هديّة ولا هتديله فلوس.

ومع صديق من بلدك: أ ب ج د

أخرى (حدّد):

55. صاحبك المصري والده توفى، هتقول له إيه؟

(اخترأوا كل الإجابات الممكنة)

أ. البقاء لله!

ب. أنا آسف لخسارتك!

ج. أنا آسف!

د. البقية في حياتك!

وفي بلدك: أ ب ج د

أخرى (حدّد):

- A. Wow! These are wonderful pictures.
 B. Wow! Your wife/fiancée is super pretty.
 C. You (singular) look great in these pictures.
 D. Other (specify)

And with a friend from your country:

A B C

Other (specify):

54. You were not in Egypt while your Egyptian friend got married. You're back to Egypt. You want to visit him/her to say congratulations. What will you do?

- A. You will bring him/her a gift.
 B. You will give him/her money inside an envelope with a nice message written on a piece of paper/card.
 C. You will give him/her money in his/her hand.
 D. You will neither bring him/her a gift nor give him/her money.

And with a friend from your country:

A B C D

Other (specify):

55. Your Egyptian friend's father just passed away. What will you say to him/her?

(Choose all possible answers)

- A. Eternity/stay is only for God.
 B. I'm sorry for your loss.
 C. I'm sorry.
 D. The rest is in your life.

56. واحد من جيرانك المصريين خَبَطَ على باب شقتك وإدَى لك طبق فيه أكل. هتتصرف إزاي بعد ما تخلص الأكل إللي في الطبق؟

- أ. هغسل الطبق وأرجعهوله فاضي.
 ب. هغسل الطبق وأرجعهوله فيه أكل.
 ج. هحتفظ بالطبق لأنه هديّة وعيب إني أرجع الهدية، وفي المقابل هديّ له طبق غيره من عندي.

ولو نفس الموقف في بلدك: أ ب ج

أخرى (حدّد):

57. إنت كنت بتكلم صاحبك المصري في الواتساب بالعربي، وسألك: هتيجي معانا الرحلة في الويك إند إللي جاي؟ وإنت عايز تروح، هتقول له إيه؟

- أ. أيوة هاجي.
 ب. طبعا هاجي.
 ج. أكيد هاجي.
 د. أيوة إن شاء الله هاجي.

ولو نفس الموقف في بلدك: أ ب ج د

أخرى (حدّد):

58. لمّا قابلت صاحبك المصري كان لابس ساعة جميلة

جداً. إنت قلت له الساعة دي جميلة جداً. هو قال لك: اتفضل. هتتصرف إزاي؟

- أ. هتقول له: بجد؟! وتشكره وتأخذ منه الساعة.
 ب. هتشكره ومش هتاخذ منه الساعة.
 ج. هتاخذ منه الساعة، وبعد كده تشتري له هديّة مناسبة.

فيه موقف زي ده أو شبيهه بيه في بلدك؟ لو فيه، إيه هو؟ وهتعمل إيه؟

.....

And with a friend from your country:

A B C D

Other (specify):

56. One of your Egyptian neighbors knocked on your door and gave you a dish of food. What will you do with the dish after you finish the food?

- I will wash the dish and give it empty back to him/her.
- I will wash the dish and give it with food back to him/her.
- I will keep the dish as it is a gift and it's not nice to give it back. In return, I will give him/her another dish.

If the same situation is in your country:

A B C

Other (specify):

57. You're chatting in WhatsApp with your Egyptian friend in Arabic. He/she asks you if you want to join him/her in a trip next weekend. You want to join him/her. What will you say?

- Yes, I will join you.
- Of course, I will join you.
- Sure! I will join you.
- Yes, I will join you, Insha'Allah.

If with a friend from your country:

A B C D

Other (specify):

58. You're with your Egyptian friend. He/she is wearing a nice watch. You tell him/her that his/her watch is nice. He/she offers that you take it as a gift. What will you do?

- You will say to him/her: Really?! And you will thank him/her and take it.
- You will thank him/her, but you won't take it.

59. في مصر مش ممكن الرجل والست يعيشوا مع بعض

أو يقيموا علاقة جنسية قبل الجواز، شايف ده إزاي؟

- ده شيء غريب جدًا ولازم يتغير قريب.
- ده مختلف عن ثقافة بلدي، ولكنه مناسب للمجتمع المصري، زي ما الحياة مع بعض قبل الجواز في بلدي مناسبة للمجتمع.
- ده مختلف عن ثقافة بلدي، وبصراحة ثقافة بلدي أحسن في النقطة دي.

60. كثير من البنات المصرية بتلبس الحجاب، شايف ده إزاي؟

- ده مختلف عن ثقافة بلدي. الحجاب في المجتمع المصري مناسب لبعض البنات، وعدم ارتداء الحجاب في بلدي مناسب للمجتمع كمان.
- ده ظلم للبنات المصرية، لازم يكون فيه قانون يمنع الحجاب.
- ده مختلف عن ثقافة بلدي، وبصراحة ثقافة بلدي أحسن في النقطة دي.

61. المترو في القاهرة فيه عربيتين مخصصتين

للسيدات، شايف ده إزاي؟

- دي حاجة كويسة عشان ستات كثير هيكونوا مرتاحين أكثر كده.
- دي حاجة غريبة جدًا، ولازم تتلغي عشان دي عنصريّة قائمة على النوع (sexism).
- ده مختلف عن ثقافة بلدي، وبصراحة ثقافة بلدي أحسن في النقطة دي.
- ده مختلف عن بلدي. وجود عربيتين مخصصتين للسيدات مناسب للمجتمع المصري، وفي بلدي

- C. You will take it, and later you will buy him/her a nice gift.

Is there such situation or a similar one in your country? If yes, what is it? And what will you do?

.....

.....

.....

59. In Egypt, a couple can't live together or have a sexual relationship before marriage. How do you see that?

- A. That is very strange. It should change soon.
- B. That is different from my culture, but it's suitable for Egyptian society. And couple living together is suitable for my society.
- C. That is different from my culture, and to be honest, my culture is better at this point.

60. Many Egyptian girls wear hijab. How do you see that?

- A. That is different from my culture. hijab in Egyptian society suits some girls, and not wearing hijab suits girls in my society.
- B. That is not fair for the Egyptian girls. There should be a law that bans hijab.
- C. That is different from my culture, and to be honest, my culture is better at this point.

61. In Cairo Metro, there are two train carriages for women only. How do you see that?

- A. That is good because many women will be more comfortable like this.
- B. That is very strange, and it must change because it's sexism.
- C. That is different from my culture, and to be honest, my culture is better at this point.

عدم وجود عربيات مخصصة للسيدات مناسب للمجتمع كمان.

62. المصريين بياكلوا ساندوتش بطاطس أو بطاطس

بالعيش عشان ...

أ. البطاطس لوحدها مش لذيدة.

ب. البطاطس لوحدها مابتشبعش.

ج. دي وجبة مصرية تقليدية.

فيه أكلة الناس من برة بلدك شايغنها غريبة؟ لو فيه، إيه هي؟
وليه في رأيك الناس في بلدك بياكلوها؟

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63. إنت عندك معاد مع صاحبك المصري، ولما وصلت

لقيته مش هناك، استنيت شوية وبعد كده اتصلت بيه
قال لك: قدامي خمس دقائق وأوصل، إنت هتفهم إنه

...

أ. هيوصل بعد خمس دقائق بالضبط.

ب. هيوصل بعد خمس دقائق تقريباً.

ج. هيوصل بعد عشر دقائق أو ربع ساعة.

ولو نفس الموقف في بلدك هتفهم إيه؟

أ ب ج

أخرى (حدّد):

64. إنت كنت في المجمع وبتكلم مع الموظفة وقلت لها

يا "مدام"، بس هي قالت لك: "آنسة" مش "مدام".

تفتكر هي قالت كده عشان ...

أ. هي لسة صغيرة ولقب "مدام" ده للسيدات الكبيرة.

ب. هي لسه ما اتجوزتس وعازية توكد على ده.

- D. That is different from my culture. Having two train carriages for women only is suitable for Egyptian society. And not having any train carriages only for women is suitable for my society.

62. Egyptians eat potato sandwiches or potato with bread because ...

- A. Potato without bread is not delicious.
B. Potato without bread is not enough as you can't feel full after eating it.
C. This is a traditional dish/meal.

Is there food in your country that other people think it's strange? If yes, what is it? And why do you eat it?

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63. You have an appointment with your Egyptian friend. You arrived on time, but he/she didn't show up. You waited for a few minutes and then called him/her. He/she says: "I will arrive in five minutes." You will understand that he/she ...

- A. Will arrive in five minutes exactly.
B. Will arrive in almost five minutes.
C. Will arrive in ten or fifteen minutes.

If the same situation is in your country, what will you understand? A B C

Other (specify):

64. You're in the Mugammaf. You called the female employee/officer Madame (Mrs.). She said to you: "I'm Miss. Not Mrs." You think she said that because ...

ج. هي بتكره اللقب ده.

د. اللقب ده مش كويس في مصر.

فيه لقب في بلدك بعض البنات بيتضايقوا منه؟ لو فيه، إيه هو؟
وليه بيتضايقوا منه؟

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65. خرجت من بيتك ولقيت عامل النظافة في الشارع

بيبتسم ويقول لك كل سنة وإنت طيب يا

بيه/باشا/أستاذ، هو بيقول كده عشان ...

أ. النهارده فيه مناسبة.

ب. هو عايز فلوس (بقشيش).

ج. هو مجرد شخص لطيف مش أكثر.

هل فيه موقف زي ده أو شبيهه بيه ممكن يحصل في بلدك؟ لو فيه، إيه هو؟

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66. إنت راجل وبتتكلم في واتساب مع شاب مصري عشان

تعمل معاه تبادل لغة، واتفقتوا على المعاد والمكان

وفي نهاية الحوار كتب لك: حبيبي. هو قال كده

عشان ...

أ. دي كلمة عادية بين الشباب في نهاية الحوار.

ب. الشاب ده مثلي الجنس.

ج. الشاب ده لطيف جدًا.

ولو نفس الموقف في بلدك هتقهم إيه؟

أ ب ج

- A. She is still young, and this title (Madame/Mrs.) is for older women.
- B. She wants to confirm that she has not been married yet.
- C. She hates this title.
- D. This title is not good in Egypt.

Is there a title that girls in your country don't like to be called with it in specific circumstances? If yes, what is it? And why don't they like it?

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65. When you left your house in the morning, the street garbage man was smiling at you and said: "I hope every year you are doing well, sir!" (kulli sana winta t'ayyib, ya ?usta:z!). He said that because ...

- A. There is an occasion or celebration today.
- B. He wants money/tips.
- C. He is just a nice man.

Is there such a situation or a similar one in your country? If yes, what is it?

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66. You're a man. You're chatting on WhatsApp with an Egyptian guy to have a language exchange. You agreed on time and place to meet. At the end of the conversation, he wrote to you: (habi:bi:). He wrote this word because ...

- A. This word is a common closure between men while chatting.
- B. He is a homosexual.
- C. He is a very nice guy.

أخرى (حدّد):

67. إنت كنت بتزور أسرة مصرية في تجمع عائلي، وفيه واحدة ست بتقول لبنت (عمرها 25 سنة تقريبا) من العيلة: عايزين نفرح بيكي بقى. التعبير ده معناه إنها عايزة ...

- أ. تفرح بتخرُّج البنت دي من الجامعة.
- ب. تفرح بإن البنت دي تتجوز.
- ج. تفرح بإن البنت دي تشتغل شغل كويس.

ولو نفس الموقف في بلدك هتفهم إيه؟

أ ب ج

أخرى (حدّد):

68. لو إنت في الشارع أو السوق ولقيت واحد بينادي على ست يعرفها بيقول لها: محمد! ده معناه إن ...

(اخترأوا كل الإجابات الممكنة)

- أ. هي اسمها محمد.
- ب. اسمها الأخير محمد.
- ج. ابنها اسمه محمد.
- د. جوزها اسمه محمد.

ولو نفس الموقف في بلدك هتفهم إيه؟

أ ب ج د

أخرى (حدّد):

69. إنت كنت ماشي مع صحابك المصريين والأجانب في الشارع، مش على الرصيف، وفيه شاب مصري طلب من البنت إللي ماشية ناحية العربيات إنها تدخل جوة. هو عمل كده عشان ...

- أ. هو بيحبها.
- ب. هو الراجل وعشان كده لازم يعمل كده كنوع من الحماية.

If the same situation is in your country, what will you understand? A B C

Other (specify):

67. You're visiting an Egyptian family. During the family gathering, a woman said literally in Arabic to a girl who looks in her mid-twenties: "we want to feel happy with/by you." (عايزين نفرح) (بيكي). This means that she wants to ...

- A. Feel happy when this girl graduates.
- B. Feel happy when this girl gets married.
- C. Feel happy when this girl gets a good job.

If the same situation is in your country, what will you understand? A B C

Other (specify):

68. You're in the street or the market. You heard a man calling a woman whom he knows by saying (Mohammed) to her. This means that ...

(Choose all possible answers.)

- A. Her name is Mohammed.
- B. Her last name is Mohammed.
- C. Her son's name is Mohammed.
- D. Her husband's name is Mohammed.

If the same situation is in your country, what will you understand? A B C D

Other (specify):

69. You're walking on the street, not on the sidewalk/pavement, with your Egyptian and foreign friends. An Egyptian guy asked a girl walking on the cars' side to get inside, and he took her place on the cars' side. He did this because ...

- A. He is in love with her.
- B. He is the man, and he should do this as protection to her.

ج. هو خايف عشان ممكن حدّ يشدّ الشنطة بتاعتها.

د. هو متعود يمشي ناحية العربيات.

ولو نفس الموقف في بلدك هتفهم إيه؟

أ ب ج د

أخرى (حدّد):

70. إنت قابلت شخص مصري وسألك: إزيك؟ عامل إيه؟

كله تمام؟ هو بيكرر السؤال بطرق مختلفة عشان ...

أ. هو شخص كثير الكلام.

ب. ده تعبير عن المحبة.

ج. هو مش لاقى كلام يقوله.

د. المصريين عادةً بيقولوا كده.

ولو نفس الموقف في بلدك هتفهم إيه؟

أ ب ج د

أخرى (حدّد):

71. إنت شفت رجل قابل صاحبه وباسه على خده اليمين

مرة وعلى خده الشمال مرة. هم بيعملوا كده عشان

...

أ. هم مجرد أصحاب.

ب. هم مثليين.

ج. فيهم واحد مثلي والتاني مش مثلي.

ولو نفس الموقف في بلدك هتفهم إيه؟

أ ب ج

أخرى (حدّد):

72. إنت كنت بتزور الأهرامات وفيه أسرة مصرية طلبت

إنها تتصوّر معاك. هتعمل إيه؟

أ. هرفض التصوير عشان من الغريب إني أتصوّر

مع ناس مش عارفهم.

- C. He is worried that someone on a motorbike will come and takes her purse.
D. He is used to walking on the cars' side.

If the same situation is in your country, what will you understand? A B C D

Other (specify):

70. You meet an Egyptian person. He/she says to you: "How are you? How are you doing? Is everything okay?" He/she repeats the question because ...

- A. He/she likes to speak a lot.
B. This is an expression of endearment.
C. He/she doesn't know what to say.
D. The Egyptians usually ask like that.

If the same situation is in your country, what will you understand? A B C D

Other (specify):

71. You saw a man who kissed his male friend on the cheeks, when they met. They did this because ...

- A. They're friends.
B. They're homosexual.
C. One of them is homosexual, and the other is straight.

If the same situation is in your country, what will you understand? A B C

Other (specify):

72. You're visiting the pyramids, and an Egyptian family asks to take a photo with you. What will you do?

- D. I will refuse because it's strange to take a photo with people who I don't know.
E. I will accept having a photo with them in order not to embarrass them, but I won't be happy from inside.

- ب. هقبل التصوير معاهم عشان ما أخرجهمش بس مش هكون مبسوط من جوايا.
ج. هقبل التصوير معاهم وهكون مبسوط وأحاول أبين لهم ده.
د. هقبل التصوير معاهم عشان ما أخرجهمش بس مش هكون مبسوط من جوايا.

73. معظم الشباب المصريين يفضلوا قاعدين مع أسرهم

ومابيستقلوش إلا لما يتجوزوا. إنت شايف ده إزاي؟

أ. ده غريب جدًا بالنسبالي ومش قادر أفهمه وأتمنى يتغير قريب.

ب. ده مختلف جدًا عن الثقافة في بلدي وأتمنى يتغير قريب.

ج. ده عادي هنا عشان الاستقلال مكلف جدًا للشباب والبنات وكمان صعب جدًا إن الأسرة توافق على استقلال البنات.

74. الشباب المصريين بيطلبوا أكل دليفري كثير، ده

عشان هم ...

أ. مابيعرفوش يطبخوا.

ب. كسلانين يطبخوا.

ج. بيكونوا تعبانين بعد يوم أو أسبوع شغل طويل

ومش قادرين يطبخوا.

75. في مصر، فيه ناس كثير مستنيين منك بقشيش (زي)

عامل المطعم أو عامل الدليفري أو القهوجي أو حتى

البواب والراجل إللي بياخد الزبالة) هتتصرف معاهم

إزاي؟

أ. مش هدفع لهم بقشيش خالص لأنهم بيشتغلوا

وبياخدوا مرتب.

ب. هدفع لهم بقشيش عشان مش عايز وجع دماغ.

ج. هدفع لهم بقشيش عشان دي الثقافة في مصر.

د. هدفع لهم بقشيش عشان أنا عارف إن مرتباتهم

ضعيفة وإنهم بيعتمدوا بنسبة كبيرة على البقشيش.

- F. I will happily accept to have a photo with them and try to show them that I'm happy.

73. Most Egyptians live with their families until marriage. How do you see that?

- A. That is very strange to me. I cannot understand that, and I hope it will change soon.
 B. That is very different from my culture, and I hope it will change soon.
 C. That is very normal in Egypt because being independent of family costs a lot of money. And it's also difficult for the family to accept women's independence before marriage.

74. The Egyptian young people use delivery a lot because ...

- A. They don't know how to cook.
 B. They're lazy to cook.
 C. They're tired and not able to cook after a long and busy day or week of work.

75. In Egypt, some people (for example, the waiter, the garbage man, the delivery man, or the doorman) expect money (as a tip) from you. What will you do with them?

- E. I will never give them money/tips because they work and get a salary.
 F. I will give them money/tips in order to avoid annoyance.
 G. I will give them money/tips because this is the culture in Egypt.
 H. I will give them money/tips because I know they don't get enough salary and mostly depend on tips.

76. وإنت معزوم في بيت صاحبك المصري، وخلص

العشاء هيتحط، إنت طلبت منه تشرب مية. صاحبك راح يجيب مية، بس إنت سمعت والدته بتقول لابنها (صاحبك): قول له مايشربش مية كثير. رد فعلك هيكون إيه؟

- أ. هتضايق وتقول أم صاحبي دي بخيلة.
 ب. هتتعد طول العزومة تفكر في الموقف ده وتحاول تلاقي تفسير منطقي للي حصل.
 ج. هتستغرب جدًا الموقف ده وتسال صاحبك: "هي ليه مش عايزاني أشرب مية كثير؟"
 د. مش هتتشغل بالك بالموقف ده، ومش هتضايق، وهتقضي اليوم عادي.

77. صاحبك المصري عزمك في بيته ولما وصلت البيت،

ودخلتوا الصالون/أوضة جلوس الضيوف، إنت قعدت على الكرسي اللي في وش باب الأوضة. صاحبك طلب منك تغيّر الكرسي وتقعّد على كرسي تاني في نفس الأوضة من غير ما يقول لك السبب. رد فعلك هيكون إيه؟

- أ. هتضايق عشان ده تصرّف مش مهذب.
 ب. ده تصرّف غريب جدًا ومش ممكن يكون ليه تفسير.

ج. مش لازم أتضايق عشان أكيد في سبب منطقيّ للتصرّف ده بس أنا مش عارف إيه هو.

78. صاحبك المصري عزمك على حفلة عيد ميلاده، وإنت

كنت الأجنبي الوحيد في الحفلة دي. إنت قدّمت له الهدية. خدّها منك وشكرك وحطّها على جنب من غير ما يفتحها. هتتصرّف في الموقف ده إزاي؟
 أ. هتطلب منه يفتح الهدية قدام كل الناس.

76. You're invited in your Egyptian friend's house. While the food was being prepared, you asked your friend to bring you water. He/she went to bring you water, but you heard his/her mother telling her son/daughter (your friend) to tell you not to drink a lot. What would you do?

- You would get upset and think that your friend's mom is not generous.
- You would keep thinking about this situation and try to find an explanation for that.
- You would feel that there is something weird, and ask your friend: "why doesn't she want me to drink a lot?"
- I would neither care that much about what she said nor get upset. And I will try to enjoy my time in their house.

77. Your Egyptian friend invited you to visit him/her at his/her house. When you arrived and got into the guests' sitting room, you sat on a seat opposite the room's door. After you've sat, he/she asked you to change the seat without giving a reason. How would you react?

- I would get upset because his/her behavior is impolite.
- This behavior is very strange, and it cannot be explained.
- I shouldn't get upset because there must be a reason for his/her behavior, even if I don't know what it is.

78. Your Egyptian friend invited you to his/her birthday party, and you were the only foreigner. You gave him/her a gift. He/she took it, put it aside, and thanked you. But he/she didn't open the gift. What would you do?

ب. مش هتطلب منه يفتح الهدية، ومش هتضايق لأن أكيد عنده سبب.
ج. مش هتطلب منه يفتح الهدية، لكن هتضايق.

79. صاحبك المصري عزمك تزوره وتتعشى مع أسرته،

ولما وصلت وقعدت على السفرة اكتشفت إن مفيش مية معدنية، وإن المية الموجودة هي مية الحنفية، هتعمل إيه؟

أ. مش هشرب مية خالص.

ب. هطلب منهم يجيبوا مية معدنية.

ج. هشرب مية الحنفية عادي المرة دي.

80. إنت رحت تقابل صاحبك المصري وتأخر عشر دقائق

من غير ما بيعت لك رسالة يقول لك إنه هيتأخر ولما وصل ما اعتذرش، هتتعامل مع الموقف ده إزاي؟

أ. هتضايق ومش هخرج معاه تاني عشان هو شخص مابيحترم مواعيده.

ب. مش هتضايق بس هسأله اتأخر ليه.

ج. مش هتضايق لأن عشر دقائق تأخير مش كثير عند بعض الناس في مصر، وعشان كده مش

مستاهلة إنه بيعت رسالة أو يعتذر. وأنا لازم أتأقلم مع ده أو أنا أتأقلمت بالفعل.

د. هدي له محاضرة عن أهمية احترام المواعي.

81. وإنك راكب التاكسي في مصر السواق سألك أسئلة

شخصية، زي "إنت متجوز ولا لأ؟" أو سألك عن الدين، هتعمل إيه؟

أ. هتظاهر إنني مش فاهم السؤال وإنني باتكلم عربي مكسر.

ب. هستعرب جدًا وأقول له ده مش شغلك. مش من

حقك تسألني الأسئلة دي.

ج. هقول له "بتسأل ليه؟"

- A. You would ask him/her to open the gift in front of the others.
- B. You wouldn't ask him/her to open the gift, and you won't get upset because there must be a reason for his/her behavior.
- C. You wouldn't ask him/her to open the gift, but you will get upset.

79. Your Egyptian friend invited you to have dinner with him/her and his/her family. When you sat at the dining table, you realized that there was only tap water (not mineral water). What would you do?

- A. I would not drink water at all.
- B. I would ask them to bring mineral water.
- C. I would drink the tap water this time.

80. You went to meet your Egyptian friend, but he/she was late for ten minutes without texting you. And when he/she arrived, he/she didn't say: "Sorry for being late!" what would you do?

- E. You would get upset and wouldn't meet him/her again because he/she doesn't respect his/her appointments.
- F. I wouldn't get upset, but I would ask him/her: "Why are you late?"
- G. I wouldn't get upset because being late for ten minutes is not a big deal for some Egyptians. So, it doesn't deserve to send a message or say "Sorry!" I have to get used to this, or I'm already used to it.
- H. I would give him/her a lecture about respecting appointments/time.

- د. هجاوبه عادي عن مسألة الجواز، وهحاول أكون دبلوماسي في الإجابات المتعلقة بالدين.
- ه. هجاوبه عادي عن مسألة الجواز، وهقول له رأيي بصراحة في الأمور المتعلقة بالدين.

82. أذكروا على الأقل ثلاث أشياء أو ممارسات في الثقافة المصرية شبيهة بأشياء وممارسات في ثقافة بلدكو.

- زي مثلاً إن المصريين بياكلوا كشري كثير وده مش أحسن أكل صحّي، بس الناس في بلدكو بياكلوا جبنة كثير.
- أو مثلاً الحاجة الساعة (الصودا) في مصر، والبيرة في بلدكو.

83. أذكروا على الأقل ثلاث أشياء أو ممارسات كنتوا بتنتقدوا فيها الثقافة المصرية، ولما فكّرتوا فيها

- أدركتوا إنها كويسة، وبدأتوا تنتقدوا، ولو شوية، الحاجات أو الممارسات المقابلة ليها في ثقافة بلدكو.

81. While you're in a taxi in Egypt, the taxi driver asks you a few personal questions such as "whether or not you're married?" or he asks you about your religion. What will you do?

- F. I will pretend that I don't understand as my Arabic is not good.
- G. I will be surprised and say to him: "Mind your own business. You don't have the right to ask me such questions."
- H. I will say to him: "Why do you ask?"
- I. I will answer him concerning marriage questions, and I will try to give diplomatic answers concerning religion.
- J. I will answer him concerning marriage questions, and I will also freely express my opinion about religion.

82. Name at least three cultural products or practices in the Egyptian culture similar to products or practices in your culture/country.

- For example, the Egyptians eat Koshari a lot, which is not the best healthy food. But in your culture, peoples eat a lot of cheese.
- Or drinking a lot of Soda in Egypt, in contrast to drinking beer in your country.

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- زي مثلاً استخدام المياه (الشطّافة) بدل المناديل في الحمام.

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83. Name at least three cultural products or practices that you used to condemn² in the Egyptian culture, but when you thought about them deeply, you realized that they're good, and started to condemn, even a bit, the opposite cultural products or practices in your culture.

- For example, using a water hose instead of toilet paper after defecation.

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² Even if you did not condemn it in Egypt, but you started to condemn the lack of it in your culture.

Appendix (III)

ICC factors Interview

- You have the opportunity to choose more than one choice, but you have to put them in order from the most to the least.

English

- **What factor(s) do you think significantly affect your current level in the Egyptian culture?**
 - a. Outings with Egyptian friends
 - b. Talking to Egyptian neighbors
 - c. Talking to Egyptians in the marketplaces, restaurants, coffee shops, or talking to the taxi driver.
 - d. Listening to Egyptian songs
 - e. Watching Egyptian movies or tv shows
 - f. Egyptian colloquial classes
 - g. Other (specify):

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Egyptian Arabic

- **إيه هي العوامل إللي تعتقد إنها بتأثر بشكل كبير على مستواك الحالي في الثقافة المصرية؟**
 - أ. الخروج مع أصحاب مصريين
 - ب. الكلام مع جيرانك المصريين
 - ج. الكلام مع المصريين في السوق أو المطعم أو القهوة، أو الكلام مع سواق التاكسي
 - د. الاستماع للأغاني المصرية
 - هـ. الفرجة على الأفلام أو المسلسلات المصرية
 - و. صفوف العامية
 - ز. أخرى (حدّد):

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Appendix (IV)

Consent Forms



Documentation of Informed Consent for Participation in Research Study

Project Title: [*Assessing L2 Egyptian Colloquial Arabic (ECA) learners' intercultural communicative competence*]

Principal Investigator: [*Ahmed Said Mohammed Elgebaly - +201096192028*]

*You are being asked to participate in a research study. The purpose of the research is *assessing L2 Egyptian Colloquial Arabic (ECA) learners' Intercultural Communicative Competence ICC*, and the findings may be *published in an academic journal and presented in a conference*. The expected duration of your participation is *from 60 mins to 90 mins*.

The procedures of the research will be as follows: *you are asked to take a test*. At the end of the test, kindly mention if you are willing to take part in a follow-up interview later.

*There *will not be* certain risks or discomforts associated with this research.

*There *will be* benefits to you from this research. Findings can help you understand the Egyptian culture better.

*The information you provide for purposes of this research *is confidential*. *Your responses will only be used for the purpose of the study, and your identity will not be revealed to anyone*.

Questions about the research and research, your rights, or research-related issues should be directed to Ahmed Elgebaly at: +201096192028.

*Participation in this study is voluntary. Refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. You may discontinue participation at any time without penalty or the loss of benefits to which you are otherwise entitled.

Signature _____

Printed Name _____

Date _____

Documentation of Informed Consent for Participation in Research Study

Project Title: [*Assessing L2 Egyptian Colloquial Arabic (ECA) learners' intercultural communicative competence*]

Principal Investigator: [*Ahmed Said Mohammed Elgebaly - +201096192028*]

*You are being asked to participate in a research study. The purpose of the research is *assessing L2 Egyptian Colloquial Arabic (ECA) learners' Intercultural Communicative Competence ICC*, and the findings may be *published in an academic journal and presented in a conference*. The expected duration of your participation is *from 15 mins to 20 mins*.

The procedures of the research will be as follows: *you are asked to participate in an interview*.

*There *will not be* certain risks or discomforts associated with this research.

*There *will be* benefits to you from this research. Findings can help you understand the Egyptian culture better.

*The information you provide for purposes of this research *is confidential*. *Your responses will only be used for the purpose of the study, and your identity will not be revealed to anyone*.

Questions about the research and research, your rights, or research-related issues should be directed to Ahmed Elgebaly at: +201096192028.

*Participation in this study is voluntary. Refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. You may discontinue participation at any time without penalty or the loss of benefits to which you are otherwise entitled.

Signature _____

Printed Name _____

Date _____

الجامعة الأمريكية بالقاهرة



استمارة موافقة مسبقة للمشاركة في دراسة بحثية

عنوان البحث: (تقييم الكفاءة التواصلية بين الثقافات لمتعلمي العامية المصرية كلغة ثانية).

الباحث الرئيسي: (أحمد سعيد محمد الجبالي – مدرس لغة عربية للناطقين بغيرها).

البريد الإلكتروني: ahmedgebaly@aucegypt.edu

الهاتف: +201096192028

أنت مدعو للمشاركة في دراسة بحثية عن (الكفاءة التواصلية بين الثقافات لمتعلمي العامية المصرية كلغة ثانية).

هدف الدراسة هو (تهدف هذه الدراسة إلى تقييم الكفاءة التواصلية بين الثقافات لمتعلمي اللغة العربية العامية في كلغة ثانية).

نتائج البحث ستنشر في (دوريه متخصصة أو مؤتمر علمي أو ربما كليهما).

المدة المتوقعة للمشاركة في هذا البحث (من خمس عشرة إلى عشرين دقيقة).

إجراءات الدراسة تشتمل على (تشتمل الدراسة على إجراء اختبار عن الثقافة المصرية).

السرية واحترام الخصوصية: المعلومات التي ستدلى بها في هذا البحث سوف تكون سرية وجميع إجاباتك سوف تستخدم لغرض البحث فقط ولن يتم كشف أي بيانات خاصة بك.

عند الرغبة في الحصول على مزيد من المعلومات عن الدراسة وحقوق المشاركين برجاء الاتصال بـ: (أحمد الجبالي - 01096192028).

إن المشاركة في هذه الدراسة ما هي إلا عمل تطوعي، حيث إن الامتناع عن المشاركة لا يتضمن أي عقوبات أو فقدان أي مزايا تحق لك. ويمكنك أيضا التوقف عن المشاركة في أي وقت من دون عقوبة أو فقدان لهذه المزايا.

بالضغط على زر "التالي" فإنك توافق على أنك قد قرأت وفهمت المعلومات الواردة في هذا النموذج وتوافق على المشاركة في هذه الدراسة.

الإمضاء:

اسم المشارك:

التاريخ:/...../.....

Appendix (V)

Proof of IRB approval



Case# 2021-2022-100

To: Ahmed Said Mohammed Elgebaly
 Dalal Abo El Seoud
 Sara Tarek
From: Heba Kotb Chair of the IRB
Date: 15th February 2022
Re: IRB approval

This is to inform you that I reviewed your revised research proposal entitled

“Assessing L2 Egyptian Colloquial Arabic (ECA) Learners’ Intercultural Communicative Competence.”

It required consultation with the IRB under the "expedited" category. As you are aware, there were minor revisions to the original proposal, but your new version addresses these concerns successfully. Your proposal used appropriate procedures to minimize risks to human subjects and that adequate provision was made for confidentiality and data anonymity of participants in any published record. I believe you will also make adequate provision for obtaining informed consent of the participants.

This approval letter was issued under the assumption that you have not started data collection for your research project. Any data collected before receiving this letter could not be used since this is a violation of the IRB policy.

Please note that IRB approval does not automatically ensure approval by CAPMAS, an Egyptian government agency responsible for approving some types of off-campus research. CAPMAS issues are handled at AUC by the office of the University Counsellor. The IRB is not in a position to offer any opinion on CAPMAS issues, and takes no responsibility for obtaining CAPMAS approval.

This approval is valid for only one year. In case you have not finished data collection within a year, you need to apply for an extension.

Thank you and good luck.

Heba Kotb
 IRB chair, The American University in Cairo
 2078 HUSS Building
 T: 02-26151857
 Email: hebakotb@aucegypt.edu

Institutional Review Board
 The American University in
 Cairo
 AUC Avenue, P.O. Box 74
 New Cairo 11835, Egypt.
 tel 20.2.2615.1000
 fax 20.2.27957565
 Email: irb@aucegypt.edu