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Developing Intercultural Communicative Competence and Proficiency of Advanced Arabic Learners:
A Proposed Framework

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May 2011

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"وَلَا تَحْصِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ"

It never crossed my mind that my dedication could be to any person but my father, who passed away in 2009. Nonetheless, due to every value my father implanted in me, and inspired by his soul that still lives in me, I have to make this dedication to KARIM.KARIM BANNOUNA, one of the martyrs who stood up for freedom during the people's revolution on January 25th, 2011. To KARIM: I met you very few times and I did not get to know you closely, but now I know you very well! I know you because you made me realize why I am writing this thesis and why I am taking this degree; and I know you because I know everything I do and everything I will do is for the sake of this country, the freedom of her people, and the future of her children. Thank you KARIM and thank you to all the martyrs on behalf of myself, my family, and every free Egyptian! Whenever my will weakens or my hope fades away, I will look at your pictures and fulfill my promise that your spilt blood will never go in vain!

EGYPT, A NEW CULTURE



“We have to educate our children to be like the Egyptian Youth.”
U.S. President Barack Obama

“We have to think seriously about the teaching of the Egyptian revolution in schools.”
British Prime Minister David Cameron

“For the first time we find the people revolute and cleans the streets after.”
CNN Channel

“Nothing new in Egypt, the Egyptians are writing history as usual.”
Italian Prime Minister Silvio Berlusconi

“Today we are all Egyptians.”
Prime ministers of Norway Stutlnberg

“The Egyptians are the finest people on earth and deserve the Nobel Peace Prize”
Austrian President Heinz Fischer

“Egypt pulls off a revolution in two weeks. Meanwhile, 20 years in, we’ve gotten nowhere on the whole “Kraft Cheese and Macaroni” thing.”
Seth MacFarlane on twitter

Abstract

This study examines the effect of a proposed course on the communicative competence of study-abroad advanced-level learners studying Arabic as a Foreign Language (AFL) in terms of: 1) intercultural communicative competence (ICC) and 2) the recognition and production of Arabic language varieties. The proposed course interrelates Egyptian culture to Arabic language varieties used by Egyptians. The course proposes a linguacultural framework that focuses on the humanistic dimension of culture through which different varieties are investigated. It was hypothesized that upon taking a pilot course, participants' recognition and production of Arabic varieties would develop, as well as their ICC abilities. It was not expected that there would be significant progress in participants' overall ICC due to the limited duration of the pilot course; however, the main focus was on the four dimensions of ICC (*knowledge, attitude, skills, and awareness*) to detect the area of maximum progress. Results demonstrated significant development in participants' abilities to recognize as well as produce Arabic varieties used in Egypt. Results also detected significant development in three elements of participants' ICC abilities (*knowledge, attitude, and skills*), while *awareness* development occurred but the difference was not significant.

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Chapter 1: INTRODUCTION

Developing Intercultural Communicative Competence and Proficiency of Advanced Arabic Learners:

A Proposed Framework

In the past few years, Arabic has received enormous global attention. According to the Modern Language Association (MLA), Arabic moved up to become the eighth most studied foreign language at US colleges and universities in 2009 (Furman, Goldberg, & Lustin, 2010). Almost every reputable university around the globe has programs of Arabic teaching and Arabic studies. This led the MLA to remove Arabic from the list of less commonly taught languages in 2007. Increased attention resulted in growing numbers of students studying Arabic as a foreign or second language: the percentage of American higher-education students enrolled in Arabic programs increased between 2002 and 2006 to 126.5% (Furman, Goldberg, & Lustin, 2007). This has resulted in the development of all components of the Arabic teaching process: teachers and teacher-training programs, curricula, and teaching methodologies. On the other hand, students who achieve native-like or even distinguished levels are very few in comparison to the overall number of foreign Arabic learners, according to the American Council on the Teaching of Foreign Languages (ACTFL) Arabic proficiency guidelines (ACTFL, 1989, p. 374). Though no statistics are available to support this claim, certain indirect indications support it: teachers and scholars' observations (Al-Batal & Belnap, 2006; Taha, 2006), and repeated calls by many institutions and scholars that curricula and programs incorporate the objective of achieving Arabic native-like proficiency (diglossia-proficiency) (Al-Batal, 1992; Badawi, 2002; Taha, 2006). A more statistical observation reported by the Modern Language Association (MLA, 2007) in the book *Language Diversity in the USA* states that "The continued dearth of students reaching advance fluency in Arabic is evident, however, in the fact that advanced level enrollments in Arabic make up no more than 12.8 percent of all enrollments" (Potowski, 2010).

Though the issue of few students achieving higher proficiency level in different languages is still in need of extensive research (Byrnes, 2006; Byrnes, Weger-Gunthorp & Sprang, 2005; Leaver & Shekhtman, 2002, cited in Samimy, 2008), the problem with Arabic is more challenging because of its diglossic/polyglossic nature.

In order to illustrate the challenges foreign Arabic learners face, I will make a quick comparison between a native Arab child, and how he or she establishes his or her communicative competence, and a foreign Arabic learner. The Arab child subjected since birth to a certain dialect; while he or she acquires the linguistic code of this dialect through building his or her linguistic competence, associated pragmatic and cultural competences are established by means of trial and error to guide the child towards selecting when to use the linguistic code and how to use it with people. When the child starts going to school, Modern Standard Arabic (MSA) merges with his linguistic competence and concurrently his or her pragmatic and cultural competences grow to include new cultural, social, and societal experiences. At this point, the child possesses a wide pool of lexical, semantic, phonological, and morphological codes and an equally wide, if not wider, pool of cultural experiences. For every utterance this child makes, he or she uses his or her acquired communicative competence to automatically associate certain linguistic codes with their relevant pragmatic illocution and cultural appropriateness.

Comparing this with the foreign Arabic learner, for the sake of detecting areas of deficiency and not for the sake of simulation, shows a reversed, ill-constructed process. The learner starts constructing his/her linguistic competence through the MSA linguistic code. This reversed process does not establish a well-constructed foundation of pragmatic and cultural competences because MSA is not spoken so does not allow the student to experience real communication. Furthermore in most cases the student learns MSA in their home country, where there is no chance for real communication. As the learner attains a considerable level of MSA, the student starts learning a

dialect and here comes the worst point of confusion: he/she experiences what he or she subliminally considers a new language with a linguistic code that does not fit the one he or she already established with MSA. Not only that, but this new spoken code is presented to the student deprived from its cultural and pragmatic dimensions. The result is a learner torn between MSA and dialect, without the native-like sense of automaticity in switching between them. What is worse, the student possesses a wide pool of linguistic code with no equivalent pragmatic and intercultural code, and hence his/her communicative competence freezes.

At this point of the study, communicative competence itself must be defined so it can be used as a point of departure for defining other types of competences. Communicative competence as a term was coined by Hymes (1972), and he defined it in terms of both grammar rules and the rules of using appropriate language in different contexts. The conceptualization of communicative competence was further expanded and analyzed by scholars such as Canale and Swain (1980), Canale (1983), Bachman (1990) and Celce-Murcia, Dörnyei, and Thurrell (1995). Chalhoub-Deville (1997) introduced communicative competence in light of Cummins's (1979) model of Basic Interpersonal Communication Skills and Cognitive Academic Language Proficiency (BICS/CALP). In 2006, Usó-Juan and Martínez-Flor (2006a) proposed a well-constructed framework for defining communicative competence. In this framework, communicative competence includes five competences: discourse, linguistic, pragmatic, intercultural, and strategic (Figure 1). As Figure 1 demonstrates, all five competences are enclosed in communicative competence and any attempt to develop communicative competence will not be successful unless all competences are developed. Out of the five competences, pragmatic and intercultural competences are the points of focus of the current study. It is fairly easy to discover the interconnection between the two competences only by reading through the definitions proposed by Usó-Juan and Martínez-Flor (2006a): while pragmatic competence "...concerns the knowledge of the function or illocutionary force implied in the

utterance that is intended to be understood or produced, as well as the contextual factors that affect its appropriacy”, intercultural competence “... refers to the knowledge of how to interpret and produce a spoken or written piece of discourse within a particular sociocultural context.” It is obvious that both competences play roles in interlocutor’s choice of utterance, which is the main premise of the current study.

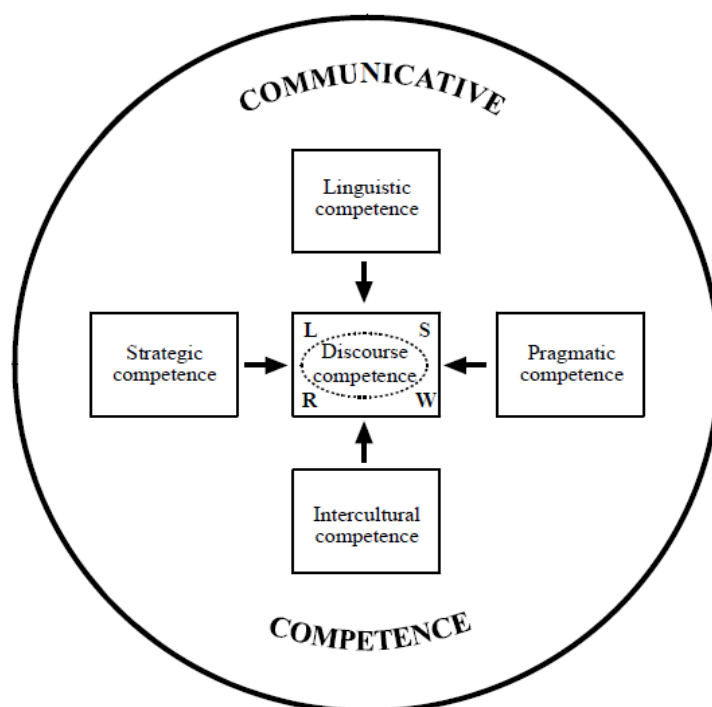


Figure 1. *Components of communicative competence (Usó-Juan & Martínez-Flor, 2008)*

From the aforementioned definitions of different competences, it could be argued here that many study-abroad programs provide the learner with a chance to taste the culture and practice the target language and therefore develop pragmatic, cultural and hence communicative competences. While they definitely are of benefit, however, study-abroad programs do not automatically boost learner’s pragmatic and intercultural competence, as many linguists have shown (Kondo, 1997; Rodriguez, 2001; Roever, 2001b, cited in Ahn, 2007). The key to filling this gap between different types of competences is culture: 1) what it is; 2) why it is presented; 3) how it is presented; and 4)

which of its components add to the learner's communicative competence and consequently promote his/her level of proficiency.

This is the main point of focus throughout this study, the *what* and *how* of culture teaching in the Arabic as a Foreign Language (AFL) classroom. And, towards fulfilling the objective of presenting culture in integration with Arabic varieties, I posit that using a linguacultural framework for developing Intercultural Communicative Competence (ICC) can help teachers fill the gap in student's intercultural and indirectly pragmatic competence. This gap is to be filled by putting the student in different cultural, social, and societal situations that create opportunities for him or her to interact with native speakers. Interaction helps the learner test his or her acquired linguistic code in different situations and thus formulate natural links between those codes and their corresponding cultural and pragmatic circumstances. As communicative competence is the product of other kinds of competences (Figure 1), developing student's cultural and pragmatic as well as linguistic competence will boost his or her overall communicative competence and eventually the student will step up to a higher proficiency level. To this end, I propose a course based on the aforementioned linguacultural framework that focuses on the humanistic dimension of culture, through which different varieties are investigated. I claim that this course can boost the learner's ICC and recognition and production of Arabic varieties, which eventually leads to development of overall proficiency.

Rationale and Statement of the Problem

In this study, I embark upon two major problems affecting the field of TAFL and link them together. The first problem is the diglossic or even polyglossic nature of Arabic: the existence of MSA and Dialectal Arabic (DA) and other varieties in between. The second problem is teaching culture without addressing its relationship with Arabic varieties.

The problem of diglossia is profoundly reflected in instructors' lack of consensus on its theoretical conceptualization. There is no agreement among teachers on how to define Arabic varieties and accordingly on what and how to teach. In fact, linguists themselves have not reached an agreement on the classification of Arabic varieties. This lack of consensus explains the multiplicity of models proposed by linguists and discussed in details in the section "Diglossia and Arabic Varieties" (page 15). Many linguists still adhere to the Fergusonian perspective (1959a) that sees Arabic as composed of a high variety and a low one; others perceive the two varieties as only the ends of a continuum. These conflicting ideas are not limited to foreign linguists; defining varieties is still a matter of debate among native counterparts.

Old-school Arabic linguists and teachers, especially those with religious backgrounds, tend to take a firm stand against dialects, considering them mutilated forms of MSA or Classical Arabic (CA) and as such not appropriate for teaching in the classroom. Another group of linguists and teachers recognizes dialects but still believes that they are not to be taught in class as exposure in everyday life is more than enough. A third group, which includes Al-Batal and Farghaly, believes in the necessity of integrating both varieties in the AFL classroom but still is not fully assertive on how to achieve that. For the first two groups there is no problem since they reject teaching dialects from the very beginning, but for believers in integration, the challenge remains how to achieve native-like proficiency in the absence of guidelines on how native speakers themselves switch or mix varieties. The main problem arising here is that the process of code-switching itself is governed by linguistic as well as sociolinguistic, cultural and pragmatic factors.

The second problem this study undertakes is the teaching of Arabic culture. Though a major component of Arabic varieties, culture itself is a problematic area. The way culture is introduced in the AFL classroom shows a major deficiency in how teachers and learners are provided with an integrated framework for its presentation (Al-Batal, 1995). The prefaces to different course materials include impressive statements about the importance of culture and how a particular course highlights

cultural aspects; however, the actual lessons lack a solid and consistent framework for raising and developing cultural awareness, appreciation, sensitivity, or communication in a systematic way. This is highlighted in the lack of an assessment component for this part of such courses, which leads us to believe that it was not carefully planned and integrated in the work in the first place.

Another problem is *what* language teachers consider as culture. It has been repeatedly observed during my experience as a teacher assistant in the AFL classroom that AFL practice materials focus on places and things when it comes to teaching culture. Very little, if anything, is presented about the socio-economic or socio-cultural background of the people who are associated with particular places or things, and very little is mentioned about the language varieties used by certain people in relation to such places and things. In other words, teaching culture considers the *what* aspect and disregards the *who*. Examples of this approach are: “[a] The Frankenstein Approach: a taco from here, a flamenco dancer from there, a gaucho from here, a bullfight from there; [b] The 4-F Approach: folk dances, festivals, fairs, and food; [c] The Tour Guide Approach: the identification of monuments, rivers, and cities” (Galloway 1985, cited in Omaggio Hadley 2001, p. 349).

This materialistic perspective has resulted in materialistic classifications that oversimplify culture and consequently disregard the complicated nature of language. An example of such classifications is the famous approach of dividing culture into two categories: “deep culture” with its everyday life activities and “civilization” with its advanced or formal culture including geography, arts, politics, etc; these classifications are referred to with a little *c* and big *C* respectively (Brooks, 1975). While at first glance this division seems rational, as an attempt to find an easy way to teach culture, practically it is impossible to achieve. Both categories intermingle and any attempt to isolate them is inapplicable to the real world. In the end, it is the same person who linguistically, pragmatically and culturally experiences everyday life activities as well as sophisticated art and science.

Another well-known approach is to compare the target culture (C2) to the host culture (C1). Although comparing C2 and C1 is a method excessively used in culture teaching, I believe that such a comparison has more shortcomings than benefits; it reinforces the concept of *we* versus *them* (Hammers, 1985), which prevents the student from actual interaction with the new language and its culture. While this approach highlights aspects of the target culture in comparison to the learner's own, it concurrently stigmatizes the other culture instead of thinking of it as a varied representation. It subliminally sends a message to the student that his or her own culture is the norm while in truth there is no absolute or global norm in cultural practices.

This paragraph will sum up the above-mentioned problems of teaching Arabic varieties and teaching culture in the AFL classroom. With Arabic varieties it is a twofold issue: a misconception in defining Arabic varieties, and the lack of a comprehensive theoretical formula which explains the process of blending or switching between different varieties that native speaker intuitively performs. As a matter of fact, the problem of mastering Arabic varieties is multifaceted as it comprises linguistic, cultural, and sociolinguistic dimensions and as such keeps foreign Arabic learners from achieving native-like proficiency. This is because native-like proficiency, according to the ACTFL proficiency guidelines, requires mastering and shifting naturally and adequately between varieties (ACTFL, 1989, p. 374). Such shifting cannot depend only on knowledge of the linguistic code as the intuitive decision of shifting itself is based on various cultural factors. As for the problems of defining and teaching culture in foreign language teaching in general, and in Arabic culture in particular, I sum up the following points: 1) the absence of a consistent framework for teaching and assessment; 2) giving more importance to the materialistic dimension (knowledge) at the expense of the humanistic; 3) classifying culture into “deep culture” versus “civilization”; and 4) using comparison as an approach to examining the target culture.

In conclusion, the problems pertaining to teaching Arabic varieties and culture are strongly intertwined. Therefore it is important that in trying to find solutions for such complex problems, all the listed points are taken into consideration. This is what I propose to do in the following sections.

Purpose of the Study

As discussed, this study targets two main problems pertaining to language teaching and culture teaching in the AFL context. It attempts to propose solutions for these two issues by providing a systematic framework for introducing culture in which Arabic varieties represent a main component. I adopt a relatively new concept used in defining and assessing cultural performance in the host culture, intercultural communicative competence (ICC), as it provides a clear-cut definition and tools of assessment for cultural adaptability.

I therefore propose a linguacultural framework of teaching the *what* and the *who* aspects of culture in which Arabic language varieties delineate a path to follow in this process of culture exploration. Proposing this framework, I build upon the mutual association between Arabic varieties and culture. While varieties provide an outline through which culture is presented, culture in return offers a better understanding of varieties, leading to enhanced varieties recognition and production. In other words, this study attempts to offer a framework for teaching culture systematically, without separating language from culture. The framework focuses on the *what* as well as the *who* and emphasizes the relation between them by means of highlighting and analyzing language varieties and their socioeconomic and sociolinguistic connotations (Figure 2).

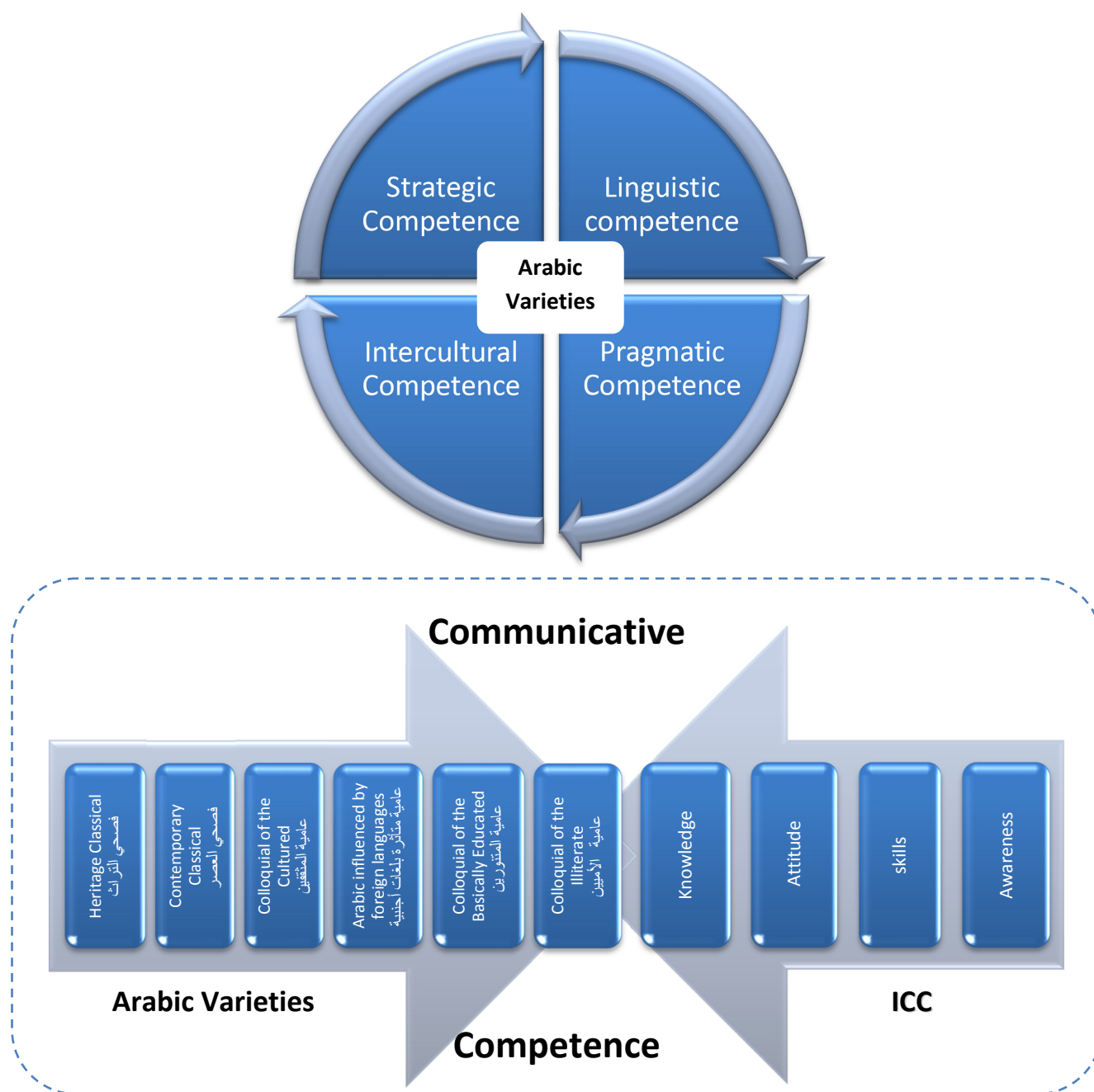


Figure 2. *Integration of Arabic varieties and culture*

In constructing the framework I rely heavily on the link between culture and varieties. The link finds theoretical grounds in Hammers' (1985) approach towards teaching culture, which emphasizes the humanistic rather than materialistic dimension of language and culture. This *individual approach* simply calls for understanding cultures through understanding people.

Hammers' view is that during culture teaching in foreign language classes, all attention is dedicated towards the outer shell of a culture without getting close to the people who are the core component of it. He proposed a full simulation of the host culture in class, on condition that all cultural aspects are seen through the eyes of natives, so students can visualize how natives view things. Adopting the individual approach can offer a solution to the real problem of disregarding the humanistic dimension of culture in TAFL classrooms (see page 6), which directly affects learners' understanding and recognition of Arabic varieties, as these comprise linguistic, cultural and sociolinguistic dimensions which can only be realized through observing native speakers.

Importance of the Study

To encapsulate the importance of this study, it proposes an Arabic language course that develops learners' communicative competence through developing their linguistic, pragmatic, and cultural competences. In doing so, language varieties are highlighted consistently and systematically, developing learners' choices and uses of them while highlighting their cultural connotations along with their cultural and pragmatic contexts.

This study could be considered a novelty in the field of TAFL, where ICC as a concept for developing and assessing culture has never been integrated into any Arabic course.

Research Questions

The research questions which will be addressed in this study are:

1. What effect does the proposed course have on learners' recognition and production of Arabic varieties?
2. What effect does the proposed course have on learners' ICC?

Theoretical Definitions of Terms and Constructs

Culture is defined as something learned, transmitted, passed down from one generation to the next through human actions, often in the form of face-to-face interaction, and, of course, linguistic communication (Duranti, 1997).

Intercultural communicative competence (ICC) is defined briefly as the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself (Fantini, 2006).

Language variety is a form of a language used by speakers of that language. This may include dialects, accents, registers, styles or other sociolinguistic variations, as well as the standard language variety itself (Meecham, Marjorie & Rees-Miller, 1989).

Diglossia describes a relatively stable language situation in which in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature either of an earlier period or in another speech community which is learned largely by formal education and used for most written and formal spoken purposes but not used by any sector of the community for ordinary conversation (Ferguson, 1959, p. 345).

Communicative competence is what a speaker needs to know to communicate effectively in culturally significant settings (Hymes, 1972).

Pragmatic competence is "... knowledge of social, cultural, and discourse conventions that have to be followed in various situations" (Edwards & Csizér, 2001).

Operational Definitions of Terms and Constructs

Language varieties: “varieties is a cover term for selections at all linguistic levels so that choices between varieties include, for example, choices of one language rather than another, a dialect over another, one style or register over another, and one form of a directive or refusal over another” (Myers-Scotton, 1998b: 18, cited in Bassiouney 2009). It coincides with Badawi’s use of the Arabic term “مستويات اللغة”.

Intercultural communicative competence: Fantini further defines “effectively” and “appropriately” as: “effective usually reflects one’s own view of one’s performance in the LC2 (i.e., an “etic” or outsider’s view of the host culture); “appropriate” how one’s performance is perceived by one’s hosts (i.e., an “emic” or insider’s view)” (Fantini, 2006).

Communicative competence: knowing not only the language code, but also what to say to whom, and how to say it appropriately in any given situation. It deals with the social and cultural knowledge speakers are presumed to have to enable them to use and interpret linguistic forms (Zhan, 2010).

List of Abbreviations**Table 1.***List of abbreviations used throughout the study*

<i>Abbreviation</i>	<i>Stands for</i>
TAFL	Teaching Arabic as a Foreign Language
AFL	Arabic as a Foreign Language
DA	Dialectal Arabic
ICC	Intercultural communicative competence
IS	Intercultural sensitivity
CASA	Center for Arabic Study Abroad, American University in Cairo
INCA	Intercultural Competence Assessment project
IDI	Intercultural Development Inventory
CCAI	Cross-Cultural Adaptability Inventory
CA	Classical Arabic
VPR	Varieties Recognition and Production Exam

Delimitations

The proposed course targets only study-abroad advanced-level students; however, if it showed efficiency, its concepts could be integrated in designing materials for all levels.

Limiting the participants to study-abroad advanced-level students lead to a limited sample size. The difficulty in finding suitable participants was predetermined by the limited overall percentage of advanced-level students (see page 1). Moreover, it was extremely difficult to limit participants' classroom exposure to the Arabic language to the proposed course.

I had no choice but comparing the results of the current study to the results of somehow similar studies on languages other than Arabic. Searching tediously for any empirical studies or models held on Arabic was not fruitful. In fact, this lack of empirical studies is what gives this study its importance.

Chapter 2: LITERATURE REVIEW

Introduction

A language is part of culture and a culture is part of language; the two are intricately interwoven such that one cannot separate the two without losing the significance of either language or culture

(Brown, 1987, p.123)

This assertion made puts emphasis on the link between language and culture. More than 20 years ago, when Brown made this statement, it might have been new or even debatable; today, no linguist or language teacher would argue against it. However, on the pragmatic level of applying this idea, the most important question has not yet been answered: if language and culture are two threads of one fabric, how can they be taught in language classrooms as one whole to reflect the influence of culture on linguistic use and vice versa?

In my attempt to answer this question within the context of Teaching Arabic as a Foreign Language (TAFL), I consider the Arabic language in terms of its varieties, which I believe represent the link between the Arabic language and culture. That is why this literature review focuses on studies pertaining to both Arabic varieties and culture in the language classroom in general, and in the Arabic language classroom in particular. Secondly, it focuses on relatively new studies that aim to define, describe and assess ICC.

Diglossia and Arabic Varieties

The challenge of Arabic varieties is problematic all the way from conceptualization and definitions to the rarity of native-like Arabic learners who master the process of code mixing and switching.

Contrary to the mainstream view that the concept of diglossia was first introduced by Ferguson, it was in fact introduced earlier by the German linguist Karl Krumbacher in 1902 (Sotiropoulos, 1977, cited in Zughoul, 1980), in reference to the cases of Greek and Arabic. However, it is thought that the term “diglossia” was first coined by the French linguist William Marçais, who defined it in reference to the situation in the Arab World (1930, cited in Zughoul, 1980). Nevertheless, Ferguson’s seminal article (1959), in which he considered the situation of diglossia in four languages: Arabic, Modern Greek, Swiss German and Haitian Creole, is what inspired many linguists to consider the issue. His definition of diglossia is cited in the definitions on page 12 of this study.

Since Ferguson introduced the concept of diglossic languages, that is, languages which pose two varieties, high (H) and low (L) (1959a), Arabic has been viewed in terms of H and L varieties: Modern Standard Arabic (MSA) and Dialectal Arabic (DA). Even linguists who have opposed Ferguson’s dichotomous classification of Arabic (Blanc, 1960; Meisels, 1980; Badawi, 1973; Mejdell, 1999) and realized that the two varieties are the ends of a continuum, describe intermediate varieties in reference to H and L poles.

Reviewing the literature on diglossia in Arabic is not an easy task because the topic comprises linguistic, cultural, and sociolinguistic aspects and almost every aspect is still controversial. For the aim of focusing on the scope of the study, this literature review focuses on complete hierarchies (models) that have described and classified Arabic varieties. This review will present an overview of the different Arabic varieties represented by different models, as well as a description of the model used to define these varieties in this study.

Although many linguists believe that the idea of just high and low Arabic varieties oversimplifies a real complex situation (Badawi, 1973; Blanc, 1960; El-Hassan, 1977; Holes, 1995; Mitchell, 1978), only three provide solid hierarchical models of Arabic varieties: Blanc (1960), Meisels (1980), and Badawi (1973).

Blanc's model (1960).

Blanc realized early on that analyzing and describing the characteristics of a segment of Arabic discourse is very complicated and beyond the existing techniques of descriptive linguistics. He also realized that the use of a single variety throughout a conversation is not likely to happen: "...it is the exception rather than the rule to find any sustained segment of discourse in a single one of the style varieties alluded to." His analysis of Arabic discourse was purely stylistic, based on linguistic features. He described two devices that the speaker uses to move up and down between varieties: *leveling*, which refers to the speaker substituting the features of one dialect for another of higher prestige, and *classicizing*, which refers to borrowing features from Classical Arabic. He described switching between varieties in terms of using these two devices. He divided Arabic varieties into:

- *Plain colloquial*: any local dialect
- *Koineized colloquial*: leveled plain colloquial
- *Semi-literary (elevated colloquial)*: highly classicized plain or koineized colloquial
- *Modified classical*: classical Arabic with dialectal admixtures
- *Standard classical*: pure classical Arabic with no dialectal admixtures

It is worth noting that Blanc used degrees of formality (formal, mildly formal, formal) as a criterion for describing sub-leveled varieties.

Badawi's model (1973).

Unlike Blanc, Badawi's classification was not founded only on a linguistic basis but also on social and sociolinguistic bases. Published in 1973, his book *Mustawayāt al-‘Arabīyah al-mu‘āsirah fī Misr*, challenged two common myths about Arabic: firstly, that Arabic is dichotomously divided into two separate entities (الفصحى والعامية); standard Arabic and colloquial Arabic); secondly, that Arabs in the Arabian peninsula spoke standard Arabic only (فصحى), even before Islam, as the "norm"

and in all situations. Badawi posited that Arabic has always had at least two varieties, even during times of “language purity”: his view that the language used in everyday life situations was local dialect belonging to every tribe or group, while a standard Arabic was a lingua franca between all Arab peoples, opposed the common view that Arabs used “pure” standard Arabic in every and all life activities.

Badawi defined the difference between the terms *language*, *dialect*, and *language levels* operationally on two levels: *language* as an abstract term used to refer to Arabic in general; *dialect* to refer to a specific form used in a certain area, as in “Cairene dialect”; and *language levels*, to treat both *language* and *dialect* on an equal basis: standard level vs. dialectal level. Badawi investigated Cairo as an intact *speech community*, all the people speaking a particular language or dialect whether in a single geographical area or dispersed throughout various regions, possessing all the characteristics of language levels from which we can generalize about Egypt, which a bigger *speech community*.

Compiling a corpus of Egyptian radio shows in different fields, Badawi classified Arabic into five main levels (varieties). What is more important than the classifications themselves is the emphasis on representing these levels as part of one continuum, in which one cannot set definite points where one level ends and another begins. He viewed this merging as a simulation of the colors of the rainbow (light spectrum), where each color fades gradually and intermixes with the color on its border to result in infinite combinations of color degrees. Badawi stressed the fact that these varieties are in continuous interaction and that speakers normally switch back and forth according to the situation, context, interlocutor and the purpose of the speech act, be it a lecture at the university, an everyday life activity, or an intimate conversation between a husband and wife.

Badawi described the five proposed varieties as follows:

- *Heritage Classical* (فصحي التراث): pure classical Arabic.

- *Contemporary Classical* (فصحي العصر): classical Arabic influenced by features of contemporary civilization.
- *Colloquial of the Cultured* (عامية المثقفين): colloquial Arabic influenced by features of classical Arabic as well as contemporary civilization.
- *Colloquial of the Basically Educated* (عامية المتتورين): colloquial Arabic influenced by features of contemporary civilization.
- *Colloquial of the Illiterate* (عامية الأميين): pure colloquial.

The first impression of Badawi's hierarchy is that it is constructed on the basis of education. As Badawi suggested, the level of education itself, especially at the time the book was published, reflected social class, economic class, gender distribution and even geopolitical inclination.

Figure 3 demonstrates Badawi's claim that each variety is the outcome of a blend of three sources: *Classical Arabic* (الفصحي), *Colloquial Arabic* (العامية), and *Foreign Elements* (الدخيل), where the percentages of each vary from one variety to another.

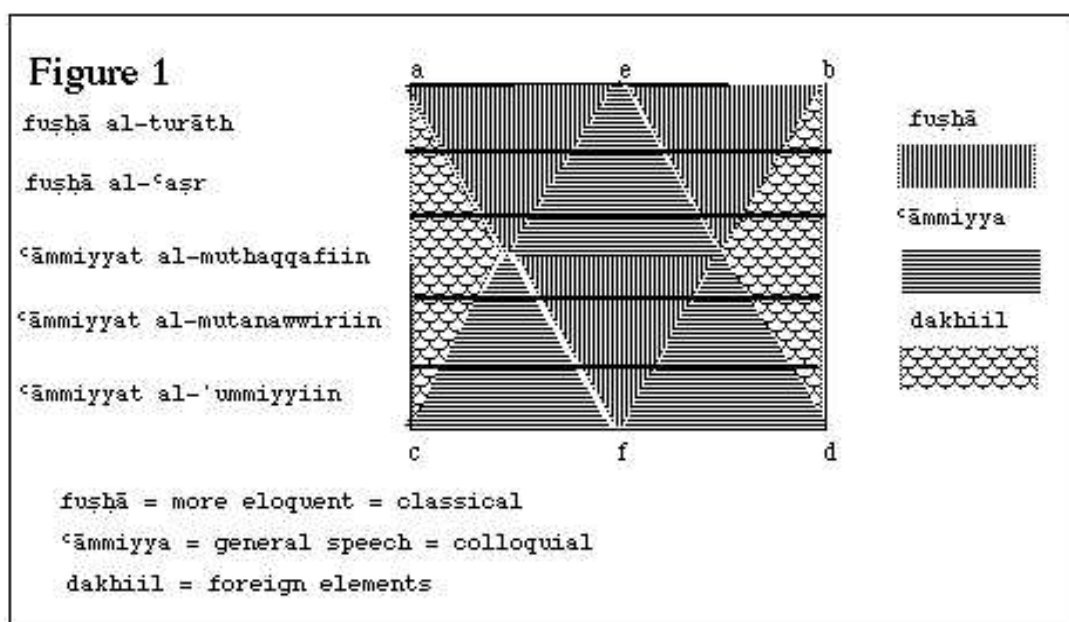


Figure 3. *Components of Arabic varieties (Badawi, 1973)*

Badawi drew an overall linguistic map of every variety; in it he observed certain linguistic patterns (morphological, phonological, structural, and lexical) and how the intensity of each pattern is amplified or lessened. For the sake of Badawi's study, this picture was more than enough; however, his work should have been adopted and funded to create an inventory of the features of every variety from all dimensions, including the pragmatic and cultural. Had this been done, we would have had a huge database and corpus to guide us towards understanding the process of code-switching, and thus would have been able to help foreign Arabic learners master this process.

Meiseles' model (1980).

Following the same path Blanc used in classifying Arabic varieties, Meiseles (1980) introduced another model founded on a stylistic basis. He claimed that Arabic is not merely diglossic but rather a quadriglottic language comprising four varieties: *literary* or *standard Arabic*, *oral literary Arabic*, *educated spoken Arabic* and *basic* or *plain Arabic*.

Other models.

Holes (2004), like Badawi, thought of the language of Arabic speakers as a continuum with pure MSA and pure regional dialect as its two ends, where each speaker constantly shifts between styles. However, he did not set boundaries for these styles.

Others, such as El-Hassan (1977) and Mitchell (1986), posited the existence of an intermediate variety between MSA and vernaculars called Educated Spoken Arabic (ESA). Though they agreed on the name, they had different perspectives of the definition: whereas Mitchell defines it as a "mixture of written and vernacular" (1986), El-Hassan thinks of ESA as a variety that is neither classical nor colloquial.

The inclination of most of the models discussed above towards considering only linguistic competence, rather than the linguistic, pragmatic, and cultural competencies of the Arabic speaker, is reflected in the process of Arabic instruction. Such models produce a learner who is able to construct

a grammatically correct utterance; however, the use of the language grammatically is not enough to produce a native-like foreign Arabic speaker. This sole emphasis of teachers and course designers on linguistic competence is the main reason behind the scarcity of higher-than-superior Arabic learners. True communicative competence cannot be achieved unless students develop linguistic, pragmatic, and cultural competencies (Taha, 2006). As Taha simply and accurately puts it “...they know what, when, how, and to whom they may say one thing and not the other” (Taha, 2006). This is the reason why Badawai’s model is by far the most relevant: it describes the linguistic situation of Arabic in relation to its sociolinguistic and pragmatic contents.

Pragmatic competence, defined by Edwards and Csizér (2001) as “... knowledge of social, cultural, and discourse conventions that have to be followed in various situations”, involves knowledge of cultural conventions as one of its main components. While the student relies on grammar to construct what he or she wants to say, he or she relies on knowledge of culture to decide when, how, and to whom to say the constructed sentence. It is obvious that language and culture are intertwined and that any attempt to develop a learner’s communicative competence involves simultaneously developing his or her linguistic as well as cultural competence. In the following section, I will review the literature on culture from the perspective of culture teaching and assessment in language classrooms.

Culture

Culture, a term widespread among linguists, teachers, and course designers, is used in each and every commercial and customized language course. Teachers, when participating in discussions, conferences, or roundtables about the importance of culture as a language skill, give elongated rhetorical answers. Yet in classrooms, culture is used by many teachers as an additive or as a “superficial aspect of language learning programs”, as described by Lange (1999, cited in Allen, 2000) and further supported by Omaggio (1993), to spice up the class with a couple of pictures, a song, and a popular dish. It would be a false claim to generalize this, as many teachers do integrate

cultural aspects into their classroom materials; but these remain personal efforts that are not guided by unified guidelines.

Teachers are not to be completely blamed for the misconception and problematic presentation of culture since culture is a hard-to-define term (Hinkel, 2003, p. 132). Attempts to theoretically define, analyze, and set measurable values for culture have been many, but none have been exclusive enough to eliminate others. The reason simply is that culture is too wide a concept to be thoroughly defined and any definition is very easily argued against as limited and inaccurate. Consequently, assessing and measuring the development of culture as a skill becomes a difficult and relative issue.

Kramsch (1995) cited two main approaches to defining culture: through the field of the *humanities* and through the field of the *social sciences*. Still, definitions within each field are numerous. In the humanities all definitions practically have the same essence as they all refer to culture in terms of materials produced, such as the arts, literature, social institutions, or artifacts of everyday life and how they were preserved throughout history. On the other hand, defining culture in the field of the social sciences focuses on culture in terms of underlying values, beliefs, ideals, and behaviors as well as the shared assumptions of a group of people about life, and about what they consider right or correct. The current study does not totally disregard the humanities' perception of culture, welcoming it as invaluable subject matter that can enrich the course content. But it is in the social sciences' understanding of culture that this study finds theoretical roots. Studying culture, therefore, involves an ethnographic approach based on observations. This approach was pioneered by the Polish anthropologist Malinowski, with his seminal observational work in the Trobriands Islands in New Guinea. He later consolidated these observations into a scientific theory of culture (Malinowski, 1979).

In reviewing the literature written on culture, it is important for the sake of this study to follow a pragmatic path that focuses on culture in language teaching. This helps avoid being distracted by the ongoing debates about conceptualization of culture and its aspects. Kramersch (1995) was very precise in describing culture in terms of the relation between language and culture in the language classroom. I use the Kramersch study as a guide to track this relationship and build upon it in outlining the proposed framework.

With regards to language teaching, Kramersch claimed that teaching culture is a process of “...teaching people how to use somebody else's linguistic code in somebody else's cultural context” (Kramersch, 1995, p. 85). She pointed out that history witnessed three abstract types of link between teaching language and teaching culture: universal, national, and local.

Universal link between language and culture.

During the times when studying Latin was a pathway to the universal culture of the European elite, the concept of universality interconnected with accessing the literature of a certain culture. In other words, the language was taught as a linguistic code out of any cultural context, but was to be used in acquiring a universal culture manifested in the works of literature of this language (Kramersch, 1995).

National link between language and culture.

The relationship between language teaching and culture witnessed a pivotal shift with the development of linguistics as a distinct field. At this point in history, language and culture took two different paths and language was viewed in terms of acquiring skills deprived from cultural values. Language was still used as a tool for accessing literature to familiarize oneself with a culture, but in this case national literature limited to the language studied (Kramersch, 1995).

This national link created a gap between language and culture, a gap that has widened in the past 30 years. Culture in class became to be limited to exclusively designed activities such as culture capsules, culture clusters, photos, and even authentic texts, rather than being incorporated as an integral component throughout the process of language teaching (Kramsch, 1995).

Local link between language and culture.

The result of the above-mentioned phase was that culture came to be considered as a fifth skill, independent from speaking, listening, reading and writing. However, the spread of education in the 1970s led to a shift in the perception of the link between language and culture, towards a relationship viewed in the light of shared human needs. Local, as a description of the link, referred to everyday life activities performed between the speakers and hearers of every language. So, language is viewed as a set of pragmatic rather than structural functions. These pragmatic functions are manifested in every speech act of everyday life activities (Cohen, 1996, cited in Ahn, 2007).

The approach Kramsch used to review perspectives towards language and culture is generic and comprises a multitude of approaches on the operational level. This review of the relation between culture and language in class can be summarized in a call made by Kramsch for teachers to teach not *language and culture* or *culture in language*, for teaching *language as culture* is the main premise of my study. In the following section, I will review the history of culture instruction in AFL classrooms.

Culture Teaching

After reviewing conceptualization on the relation between culture and language learning/teaching, it is time to shed the light on the actual presentation of culture in the foreign language classroom. Culture teaching and learning witnessed a pivotal shift from being a static mass of facts and knowledge to a dynamic interaction and communication on different levels. This shift is

clearly observable in the difference between culture-learning models constructed in the seventies by Brooks (1975) and Nostrand (1974) versus more recently constructed models by Moore (1991) (Paige et al., 1999).

In 1999, the Center for Advanced Research on Language Acquisition (CARLA), University of Minnesota published the book *Culture Learning in Language Education: A Review of the Literature* (Paige et al., 1999). This book reviewed the conceptualization and the empirical research on culture teaching and learning. This review came up with important conclusions that help draw a picture of the status of culture in the language classroom until the year of publication. Among the most important pragmatic conclusions is that culture "...has been defined mostly in terms of facts about the target culture" and that "...there has been little written on culture defined in more culture-general, intercultural competence terms". The report pointed out the real need of research on alternative text books that "...incorporate a far wider range of cultural elements and involve the learner more actively in the culture learning process". The most important aspect that the report reviewed is the assessment of culture learning, it was concluded that assessment is focused on "factual cultural knowledge". It is interesting that the report listed new "promising" assessment methods like the Intercultural Development Inventory mentioning that they look at different aspects of cultural learning.

In comparison to the 1999 report discussed above, culture teaching has taken a more pragmatic and defined shape in the following years. Reviewing some of the more recent empirical research addressing culture teaching and learning, Wright (2000) demonstrated the aforementioned shift by comparing *culture as information* to *culture as affective process*. Wright provides empirical evidence that process-oriented approach to cultural information provides learners with the opportunities to comprehend, internalize, and feel comfortable with unfamiliar social demands. Bateman (2004) examined the effect of ethnographic interviews with native speakers on learners'

attitude towards C2, cultural awareness and communicative competence and they showed significant efficiency. In 2005, Schulz proposed fundamental objectives for culture learning in the foreign language classroom mainly targeting cross-cultural awareness and developing communicative competence. Building upon these objectives, Schulz called for using “alternative forms” of assessment like self-assessment, reflective journals, diaries, or portfolios.

With the introduction of the ACTFL guidelines and then the Standards for Foreign Language Learning in the 21st Century (National Standards, 2006), shift towards substituting cultural factual learning for intercultural communication using a unified framework became the norm. The Standards for Foreign Language Learning targets helping students “understand a different language on its own terms” (National Standards, 2006, p. 47). In a very recent study investigating culture teaching with regards to teachers and teacher educators, Byrd et al. (2011) demonstrated that still minimal time is dedicated to culture teaching with respect to other linguistic aspects. Byrd et al. thought of this deficiency as unsurprising as L2 teaching-methods courses that teachers undergo do not pay much attention or time to the methods of culture teaching. After shedding the light on culture teaching, in the following section I will review culture teaching in the AFL classroom.

Arabic instruction and culture.

As mentioned earlier, the importance of teaching Arabic as a foreign language (TAFL) has gradually increased over the years. With this came the development of curricula. Though Europe came in contact with the Arabic language long before the US, the field of TAFL has received special attention in the US in the past few years and consequently the designing of materials for instruction. Tracing back the origin of Arabic teaching in American universities, Harvard University was the first to include Arabic, but initially the sole purpose was the study of the Bible. For this purpose CA was the only variety that drew the attention of scholars. It wasn't until the 1950s that attention was

directed towards communication and hence MSA was introduced. This move did not have much impact on materials for the only change was substituting CA texts with MSA ones, without any pedagogical modifications (Abuhakema, 2004). The 1980s witnessed a revolution in language learning. With the introduction of the proficiency-based approach, culture was first referred to as an extant domain among the four language skills: listening, speaking, reading, and writing. As a result, attempts to incorporate culture into TAFL materials occurred in materials such as: *Let's Learn Arabic*, a project at the University of Pennsylvania (1986); the *Ahlan wa-sahlan* project at the Ohio State University (1989); the Middlebury College's School of Arabic *Proficiency-Materials* project (1991) (Abuhakema, 2004); and the *Alkitab ala'sasi* project at the American University in Cairo (1987). Though the cultural component was integrated at this time, it still did not offer solid frameworks for instruction and assessment even with the setting of the ACTFL Provisional Proficiency Guidelines in 1982.

A giant leap towards fully integrating culture in course materials in the field of TAFL took place when *Al-Kitaab* series (Al-Batal, Brustad, & Tunisi, 1995) was published for the first time, integrating both MSA and Egyptian Colloquial Arabic (ECA) to the cultural aspect. With the same approach came *Elementary Arabic: An Integrated Approach* and *Intermediate Arabic: An Integrated Approach* project (Yale University Press, 1995) integrating MSA and spoken Levantine Colloquial Arabic (LCA). These two books incorporated the cultural component through authentic materials portraying everyday life of Arabs.

Al-Batal, an advocator of integrating culture in language instruction, emphasized that one of the main problems in presenting culture in Arabic curricula is the absence of clear cultural objectives to be introduced and assessed. He committed himself to overcoming this problem in *Al-Kitaab* series by setting definite objectives for cultural aspects. Though setting objectives is considered a very good starting point, the question becomes to what extent teachers abide by them while teaching *Al-Kitaab*,

and if they do abide, what tools do they possess to achieve them, and more importantly, how do they ensure their fulfillment with the lack of assessment criteria?

What is worth mentioning for the sake of this study is one of the objectives that Al-Batal stressed, which is the ability of the student to choose the variety to use (MSA, ECA) according to the situation. Al-Batal viewed this process of switching between MSA and ECA as a component of cultural competence rather than linguistic competence. This concept is relevant because it puts switching between varieties under cultural objectives, and as an essential objective towards achieving “the ultimate level of proficiency” (Al-Batal, 1995), and this is a core concept of the current study and proposed course. Al-Batal’s statement reinforces the claim made by thesis that Arabic varieties equally carry cultural weight and linguistic weight, and hence both competences should be developed in pursuit of developing overall proficiency. This in turn explains the necessity of training students on cultural features associated with each variety, in order for them to be able to select the appropriate variety to use.

Hadoota Masreya, another example of materials that highlight culture as a main component of language. This book, developed in the Center for Arabic Study Abroad (CASA) at the American University in Cairo by Tunisi et al. (2008) is designed for teaching Egyptian colloquial Arabic. Interestingly, this book incorporates both culture and Arabic varieties, but the problem remains that they are both presented theoretically and without real integration – this clearly appears in the lack of drills, exercises, or activities that require students to actually interact using different varieties, not to mention the lack of assessment criteria.

Though they do not fully adopt the *language as culture* approach, books such as *Al-Kitaab* and *Hadoota Masreya* demonstrate an inclination with the TAFL field to revisit the culture teaching process. Nonetheless, empirical observations and complaints made by students demonstrate that the

outcome is yet to impact them. This is due to two main reasons. First, changing the materials without changing the mindset of the teachers who still focus on linguistic competence at the expense of pragmatic and cultural competences is useless. Second, the absence of any assessment of learners' performance regarding the cultural component lowers the likelihood of results. Assessment is a decisive factor in designing any course because without it there no proof that what is taught in the classroom pays off, and what's more learners pay less attention. For these reasons, I posit that any course should provide the teacher with operational definitions and levels for culture, and an adequate assessment tool. The key to achieving this is in a relatively new field of science, discussed in the following section, namely *intercultural communication* (IC).

Intercultural Communication (IC)

Intercultural language learning is the biggest change in language teachers' practice since the 1980s ... offering the chance to deepen the learning experience by encouraging social interaction, making connections with other learning areas and supporting self-reflection.

(Tedesco, n.d., cited in Mahoney, 2009)

The shift towards the use of IC as a concept in the field of foreign language teaching was not abrupt. It came as a natural result of the drastic shift in linguists' perspective of culture in foreign language teaching, accompanied with the introduction of the communicative competence approach. As mentioned above, culture was initially and for years viewed as an additive to language courses and classrooms, where all such additions came in the form of knowledge and facts, but this changed to a view of culture as an integral social component of language learning. In the following section, development of IC and its incorporation into foreign language teaching will be reviewed.

IC incorporates research from three major fields: social psychology, interpersonal communication, and anthropology. It coincides with education objectives generally and foreign language teaching objectives specifically since its expected outcome is interaction in different cultures. IC is defined by Samovar and Porter (2000) as “the unique field that entails the investigation of the elements of culture that most influence the interaction when members of two or more cultures come together in an interpersonal setting” (p. 6).

Historically, IC was initially presented in the 1950s in the field of Peace Corps research to fill in the cultural communication gap between volunteers from different backgrounds (Sinicrope, Norris, & Watanabe, 2007). In the 1970s and 1980s, IC expanded to include various fields such as business, education, and medicine. From the 1990s until the present time, research involving IC became more specific in terms of the description and assessment of its behavioral and functional aspects.

When IC, an umbrella concept of interpersonal interaction in different cultures, adjoined the concept of communicative competence, which has been widely fostered in foreign language learning, the concepts of Intercultural Communicative Competence (ICC) and Intercultural Sensitivity (IS) evolved. Research referred to ICC by various names (Table 2) but this does not mean that they are synonymous. Throughout this study, the researcher uses the two terms just mentioned: ICC and IS.

ICC and IS are two closely related terms; in fact IS is a main aspect of ICC. Nonetheless, scholars such as Hammer, Bennet, and Wiseman (2003) attempted to draw lines to define both concepts. They thought of IS as “the ability to discriminate and experience relevant cultural differences” whereas ICC as “the ability to think and act in interculturally appropriate ways” (p. 422). In other words, IS is the perception of the individual toward the world (worldview) while ICC is interacting and performing in different cultures based on this worldview.

This study focuses on the importance of ICC to foreign language learning and teaching as it proposes an approach that develops ICC through a consistent framework for presenting culture. It also uses principles of ICC and IS for assessment throughout the process of culture teaching.

Table 2.

Alternative terms for Intercultural Communicative Competence (ICC) (Fantini, 2006)

Transcultural communication	Global competence	Intercultural interaction
Cross-cultural communication	Cross-cultural adaptation	Intercultural sensitivity
Cross-cultural awareness	International competence	Effective inter-group communications
Global competitive intelligence	International communication	Cultural sensitivity
Cultural competence	Communicative competence	Intercultural cooperation
Ethnorelativity	Biculturalism	Multiculturalism
Plurilingualism	Metaphoric competence	

As mentioned above, ICC is interdisciplinary and not limited to the field of language teaching. While this enriches the concept and has exposed it to research from various angles, it increases the complexity of reviewing the literature on it. That is why it is helpful to follow the path

of research of a technical report published by the University of Hawai'i entitled *Understanding and Assessing Intercultural Competence: A Summary of Theory, Research, and Practice* (Sinicrope et al., 2007). The report serves the purpose of this study perfectly as it thoroughly reviews all aspects of ICC within the scope of foreign language teaching. The report is very detailed and classifies ICC according to different perspectives: theoretical frameworks, assessment scales, and assessing intercultural competence outcomes in higher education. However, only two aspects are important for the scope of this study: 1) frameworks for conceptualizing ICC, and 2) assessing ICC.

Throughout this report, it is evident that the wide and interdisciplinary concept of ICC does not cause debate among scholars of different disciplines. However, differences lie in the way disciplines utilize ICC and dismantle it into elements that serve their field of research. In other words, dimensions of ICC in each of the following models to be discussed reflect the scopes within which ICC is looked at, be they behavioral, social, pragmatic, or educational. These varied scopes are the reason behind the alternations in terminology demonstrated in Table 2. This section of the review explains ICC from different perspectives and leads to the choice of an appropriate model on which the proposed framework is based, and consequently the most applicable assessment tool.

Starting with frameworks conceptualizing ICC, I will review the main four: A) Ruben's behavioral approach to intercultural communicative competence (1976) which considers ICC from a behavioral dimension only; B) two multidimensional European models built upon each other: European multidimensional models of intercultural competence (Byram, 1997) and (Risager, 2007); and C) Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1986).

Ruben's behavioral approach to intercultural communicative competence (1976).

Having a behavioral basis, this model describes competence based on monitoring actions and behaviors. This monitoring process evaluates communicative competence in terms of how a person's

knowledge, attitude, or intention towards the host culture is reflected in his or her behavior in different situations.

Ruben (1976) listed seven dimensions of ICC:

- *Display of respect*: simply showing respect to others.
- *Interaction posture*: treating others in a nonjudgmental way.
- *Orientation to knowledge*: realizing that people view the world from different perspectives.
- *Empathy*: putting oneself in someone else's shoes.
- *Self-oriented role behavior*: asking for information and playing a role in groups.
- *Interaction management*: interacting and taking turns in discussions.
- *Tolerance for ambiguity*: handling new situations in relative comfort.

This behavioral model had a great influence on ICC assessment tools as it opened the door to performance assessments that monitor actions, rather than self-reporting.

European multidimensional models of intercultural competence: (Byram, 1997) and (Risager, 2007).

While Ruben had a behavioral approach focusing on respectful and non-judgmental interaction in the host culture, Byram and Risager structured their models in terms of pragmatic, social, and intercultural competencies. Byram and Risager are two European scholars and the reason their models are reviewed together is that Risager (2007) built her model on the basis of Byram's (1997). Starting with Byram's model, which was proposed in his book *Teaching and Assessing Intercultural Communicative Competence*, Byram was obviously influenced by Hymes (1972), and Van Ek (1986) in describing communicative competence as the outcome of multiple competences

(linguistic, sociolinguistic, discourse, social, and sociocultural) in both verbal and non-verbal communication. Byram's model was the first to consider the need to conceptualize and classify ICC in order to help teachers and course designers incorporate it in their classrooms and courses. His book provides a complete manual for ICC and how it is used in teaching as well as its assessment. It lists five factors of ICC (p. 34):

- *Knowledge*: knowledge about social groups and their cultures in one's own country and similar knowledge of the interlocutors' country, and knowledge of the process of interaction at individual and societal levels.
- *Education*: political education, critical cultural awareness.
- *Attitudes*: attitudes towards people who are perceived as different in respect of the cultural meanings, beliefs, and behaviors they exhibit: relativizing one's own experience, valuing others'.
- *Skills*: the ability to interpret a document from one country for someone from another, and identify relationships between documents from different countries.
- *Skills*: discover and/or interaction common ground, easily translated concepts and connotations, and lacunae or dysfunctions.

Risager (2007) constructed her model on the basis of Byram's. She built upon his concept of multiple competences and further defined both broad and narrow competences. She described ICC in terms of ten different competences and skills:

- *Linguistic (linguastructural) competence*
- *Linguacultural competences and resources*: semantics and pragmatics
- *Linguacultural competences and resources*: poetics
- *Linguacultural competences and resources*: linguistic identity

- *Translation and interpretation*
- *Interpreting texts (discourses)*
- *Use of ethnographic methods*
- *Transnational cooperation*
- *Knowledge of language as critical language awareness, also as a world citizen*
- *Knowledge of culture and society and critical cultural awareness, also as a world citizen.* (Risager, 2007: 227)

On basis of these 2 models, many projects and assessment tools were developed: Intercultural Competence Assessment (INCA) is a distinguished European project for developing ICC assessment tools, founded by Byram, K hlmann, M ller-Jacquier and Budin in 2010. Other assessment tools include the Cross-Cultural Adaptability Index, Intercultural Sensitivity Index in (Olson & Kroeger, 2001), and Assessment of Intercultural Competence (Fantini, 2006).

Bennett’s Developmental Model of Intercultural Sensitivity (Bennett, 1986).

DMIS, on the other hand, is the outgrowth of research in the field of IC in North America. The original model was established by Milton Bennett (1986, 1993) and further developed by Hammer et al. in 2003 and Paige, Jacobs-Cassuto, Yershova, & DeJaeghere in 2003. Bennet’s model was not exclusively designed for academic purposes; it targeted individuals in different corporates. Utilizing the concepts of psychology and constructivism, this model was based on observing phases that individuals undergo during the process of achieving considerable competence as intercultural communicators. Bennet’s view is that such observations can help predict future stages the communicator will face, and hence work through education on developing his or her skills to be a better intercultural communicator.

The DMIS is divided into two stages. The first is *ethnocentric*, whereby the learner's own culture is central in constructing his or her view of the world, and it comprises:

- *Denial* of cultural difference
- *Defense* against cultural difference
- *Minimization* of cultural difference

The second stage is *ethnorelative*, where one's own culture is viewed in context of other cultures, and it comprises:

- *Acceptance* of cultural difference
- *Adaptation* to cultural difference
- *Integration* of cultural difference

This model has been the foundation of several curricula aiming at developing intercultural education and assessment tools. Though well-defined, it is not relevant for the scope of my study as it focuses on sensitivity rather than competence, while other models incorporate both.

All the models discussed above are theoretical frameworks. The following section will present a review of the application of these models in practical projects, and this will help chose a model to adopt.

Major ICC Projects

The richness of theoretical research in the field of ICC, which focuses on conceptualization and setting models as discussed in the former section, is a contrast to the scarcity of overall empirical projects. This scarcity affects the degree of reliability of the theoretical models. To avoid this problem, I reviewed the literature looking for the most updated, fully-fledged projects in the field. The search yielded up three studies: *Intercultural Communication Competence: Identifying key*

components from multicultural perspectives (Arasaratnam & Doerfel, 2005), *Exploring and Assessing Intercultural Competence* (Fantini, 2006), *Intercultural Competence Assessment (INCA)* (Byram, Kühlmann, Müller-Jacquier and Budin).

Arasaratnam & Doerfel(2005) introduced an innovative culture-generic method to intercultural competence. They used a bottom-up approach to avoid subjectivity and the imposition of readymade dimensions. Though very thorough, the study's tendency is more towards conceptualization than implementation. As its concepts were therefore not empirically tested, it is not an empirical project. For this reason only the latter two projects will be reviewed in detail.

Intercultural Competence Assessment (INCA) (Byram and, Kühlmann, Müller-Jacquier and Budin).

The INCA project, funded by the European Union through the Leonardo da Vinci program, is coordinated by the National Center for Languages (CILT) in the UK by 14 project partners from industry and research organizations from Austria, the Czech Republic, Germany and the UK.

INCA developed a framework for assessing ICC based on actual observations of the elements of interaction between groups of people who possess different cultural backgrounds. Constructed on the basis of solid theoretical work by Byram and other European researchers (Kühlmann, Müller-Jacquier and Budin), INCA designed a suite of assessment tools (INCA online, portfolios) which does not exclusively target language learning but assesses ICC in any discipline on the basis of both language and subject knowledge competence. INCA adopts an operational definition of IC: “Intercultural competence enables you to interact both effectively and in a way that is acceptable to others when you are working in a group whose members have different cultural backgrounds”.

Although INCA does not provide a framework for developing ICC, its assessment tools can be used as guidelines towards assessing and there on developing its different dimensions. The INCA

tool comprises assessment scenarios, questionnaires, role-plays and internet-based test materials.

Assessment is the outcome of two sets of elements, one for the assessor and one for the assessed.

Each element comprises three skill levels: basic, intermediate, and full.

The INCA assessor's manual lists six dimensions of IC:

- *Tolerance for ambiguity*: the ability to accept lack of clarity and ambiguity, and deal with it constructively.
- *Behavioral flexibility*: the ability to adapt one's own behavior to different requirements and situations.
- *Communicative awareness*: the ability to establish relationships between linguistic expressions and cultural contents, to identify, and consciously work with, various communicative conventions of foreign partners, and to modify correspondingly one's own linguistic forms of expression.
- *Knowledge discovery*: the ability to acquire new knowledge of a culture and cultural practices and the ability to act using that knowledge, those attitudes and those skills under the constraints of real-time communication and interaction.
- *Respect for otherness*: curiosity and openness, the readiness to suspend disbelief about other cultures and belief about one's own.
- *Empathy*: the ability to intuitively understand what other people think and how they feel in concrete situations.

INCA manual for the assessed simplifies the six dimensions of IC into three:

- *Openness*: to be open to the other and to situations in which something is done differently. (respect for others + tolerance of ambiguity)

- *Knowledge*: not only wanting to know the ‘hard facts’ about a situation or about a certain culture, but you also want to know, or you know something about, the feelings of the other person. You also know how your interlocutor feels. (knowledge discovery + empathy)
- *Adaptability*: to be able to adapt your behavior and your style of communication. (behavioral flexibility + communicative awareness)

Exploring and assessing intercultural competence (Fantini, 2006).

Considering the strong points of the project discussed above and all other seminal works in the field of ICC, Alvino Fantini initiated an extended project to explore and assess intercultural outcomes in program participants worldwide. Conducted by the Federation of the Experiment in International Living (FEIL), it received funding support from the Center for Social Development at Washington University in St. Louis. Its initial phase was reported on by Fantini in 2006. The main purpose of the project was to develop a framework for ICC, develop an assessment tool, and examine ICC outcomes on participants in civic service programs.

The fact that the project incorporated a review of 138 articles and studies gives it a strong theoretical framework. The project listed the components of ICC as follows:

- *a variety of traits and characteristics*: flexibility, humor, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgment, among others;
- *three areas or domains*:
 - (a) the ability to establish and maintain relationships;
 - (b) the ability to communicate with minimal loss or distortion;
 - (c) and the ability to collaborate in order to accomplish something of mutual interest or need.

- *four dimensions:*
 - (a) knowledge;
 - (b) (positive) attitudes/affect;
 - (c) skills; and
 - (d) awareness.
- proficiency in the host language
- varying levels of attainment throughout a longitudinal and developmental process:

Table 3.*Levels of attainment of ICC*

Level	Description	Stay in host culture
Level I	Educational traveler	participants in short-term exchange programs (1-2 months)
Level II	Sojourner	participants engaged in extended cultural immersion, e.g., internships of longer duration, including service programs (3-9 months)
Level III	Professional	Individuals working in intercultural or multicultural contexts; e.g., staff employed in international institutions or organizations.
Level IV	Intercultural/ multicultural specialist	Trainers and educators engaged in training, educating, consulting, or advising multinational students.

As listed above, Fantini offers a complete grid of all aspects of ICC and that is by far the most thorough analysis of the concept of ICC of all reviewed models. The four dimensions:

knowledge, attitudes, skills, and awareness in addition to *proficiency in the host language* are used in this study as guidelines for designing a proposed framework associating ICC with Arabic varieties as a main component of proficiency in Arabic.

Besides providing a solid hierarchy of ICC, the project has a major outcome by providing a well-established, reliable assessment tool that could be universally employed in research as well as in designing language curriculum and classroom evaluations.

Implications of the Literature to this Study

After reviewing the above studies on culture teaching and learning in the foreign language classroom in general and the AFL class in particular. A solid conclusion that ICC is the milestone in shifting to a more efficient model of culture-teaching in the AFL classroom has been reached. However, another level of review of empirical work was needed to come up with a relevant model of culture- teaching in association with Arabic varieties.

The most important question faced after reviewing the breadth of definitions and terminology of ICC is which definition to be adopted. Deardorff (2004) asked this exact research question: “What is intercultural competence according to intercultural experts?” Data generated from intercultural experts rated the definition “...the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes.” as the top rated and hence *appropriateness* and *effectiveness* of communication were adopted as main criteria throughout the current study. Deardorff also noted that one element of ICC: “...the understanding of others’ world views” received 100% consensus among all experts which substantiated the need to build the proposed framework on how C2 natives view their world. The other essential research question that Deardorff asked is “What are the best ways to assess students’ intercultural competence?” After all the models and instruments reviewed above, empirical data was needed to

decide on a relevant assessment technique. ICC experts and schools administrators provided the answer in Deardorff's study through a consensus on using a mix qualitative and quantitative measures particularly, case studies and interviews, analysis of narrative diaries, self-report instruments, observation by others/host culture, and judgment by self and others. On a more operational level, student interviews, papers/ presentations, portfolios, observation of students by others/host culture, professor evaluations (in courses), and pre/post tests came as the most effective methods of assessing ICC.

Deardorff's study provides guidelines for assessment techniques and tools to be used in evaluating students' ICC development; however, study-abroad programs, being the focus of my proposed course, require special preparation to maximize students' gain. Williams (2006) offered valuable implications in exploring the impact of study abroad on students' IC. Williams refers to the most important, yet unexpected, outcome of the study which is that "...the experience of being abroad in and of itself is not enough—students must interact in the culture to receive the gain of increased intercultural communication skills." Consequently, he recommends facilitating students' interaction with the people of their host culture. This being stressed, supports my inclination towards pivoting my proposed framework on interaction between the students and native Egyptians in their everyday settings.

Williams's recommendations are further supported by an experientially-based course design proposed by Lucas (2003). Lucas proposes an empirical model for developing IC of students enrolled in international programs. Lucas divides his model into four main stages:

- *arrival in host culture*: many new experiences, rich in new input, high ambiguity;
- *ups and downs*: increasing interaction with hosts, emotional highs and lows;
- *developing greater skills*: ability to formulate hypotheses; and

- *testing boundaries*: trying out new skills, using what one has learned to solve problems of increasing complexity.

Though Lucas did not provide an operationally designed course, he provided invaluable sets of detailed guidelines for every stage including: most effective type of learning, variables for teachers to keep in mind, and activities to foster IC. Lucas's stages were of great benefit in the process of designing my framework in adapting the course procedures to the psychological status the students presumably are undergoing. I also based my course objectives on a process of students formulating hypotheses and testing them in real life interaction to be supported or refuted.

Conclusion

Throughout this review, I reviewed scholarly and empirical work pertaining to both culture and Arabic varieties. Thus, it focused on how teaching Arabic varieties is handled in classrooms and how this affects learners' communicative competence and his or her ability to attain higher proficiency levels. On the other hand, light was shed on culture teaching in language classrooms in general along with an in-depth review of ICC and its implementation in culture teaching and assessment.

This review is considered a foundation for constructing a logical cycle binding culture-teaching and Arabic-varieties-teaching in order to utterly serve developing learners' communicative competence at the higher levels of language proficiency. The review of this multiplicity of concepts provides the theoretical bases upon which the researcher founds his proposed course and forms his framework that incorporates ICC and Arabic varieties and aims at developing them.

Chapter 3: METHODOLOGY

Proposed Framework

The main premise of this study is to empirically evaluate the efficiency of the proposed framework. In order to examine this framework, a course was designed integrating Arabic language varieties and ICC in order to develop advanced learners' level in both aspects. Only a sample pilot course was used for the sake of this study (Appendix A). Throughout the study, the researcher worked on two axes to find solutions for the main problems discussed in the section "Rationale and Statement of the Problem" concerning culture and the use of different varieties in the Arabic language. And, through solving the problems, the framework was outlined.

Teaching and assessing culture.

The study adopts the concept of ICC in providing a solid linguacultural framework for teaching as well as assessing culture. Through this framework, I overcome deficiencies of culture teaching as listed in the section "Rationale and Statement of the Problem" (page 5). That said, it is important to explain that ICC as a concept is not a panacea for culture instruction in the AFL classroom. This is because teaching culture will always remain a relative subject. Nonetheless, ICC suits the goal and scope of this study. To understand the essence of ICC, it works towards developing a learner who is able to handle cultural situations in the host country with an acceptable degree of flexibility and adaptability. In order to reach such levels of flexibility, numerous aspects are involved starting from dress code, customs, habits, body gestures and eye contact, all the way to language variety used, which is considered a core aspect. It is through varieties that language and culture intermingle and it becomes impossible to separate them. What makes ICC suitable to the scope of this study is that it not only offers clear-cut definition of cultural aspects, but also offers a number of its measuring instruments that have been empirically tested and documented in renowned projects, as

discussed earlier in the literature review (page 35). These measuring instruments were borrowed and adapted to provide a concrete model that verifies learners' progress.

The role of Arabic varieties in developing ICC.

Adopting ICC as a core concept in constructing the proposed framework was not a solution for the problems of culture teaching and assessment only. The primary reason for adopting ICC is that it includes, beside its four dimensions (knowledge, attitude, skills, and awareness), another main aspect, proficiency in the host language (Fantini, 2006). As discussed, proficiency in switching among varieties is essential to build high-level proficiency in Arabic, as claimed by Al-Batal (1995).

However, further decisions with regards to the existing models for Arabic varieties needed to be taken. For this, I opt to use Badawi's model, being the most comprehensive (see page 19), to structure the proposed framework. It is worth mentioning that using Badawi's model of Arabic varieties (1973) had its own challenges. Firstly, Badawi described his varieties as "contemporary", but as that was more than 30 years ago they are not contemporary anymore. To address this issue, his model was adapted (Figure 4) to include one more variety, Arabic influenced by foreign languages (عامية متأثرة بلغات أجنبية). This mixed variety imposed itself on the map of spoken Arabic in Egypt and the whole Arab World through the spread of technological terminology and the relative increase in numbers of foreign schools. Though Badawi stated that a main component of each variety is *Foreign Elements* (الدخيل), this variety is unique in its high percentage of these elements. Moreover, these borrowed elements are molded and cast according to the morphological, semantic, and phonological rules of Arabic. For the aforementioned reasons and because of the spread of this variety of Arabic between younger generations, I had to add it so my course would genuinely represent the linguistic map in Egyptian society. The second challenge faced was the fact that Badawi's work targeted conceptualization rather than listing the features of every variety. Since the main objective of this

study is proposing a pragmatic course, spending time making such an inventory would be impractical and distract from achieving this main goal. More importantly, spoken language is very dynamic and thus it is more effective to guide the students towards self-observation and analysis rather than the memorizing of ready-made lists that might change at any time. Thus part of my course was devoted to directing learners to develop their own inventory of different varieties to keep as a future reference. It is important to stress that the aim of the proposed approach is not to teach learners ready-made lists of features but to mentor and scaffold them through the process of exploration and self-realization of the features of every variety in its overall cultural environment.

Badawi's model was integrated with the four dimensions of ICC within the proposed framework. The *individual approach* as cited by Hammers (1985) is used as the main link that amalgamates ICC and Badawi's varieties in the proposed framework and in classroom teaching. The discovery of the personal dimension of culture being my main objective, the framework allows learners to mingle with native Egyptians in their natural daily environment and work places. This enables them to observe native speakers' behavior, habits and to record their language use and styles during different interactions. In other words, learners undergo a process of: a) focusing on the actual and varied interactions of the Egyptian individual, and recording their language use in different social contexts; b) recording and analyzing the cultural and educational background of the different individuals in relation to natural code-switching between the different language varieties. It is through this process that the following macro objectives of the proposed course are achieved:

- Developing the learner's ICC with its four dimensions: knowledge, attitude, skills, and awareness.
- Developing the learner's ability to recognize and produce different Arabic varieties.



Figure 4. *Arabic varieties*

Switching among the different varieties is another issue that needed my attention. No magic formula was found to teach the foreign Arabic learner to automatically shift between varieties. Forsaking the personal dimension of culture further aggravates this problem: no matter how rich the learner's knowledge is about the history, rituals, habits, politics, geography, arts, and cuisine of a certain culture, he or she will still be unable to acquire the cultural adaptability needed to decide when, where, and with whom use certain varieties. I propose overcoming this problem by moving the student from behind the barriers of the classroom to interaction with native speakers in different locations, circumstances, fields, and contexts. Field trips might not be a novelty in language teaching; but prior analyses of the cultural and linguacultural circumstances formulating the identity of the native speaker in that place takes the learner to a new level of understanding of the host culture and language use.

The pilot course.

After thinking out the main problems and outlining the proposed framework, constructing the micro objectives of the pilot course was the next step. In this section, light is shed on the procedural course of action to be followed in teaching the pilot course. The *Intercultural Communicative Competence through Arabic Language Varieties* pilot course is divided into five theme-based lessons. Each theme focuses on one language variety or more. The themes are rich in cultural input and incorporate both the "little c" and "big C" (Brooks, 1975), integrated without clear categorization

or division. Each lesson in the course follows a systematic set of procedures that are repeated in every theme: lead in, probe/familiarize, recognize/identify, explore, and finally, select. Each procedure targets either linguistic, cultural or linguacultural pedagogical objectives that are extracted from the four dimensions of ICC, namely knowledge, attitude, skills, and awareness, as follows:

1. *Cultural/historic lead in*: through home preparation and classroom discussions guided by the teacher, this procedure targets the development of IS (page 28) by working on developing learners' knowledge of the culture and hence their ability to estimate what is culturally appropriate and what is not, on an informed basis.
2. *Probe/familiarize with the used varieties*: through presenting excerpts of authentic materials (movies, soap operas, TV shows or other recorded materials) this procedure targets the highlighting of linguacultural aspects of varieties by interrelating each variety with the dominant cultural features of its users. It works on developing learners' skill in using different varieties and adapting to different social experiences.
3. *Recognize/identify the most salient linguistic features (lexical, phonological, morphological, syntactic, and pragmatic)*: through linguistic analysis of excerpts of authentic materials (movies, soap operas, TV shows or other recorded materials), this procedure targets familiarizing learners with linguistic aspects working on developing learners' linguistic knowledge and skill.
4. *Explore/find out yourself about language varieties used*: through monitoring native speakers' interaction in their natural environment, this procedure targets highlighting linguacultural aspects of varieties. Learners test what they have learned to recognize and identify in classroom in the real world. Though this procedure mainly works on developing learners' cultural awareness, it still strongly develops their skill and knowledge.

5. *Select the most relevant varieties to use throughout the conversation*: through merging into real-life interaction, this procedure targets boosting learners' ICC with all its dimensions. Students experience a real-life situation where they have to use all formerly acquired skills to flexibly adapt to the situation and succeed in interaction.
6. *Compile a list of features of the targeted varieties* (group homework project): students share acquired linguistic and cultural experiences. Compiled lists serve as guides for learners' self-development.

It is very important to point out that *attitude* as a dimension of ICC cannot be directly developed; it is throughout the whole process that learners shift in attitude on the basis of real experiences. Nonetheless, those teaching the course should regularly probe learners' feelings towards people they have interacted with in field trips. It is also of maximum importance to guide the learners towards a comparison of the mental image they possessed of the overall place and people pre- and post- visit. This discussion opens the door for the teacher to look into learners' minds and to correct any faulty concepts either on the spot or indirectly in following situations.

Throughout the course all materials are authentic: "...real-life texts, not written for pedagogic purposes" (Wallace, 1992). Field trips represent an integral part of learners' learning resources and are necessary to fulfill the final two procedures: *explore* and *select* the appropriate variety based on a well-constructed cultural and linguistic background. In other words, learners interpret what they have theoretically learned in class into real-life experiences. Each set of procedures comprising a theme is followed by an extension task in which students cooperatively compile lists of linguistic and cultural features of each variety. This task is very important as it guides the students in a process of self- and group- reflection to enable them to form a thorough representation of each language variety. These lists are to be used as personal guides for the learner throughout his or her ongoing process of self-development.

The whole study revolves around the pilot course: the design, implementation, and assessment of its effect on learners' progress in both varieties recognition and production, and their overall development of different dimensions of ICC. The study incorporates both quantitative and qualitative research using a set of assessment instruments (page 47).

Design of the Study

The study follows a quasi-experimental/exploratory applied design that examines the effect of the proposed framework for teaching culture, which has a systematic emphasis on Arabic language varieties, on the development of all four dimensions (knowledge, attitude, skills, and awareness) of ICC and the ability to interact using different Arabic varieties.

Participants

Eleven advanced-level American graduate learners enrolled in a one-year study abroad program at the Center for Arabic Study Abroad (CASA) at the American University in Cairo. This sample comprised four females and seven males of ages between 22 and 30. All participants studied both MSA and ECA. They formed a treatment group divided into two classes. Thorough demographic data of the participants was collected using the demographic survey (Appendix D).

The main focus of this study and the proposed course is attempting to fill a gap that holds AFL/ASL learners back from achieving native-like proficiency. To this end, it was realized that culture and Arabic varieties are decisive factors, and that is the reason why I decided to experiment the course on advanced students. This does not mean that the proposed framework is not flexible enough to be adapted to any level and any course materials.

Instruments and Data Collection Procedures

The main reason ICC was chosen as the concept around which to design the culture course is the accessibility of its aspects. However, tools of assessment have not yet received consensus, and it is still debatable whether using qualitative or quantitative methodologies is more appropriate. The most prevalent tools in similar research are quantitative based on inventories and questionnaires such as the Behavioral Assessment Scale for Intercultural Competence (BASIC) (Koester & Olebe, 1988), the Intercultural Sensitivity Inventory (ISCI) (Bhawuk & Brislin, 1992), and more recently Kelley & Meyers' (1999) Cross-Cultural Adaptability Inventory (CCAI), and Hammer and Bennett's (2001) Intercultural Development Inventory (IDI). Another major factor that affects the researcher's choice of an appropriate assessment tool is that the tools themselves are directed toward measuring ICC in general and not intended to measure the effect of taking a course on the progress of student's level.

For this, Fantini's methodology of using both qualitative and quantitative tools, direct and indirect progress indicators, as well as using the same activities used in training in the assessment process (2000), was chosen and implemented in the study. I also incorporate role-plays as direct assessment tools following the suite of tools used in the INCA project (Byram and, Köhlmann, Müller-Jacquier and Budin), because role-plays are most appropriate for assessing ICC along with the ability to use language varieties.

The following are the assessment instruments:

- ***Demographic Survey:*** provides statistical data as well as thorough information on participants' background in studying foreign languages in general and specifically the Arabic language (Appendix D).
- ***Arabic Language Varieties Recognition & Production Exam(VPR)*** (direct assessment administered before and after the pilot course): targets assessing participants' ability to select the most appropriate Arabic language variety to consistently use in addressing different people in different situations. It is a custom-made exam divided into two parts:

the first part (ten questions) requires the examinee to listen to the examiner reciting authentic excerpts and choose from multiple choices the sentence with the most appropriate variety to complete a missing part. The second part assesses the examinee's production in an oral recorded interview in which the examinee reads a short article from a newspaper and is required to orally report its summary to three different hypothetical people from different social, educational, vocational, and age groups, for example, a janitor, university professor, and classmate (Appendix E). In order to ensure equivalent pre- and post-pilot course versions of this exam, texts of the same length, from the same authentic sources, by the same authors, with the same style were used.

The production part of the test undergoes holistic assessment through a custom made rubric (Appendix F). The outline of Arabic varieties features (Table 4) was used as a reference in designing this rubric, while the grading scheme was inspired by the universal rating schemes used in most renowned rated interviews such the Oral Proficiency Interview (OPI) and the speaking part of the Test of English as a Foreign Language (TOEFL). The rubric aimed at defining the speaker's ability to consistently choose and use a specific variety, as well as the ability to code-switch among various varieties.

- ***Intercultural Competence Abilities Questionnaire*** (a self-evaluation, indirect assessment tool, Fantini, 2006): targets evaluating the course in terms of its effect on developing learners' four dimensions of ICC: knowledge, attitude, skills, and awareness. It detects areas most developed as a result of taking the course. It is a ready-made self-reporting tool originally aiming at assessing the general ICC progress of sojourn and study-abroad participants before and after the duration spent in the host country learning the language. The researcher uses this tool to measure ICC before and

after the pilot course. Because of the short duration of the treatment, measuring the overall ICC progress is not the main aim; the main aim is discovering which dimensions of ICC have been influenced by the course and what the features of this influence were. No significant progress in the overall ICC is expected because the duration of a five week pilot course is not enough to bring about a significant change; however, indications towards the most progressed points can help appraise the efficiency of the course (Appendix G).

- ***End-of-course survey*** (direct assessment): targets qualitatively appraising participants' opinion of the effectiveness of the course and ideas for improvement (Appendix H).

Procedures

Designing the course.

Any observer to the situation of teaching materials in the TAFL field realizes the need for a culture course founded on a solid theoretical framework. In the process of seeking such a framework, the idea was soon developed to associate Arabic language varieties with culture, since they are both integral components of each other and any development of one requires development of the other.

Designing the course took the longest duration of this study (around 4 months) and started long before of it. The reason for this long duration is that work has been simultaneously carried out on two axes: language varieties and culture, and integrating them both into a solid theoretical framework and a pragmatic course of action. This need to integrate Arabic varieties with culture came as a response to the aforementioned argument regarding the deficiency of teaching materials that teach *language as culture* (see page 25).

After examining all models that analyzed and described varieties in light of the diglossic/polyglossic nature of Arabic (see section “Arabic varieties”, page 15), Badawi’s 1973

classification proved to be the most relevant as it considers both stylistic and sociolinguistic dimensions of Arabic varieties in addition to its adherence to describing the language situation in real life; in other words, it is the most pragmatic.

As for the mutable nature of culture, the researcher had to narrow down the course to focus on ICC as a concept for defining, analyzing, and assessing culture in the AFL classroom (see the section “Culture”, p. 23).

The second step as related to culture was reviewing how it is handled in language teaching and more specifically in the TAFL field. Starting with the latter, Badawi, Taha, and Al-Batal, among other linguists, have identified a shortage in teaching culture in AFL, as mentioned at the beginning of this study (page 1). Unlike other courses that concentrate on places and things in teaching culture, the primary focus of the proposed course is on developing a systematic framework that addresses the need to present the sociolinguistic or humanistic dimension of culture, and assesses its impact on the overall development of the learner’s ICC.

The course, which targets advanced-level students, comprises 12 theme-based units (Figure 5). Each unit requires: four hours of classroom work, a field trip, and a minimum of six hours of home work, allocated to classroom procedure as follows:

- *Cultural/historic lead in*: 1 hour
- *Probe/familiarize with the used varieties*: 1 hour
- *Recognize/identify the most salient linguistic features (lexical, phonological, morphological, syntactic, pragmatic)*: 2 hours
- *Explore/find out yourself about language varieties and culture*: field trip (open time)
- *Select the most relevant varieties to use throughout the conversation*: field trip
- *Compile a list features of the targeted varieties* (group project): homework

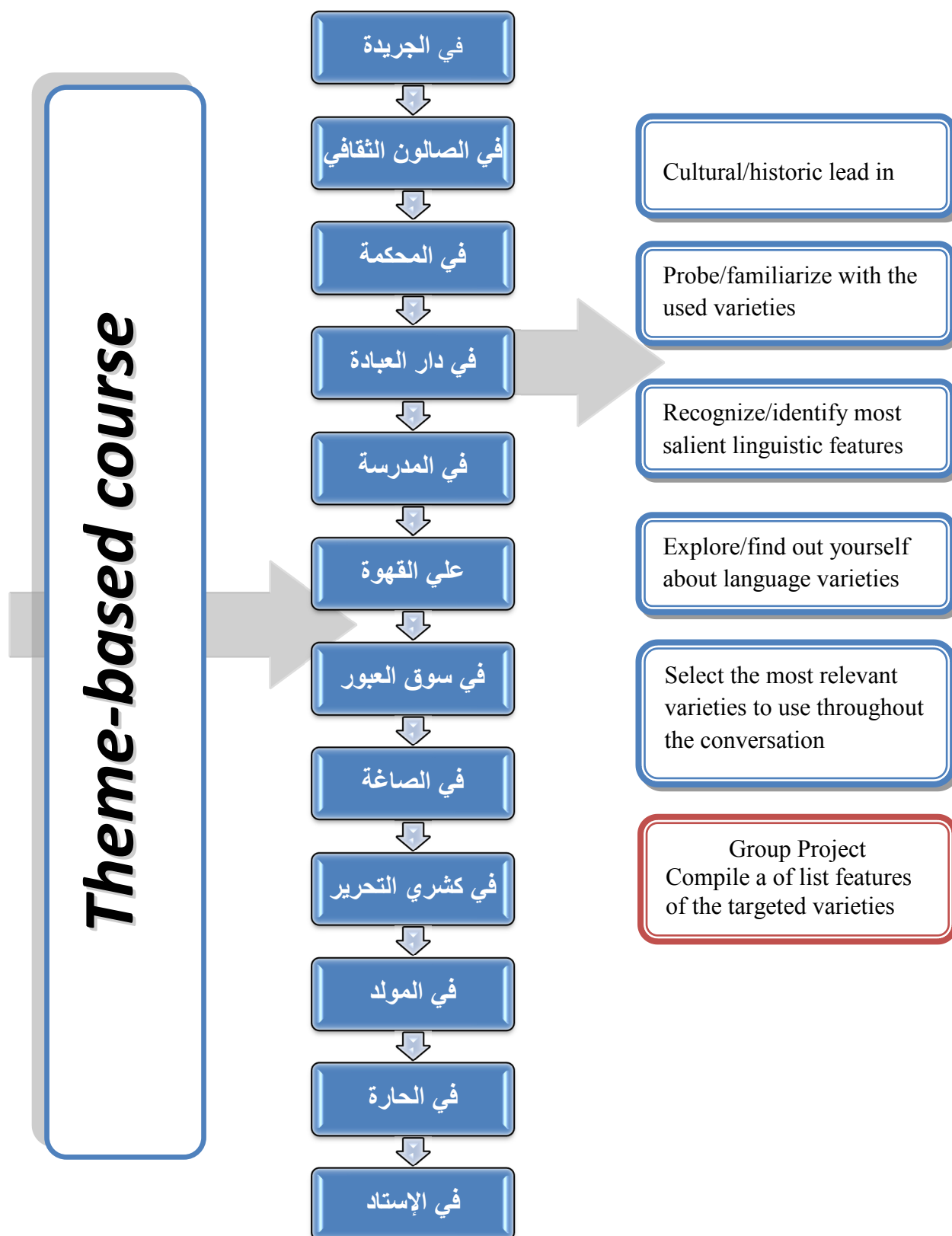


Figure 5. The proposed course outline

However, for the sake of this study only a pilot course comprising five themes was implemented.

The theme-based course examined different language varieties used in different venues: in the court, school, market, etc. (في المحكمة، في المدرسة، في السوق...إلخ). The procedures of the delivery of every theme-based unit: *lead in*, *probe/familiarize*, *recognize/identify*, *explore*, and finally *select*, cover different linguistic, cultural, and linguacultural objectives whereby each in-class learning activity targets one or more of the dimensions of ICC and IS (knowledge, attitude, skills, and awareness) as well as highlighting features of the relevant language variety or varieties (Appendix A).

As discussed earlier, the objective of this course is not to list the features of every variety but to guide the students toward analyzing and internalizing features themselves; however, there are key features that should be highlighted by the teacher in the classroom. In order to follow a systematic approach in differentiating between varieties, I abided by the two criteria Badawi (1973) built his classification upon: linguistic basis and social basis. The linguistic includes all phonological, morphological, lexical, and grammatical features, whereas the social basis includes social factors influencing individuals as well as groups. I widened the social basis to include all cultural, educational, and societal features, in addition to the background of formulating interlocutors' language that results in such a variety. These key features were used to guide not only the process of selecting materials, but also in the process of assessment. Following are the key features of each variety as projected in the different lessons:

Table 4.

Features of Arabic varieties

Theme	Authentic materials used	Varieties	Linguistic features	Cultural features
في المحكمة	<p>فيلم "الأستاذة فاطمة": المشاهد: 45:41 1:37:52 1:41:07</p> <p>فيلم "ضد الحكومة": المشاهد: 44:00 1:01:43 1:10:18 1:33:00 1:39:44 1:43:37</p>	فصحى العصر	<ul style="list-style-type: none"> - The consistent use of the sounds / ق، ظ، ث، ذ / - The relative velarization of the sounds / ص، ض، ط، ظ / - Diacritics are consistently used but with errors. - Uses the same lexicon of فصحي التراث. - Nominal sentences prevail; however, verbal sentences are frequently used. 	<ul style="list-style-type: none"> - According to Badawi (1973), this variety is associated with higher level of education. However, observations demonstrate that as a result of the deterioration of education in Egypt, even a university degree does not guarantee mastering this variety. - Variety of all formal discourses (Badawi, 1973). Used in this theme by the character of the lawyer, the district attorney, and the judge. - Variety of the well-educated elite of middle social and economic class or above (Badawi, 1973).
	<p>مرافعة حية لمحامية في قاعة المحكمة:</p>	عامية المتقنين	<ul style="list-style-type: none"> - / ذ، ز، ث، س، ق، ء // sounds are interchangeable and concurrently used. - Occasional velarization of the sounds / ص، ض، ط، ظ / but less intense than فصحي العصر. - Diacritics are occasionally used in more serious or intellectual contexts. - Lexicon is the richest of all varieties since it comprises both standard and colloquial lexicons. - Verbal sentences are mostly limited to indirect speech. 	<p>According to Badawi (1973), this variety:</p> <ul style="list-style-type: none"> - Carries almost all the features of فصحي العصر except in that it is used in less formal discourses. - Preferred by intellectuals in molding their ideas and thoughts in scientific and political discussions and debates. - It is very sensitive to cultural and social changes, which makes it able to accept and absorb ideas and beliefs from other Arabic varieties as well as foreign cultures.

(Continued)

Table 4

(Continued)

Theme	Authentic materials used	Varieties	Linguistic features	Cultural features
في مجمع التحرير		عامية المتقنين	As formerly discussed	
	فيلم "الإرهاب والكباب": المشاهد: 01:00 04:4 21:00 23:11 24:15 34:43 35:49	عامية المتقنين	<ul style="list-style-type: none"> - It witnesses the complete absence of standard Arabic features. - /بث/ sound is transformed in some words to /س/ and in others to /ت/ by default with no freedom of choice. - Same way /ذ/ sound is transformed into /ز/ or /د/. - /ظ/ sound is transformed to /ض/. - /ء/ prevails in place of /ق/ except for words loaned from other varieties or chunks. - Velarization of the sounds /ص، ض، ط، ظ/ is completely absent. - Diacritics are rarely used. - Limited colloquial lexicon that serves everyday life activities. - Nominal sentences prevail. - Since it is mainly used in practical everyday life activities, idioms, proverbs and metaphors are not commonly used. 	<p>According to Badawi (1973), this variety:</p> <ul style="list-style-type: none"> - Is used by a very wide spectrum of people as it is shared by the well-educated elite of higher social and economical class in everyday life activities as well as the less- educated class as a sole variety. - Is the linguistic venue where for instance a politician, an office boy, and a government employee are likely to meet. - Is the variety that all Egyptians naturally acquire during infancy.

(Continued)

Table 4

(Continued)

Theme	Authentic materials used	Varieties	Linguistic features	Cultural features
	أغنية "قول ألو" لأحمد حلمي	عامية المتنورين	As formerly discussed	Observations about this added variety:
	جزء من عرض ستاند أب كوميدي (الكمبيوتر . . . الموبيل)	عامية متأثرة بلغات أجنبية	<ul style="list-style-type: none"> - Same main features of عامية المتنورين. - The systematic use of foreign words and inflecting them using Arabic morphological system. 	<ul style="list-style-type: none"> - Users of this variety are limited in comparison to the whole population of Egypt. They are mainly Egyptians who received foreign/private education either in Egypt or abroad. A percentage of Egyptian youth in government universities still use this variety as an effect of the internet and communication technology. - The majority of users of this variety are of younger generations. - It is considered prestigious, which means many use it to denote their social economic and educational class. - Others use it as a façade to step up the class levels or to make distance between them and the use of an inappropriate word. - The main cause of the nourishment of this variety is the lack of Arabic coined technical terminologies, such as computer terms.

(Continued)

Table 4

(Continued)

Theme	Authentic materials used	Varieties	Linguistic features	Cultural features
		عامية المتنورين	As formerly discussed	
	فيلم "النمر الأسود": المشاهد: 01:00 10:55 21:00	عامية الأميين	<ul style="list-style-type: none"> - The sounds /ث، ذ، ظ/ are completely transformed to /ت، د، ض/ respectively except for words loaned from other varieties. - The /ق/ sound is completely missing and /ء/ prevails except for words loaned from other varieties. - Complete absence of diacritics. - It does not only comprise a limited lexicon but it is highly based on chunks and clichés. - Verbal sentences are limited to chunks. 	According to Badawi (1973), this is the variety of the illiterate who are mostly of the lowest social and economical class in Egypt.
في المصنع	مسلسل "إيلي الحلمية": الجزء (1) الحلقة (13) المشاهد: 01:04 احتجاجات عمال مصنع أبو السباع			- Observations show that the high numbers of illiterate Egyptians lead to the survival of this variety though Badawi predicted thirty years ago its gradual extinction.

(Continued)

Table 4*(Continued)*

Theme	Authentic materials used	Varieties	Linguistic features	Cultural features
في الاستاد	فيلم "العالمي": 08:20 المشاهد: 26:00 38:28 55:00	عامية المتنورين	As formerly discussed	
	1:02:00 1:15:15 1:21:15	عامية الأميين	As formerly discussed	

The aforementioned features were utilized in transforming each theme into operational schedule for the students. A full in-class record of one of the presented themes is included in Appendix C.

The course framework is flexible and can accommodate learners' different needs, learning styles and strategies. It is a student-centered course where the main role of the teacher is to guide the students towards monitoring cultural and linguistic features of Arabic speech while highlighting each Arabic variety, rather than to teach pre-made sets of features. This student-centered approach develops the student's sense of autonomy, which is needed for ongoing self-development.

As mentioned earlier, field trips are not a novelty in language teaching; however, the way they are integrated in this course is new. They represent an integral part of learners' learning resources necessary to fulfill the final two procedures: to explore and select the appropriate variety based on a well-constructed cultural and linguistic background. They give the students the opportunity to test and correct or adapt any predetermined images they had in mind about natives and their culture. They also give the students the chance to explore different models of language samples produced by different Egyptian people in terms of language and culture; more importantly, field trips

train and test learners' ability to adapt flexibly to the host culture through real life interaction in different sociocultural contexts.

Since classroom hours primarily focus on guiding the students towards achieving the pedagogical objectives as listed in the section "Proposed Framework" (page 41), extended homework hours are required. Homework activities throughout a particular theme unit are all designed to further support the pedagogical objectives of culture and language analysis. Each theme unit requires a final group project in which students submit a consolidated list of linguistic and cultural features of the language variety or varieties under study. The aim of this project is to allow the students to process and internalize the different aspects (grammatical, syntactic, semantic, lexical, and cultural) of each language variety through a process of self and peer reflection. These lists also provide the students with personal guidelines to monitor their own progress and development.

After designing the course, a full course description was assembled to inform the students on what to expect from the course (Appendix B).

Publicity and call for volunteers.

Finding volunteers for the five-week pilot course was not an easy task for various reasons: the course requires an advanced level, and enrollment in an official program; there is required level of commitment by the volunteers; and logistical support is necessary, especially for field trips.

Firstly, the course and study were presented to the faculty of CASA and their feedback helped to fine-tune the course and how it was to be presented to the students. Secondly, a printed poster (Appendix J) was designed, with the help of the University Academic Computing Technologies (UACT), and posted on CASA bulletin board in April 2010 to publicize for the course and call for volunteers. A number of volunteers presented themselves but they were by and large

irrelevant because they did not meet the aforementioned prerequisites of having an advanced level and not being enrolled in any other colloquial Arabic classes.

The CASA program administration then offered great help through approving the integration of the course in the existing program syllabus. Although this cooperation provided a golden opportunity to test the course and conduct the study, it added extra load and responsibility as well as value to this research.

Administering the course.

1. The initial plan was to integrate the five-theme pilot course in the ECA syllabus to be taught to the four classes, and ask the instructors of all four classes to teach the new material.
2. After a long meeting to discuss the course materials and procedures with the instructors of the four classes, two declined based on pedagogic considerations related to the nature of their group dynamics and their learners' needs. The instructors' objections and reasons were valid at the procedural level and gave me a clearer view of what to expect teaching this special and sophisticated group of advanced learners. One out of the three teachers who taught two of the ECA classes agreed to allow the researcher to co-teach the course to both of her classes for the benefit of the study. It was decided to cut the sample of participants down to half, provisional of the students' approval.
3. The first step included picking up five relevant themes (في الجريدة، في المحكمة، في كشري التحرير ، (في السوق، في الحارة) and integrating them into the original syllabus so that they fit the overall schedule of the syllabus.
4. While working closely with teacher A, she guided me in making informed selections of themes which lead also to the reconstruction and relocation of the field trips based on learners' previous exposure and background. Then, we transformed the outlines of the themes

into detailed operational procedures, activities, and homework. In fact, throughout this phase the proposed framework proved maximum flexibility as it allowed for coming up with new themes, based upon selected field trips, to match learners' needs. Moreover, more varied activities were integrated into the course to foster the overall original objectives of the CASA course.

5. In the choice of themes, the main focus was on sociolinguistic features of the following varieties: عامية المتنورين، عامية المتقفين، عامية متأثرة بلغات أجنبية، عامية الأميين. No theme was dedicated to فصحي التراث since it is not, to a great extent, a spoken language; however, light was shed in comparison to فصحي العصر and a sample text was presented. It was always taken in to consideration that the examined varieties of each theme are true representations of the language used by the interlocutors in the chosen venues.
6. The real implementation of the course started with a familiarization session in which learners constructed a view of what to expect and had all their questions answered. They showed enthusiasm for the idea and the objectives of the course. Teacher A and I took votes of the field trips most wanted by the students, upon which we constructed new themes and integrated with the existing ones. For example, themes such as في السوق، في الصالون الثقافي، علي في المحكمة، في مجمع التحرير، في شركة كمبيوتر، في المصنع، في الإستاد were excluded for the sake of including these five themes.

Testing and assessment.

1. Participants signed a consent form of two copies (one for them to keep) and filled in a demographic survey. They were given the pre-Varieties Recognition and Production Exam and the pre-Intercultural Competence Abilities questionnaire (Fantini, 2006) respectively in one session on November 8th, 2010.

2. Participants underwent the five-week pilot course comprising the updated themes. Then, they took a post-Varieties Recognition and Production Exam, a post-Intercultural Competence Abilities questionnaire and an End-of-course survey (Fantini, 2006) respectively in one session on December 16th, 2010.

Treatment and data analyses

This study follows a one-group design with pre-post testing to detect participants' progress in ICC's 4 dimensions: *knowledge*, *attitude*, *skills*, and *awareness* and recognition/production of Arabic language varieties. To this end, the study uses the following instruments:

- Descriptive statistics were used in computing the results of the pre/post Intercultural Competence Abilities Questionnaire. Afterwards inferential, non-parametric statistics (Wilcoxon test) were used to compute significance.
- Descriptive statistics were used in computing the results of the pre/post recognition (first part) of the Varieties Recognition and Production Exam. Afterwards inferential, non-parametric statistics (Wilcoxon test) were used to compute significance. The limited sample size was the reason behind choosing to use non-parametric statistics.
- The Production Evaluation Rubric (Appendix F) was used by three raters, teacher A, myself to score the exam, and a third Arabic specialist rater to be used as a tie breaker in case of disagreement. The raters assigned grades to the production (second part) of the Varieties Recognition and Production Exam. Inter-rater reliability was computed to give a value of .91.
- Before using the rubric, Teacher A, myself and the third rater conducted a familiarization session in which we discussed in detail all the levels and their description. The main target of this session was ensuring that all three raters

possessed unified concepts and definitions, primarily towards frequency adverbs used in defining each level. Teacher A stated the need for one higher level (level six) to ensure that the rubric covers the whole spectrum of speakers including the well-educated native speaker. Her suggestion to add a higher level describing the features of a well-educated native speaker though logical, was not essential for the sake of this study as students are far from reaching such a level. Afterwards inferential, non-parametric statistics were used to compute significance.

- Participants' opinions stated in the End-of-course survey were qualitatively assessed.

As the participants were already members of a study abroad program, duration four months was given as a time span to eliminate the probability that any detected progress in their communicative competence be a normal result for living in the host culture. This time span, in addition to the fact that the students have already been subjected to the materials used in CASA (which incorporate language varieties and culture), leaves no chance for claims that any progress is a normal evolution of being in a study abroad program in the host culture, or a result of direct language instruction together with the proposed course. In fact pre tests showed that students possess a very good theoretical background of language varieties; however, production showed a vast gap between their knowledge and performance. The fact that the participants did not take any other colloquial courses during the time of the pilot course further validates the results of the study.

Figure 6 demonstrates the procedures followed throughout the study.

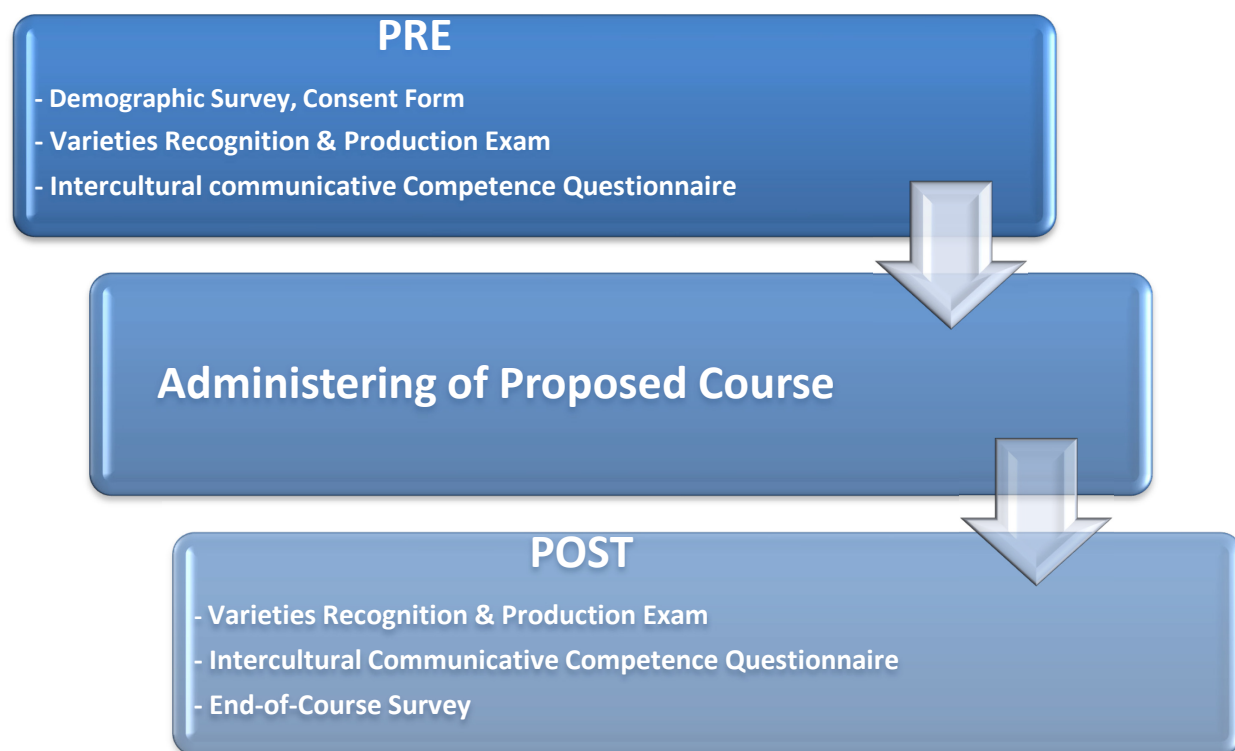


Figure 6. *Study procedures*

After computing the results, it was planned to compare participants' performance in two areas: proficiency in using Arabic varieties, and levels of ICC. As for the Arabic varieties, the comparison started with participants' recognition of different Arabic varieties, and then their choice and production of these varieties. A Wilcoxon test was run to compute the significance of participants' progress.

Comparing participants' progress in ICC was done through comparing progress of its four dimensions: *knowledge*, *attitude*, *skills*, and *awareness* respectively. A Wilcoxon test was run to compute the significance of participants' progress in each of the four dimensions.

Chapter 4: RESULTS

Introduction

The current study examined the effect of the proposed course on two aspects of participants' abilities: 1) ability to recognize and produce different Arabic varieties in a native-like fashion; 2) ICC abilities. The treatment groups' abilities were assessed before and after administering the course to detect the effect of the course on recognition of Arabic varieties, production of Arabic varieties, and ICC's four dimensions, and finally a survey to appraise participants' overall evaluation of the course.

Answer of Question 1

Arabic varieties.

Varieties recognition.

The Varieties Recognition and Production Exam (VPR) Part1 (recognition) was used to quantitatively assess participants' ability to recognize the variety used in different samples of authentic texts. Using descriptive statistics, the means of the recognition part of the pre/post VPR Exam were as follows (Table 5):

Table 5.

Descriptive Statistics of Pre/Post Varieties Recognition & Production Exam, Part1 (recognition)

Descriptive Statistics					
	N	Mean	Std. Deviation	Minimum	Maximum
Pre Varieties Recognition & Production Exam	11	6.7273	1.73729	4.00	10.00
PostVRP	11	8.4545	1.03573	6.00	10.00

As Table 5 shows, there is a considerable difference the means of the pre and post exams. A Wilcoxon test was conducted to evaluate whether participants' ability to recognize different Arabic varieties improved or not. The results indicated significant difference, $Z = -2.368$, $p < .02$. The mean of the pre exam was 6.7273, while the mean of the post exam was 8.4545 as per below (Table 6):

Table 6.

Wilcoxon test of Pre/Post Varieties Recognition & Production Exam, part1 (recognition)

		Ranks		
		N	Mean Rank	Sum of Ranks
PostVRP - PreVRP	Negative Ranks	1 ^a	4.50	4.50
	Positive Ranks	9 ^b	5.61	50.50
	Ties	1 ^c		
	Total	11		

a. PostVRP < PreVRP

b. PostVRP > PreVRP

c. PostVRP = PreVRP

Test Statistics ^b	
	PostVRP - PreVRP
Z	-2.368 ^a
Asymp. Sig. (2-tailed)	.018

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

Varieties production.

There is no doubt that the five-week duration was not expected to strongly boost participants' production; nonetheless, participants demonstrated remarkable progress. All the participants stepped up at least one level according to the scores of three raters using the Production Evaluation Rubric (Appendix F).

Descriptive statistics showed the means of the production part of the pre/post VPR Exam as follows (Table 7):

Table 7.

Descriptive Statistics of Pre/Post Varieties Recognition & Production Exam, Part2 (production)

Descriptive Statistics					
	N	Mean	Std. Deviation	Minimum	Maximum
pre	11	1.4545	.68755	1.00	3.00
post	11	2.7273	.64667	2.00	4.00

As Table 7 shows, there is a considerable difference the means of the pre and post exams. A Wilcoxon test was conducted to evaluate whether participants' ability to produce different Arabic varieties improved or not. The results indicated significant difference, $Z = -3.071$, $p < .002$. The mean of the pre exam was 1.4545, while the mean of the post exam was 2.7273 as per below (Table 8):

Table 8.

Wilcoxon test of Pre/Post Varieties Recognition & Production Exam, Part2 (production)

Ranks				
		N	Mean Rank	Sum of Ranks
post - pre	Negative Ranks	0 ^a	.00	.00
	Positive Ranks	11 ^b	6.00	66.00
	Ties	0 ^c		
	Total	11		

a. post < pre

b. post > pre

c. post = pre

Test Statistics ^b	
	post – pre
Z	-3.071 ^a
Asymp. Sig. (2-tailed)	.002

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

Answer of Question 2

Intercultural communicative competence.

This section evaluates the course in terms of its effect on developing participants' four dimensions of ICC (*knowledge, attitude, skills, and awareness*) using the Intercultural Competence Abilities Questionnaire, a self-reporting questionnaire adapted from Fantini (2006). Descriptive statistics were used to calculate the means of the pre/post results of the questionnaire as follows (Table 9):

Table 9.

Descriptive Statistics of Pre/Post Intercultural Competence Abilities Questionnaire

Descriptive Statistics					
	N	Mean	Std. Deviation	Minimum	Maximum
Pre Knowledge	11	2.7273	.58068	1.45	3.45
Pre Attitude	11	3.6643	.88997	2.08	4.69
Pre Skills	11	3.4215	.39474	2.45	3.82
Pre Awareness	11	3.6768	.54536	2.72	4.72
Post Knowledge	11	3.7273	.37262	3.18	4.09
Post Attitude	11	4.2308	.60472	3.31	5.00
Post Skills	11	3.9917	.45899	3.36	4.82
Post Awareness	11	4.0000	.45677	3.22	4.56

A Wilcoxon test was conducted to evaluate whether participants' ICC abilities improved or not.

The results indicated significant difference in *knowledge*, $Z = -2.937$, $p < .003$. The mean of the ranks of the pre questionnaire was 2.7273, while the mean of the ranks of the post questionnaire was 3.7273.

The results as shown in Table 10 indicated significant difference in *attitude*, $Z = -2.849$, $p < .004$. The mean of the pre questionnaire was 3.6643, while the mean of the post questionnaire was 4.2308.

The results indicated significant difference in *skills*, $Z = -2.817$, $p < .005$. The mean of the pre questionnaire was 3.4215, while the mean of the post questionnaire was 3.9917.

The results indicated insignificant difference in *awareness*, $Z = -1.584$, $p > .05$. The mean of the pre questionnaire was 3.6768, while the mean of the post questionnaire was 4.0000 as per below (Table 10):

Table 10.*Wilcoxon test of Pre/Post Intercultural Competence Abilities Questionnaire*

		Ranks		
		N	Mean Rank	Sum of Ranks
PostKnow - PreKNOW	Negative Ranks	0 ^a	.00	.00
	Positive Ranks	11 ^b	6.00	66.00
	Ties	0 ^c		
	Total	11		
PosATT - PreAtt	Negative Ranks	1 ^d	1.00	1.00
	Positive Ranks	10 ^e	6.50	65.00
	Ties	0 ^f		
	Total	11		
PostSkills - PreSkill	Negative Ranks	1 ^g	1.50	1.50
	Positive Ranks	10 ^h	6.45	64.50
	Ties	0 ⁱ		
	Total	11		
PostAWAR - PreAwar	Negative Ranks	4 ^j	3.00	12.00
	Positive Ranks	6 ^k	7.17	43.00
	Ties	1 ^l		
	Total	11		

		Ranks		
		N	Mean Rank	Sum of Ranks
PostKnow - PreKNOW	Negative Ranks	0 ^a	.00	.00
	Positive Ranks	11 ^b	6.00	66.00
	Ties	0 ^c		
	Total	11		
PosATT - PreAtt	Negative Ranks	1 ^d	1.00	1.00
	Positive Ranks	10 ^e	6.50	65.00
	Ties	0 ^f		
	Total	11		
PostSkills - PreSkill	Negative Ranks	1 ^g	1.50	1.50
	Positive Ranks	10 ^h	6.45	64.50
	Ties	0 ⁱ		
	Total	11		
PostAWAR - PreAwar	Negative Ranks	4 ^j	3.00	12.00
	Positive Ranks	6 ^k	7.17	43.00
	Ties	1 ^l		
	Total	11		

- a. PostKnow < PreKNOW
- b. PostKnow > PreKNOW
- c. PostKnow = PreKNOW
- d. PosATT < PreAtt
- e. PosATT > PreAtt
- f. PosATT = PreAtt
- g. PostSkills < PreSkill
- h. PostSkills > PreSkill
- i. PostSkills = PreSkill
- j. PostAWAR < PreAwar
- k. PostAWAR > PreAwar
- l. PostAWAR = PreAwar

Test Statistics				
	PostKnow - PreKNOW	PosATT - PreAtt	PostSkills - PreSkill	PostAWAR - PreAwar
Z	-2.937 ^a	-2.849 ^a	-2.817 ^a	-1.584 ^a
Asymp. Sig. (2-tailed)	.003	.004	.005	.113

Figure 7 demonstrates the development of learners' ICC as per its 4 dimensions: *knowledge*, *attitude*, *skills*, and *awareness*.

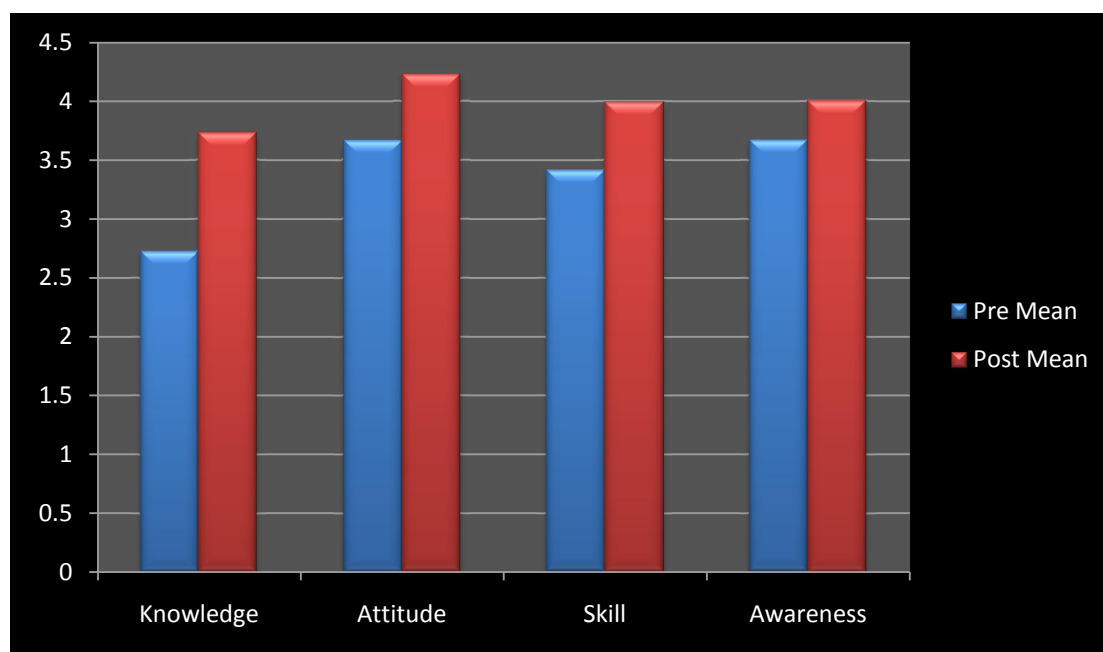


Figure 7. ICC Progress

End-of-Course Survey

An End-of-course survey (Appendix H) was filled out by all participants. Though the survey aimed to draw a complete picture of participants' opinions of the course, four questions are of major interest as they demonstrate participants' holistic assessment of the course. In the following section, these four questions will be demonstrated according to their respective importance.

Question 1. On a scale of 1 to 5, how do you rate this course?

Excellent	Very Good	Average	Below Average	Poor
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Ten participants out of 11 (91%) marked “very good” and one (9%) marked average. Taking into consideration its short duration, this result is a clear indication of the success of the course.

Question 8. Would you recommend this course for your colleagues?

Ten participants out of 11 (91%) responded positively and one responded “maybe”, commenting that at such a level there are other priorities. Many of the answers were not merely “yes” but “sure”, “absolutely”, or “definitely”. A further indication of how fruitful participants thought the course was is that some of them requested that the CASA administration add a full course to the elective courses the following semester.

Question 5. What are the strongest points of the course?

The majority of the participants agreed that the strongest point is the process of in-class familiarization with culture and varieties through authentic materials and then experiencing this knowledge through interaction with Egyptians in real-life situations.

Question 6. What are the weakest points of the course?

Participants listed very few weak points. These mainly concerned procedural or logistical issues, rather than the main concepts or layout of the course. All participants referred to the limited time of the course, which they considered the weakest point. Other points that were related to the overall limited time were mentioned, such as the limited duration of the field trips which lead to minimized chances of interaction with native speakers.

Chapter 5: DISCUSSION & CONCLUSION

Introduction

The study examined two research questions: the effect of the proposed course on the four dimensions of ICC (*Knowledge, attitude, skills, and awareness*) in addition to the effect of the course on the level of recognition and production of Arabic varieties. The two questions aimed at assessing the efficiency of the proposed course in developing learners' intercultural and linguistic competence. To sum up the results, it is safe to claim that the course is promising for the two assessed criteria.

In terms of participants' ICC, the Intercultural Competence Abilities Questionnaire (Fantini, 2006) was adapted to assess the effect of the course on the four dimensions of ICC (*Knowledge, attitude, skills, and awareness*). Considering the fact that this questionnaire is primarily designed to assess development of ICC in long-running study-abroad programs, and also considering the fact that cultural aspects require elongated durations to achieve tangible results, the effect of the course on learners' overall ICC was found significant. Results demonstrated significant progress in three out of the four dimensions (namely *knowledge, attitude, and skills*). Progress occurred in *awareness* but was statistically insignificant.

Figure 7 demonstrates that the maximum progress was achieved in *knowledge* while the minimum was achieved in *awareness*. Significant progress in *knowledge* and *skills* was logical as they primarily target concrete aspects that are relatively easier to relay to the learner. As for *attitude*, change was expected as a result of field trips and interaction with typical Egyptian people; however, it was hard to predict which direction this change would go in. The positive change detected is a reflection of the faulty images and stereotypes foreign learners generally possess and the ease of correcting these images just by living real experiences. The insignificant development of *awareness* posed a question mark and in order to identify the reason, I re-examined the *awareness* dimension in

the pre/post questionnaire. I found that the answers of the majority of participants were remarkably high in the pre-course questionnaire, which resulted in very limited space for growth. At this point, the important question was the reason behind such higher levels of awareness. It was not until all the demographic surveys were re-examined that I realized that more than 90% of the participants had visited or resided in other Arabic countries, which was reflected in their high level of *awareness* of multiculturalism and the relativity of cultural values.

In terms of participants' recognition and production of Arabic varieties, development was significant in the recognition level and, remarkably, in production level participants also showed obvious development. The performance of participants developed from using only one variety to address different people into relative distinction between different varieties. Though a promising start, learners still need a lot of work to approach near native-like proficiency in code-switching and code-mixing, and they specifically need long hours of practicing different varieties.

In attempting to compare the influence of the course proposed in this study to similar courses, I encountered the same problem faced while reviewing the literature. Available pragmatic studies that propose and assess courses are considered scarce in comparison to theoretical conceptualization studies. This scarcity dropped to complete unavailability of Arabic intercultural courses or studies. It was, therefore, an arduous job to search different databases and come up with pragmatic projects that have similar scope to the current study and compare them. I was one of many researchers to encounter this problem of limited empirical research on Arabic as Palmer (2009) referred to the same problem and quoted Haeri (2000):

A number of anthropological studies have made significant contributions to our understanding of the relations between language, culture, and politics in the Arab world. However, on the whole, the many implications of the language situations

have not yet been systematically pursued. As such, a series of basic and important questions remain unposed (p. 61, cited in Palmer 2009).

The closest to the current study is a dissertation that assesses the study-abroad course: *Intercultural Spanish Course* (Arévalo-Guerrero, 2009). The course possesses an integrative curriculum based upon a framework inspired by Byram's (1997) ICC model as well as the four dimensions of ICC (*knowledge, skills, attitudes, and awareness*). Though the design and procedural course of action of this one-semester course differs from the course proposed in the current study, results in terms of the development of learners' ICC coincided in many ways. In both courses, the most significant development was achieved in the knowledge dimension as opposed to awareness, which was developed the least.

The Language Network for Quality Assurance (LANQUA), a three-year project with the support of the Lifelong Learning Erasmus Network program of the European Union, made considerable effort to standardize the process of teaching intercultural communication in Europe. In a LANQUA report entitled *Assuring quality for the teaching of intercultural communication in Europe: perspectives and challenges*, five case studies from different European universities were reported. The main outcome of the case studies coincides with the results of the current study in the importance of simulated and real-life interaction with native speakers in promoting learners' IC. Using different pedagogies in the post-interaction phase, the case studies again coincided with the current study in emphasizing the importance of learners' analyzing and self-internalizing the process of interaction to reach better understanding of the self and other in addition to achieving language proficiency.

Fantini (2006) supports another assumption made by the current study: the assumption that intercultural experiences enhance language proficiency. Fantini's results add strength to the

association made in the current study between Arabic varieties and ICC dimensions. Results further support the claim that developing either one will result in the other's development and consequently a higher proficiency level.

Out of the rare studies performed on the process of students' acculturation in the AFL field, Palmer (2009) shows important results regarding Arabic study-abroad programs in different Arab countries. Palmer identified a correlation between acculturation and proficiency levels, the higher acculturation occurs, the higher proficiency levels achieved. These results further support the results of the current study. "...the more one interacts with the culture, the less probability there is that one would feel ridiculed when communicating in SCA" this statement is another significant result that Palmer identified. Spoken Colloquial Arabic (SCA) according to Palmer becomes comfortably used by the student as a result of interacting with the host culture. This therefore supports the results of the current study that Arabic varieties have equally linguistic and cultural weight. Palmer even stated that positive attitude and desire towards using SCA increase as interaction with the host culture increases.

Being one of a very few scholars who attempted to design an instrument for assessing cultural competence of the ASL students who studied in Egypt, Orabi (2008) proposed a multiple-choice questionnaire. Orabi fostered an empirical methodology in designing the instrument; she collected data from Arabic teachers, students, as well as a sample of native Egyptians and constructed a database of cultural situations that pose challenges to foreign learners. Orabi's results showed that the cultural competence test she constructed "...was not very reliable." Obviously, Orabi's work is very different from the scope of this study; however, her recommendations further support the strong need of the TAFL field for studies like the current study that focus on constructing complete models of culture teaching/learning and assessment. It is interesting that Orabi recommended using her proposed test, which is rich in personal cultural experiences, as a culture assimilator in teaching culture. This strongly supports my claim that assessing cannot be developed

unless the whole process of teacher education, material development, and in-class presentation be developed. Orabi also called for using the database she constructed in designing training courses to teach students how to handle different cultural situations. My view is different here as I see such a course as more of a ready-made drill to tell students what to do and say. I foster a real-life interactive course that puts the student in the actual situation and monitor him or her constructing their own view of the world through handling different situations.

The draft of the proposed ACTFL Culture Proficiency Guidelines (3.2) first discussed in 2007 as part of the ACTFL Arabic Testing Consensus Project adds strength to the methodology, objectives, and results achieved by my proposed framework and course. Focusing on the definition of the *Superior/ILR 3* student, as a target of the course, reveals points that are all stressed in the proposed framework and the operational procedures of the course. Among these points are speaker's ability to "... use language that reflects the target culture in the words and phrases themselves, with semantic fields beginning to emerge (home, school, work, recreation, hobby, etc.)" which copes with the thematic design of the course that includes a variety of venues to witness everyday real-language used in each of them. It has been continuously reiterated throughout this study that the most important objective is for the student to be able to use the language variety and the corresponding cultural aspects relevant to the interlocutor(s) and the situation, the proposed guidelines stress this point: "Usually able to adjust behavior and speech to take into account a variety of interlocutors and cultural differences." and "Generally distinguishes correctly between formal and informal registers". A portion of every theme of my proposed course was dedicated to proverbs, maxims, idiom, and jokes relevant to the theme and its key characters, I have the belief that such elements carry very important cultural connotations and they represent the utmost of cultural understanding of any community, the ACTFL draft guidelines highlight this area: "Where appropriate, interactions may express some understanding and appropriate use of culture based expressions and genres of speech

(proverbs, jokes, and poetry). Though these proposed guidelines are still under discussion, they obviously cope to a great extent with my proposed framework for developing an intercultural competent Arabic speaker

This current study attempted to fill the obvious and vast gap in the TAFL field between culture-teaching conceptualization and the actual process of in-class teaching, the gap that clearly appeared in reviewing the literature of culture teaching (p. 26).

Pedagogical implications

Culture.

ICC appeared to be an efficient concept that can be utilized in teaching culture to AFL/ASL (Arabic as a Second Language) learners in two ways: 1) as a core concept in designing materials for culture-oriented courses, or on a wider scale, using ICC as the spine of the cultural component of any AFL/ASL course; 2) as an efficient tool in assessing learners' progress in terms of cultural adaptability. ICC could play a pivotal role not only in designing materials but more importantly in unifying teachers' mindsets and helping them reach common ground in answering the questions why, what, and consequently how to teach culture. This consensus will not only be fruitful for culture teaching, but for the whole field of TAFL, as it will lead to a more integrated view of language skills.

The adopted concept of culture-teaching more inclined towards the humanistic rather than the materialistic approach paid off very well, and indeed it could be claimed that this was the main reason behind the success of the course. It was not a surprise for Teacher A and myself to receive learners' comments expressing astonishment at the completely faulty image they had of the Egyptian people, and this was obvious in the shift in learners' attitude. A real change in approach to culture-teaching to a more people-oriented one is strongly suggested. To reiterate this simply, when it comes to food for instance is not "*fool*, *فول*" or "*kabab*, *كباب*", it is those Egyptians who are eating: their life,

their preferences, their social, economical, and educational levels, and more importantly what brings them all to meet at this point of enjoying a certain traditional dish.

It is suggested that this shift to a more humanistic approach take place at all levels of teaching and for all levels of learners, starting at the novice level.

Arabic varieties.

It would be unjust to claim that the following suggestion belongs to me, as it was inspired by some of the learners' recommendations in the End-of-course survey. The suggestion is to adopt the course framework for introducing Arabic varieties as a general methodology in all AFL materials. Particularly, one of the participants, who will become an Arabic teacher, stressed that she will use this framework in her classroom, commenting "I hope this methodology becomes more of the norm in teaching Arabic! I plan to teach Arabic some day and will be sure to incorporate this methodology". It is a call for early the introduction of the array of Arabic varieties, a call that coincides with calls for the integration of MSA and colloquial Arabic made by Al-Batal. This methodology does not merely involve the early introduction of varieties but the method of practical introduction. Theoretical introduction is not of much benefit, real life simulation in classroom appended by real life interaction achieves the ultimate gain of this methodology.

A call for an accurate Arabic word count and the compilation of a solid corpus is not a new one; however, hands on experience of digging deep into differences between varieties showed how inconvenient it is to depend on intuition in determining words, expressions, and structures relevant to different varieties. Not to mention that a teacher's selection of words primarily depends on his or her background, education, and even gender. Constructing a rich Arabic MSA-dialects integrated corpus will definitely enrich any class that works on Arabic varieties and will provide a reference for the learner as well as the teacher.

Limitations

The level of the participants was the main limitation of the proposed course; it was designed to target advanced level learners who studied MSA as well as ECA. Deliberate work is needed to customize the course to fit learners at different levels. Even advanced level participants who took the course did not all show the same level of response to the materials, especially in the first two classes they attended. The problem was that some had difficulty fully interacting with the course materials, which made me question the level of the materials; however, the problem appeared to be that they had become used to a traditional technique that includes receiving lists of vocabulary and expressions since they began learning Arabic. Learners facing the shift towards an autonomous technique that requires them to analyze, recognize, and compile their own lists formed a level of ambiguity far beyond some learners' ability. This was reflected in the End-of-course survey, in which two learners recommended that they receive ready-made lists. It was interesting that one of those learners expressed that she fully understands that the course follows a different methodology but she still preferred an inventory of what she is supposed to study. Adding to that, the fact that all the participants were American makes it hard to estimate how learners from other nationalities would respond to the course.

The second limitation is that this course requires very tedious preparations ahead of time. In addition to teachers' customizing the course and preparing themselves, on-time logistical support is essential for the success of the field trips. Not only punctuality and support, but also maximum flexibility and contingency plans are required. This is automatically interpreted into expenditure and support teams, which could be beyond the capabilities of many institutions.

Adding an extra variety (عامية متأثرة بلغات أجنبية) was very important for the sake of this study; however, the study's scope did not allow for basing this variety on a corpus rather than observations.

Suggestions for Future Research

It is suggested that a complete course (full semester of 16 weeks) is implemented and assessed. In implementing the course, it is suggested that the course comprise a number of core basic themes with the remaining themes to be decided upon according to students' needs and interests. The importance of retesting the course comes from a possibility that the promising results obtained by the pilot course are due to its being a novelty that attracted the students. Furthermore, a complete official course, listed as an elective in the course catalog, would give the chance to experiment the course on a larger sample that comprises participants from different nationalities.

It is also suggest that the integration of culture and Arabic varieties through ICC is partially used in designing general AFL/ASL courses and to all levels. Assessing the efficiency of using this approach should be based on learners' assessment as well as surveying teachers' opinions.

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Appendix A: Proposed Pilot Course

Intercultural communicative competence through Arabic Varieties

Course Curriculum
(Pilot course)

<div> <div>عامية المتنورين</div> <div>عامية الأمايين</div> <div>عامية متأثرة بلغات أجنبية</div> <div>عامية المثقفين</div> <div>فصحي العصر</div> <div>فصحي التراث</div> </div>				
الموضوع	الإجراءات	الأهداف	ثقافة	الزمن
<div>المتنورين</div> <div>العامية</div> <div>فصحي</div>	- تصفح الإنترنت و مناقشة حول نظام القضاء المصري، تقسيمه، مصدر تشريعاته، و تطوره. مناقشة محكمة الأسرة، تاريخها، و دورها في حل مشكلات الأحوال الشخصية الخاصة بالمرأة. عمل المرأة في القضاء المصري.	- Cultural/historic lead in. (intercultural sensitivity)	Cultural aspects are highlighted and discussed among the teacher and students throughout the first two objectives (lead in, probe/familiarize). The main role of the teacher is to direct the students toward understanding the following cultural aspects not as a target in itself but as a tool to understanding the "who"; the cultural & sociolinguistic background of the people who use this register(s).	١ ساعة
	- مشاهدة مشاهد من أفلام "أريد حلاً، محامي خلع، ضد الحكومة، الأستاذة فاطمة، طيور الظلام" والتعرف على شخصية القاضي، المحامي، وكيل النيابة ومستويات اللغة التي يستخدمونها.	- Probe/familiarize with the used varieties. (linguaculture)	- Recognize/identify the most salient linguistic features (lexical, phonological, morphological, syntactic, pragmatic) in addition to the specialized jargon. (linguistic)	٢ ساعة
	- تحليل اللغة المستخدمة بواسطة القاضي و المحامي. تسجيل التعبيرات/الديباجات التي يستهلون بها حديثهم.	- Explore/find out yourself about language varieties used by the Egyptian judges, lawyer, DAs, in courts. (linguaculture)	- المتهم في قفص الاتهام في المحكمة.	١ ساعة
	- زيارة محكمة الأسرة و حضور بعض الجلسات. مراقبة لغة القاضي، المحامي، وكيل النيابة.	- Select the most relevant varieties to use throughout the discussion. (intercultural communicative competence)	- مقولة "ياما في الحبس مظالم".	١ ساعة
- الالتقاء ببعض القضاة/المحامين و مناقشتهم حول عمل المحكمة و نوعيات القضايا بها. مناقشة أهمية اللغة و الإلقاء داخل المحكمة.				

	<ul style="list-style-type: none"> - شخصية القاضي و مكانتها الاجتماعية. - شخصية المحامي و نظرة المجتمع لها و ما يرتبط بها من صورة نمطية (stereotype). - العرض الحالجي/كاتب العرائض. - نكات و قفشات عن القضاة و المحامين. 	<p>Creating general guidelines that guide the student throughout the process of autonomous learning after the course.</p>	<p>واجب منزلي: في مجموعات، إعداد قائمة بأهم ما لاحظته الطلاب من خصائص (صوتية، قواعد و تراكيب، أسلوب، مفردات و تعبيرات) تميز لغة فصحي العصر و عامية المتقنين.</p>	
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	<p>- شخصية الموظف الحكومي و نظرة المجتمع لها قديماً وحديثاً و ما يرتبط بها من صورة نمطية (stereotype).</p> <p>- نكات وقفشات عن الروتين الحكومي.</p>	<p>Creating general guidelines that guide the student throughout the process of autonomous learning after the course.</p>	<p><u>واجب منزلي:</u> في مجموعات، إعداد قائمة بأهم ما لاحظته الطلاب من خصائص (صوتية، قواعد و تراكيب، أسلوب، مفردات و تعبيرات) تميز لغة عامية المثقفين و عامية المتنورين.</p>	
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<div> <div>عامية المتورين</div> <div>عامية متأثرة بلغات أجنبية</div> <div>عامية المثقفين</div> <div>فصحى العصر</div> <div>فصحى التراث</div> </div>				
الموضوع	الإجراءات	الأهداف	ثقافة	الزمن
<div> <div>في</div> <div>شركة</div> <div>كمبيوتر</div> </div>	- تصفح الإنترنت و مناقشة حول صناعة التكنولوجيا والاتصالات في مصر. الفروق بين العمل بالقطاع العام والخاص من حيث المرتبات، جو العمل ونوعية الموظفين.	- Cultural/historic lead in. (intercultural sensitivity)	- مدي توفر الاتصالات والإنترنت في مصر.	١ ساعة
	- مشاهدة مشاهدة أغنية "قول ألو" والتعرف علي شكل الشركة والموظفين ولغتهم.	- Probe/familiarize with the used varieties. (linguaculture)	- مدي مواكبة الأجيال الجديدة لعلوم التكنولوجيا الحديثة والفجوة التكنولوجية بين الأجيال القديمة والجديدة.	١ ساعة
	- مشاهدة جزء من عرض ستاند أب كوميدي (الكمبيوتر . . . الموبيل) والتعرف علي المصطلحات التكنولوجية الأجنبية الدارجة في العامية المصرية و كيفية دمجها وإعمال قواعد العربية عليها.	- Recognize/identify the most salient linguistic features (lexical, phonological, morphological, syntactic, pragmatic)(linguistic) Examples: • the change of the sound ث to ط, س to ظ • conjugating foreign words (yemange: he manages, hanmeet: we will meet) • constant insertion of foreign words in utterances (code-switching).	- الشبكات الاجتماعية (فيس بوك، تويتر) ومدي الإقبال عليها.	٢ ساعة
	- زيارة شركة كمبيوتر/ اتصالات والتعرف علي مستويات اللغة المستخدمة بواسطة موظفي ومهندسي الشركة وطريقي استخدام الكلمات الأجنبية في العامية المصرية.	- Explore/find out yourself about language varieties used by the Egyptian IT developers and technology specialists. (linguaculture)	- القرصنة المعلوماتية.	١ ساعة
	- إقامة حوارات مع موظفي/ مهندسي الشركة وسؤالهم عن تفاصيل عملهم ومناقشتهم باستخدام نفس المصطلحات التكنولوجية.	- Select the most relevant varieties to use throughout the discussion. (intercultural communicative competence)	- الإنترنت كمتنفس سياسي وإعلامي.	١ ساعة
			- شخصية مهندس الاتصالات/ المبرمج المصري ونظرة المجتمع لها و ما يرتبط بها من صورة نمطية	١ ساعة

	<p>(stereotype).</p> <p>- نكات وقفشات عن شباب الفيس بوك.</p>	<p>Creating general guidelines that guide the student throughout the process of autonomous learning after the course.</p>	<p><u>واجب منزلي:</u> في مجموعات، إعداد قائمة بأهم ما لاحظته الطلاب من خصائص (صوتية، قواعد و تراكيب، أسلوب، مفردات و تعبيرات) تميز العامية المتأثرة بلغات أجنبية و عامية المتتورين.</p>	
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عامية المتتورين		عامية متأثرة بلغات أجنبية		عامية المثقفين		فصحي العصر		فصحي التراث	
الموضوع	الاجراءات	الأهداف	ثقافة	الزمن					
	- تصفح الإنترنت و مناقشة حول الصناعة في مصر: أهم الصناعات قديماً و حديثاً، عصر النهضة الصناعية في مصر وتحول الكثير من الفلاحين إلي عمال، عيد العمال، هجرة العمالة الماهرة إلي دول الخليج، العمالة الأجنبية في مصر...)	- Cultural/historic lead in. (intercultural sensitivity)	- الصناعة في مصر، تاريخها، نوعية الصناعات، الصناعات الثقيلة، صناعة الخدمات.	١ ساعة					
	- مشاهدة مشاهد من فيلم "النمر الأسود" والتعرف علي حياة العامل المصري وهجرة الكثير من العمالة الماهرة.مشاهدة جزء من مسلسل ليالي الحلمية (مدير المصنع مع العمال).	- Probe/familiarize with the used varieties. (linguaculture)	- مشكلات الصناعة والاعتماد علي الاستيراد.	١ ساعة					
	- مشاهدة جزء من "لقاء مع عمال مصنع ابو السباع" وهم يشكلون معاناتهم و تحليل اللغة المستخدمة.	- Recognize/identify the most salient linguistic features (lexical, phonological, morphological, syntactic, pragmatic)(linguistic)	- تأهيل وتعليم العمال ومشكلة نقص العمالة الفنية المتعلمة.	٢ ساعة					
	- زيارة أحد المصانع ومراقبة العمال أثناء وقت العمل والراحة.ملاحظة مستويات اللغة المستخدمةبواسطة العامل، المهندس، المدير.	Examples: • the complete absence of interdental sounds ذ ث، • the constant inversion of ق to ء. • the special features characterizing عامية الأميين : intonation, special lexicon, idioms and expressions.	- مشكلات وحقوق العمال وعلاقتهم بمرءوسيههم.						
	- التحدث مع العمال حول تفاصيل عملهم، حياتهم اليومية وآمال المستقبل.	- Explore/find out yourself about language varieties used by Egyptian labor.(linguaculture)	- الصناعات الصغيرة واليدوية.	١ ساعة					
		- Select the most relevant varieties to use throughout the conversation. (intercultural communicative competence)	- الصناعات غير المرخصة (بئر السلم).	١ ساعة					

	<p>واجب منزلي:</p> <p>في مجموعات، إعداد قائمة بأهم ما لاحظته الطلاب من خصائص (صوتية، قواعد و تراكيب، أسلوب، مفردات و تعبيرات) تميز عامية المتنورينو عامية الأميين.</p>	<p>Creating general guidelines that guide the student throughout the process of autonomous learning after the course.</p>	<p>-(stereotype)</p> <p>- نكات وقفشات عن العامل المصري.</p>	
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<div> <div>فصحي التراث</div> <div>عامية المتقنين</div> <div>عامية متأثرة بلغات أجنبية</div> <div>عامية المتنورين</div> <div>عامية الأميين</div> </div>				
الموضوع	الإجراءات	الأهداف	ثقافة	الزمن
<div>العامية المصرية</div>	- تصفح الإنترنت و مناقشة حول الرياضة في مصر، أكثر الرياضات واللاعبين شعبية، مستوي ومشاكل الرياضة المصرية، أجور اللاعبين، وتطبيق نظام الاحتراف.	- Cultural/historic lead in. (intercultural sensitivity)	- الرياضة في مصر، قلة ممارسة الشعب المصري للرياضة مقابل كثرة المشاهدة.	١ ساعة
	- مشاهدة مشاهد من فيلم "العالمي" والتعرف علي حياة لاعب كرة من منطقة عشوائية وصولاً إلي الدوري الأوروبي. التعرف علي المصطلحات الإنجليزية في مجال كرة القدم و ما يقابلها من مصطلحات عربية.	- Probe/familiarize with the used varieties. (linguaculture)	- اللعابات الشهيدة. كرة القدم و شعبيتها الجارفة.	١ ساعة
	- تحليل اللغة المستخدمة بواسطة اللاعب و كشف المواهب. مراقبة تغير لغة اللاعب بتغير مستواه الاجتماعي. تحليل لغة جماهير الدرجة الثالثة و هتافهم.	- Recognize/identify the most salient linguistic features (lexical, phonological, morphological, syntactic, pragmatic)(linguistic) Examples: <ul style="list-style-type: none"> • the complete absence of interdental sounds ذ ث، • the constant inversion of ق to ك. • the special features characterizing عامية الأميين : intonation, special lexicon, idioms and expressions. 	- قواعد كرة القدم وأشهر النوادي المصرية و أشهر اللاعبين.	٢ ساعة
	- حضور مباراة بالإستاد بمدرجات الدرجة الثالثة والاختلاط بالجماهير والتعرف علي هتافهم.	- Explore/find out yourself about language varieties used by the spectators. Familiarize with spectators' cheers. (linguaculture)	- الكورة الشراب. جماهير الألتراس (ultras) وتعصبهم الزائد.	١ ساعة
	- التحدث مع الجماهير ومشاركتهم التشجيع والآراء حول الماتش، لعب الفريقين، وحكم المباراة.	- Select the most relevant varieties to use throughout the conversation/cheering. (intercultural communicative competence)	- كرة القدم والسياسة. شخصية لاعب الكرة و نظرة المجتمع لها و ما يرتبط بها من صورة نمطية (stereotype).	١ ساعة

	<p>- برامج الحوار الرياضية وما يدور بها من مناقشات ساخنة.</p> <p>- نكات و قفشات عن كرة القدم واللاعبين والجمهور.</p>	<p>Creating general guidelines that guide the student throughout the process of autonomous learning after the course.</p>	<p><u>واجب منزلي:</u> في مجموعات، إعداد قائمة بأهم ما لاحظته الطلاب من خصائص (صوتية، قواعد و تراكيب، أسلوب، مفردات و تعبيرات) تميز لغة عامية المتتورينو عامية الأميين.</p>	
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Appendix B: Course Description

Course Name	Intercultural Communicative Competence through Arabic Varieties
Pre-requisites	Advanced level
Credit hours	Pilot course
Course Instructor	Mahmoud Shoman shoman@aucegypt.edu 0101533653 Office hours:
Goal	In an integration of Egyptian culture and its inherent language varieties (following Badawi's taxonomy), the course aims to guide students to <u>explore</u> the cultural features manifested in the Egyptian character (Egyptian people) from the prospective of varieties used. Exploration is a step towards acquiring the ability to flexibly <u>choose</u> the blend of varieties appropriate for a certain situation.
Course catalogue description	The course guides the student through an experience of examining the Egyptian culture by getting an essence of the Egyptian <u>people</u> rather than places or events. Different Arabic varieties are the tools used by the student to decipher the code of the Egyptian personality and the circumstances leading to language produced. Prerequisites Prerequisite: Advanced level according to the ACTFL guidelines.
Learning outcomes	<u>By the end of this course of study, you should be able to....</u> <ol style="list-style-type: none"> 1. Detect different language varieties used by Egyptian native speakers. 2. Identify the most salient linguistic features (lexical, phonological, morphological, syntactic, and pragmatic) of each variety. 3. Familiarize oneself with the cultural identity of the Egyptian native speaker, according to which associated language is produced (Intercultural Sensitivity). 4. Raise the ability to <u>select</u> the most appropriate variety to be used in a certain situation based on the college-educated Egyptian as a point of reference (Intercultural Communicative Competence).
Pedagogy/methodology	The course is founded on the basis of two main concepts: <ul style="list-style-type: none"> - Language and culture are inseparable; therefore, they have to be taught in an integrated fashion.

	<p>- Where culture itself is hard to define and assess, <i>Intercultural Communicative Competence</i> or in other words "...a complex of abilities needed to perform <i>effectively</i> and <i>appropriately</i> when interacting with others who are linguistically and culturally different from oneself" (Fantini, 2006). According to this, the course targets the "who", the native Egyptian speaker, and his or her spontaneous switching between varieties. For this, the course guides the student through the process of analyzing the language and cultural orientation of native speakers in different situations to help the student interact <i>effectively</i> and <i>appropriately</i> in the same manner an Egyptian university-graduate would. In simpler words, the course is a simulation of the circumstances affecting native speaker's decision regarding language used.</p>										
Assignments	<p>Group assignments: 5 Group final project: 1</p>										
Course reading list/ text/s /videos/documentaries required	<p>Books: قاموس العادات والتقاليد والتعبير المصرية أحمد أمين Movies/documentaries: أريد حلاً - صلاح الدين الأيوبي - والإسلامه محامي خلع - ضد الحكومة - الأستاذة فاطمة - طيور الظلام - رمضان ميروكابو العلمين حموده - الفتوة - الصاغة - سلام يا صاحبي - موالد المحروسة - الليلة الكبيرة - بين القصرين - الفرح - دم الغزال Soap operas: - كافيتشينو أرابيسك - يوميات تامر و شوقية الملك فاروق - ليالي الحلمية - كافيتشينو - لن أعيش في جلباب أبي</p>										
Semester schedule	<p>The course is composed of 5 weeks with a total of 30 academic hours divided as follows per week:</p> <ul style="list-style-type: none"> - 2 classes, 2 hours each. - 1 field trip, 2 hours. 										
Grade distribution	<table> <tr> <td>Participation/class discussions</td> <td>10%</td> </tr> <tr> <td>Assignments: 5*5 =</td> <td>25%</td> </tr> <tr> <td>Interaction in field trips:</td> <td>30%</td> </tr> <tr> <td>Final group project:</td> <td>15%</td> </tr> <tr> <td>Final exam:</td> <td>20%</td> </tr> </table>	Participation/class discussions	10%	Assignments: 5*5 =	25%	Interaction in field trips:	30%	Final group project:	15%	Final exam:	20%
Participation/class discussions	10%										
Assignments: 5*5 =	25%										
Interaction in field trips:	30%										
Final group project:	15%										
Final exam:	20%										

NOTE: The content of this syllabus, including class schedule, is subject to change at the coordinator's discretion.

Appendix C: Theme Schedule

المادة: عامية مصرية
الأستاذان: محمود شومان/ دينا بشير
ساعات الكتب: 2:35-3:00 يومياً



الجامعة الأمريكية بالقاهرة
مركز الدراسات العربية بالخارج
خريف 2010

في مجمع التحرير

التاريخ	مناقشة	نشاطات أخرى	الواجب
الاثنين 22 نوفمبر	<ul style="list-style-type: none"> • مجمع التحرير: وظيفته، مكانه، تاريخه، الهيئات/المصالح الحكومية الموجودة به، مركزية/لامركزية الحكومة، الروتين/البيروقراطية، التفكير في بيع المجمع ونقل مكاتبه • http://videohat.masrawy.com/view_video.viewkey=45714c153f28692416c3.php? • شخصيات (الموظف/ الموظفة الحكومية، المدير العام، صاحب المصلحة) • مصطلحات (قوت علينا بكرة، الدمغة، البقشيش/الرشوة/الشاي بتاعي/سجايري/ الدرج مفتوح، شهادة من 2 موظفين، قضاء مصلحة...) 	<ul style="list-style-type: none"> • نكت وقفشات عن الروتين الحكومي والموظفين. 	<ul style="list-style-type: none"> • مشاهدة مشاهد من فيلم "الإرهاب والكباب" والتعرف علي شكل المجمع والشخصيات المتواجدة به.
الثلاثاء 23 نوفمبر	<ul style="list-style-type: none"> • مستويات اللغة المستخدمة بواسطة الموظف وصاحب المصلحة من مختلف الطبقات • مدي ملائمة مستوى لغة الحوار للموضوع، الموقف، المكان • الخلفية الثقافية، الاجتماعية، الإقتصادية، و التعليمية للموظفين/أصحاب المصالح 	<ul style="list-style-type: none"> • مشاهدة مشاهد أخرى من فيلم "الإرهاب والكباب" وتحليلها 	<ul style="list-style-type: none"> • مشهد للتفريغ وإظهار مستويات اللغة المستخدمة

<p>الأربعاء 24 نوفمبر</p>	<ul style="list-style-type: none"> • مستويات اللغة المستخدمة في المشهد • الانتقال والدمج بين المستويات. 	<ul style="list-style-type: none"> • إعادة تشغيل مقاطع قصيرة ومناقشة العوامل اللغوية المميزة لكل مستوى • تحليل اللغة المستخدمة في المجمع بواسطة نماذج مختلفة من المجتمع المصري • عمل قوائم مبدئية بأهم الصفات المميزة لكل مستوى لغوي (ملحق أ) 	<ul style="list-style-type: none"> • تجميع قوائم المستويات في مجموعات.
<p>الخميس 25 نوفمبر</p>	<p>رحلة</p>		

* الجدول الأسبوعي قابل دائما للتغيير حسب احتياجات الفصل

واجبات "في مجمع التحرير"

واجب ليوم الإثنين الجاي:

إدخل على الإنترنت ودور ع المعلومات دي:

- امتي اتبني مجمع التحرير وليه؟
- أهم الهيئات والمصالح الحكومية في المجمع؟ وإيه الهيئات إلكي انتقلت منه ؟
- يعني إيه مركزية/لامركزية الحكومة ؟ وإيه هو الروتين/البيروقراطية ؟
- إيه حكاية التفكير في بيع المجمع ونقل مكاتبه ؟ وإيه رأيك؟
- يعني إيه:
- فوت علينا بكرة:
- الدمغة، البقشيش/الرشوة/الشاي بتاعي/سجايري/ الدرج مفتوح:
- شهادة من 2 موظفين:
- قضاء مصلحة:
- نكات أو أمثال عن شخصية " الموظف/ الموظفة الحكومية، المدير العام، صاحب المصلحة ".

واجب ليوم الثلاثاء مع مشاهدة أجزاء من فيلم "الإرهاب والكباب"

- كام شخصية شفتوهم وهم مين؟
- هل كلهم بيتكلموا بنفس الطريقة؟ إزاي وليه؟
- إوصفوا الشخصيات (الهدوم/ الملامح/ التصرفات)
- واجب ليوم الأربعاء مع مشاهدة جزء من فيلم "الإرهاب والكباب"
- تفريغ مشهد قصير (حوار) مع إظهار المستويات اللغوية المستخدمة.

في يوم الرحلة: الخميس:

- يسجل الطلاب حوارات مع الموظفين والمديرين. ملاحظاتهم عن أسلوب الانتقال والدمج بين عامية المثقفين وعامية المتنورين.

واجب بعد الرحلة

- في مجموعات، إعداد قائمة بأهم ما لاحظته الطلاب من خصائص (صوتية، قواعد و تراكييب، أسلوب، مفردات و تعبيرات) تميز فصحي العصور عامية المثقفين وعامية المتنورين. (في ورقة واحدة من كل مجموعة)

(ملحق أ)

الصفات المميزة للمستويات اللغوية

المستوي اللغوي				
الصفات الصوتية	الصفات النحوية/الصرفية التصارييف/الأوزان/المشتقات	الكلمات/التعبيرات ومدلولاتها	الأمثلة والأساليب البلاغية	العناصر الثقافية والاجتماعية السائدة عل متستخدمي المستوى (تعليم، جنس، ثقافة، سن، دخل، طبقة اجتماعية... إلخ)

"في مجمع التحرير"

تسجيل مفصل للخطوات الإجرائية في الفصل:

الاثنين: 22 نوفمبر

1. فتح المدرس باب المناقشة حول ما جمعه الطلاب من معلومات حول مجمع التحرير: وظيفته، مكانه، تاريخه، الهيئات/المصالح الحكومية الموجودة به، مركزية/لامركزية الحكومة، الروتين/البيروقراطية.
2. فتح المدرس باب المناقشة حول التفكير في بيع المجمع ونقل مكاتبه ورأي الطلاب الشخصي في بيع المجمع وتحويله لفندق.
3. حصر المدرس الطلاب، بمساعدة المدرس، الشخصيات المختلفة التي تتواجد بالمجمع الموظف/ الموظفة الحكومية، المدير العام، صاحب المصلحة.
4. تبادل المدرس والطلاب النكات والقشاشات عن الروتين الحكومي والموظفين.
5. الواجب: مشاهدة المشاهد: 01:00، 04:4، 21:00 من فيلم "الإرهاب والكباب" والتعرف علي شكل المجمع والشخصيات المتواجدة به.

الثلاثاء: 23 نوفمبر

1. شاهد الطلاب المشاهد: 01:00، 04:4، 21:00 من فيلم "الإرهاب والكباب" و فتح المدرس باب المناقشة حول شكل المجمع والشخصيات المتواجدة به.
2. شاهد الطلاب المشاهد: 01:00، 04:4، 21:00، 23:11، 24:15 من فيلم "الإرهاب والكباب" وتعرفوا علي مستوي اللغة المستخدمة بواسطة كل شخصية. لم يركز المدرس علي فهم الطلاب للحوار بأكمله وإنما ركز علي الفكرة العامة ومستويات اللغة المستخدمة.
3. فتح المدرس باب المناقشة حول الخلفية الثقافية، الإجتماعية، الإقتصادية، و التعليمية للموظفين/أصحاب المصالح.
4. حلل الطلاب، بمساعدة المدرس، مدي ملائمة مستوي لغة الحوار للموضوع، الموقف، المكان.
5. الواجب: تفريغ المشهد 1:36:00 وإظهار مستويات اللغة المستخدمة به.

الأربعاء: 24 نوفمبر

1. شاهد الطلاب المشاهد: 01:00، 04:4، 21:00، 23:11، 24:15، 34:43، 35:49 من فيلم "الإرهاب والكباب" وناقشوا مع المدرس العوامل اللغوية المميزة لكل مستوي. ركز المدرس علي الفهم الكامل للحوار عن طريق إعادة تشغيل المشاهد ومساعدة الطلاب علي الفهم والتسجيل.
2. تحليل اللغة المستخدمة في المجمع بواسطة نماذج مختلفة من المجتمع المصري
3. عمل قوائم مبدئية بأهم الصفات المميزة لكل مستوى لغوي (ملحق أ) لتكون نواة للمشروع النهائي.

الخميس: 25 نوفمبر

1. انقسم الطلاب إلى مجموعتين وبصحبة كل مجموعة مدرس.
2. ذهبت المجموعات إلى مجمع التحرير وتجولت بأدواره المختلفة للتعرف على ما يحتويه من هيئات وإدارات.
3. أقام الطلاب حوارات مع موظفين/مديرين للحصول على معلومات حول خدمات مختلفة مثل: إنشاء نشاط تجاري وجلب عمالة، الحصول على إقامة بمصر، أماكن وإمكانيات مراكز الشباب بمصر، الحصول على تصريح عمل كمراسل صحفي. من المواقف الطريفة أن طالبة قد قامت فعلاً بالحصول على طلب كانت في حاجة إليه وأخري ذهبت إلى مباحث الآداب مدعية عدم علمها بمهام هذا القسم لتسجل ردود أفعال الناس نظرتهم لها.
4. سجل الطلاب جميع المقابلات تسجيلاً صوتياً لإعادة الاستماع والتعرف على مدى نجاحهم في استخدام المستويات المناسبة لكل مكان وموقف.
5. **الواجب:** قسم الطلاب إلى مجموعات للتداول والخبرات واستخدام الملحق (أ) في تجميع الصفات الخاصة بكل مستوي لغوي.

Appendix D: Demographic Survey

Demographic Survey

1. Are you Male or Female?

2. What is your age?

3. What is the highest level of education you have completed?

4. What is your nationality?

5. What is your country of origin?

6. What is your profession?

7. What are the languages you speak?

8. What is your current Arabic level?

9. How long have you studied Arabic (Modern Standard/Dialects)?

10. What is the score of your last OPI (Oral Proficiency Interview)?

11. What Arabic speaking countries have you visited/resided in?

12. Who do you live with (alone, parents, spouse, mates)?

What are their nationalities (if available)?

13. What are the language(s) used at home?

14. What Arabic-learning program are you currently enrolled in?

15. How long are you planning to stay in Egypt?

16. How do you describe your understanding of Egyptian culture?

Appendix E: Arabic Language Varieties Recognition & Production Exam

Arabic Language Varieties Recognition & Production

Name:.....

Part 1

Directions:

Listen carefully to the narrator and tick the answer that best completes the missing part of the text according to the language variety used in each narration:

Note: these authentic texts are transcribed as pronounced by native speakers. (e.g قطر is written as أطر)

استمع جيداً إلي الجزء المقروء واختر أنسب إجابة (من حيث مستوى اللغة المناسب) تكمل الجملة الناقصة :
ملحوظة: الجمل مكتوبة كما تنطق بواسطة أهل اللغة. مثال: قطر تكتب أطر

Questions

1.

- أ - وبنت الحياة قطر واحد تجره قاطرة واحدة
ب - وأصبحت الحياة قطاراً موحداً تجره قاطرة واحدة
ج - وبنت الحياة أطر واحد تجره أطرة واحدة

2.

- أ - لما كان يُستعمل في تلك الأزمان السحيفة
ب - لما كان يتم استعماله في في الأيام دي
ج - للي كان بيستعمل زمان أوي كدة

3.

- أ - لذا فهو لا يعبا بأي شئ!
ب - يعني من الآخر مش هامه حاجه!
ج - يعني هو لا يهتم بأي حاجه!

4.

- أ - سبوبة
ب - طريئة لم فلوس
ج - وسيلة للحصول علي الأموال فقط

5.

- أ - آه بتغيري الحفاظة للولد
ب - آه بتغيري البامبرز للولد
ت - آه بتغيري الكافولة للوالاد

.6

أ- نحمل ملف

ب- نداونلوود فايل

ج- ننزل ملف

.7

أ- يشهد لهم بأنهم شعب خفيف الظل

ب- يشهدلهم بإنهم شعب دمه خفيف

ج- يشهدلهم إنهم شعب كول (cool)

.8

أ- بيطبق فيها النظام ده

ب- يطبق فيها هذا النظام

ج- يتم تطبيق هذا النظام بها

.9

أ- واللي يستجيب لأوامر الله

ب- واللي يسمع كلام ربنا

ج- ومن يستجب لأوامر الله تعالى

.10

أ- لا يساوون ثمن الرغبة

ب- ما يجيبوش حأ الرغبة

ج- مايجيبوش حق الرغبة

Part 2

Directions:

- Read the following text and use the appropriate language variety to narrate it respectively to:

1. A government official
2. A friend
3. An office boy

اقرأ هذا الخبر واحكيه بمستوي لغة مناسب لكل من:

1. مسئول حكومي
2. صديق
3. ساعي



http://www.bbc.co.uk/arabic/scienceandtech/2010/07/100724_computer_india_35.shtml

35 دولارا سعر كمبيوتر هندي يعمل باللمس



تنوي الهند تخفيض سعره الى 20 ثم 10 دولارات

كشفت الهند عن جهاز كمبيوتر بشاشة تعمل باللمس، لا يتعدى سعره 35 دولارا، صمم من اجل تقريب تقنيات المعلومات للتلاميذ والطلبة وتمكينهم من تعليم افضل.

وسيكون العرض مفتوحا امام تلاميذ المدارس وطلبة الجامعات من شتى المستويات، حسب ما اعلن وزير الموارد البشرية والتنمية كابيل سيبال للصحافيين.

ويعمل هذا الجهاز زهيد الثمن ايضا بالطاقة الشمسية، وهو مجهز بمتصفح انترنت وقارئ ملفات بي دي اف وقارئ متعدد الوسائط ووظيفة تسمح بالتواصل عبر الفيديو.

ومن مزايا هذا الكمبيوتر المرونة التي ركب بها حيث يمكن بسهولة تغيير قطعه او اضافة اخرى لتحسين ادائه، من ذاكرة "رام" وغيرها.

وسيكون التلاميذ اول مستخدمي الجهاز اعتبارا من العام المقبل. وقال كابيل سيبال ان الحكومة بإمكانها دعم شراء الجهاز بنسبة 50 بالمئة.

وتنوي الوزارة تجهيز مؤسسات التعليم العالي البالغ عددها 22 الفا في الهند بخط رقمي للانترنت سريع لتمكين الطلاب باستخدام الجهاز الجديد، حسب ما نقلت وكالة فرانس برس عن ناطقة باسم الحكومة.

وتجري الحكومة التي تأمل في ان تتمكن من تخفيض كلفة انتاج الجهاز الى 20 دولارا ثم 10 دولارات، مفاوضات مع عدة شركات لبدء الانتاج على نطاق واسع.

Appendix F: Production Evaluation Rubric

Varieties Recognition & Production Exam

Production Evaluation Rubric

Score	Description
-------	-------------

5	<ul style="list-style-type: none"> - Consistently selects the appropriate variety that best suits the situation and the interlocutors. - Spontaneously switches varieties based on context, degree of formality, and interlocutors. - Consistently uses vocabulary/expressions/structures appropriate for each variety. - Pronunciation/articulation of sounds is appropriate for each variety.
4	<ul style="list-style-type: none"> - Generally selects the appropriate variety that best suits the situation and the interlocutors. - Generally switches varieties based on context, degree of formality, and interlocutors. - Generally uses vocabulary/expressions/structures appropriate for each variety. - Pronunciation/articulation of sounds is often appropriate for each variety.
3	<ul style="list-style-type: none"> - Occasionally selects the appropriate variety that best suits the situation and the interlocutors. - Sometimes switches varieties based on context, degree of formality, and interlocutors. - Sometimes uses vocabulary/expressions/structures appropriate for each variety. - Pronunciation/articulation of sounds is occasionally appropriate for each variety.
2	<ul style="list-style-type: none"> - Inconsistently selects the appropriate variety that best suits the situation and the interlocutors. - Rarely switches varieties based on context, degree of formality, and interlocutors. - Uses mixed vocabulary/expressions/ structures. - Mixed pronunciation/articulation of sounds.
1	<ul style="list-style-type: none"> - Inability/absence of conceptualization to select the appropriate variety that best suits the situation and the interlocutors. - Uses only 1 variety. - Uses only a fixed set of vocabulary/expressions/structures. - 1 form of pronunciation/articulation of sounds.

Appendix G: Intercultural Communicative Competence Abilities

Questionnaire (Fantini, 2006)

Please respond to the questions in each of the four categories below, using the scale from 0 (= Not at all) to 5 (= Extremely High). Mark with an (X) to indicate your ability.

Knowledge

-
- | | | | | | | |
|--|----------------------------|----------------------------|----------------------------|----------------------------|----------------------------|----------------------------|
| 1. I could cite a definition of culture and describe its components and complexities | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 2. I knew the essential norms and taboos of the host culture (e.g., greetings, dress, behaviours, etc.) | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 3. I could contrast important aspects of the host language and culture with my own | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 4. I recognized signs of culture stress and some strategies for overcoming it | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 5. I knew some techniques to aid my learning of the host language and culture | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 6. I could contrast my own behaviours with those of my hosts in important areas (e.g., social interactions, basic routines, time orientation, etc.) | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 7. I could cite important historical and socio-political factors that shape my own culture and the host culture | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 8. I could describe a model of cross-cultural adjustment stages | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 9. I could cite various learning processes and strategies for learning about and adjusting to the host culture | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 10. I could describe interactional behaviours common among Ecuadorians in social and professional areas (e.g., family roles, team work, problem solving, etc.) | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |

11. I could discuss and contrast various behavioral patterns in my own culture with those in Egypt ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

Attitude

While in Egypt, I demonstrated willingness to

12. interact with host culture members (I didn't avoid them or primarily seek out my compatriots) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
13. learn from my hosts, their language, and their culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
14. try to communicate in Arabic and behave in "appropriate" ways, as judged by my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
15. deal with my emotions and frustrations with the host culture (in addition to the pleasures it offered) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
16. take on various roles appropriate to different situations (e.g., in the family, as a volunteer, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
17. show interest in new cultural aspects (e.g., to understand the values, history, traditions, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
18. try to understand differences in the behaviours, values, attitudes, and styles of host members ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
19. adapt my behaviour to communicate appropriately in Egypt (e.g., in non-verbal and other behavioural areas, as needed for different situations) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
20. reflect on the impact and consequences of my decisions and choices on my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
21. deal with different ways of perceiving, expressing, interacting, and behaving ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
22. interact in alternative ways, even when quite different from those to which I was accustomed and preferred ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
23. deal with the ethical implications of my choices (in terms of decisions, consequences, results, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
24. suspend judgment and appreciate the complexities of communicating and interacting interculturally ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

Skills

25. I demonstrate flexibility when interacting with persons from the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
26. I adjust my behavior, dress, etc., as appropriate, to avoid offending my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
27. I am able to contrast the host culture with my own ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
28. I use strategies for learning the host language and about the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
29. I demonstrate a capacity to interact appropriately in a variety of different social situations in the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
30. I use appropriate strategies for adapting to the host host culture and reducing stress ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
31. I use models, strategies, and techniques that aid my learning of the host language and culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
32. I monitor my behavior and its impact on my learning, my growth, and especially on my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
33. I use culture-specific information to improve my style and professional interaction with my hosts ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
34. I help to resolve cross-cultural conflicts and misunderstandings when they arose ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
35. I employ appropriate strategies for adapting to the host culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
-

Awareness

While in Egypt, I realized the importance of

36. differences and similarities across my own and the host language and culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
37. my negative reactions to these differences (e.g., fear, ridicule, disgust, superiority, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5

38. how varied situations in the host culture required modifying my interactions with others ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
39. how host culture members viewed me and why ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
40. myself as a "culturally conditioned" person with personal habits and preferences ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
41. responses by host culture members to my own social identity (e.g., race, class, gender, age, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
42. diversity in the host culture (such as differences in race, class, gender, age, ability, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
43. dangers of generalizing individual behaviors as representative of the whole culture ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
44. my choices and their consequences (which made me either more, or less, acceptable to my hosts) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
45. my personal values that affected my approach to ethical dilemmas and their resolution ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
46. my hosts' reactions to me that reflected their cultural values ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
47. how my values and ethics were reflected in specific situations ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
48. varying cultural styles and language use, and their effect in social and working situations ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
49. my own level of intercultural development ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
50. the level of intercultural development of those I dealt with (hosts, neighbors, etc.) ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
51. factors that helped or hindered my intercultural development and ways to overcome them ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
52. how I perceived myself as communicator, facilitator, mediator, in an intercultural situation ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
53. how others perceived me as communicator, facilitator, mediator, in an intercultural situation ☐0 ☐1 ☐2 ☐3 ☐4 ☐5
54. Is there anything else you would like to add?

Appendix H: End-of-course Survey

End of Course Survey

ADD a scale Please

1. On a scale of 1 to 5, how do you rate this course?

Excellent

☐

Very Good

☐

Average

☐

Below Average

☐

Poor

☐

2. Did the course enhance your understanding of the Egyptian culture in any way? If yes, how?

.....
.....

3. Did the course enhance your ability to recognize and produce Arabic varieties? If yes, how?

.....
.....

4. Did the course meet your expectations?

.....
.....

5. What are the strongest points of the course?

.....
.....

6. What are the weakest points of the course?

.....
.....

7. What are your recommendations to improve the course?

.....
.....

8. Would you recommend this course for your colleagues?

.....

9. Is there anything you would like to add?

.....
.....

Appendix I: Varieties Features Compilation List

الصفات المميزة للمستويات اللغوية

المستوي اللغوي				
الصفات الصوتية	الصفات النحوية/الصرفية التصارييف/الأوزان/المشتقات	الكلمات/التعبيرات ومدلولاتها	الأمثلة والأساليب البلاغية	العناصر الثقافية والاجتماعية الساندة على مستخدمي المستوى (تعليم، جنس، ثقافة، سن، دخل، طبقة اجتماعية... إلخ)

Appendix J: Course Poster

Arabic Language Registers and Intercultural Communicative Competence (pilot course)

Fall 2010/2011

A CALL for volunteer CASA Students
Extracurricular (Free Course)

لحلوح!! ولم السب يا هذا؟
مُحال أيها السائق الفظ!
أُظننا نجهل أجرة مثل هذا
المشوار!



If you have ever been in a situation where the language you use is completely socially irrelevant ...
TAKE THIS COURSE!

إيه ده! ٢٠ جنيه!!!!!! عليّ
النعمة مأخُد في المشوار ده
أئل من ٥٠ لحلوح يا أمّور
إنت و هي!



نحن علي دراية كافية بالحياة
في القاهرة... وندرك تمام
الإدراك أنك تحاول خداعنا



If you think that culture is merely a song, a foul-sandwich and the pyramids...

TAKE THIS COURSE to understand what language registers can tell you about Egyptians' real identity and culture

This course helps you use the appropriate Arabic registers for different real life and work situations. Language instruction in this course depends on language samples you hear and collect in real life situations through field trips to an Egyptian school, newspaper, court and more...

For more information about the course, contact:

Course Instructor: Mahmoud Shoman
Cell Phone: 0101533653