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The American University in Cairo

**DEVELOPING AND VALIDATING A CULTURAL COMPETENCE TEST FOR
STUDENTS OF ARABIC AS A SECOND LANGUAGE**

A Thesis Submitted by Ebtessam Orabi Mohammadi Orabi

To the Department of
Teaching Arabic as a Foreign Language,
Arabic Language Institute

February, 2008

in partial fulfillment to the requirements for

The degree of Master of Arts
has been approved by

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The American University in Cairo

School of Humanities and Social Sciences

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February 2008

Abstract

Culture represents a very important element of foreign and second language education. Teaching culture in language classroom has attracted many teachers and researchers. However, there are currently very few assessment instruments for measuring the outcome of cultural teaching. The proposed study aims at developing a measurement to assess the cultural competence of learners of Arabic as a second language who have studied in Egypt. In order to determine the cultural characteristics that should be mastered by the students of Arabic as a second language, ALI teachers were interviewed to gather information about the way they integrate culture in their teaching program. In addition ALI teachers and students were interviewed to collect data to collect the required data for designing and developing the measurement. Data collected about situations of miscommunication and conflict between foreigners and Egyptians during their cross-cultural encounters as perceived by foreign students and Egyptian teachers, reflect students' and teachers' perception of cultural differences between Egyptian culture and the students' own culture. Results of administrating this measure to ALI and CASA students are presented. This measurement may be useful to educators who wish to assess students' cultural competence.

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CHAPTER I

INTRODUCTION

I-The problem and its setting:

1.1 Rationale for the study:

Teaching a foreign language in the age of globalization and shrinking worlds made me realize the extent to which culture represents an important factor in the process of foreign and second language learning. It is the duty of language teachers to enhance students' knowledge of the culture of the target language. As Bialystok and Hakuta, (1994) pointed out, culture is considered the fifth skill in language learning in all second language classrooms with which creates context for all language skills to work and gain background meaning. Therefore, there is an increased awareness by second language teachers of the need to integrate culture in their language classes.

Cultural teaching represents a vital demand in teaching Arabic as a foreign and a second language because many students of Arabic as a second or a foreign language are confused by the stereotypes and the mysteries that surround the Arab culture. These stereotypes are responsible for the lack of knowledge about the Arabs and many aspects of the Arab culture (Suleiman, 1993). This confusion ranges from misunderstanding simple factual issues to an over-generalizing view of Arabs as either uncivilized people or as terrorists (Wingfield & Karaman, 2001).

One famous example for this misconception is the debate about the Egypt-air flight 990. In October 1999 the plane fell in the Atlantic Ocean soon after taking-off. The National Transportation Safety Board (NTSB) which was assigned to investigate the crash analyzed the

flight-data and the cockpit black box and claimed that the crash was deliberate by the co-pilot, Gameel Al-Batouti. Speculations spread in the media that the pilot committed suicide by crashing the plane because the recording in the black box revealed that the pilot uttered "Tawakaltuu 3ala allah", before the crash. This resulted in a political and diplomatic conflict between the Egyptian government and the NTSB and was received with anger by the public opinion in Egypt. This anger was not only because suicide is considered a sin in Islam, but also because the statement "Tawakaltuu 3ala allah" would never indicate suicide in the Arabic culture. This statement is a common everyday Arabic statement said by the majority of Arabs in Egypt, either Moslems or Christians, when people are about to exert any big effort because this utterance literally means "I lean on God." Therefore, an Arab would never say this phrase, before committing suicide because it is well known for any Arab that committing suicide is a sin. Therefore, an Arab before committing suicide might say "rabbina yisaameHni" or "may God forgive me".

Although the story was officially rejected by the Egyptian government and the Egyptian people who accused the American government of being biased, this story seemed convincing and logical to the public in the United States. This incident reveals the ignorance about the Arab culture (Al-Ahram Weekly online, 2002). In order to change these stereotypes that characterize the image of the Arabs in the west, teachers need to develop the cultural content of Arabic as a Foreign Language and Arabic as a Second Language programs (Al-Batal, 1988).

International students who study Arabic in the Middle East mainly aim at being immersed in the surrounding culture in order to study the language in its natural environment. As a teacher of Arabic as a second language, I observe that students fail to interact appropriately in many

incidents and fail to interpret many cultural behaviors. This failure may be because those students apply their native cultural frame of references while interpreting Egyptian cultural phenomena. Consequently, students may suffer from a prolonged state of cultural shock with its commonly known physiological and psychological symptoms such as weakness, sleeplessness, coughs and colds, indigestion, constipation, diarrhea, anxiety, depression, severe headaches, appetite disturbance, physical exhaustion, social withdrawal, concentration problems, and an inability to think clearly (Gaw, 2000). These symptoms may affect the students' performance in the classroom, and, therefore, hinder the language learning process.

Moreover, failure to properly interact with native speakers will result in a prolonged feeling of being an outsider and an alien to the target culture while the preformed cultural misconceptions continue to exist. On the other hand, successful interactions with native speakers help students project more accurate and realistic views about the target culture in addition to improving their language proficiency through being immersed in the society of the target language.

As an ASL teacher, I feel that the students need to be integrated into the target culture in order to be able to fully understand the language itself. Language and culture are "two sides of the same coin in the sense that one implies the other and vice versa" (Suleiman, 1993, p. 64). Therefore, in order for any aspect of language to have a meaning it should be considered in its cultural context.

Moreover, awareness of the culture of the target language affects the communicative competence of its learners. In fact, culture determines "how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various

messages may or may not be sent, noticed, or interpreted. Culture is the foundation of communication” (Thanasoulas, 2001; p. 3). Seelye (1991) stated that the importance of the cultural aspects of communication may exceed the importance of its linguistic aspects. Therefore, lack of cultural competence may be a main source of misunderstanding and miscommunication.

Cultural competence has many dimensions; one of the most relevant dimensions to second language teaching is culture in "the pragmatic sense (e.g. background knowledge, and social and paralinguistic skills)" (Lessard-Claouston, 1992, p. 328). As Archer (1986) pointed out, cultural competence in communication is influential in situations of conflict that normally occur when people from different cultures interact. These conflicts arise from the difference between the behavioral expectations of the interlocutors on one hand and the behaviors they encounter and that are completely different from their expectations on the other hand. These conflicts are described by Archer as "culture bumps" that "occur when an individual from one culture finds himself or herself in a different or uncomfortable situation when interacting with persons of a different culture" (Archer, 1986, p. 170).

Hall (1977) pointed out that analysis of different situations of cross-cultural encounters is of practical pedagogical benefit. By “situation” Hall refers to the smallest practical analyzable teachable unit of a culture which functions as the natural frame of an utterance. These situations are marked by situational dialects which are expressions used in specific situations. In order to communicate effectively and appropriately, a person should master these situational dialects and have the ability to interpret the speech and the behavior of the interlocutor and use the appropriate expressions, gestures and intonation to interact with him/her. Moreover, facing new

situations would involve learning new situational dialects (Hall, 1977). Therefore, one of the most important things one needs to acquire when learning a second language is the social etiquette of the target culture. However, as Al-Batal and many teachers of Arabic as a foreign language observed, social etiquette is a cultural aspect that many students of Arabic as a foreign language lack (Al Batal, 1988). In addition, Ghazi's (2004) analysis of the students' cultural needs in Middle-Burry demonstrated that a great number of students emphasized their need to learn social etiquette. Ghazi's research on the students' cultural expectations reveals that greetings, leave taking, role of religion, social etiquette, food and eating habits were the cultural aspects that students expected to learn about. Ghazi commented that these are survival skills needed by any foreign language learner and are expected to be found in any foreign language classroom.

It is observable that many foreign language teachers attempt to integrate culture into their language teaching. However, there is less concern with testing the students' achievement of the goals of culture teaching (Lessard-Clouston, 1997; Valette, 1986). Assessing culture learning is recognized by many scholars and teachers to have many purposes. First, assessing culture learning gives feedback about the students' learning (Lessard-Clouston, 1997; Sercu, 2004); second, it enhances the students' motivation and interest in studying the culture of the target language, which, in turn, preserves the face validity of the course when the students see that what was taught is assessed (Lee, 1997), and third, assessment has a "backwash effect" on teaching culture as teachers tend to teach what will be tested (Sercu, 2004). Therefore, there is a need to assess the cultural insights and behaviors of our students specially that the ultimate goal of our teaching is the enhancement of the students' communicative competence (Morain, 1983).

Although many teachers and scholars recognize the importance of assessing cultural learning, there is lack of appropriate and systematic assessment tools to assess the students' culture learning. Many of the existing culture tests focus only on "superficial knowledge rather than intercultural skill development" (Seelye, 1997, p. 207).

There are many reasons for the lack of systematic assessment tools of cultural learning in second language teaching; among these are the challenges that face the teachers in designing cultural tests. These challenges are not having the time needed for developing these tools, difficulty in reaching an agreement between educators on what constitutes culture, and the variety of sub-cultures within any culture, the ever-changing nature of culture, and finally the limited cultural training in the teachers' preparation programs (Suleiman, 1993; Al-Batal, 1988; Paige, Jorstad, Siaya, Klein & Colby, 2003a.; Shultz, 2007).

1.2. Statement of the research problem:

This study aimed at developing a measurement for the cultural competence of learners of Arabic as a second language while interacting with Egyptian friends. As a teacher of Arabic as a second language in the Arabic Language Institute (ALI) at the American University in Cairo (AUC), I frequently observe many uncomfortable situations which students almost face on daily basis while interacting with Egyptians in and outside the academic context. Students not only misinterpret native speakers' behavior, but also fail to interact appropriately in these situations and many of them decide to interact only with non Egyptians avoiding any interaction with Egyptians. I also notice the ALI teachers' efforts to enhance students' awareness of culture issues as related to these situations. However, these efforts remained unsystematic and were rarely assessed by the end of the semester. Moreover, many teachers complained that some

students view their advices as biased and not representative of the Egyptian culture. At this point I thought it would be helpful to design a cultural test that assesses students' competence in daily interactions. I believe that this test could be used as a diagnostic test for students' cultural competence which can also be used as a guideline to design a cultural training course and therefore, be very helpful in enhancing students' motivation to acquire the culture of the target language. This may lead to improving students' interaction abilities and thus reducing the period of culture shock.

1.3. Purpose of the study:

The goal of this study was to develop an instrument which can be used to diagnose the ASL student's cultural competence while interacting with Egyptian friends. Having this instrument may help teachers of Arabic as a second language to know what cultural issues they need to teach to their students. I hope that the results of this test may help teachers systematize the process of culture teaching.

1.4. Delimitations:

The present study aimed at measuring the cultural competence of learners of Arabic as a second language while interacting with Egyptian friends. It only focuses on learners who learn Arabic in Egypt. Therefore, its focus was on Egyptian culture only. In addition, the study measures the students' knowledge about how to interpret cultural behaviors and to interact appropriately with Egyptian friends. However, the study does not measure the students' attitudes towards the target culture nor does it compare between the learner's own culture and the Egyptian culture. It mainly focuses on the learner's cultural competence while interacting with Egyptian friends.

1.5. The research questions:

The research question that this study aims to answer is:

- What is a valid and reliable instrument to assess ASL students' cultural competence?

In order to design the instrument, the researcher was guided by two sub questions:

- 1- What are the different aspects of culture that teachers perceive as important for defining the domain of cultural competence?
- 2- What are the common situations of misunderstanding, as perceived by both teachers and students, that result from cultural differences that foreign students who study Arabic in Cairo encounter in daily interactions?

1.6. Definition of constructs:

Following are definitions of the key terms used in the above research questions:

Cultural competence:

Theoretical definition:

In this study cultural competence is viewed in light of two of Al-Batal's proposed goals for teaching and assessing culture which focus on every day interactions:

- 1- "The ability to recognize and/or interpret active everyday cultural patterns (e.g. eating, shopping, ways of greeting people, entertainment, sports music, etc.).
- 2- The ability to act appropriately in everyday situations (e.g. knowing how to offer others food, drink or cigarettes and the ability to use the appropriate forms of address in conversational exchanges, and to use the appropriate plural pronoun suffixes to show politeness and respect)" (Al-Batal, 1988, p.445).

Operational definition:

The present study defines cultural competence operationally as the learner's score on the cultural test designed in this study.

1.7. Definition of abbreviations.

ALI: Arabic Language Institute.

CASA: Center of Arabic Studies Abroad.

T AFL: Teaching Arabic as a Foreign Language.

AFL: Arabic as a Foreign Language.

ASL: Arabic as a Second Language.

ACTFL: The American Council for Teaching of Foreign Languages.

AATAF: The American Association of Teachers of French.

1.8. Significance of the study:

On the practical level, teachers can use the results of the diagnostic test to properly design their courses because the instrument is based on real-life cultural encounters that were cited as common situations of misunderstanding by foreigners and Egyptians who interact on regular bases with foreigners.

On a theoretical level, the present study is beneficial because to date few models are available for assessing the cultural component of language learning in Arabic. Al-Batal's invitation (1988) to reexamine the definition of proficiency in Arabic language in relation to cultural competence as one of its basic requirements highlights the importance of creating instruments to measure cultural competence. According to this definition, which regards culture as a component of the student's language proficiency, it becomes essential to make this tool. Moreover, exposing the students to this diagnostic test will enhance their awareness of cultural learning as an essential component of their language learning.

After 9/11, there has been a large increase in the number of people who want to learn Arabic, but who, unfortunately, come to countries like Egypt with pre-ideas as their direct interaction

with native speakers reflect (Kramersch, 2005). These are ideas that simply lectures about culture can not change. Without teaching these foreigners the cultural skills needed to interact appropriately, they will not be well-received by the natives and as such will not realize full cultural immersion.

In addition, developing this tool may help teachers and administrators assess students' cultural linguistic competence which represents a very important aspect of foreign language proficiency. This tool can also give teachers a basis for teaching culture, as teachers should assess what they teach and teach what they assess.

CHAPTER II

Review of Literature

2.1. Introduction:

This chapter is a review of relevant research on culture integration in language teaching with a focus on developing the concept of culture in language classrooms, and proposing different models to assess cultural competence.

2.2. A historical background of Culture in the language classroom:

In the fifties with the grammar translation approach the most common method for teaching a foreign language, the focus of culture learning emphasized the study of detailed information about the target culture, including geography, literature, fine arts, all known as the ‘Big C’ culture (Morain, 1983).

In the sixties, with the emergence of the audio-lingual movement, the concept of culture reflected in daily life patterns was dominating (Morain, 1983; Lessard-Clouston, 1992; Brooks, 1964). Brooks (1964) introduced this concept of to foreign language educators and stressed that it should be given the main emphasize in foreign language classes. Moreover, teaching culture included some behavioral components.

The importance of culture was more emphasized in the sociolinguistic period which was during the seventies and the eighties. This was when communicative competence became the goal of language teaching (Lessard-Clouston, 1992). The role of the cultural context in determining the meaning of a linguistic utterance was also recognized in this period (Paige, et al., 2003a; Seelye, 1997).

In the eighties, culture was perceived as the fifth skill in language teaching and consequently, The American Council for Teaching of Foreign Languages (ACTFL) began to include culture in

its guidelines. This was subject to a lot of criticism and was removed in the final version of ACTFL 1986 (Piage et al, 2003a).

In the nineties, the anthropological approach to culture emphasized the constructive process of cultural learning focusing on knowledge, skill, and attitude as the main domains of cultural competence (Kramasch, 1995; Seelye, 1997). Cultural studies received more attention and support by empirical research as the Common European Framework put more emphasis on the cultural component in Second language teaching (Buttjes & Byram, 1991).

Recently, the increasing list of publications which focus on the cultural component in foreign language teaching, and the growing number of models for cultural teaching and assessment reflects the importance that culture learning and teaching have obtained in foreign language education. There is also an increasing awareness of the importance of technology tools such as e-mails, interactive materials and the world-wide web in culture teaching (Furstenberg, Levet, English, & Maillet, 2001; Ashby & Ostertag, 2002; Levy, 2007).

It is now apparent that in the age of globalization, cultural competence becomes a must in all foreign language learning classes due to the political and economical events that urge foreign language teachers to pay more attention to culture teaching. In addition to the increasing number of global multi-national companies all around the world (Savignon & Sysoyv, 2002), there is the incident of 9/11 (Kramsch, 2005), the formation of the European Union and the American and the international involvement in Iraq and Afghanistan. Therefore, many Americans, and the European citizens felt the need to be communicatively competent in more than two languages.

From this brief historical background on cultural learning within the context of foreign language learning, it can be concluded that there are two major definitions of culture in the language classroom. First, culture is “The way a social group of people represent itself and

others through material productions” (Kramasch, 1995, p.2), i.e. literature, arts, social institutes, artifacts of everyday life, and history. Second, culture is the “attitudes, beliefs, ways of thinking, behaving and remembering shared by members of any community” (Kramasch, 1995, p.2). The first definition represents the historical approach in studying culture, whereas the second definition is the base of the ethnographic approach which relates any cultural phenomena to its social context (Kramasch, 1995).

Different terminology has been used to distinguish these two meanings. Examples of this are: formal culture vs. deep culture, high culture vs. popular culture, and culture as the best thing in human life vs. culture as everything in human life. However, the most popular terms were ‘Big C’ and ‘Small C’ (Morain, 1983). This division of culture into two separate entities as Big C and Small c. was rejected by the Standards for Foreign Language Learning which emphasized that both big C and Small c are crucial for the students to know about at all the levels of language learning. It also stated that this division was only initially acceptable to compensate for the focus on the Big C culture in the literature of FL teaching and to emphasize the daily life culture. However, it is time to view both as inspirable.

In addition, the National Standards proposed a three dimensional definition of culture: practices, products and perspectives. Practices represent patterns of behavior that are appropriate in the target culture. Examples of cultural products are music, laws, books, food and tools. While the cultural perspectives are the underlying principles, ideas and values that govern both practices and products (Standards for Foreign Language Learning, 1996).

Both Seelye (1997) and Byram (1997) have proposed another three dimensional definition of culture in the FL classroom. Whereas culture, according to Seelye’s model, is composed of

understandings, attitudes, and performance skills (Seelye, 1997), according to Byram's model (1997) for intercultural communicative competence, culture is attitude, knowledge, and skills.

2.2. The goals and objectives of cultural teaching:

As the concern for integrating culture in language curriculum increased, it becomes crucial to analyze the content of culture teaching and the assessment criteria through identifying the goals involved in teaching and assessing cultural learning. In the seventies, Nostrand (1998) proposed nine types of understanding that can be tested (Morain, 1983). After four years, Seelye modified Nostrand's goals and presented additional seven goals. Then after several modifications, Seelye introduced his seven goals in 1997 stating that "all students will develop the cultural understandings, attitudes, and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture" (Seelye, 1997, p.29). This statement was followed by six detailed goals. These goals offer a framework for cultural instruction. However, as Seelye stated, these goals are presented in a form that cannot be assessed. In Seelye's model, a student should be able to:

1. Develop an interest in another culture and empathy toward its members.
2. Understand that the way people interact is governed by social variables and role expectations.
3. Understand that people think, act and react according to images that are culturally conditioned, and that understanding these images is important for effective communication.
4. Recognize the important role of situational variables and customs in forming behavior.
5. Recognize that cultural patterns are likely to fulfill physical and psychological needs of people.

6. Use different resources (e.g. observation, contact, media, and books) to find information about the target culture in addition to the ability to assess sweeping statements about the target culture and weigh the evidence that support them (Seelye, 1997).

In his book, Byram (1997) proposed certain objectives for teaching culture in FL classrooms based on his definition of intercultural communicative competence which resembled Seelye's definition of cultural competence in his super goal "understandings, attitudes, and performance skills" (Seelye, 1997, p.29). Byram (1997) viewed intercultural communicative competence as consisting of: Attitude, knowledge, and skills. Attitude refers to willingness to know different cultures and beliefs in addition to one's own, where knowledge refers to knowledge and understanding of one's social group, as well as, other social groups. As for skills, the term refers to two components: skills of interaction, and skills of interpretation.

In 1982, The American Council for Teaching of Foreign Languages (ACTFL) has included guidelines for cultural proficiency which define six levels of proficiency: novice, intermediate, advance, superior, near-native and native (Morain, 1983). These guidelines were criticized and thus were disregarded in the 1986 ACTFL revised version (Al-Batal, 1988). In 1998, and after a lot of debate, cultural guidelines were included in the National Standards for Teaching Foreign Languages.

The National Standards in 1996 presented guidelines for teaching foreign languages that consist of eleven standards distributed among five main areas known as the Five Cs.: communication, cultures, connections, comparisons and communities. Each area consists of two to three standards. The culture area addresses two goals. The first is on the students' ability to show an understanding of the relationship between practices and perspectives of the target

culture; the second focuses on the students' ability to show an understanding of the relationship between the products and the perspectives of the target culture. These goals reflect the definition of culture proposed by the National Standards, as consisting of practices, products and perspectives.

Standards of the American Association of Teachers of French (AATF) (Singerman, 1996), defined cultural competence as including two main categories: The first is empathy towards other cultures and ability to observe and analyze a culture; the second category is knowledge of French-speaking societies. Each of these categories is composed of four stages of proficiency. Each stage contains a list of learner-oriented goals.

The standards proposed by both the National Standards and the AATF represent a level of agreement on what culture is and what aspects of culture should be taught. However, as Lange (1999) commented, the competencies are stated in these standards in a very complex manner which makes it difficult for teachers to use them in the classroom.

Lafayette (1988 as cited in Morain, 1983) suggested thirteen objectives that are student-oriented to help teachers teach culture and assess cultural learning. He grouped these objectives in five categories, which include: 1) knowledge of formal culture, Big C; 2) knowledge of patterns of daily life, small c; 3) affective goals including respecting other people and societies; 4) multi-cultural objectives; and 5) evaluating statements about the target culture and developing research skills (Omaggio, 1993). According to Lafayette's approach, students should be able to identify the main geographical features of the country where the target language is used as well as the major events in its history.

The students also need to be oriented to the key institutions and famous cultural signs of this country. Moreover, the students need to be acquainted with the cultural norms of this country in

order to act according to these norms. Knowledge of the features of the different social classes in the country helps the students judge the value of its people and address them accordingly.

Included in the process of foreign language learning, students are required to acquire certain research and critical thinking skills to identify generalizations and evaluate cultural differences.

Furthermore, Al-Batal adapted Lafayette's cultural objectives and proposed eight cultural objectives for teaching Arabic culture. These objectives focus on acquiring knowledge on five cultural domains: the geographical, the historical, the aesthetic, and the behavioral and cultural norms. The objectives are:

- 1- The ability to recognize and/or interpret major geographical features of the Arab countries.
- 2- The ability to recognize and/or interpret major historical events pertaining to the Arab world.
- 3- The ability to recognize and/or interpret major aesthetic monuments of the Arabic culture.
- 4- The ability to recognize and/or interpret active everyday cultural patterns (e.g. eating, shopping, ways of greeting people, entertainment, sports music, etc.).
- 5- The ability to recognize and/or interpret passive everyday cultural patterns (e.g., marriage, customs, education, politics, etc.).
- 6- The ability to act appropriately in everyday situations (e.g. knowing how to offer others food, drink or cigarettes and the ability to use the appropriate forms of address in conversational exchanges. The ability to use the appropriate plural pronoun suffixes to show politeness and respect.
- 7- The ability to use appropriate common gestures.
- 8- The ability to evaluate the validity of generalizations.

In addition, Al-Batal added two new objectives that are specific to Arabic culture:

- 9- The ability to recognize the main principles of Islam and the role it plays as a major component of Arab culture.
- 10- The ability to use the appropriate level of language, i.e., Modern Standard Arabic (fushaa) or colloquial ('aammiyyah), depending on the conversational situation "(Al-batal, 1988, p.445).

The first three objectives are considered as capital C objectives, while the following four are considered as small c objectives, and the last three represent the final goal of cultural teaching.

Although different goals are proposed by many scholars, it is important to notice that goals possibly vary between second and foreign language contexts (Lessard-Clouston, 1997).

2.3. Assessing cultural competency

Although the integration of culture in foreign language learning received an increasing attention from both scholars and teachers, the assessment of cultural learning received less attention. Until the present time there are very few valid and reliable tests for assessing cultural learning in a foreign language classroom (Lessard-Clouston, 1997; Morain, 1983; Paige et al., 2003; LIU Bau-quan, 2007).

In the fifties, when the focus of language teaching was only teaching grammar and translation, cultural learning was viewed as the result of studying literature, geography, arts, and other Big C elements. Consequently, assessing culture depended on measuring the students' superficial knowledge and their ability to memorize pieces of information about the target culture (Wang, 1995; Seelye, 1997).

In the sixties, although the audio-lingual movement produced new techniques in language assessment and raised the concept of culture as a life-style, the assessment of cultural learning continued to use objective tests that depended on memorization of information (Piage, et al, 2003).

As mentioned above, the period of the seventies and the eighties witnessed a lot of efforts to determine guidelines by professional organizations. This helped researches work on developing

assessment tools to assess cultural learning. Since then an increasing number of models to assess culture have been developed.

2.4. Models for assessing culture competence:

The social distance scale developed by Borgardus in 1925 is considered one of the earliest models for assessing culture awareness (Piage, et al, 2003). It measures the willingness of people to accept and make contact with members of other cultures. For example, participants are asked about the extent to which they would accept a member of the target culture to become a relative by marriage. Such an instrument was criticized as encouraging the stereotyping of other cultures.

The Culture Assimilator Model is a culture specific model that uses short intercultural episodes which put the reader in real life situations to learn the target culture. The assimilator usually consists of three parts: a critical situation, four possible interpretations for the behavior in the situation, and four feedback explanations. The culture assimilator is a method to teach culture and can be used to assess culture learning (Knop, 1976). In spite of the historical assumption that culture assimilator should be culture specific, Brislin, Cushner, Cherie, and Yong (1986) developed a culture-general assimilator that consists of 100 incidents as a tool for an intercultural training program.

Steglitz (1993) developed the Intercultural Perspective Taking Scale. According to this instrument students read a short story and write an essay to interpret the situation in the story and analyze the cultural differences in it.

King (1990) proposed a method to evaluate cultural competence which is cultural mini-dramas. Students are presented with a situation which they have to read, and then rewrite as a

conversation, showing how they understand the source of misunderstanding in the situation and the cultural differences behind the problem. Then they perform it in front of the class. Their performance is videotaped in order to measure students' cultural awareness in addition to their oral linguistic proficiency. This method helps measure cultural awareness and both oral and written linguistic proficiency.

Another famous standardized measurement is the Cross-Cultural Adaptability Inventory (CCAI) which was developed by Kelly and Meyers (1995 as cited in Davis & Finny, 2003). The Cross-Cultural Adaptability Inventory (CCAI) is a 50 items inventory that measures the skills people need to live, study and work in another culture. Thus, it is a cultural general approach in which students respond to a six points Likert scale. After responding to the measurement, participants take a training course to develop the skills that they need. It measures four skills:

- Emotional Resilience managing stress and ambiguity.
- Flexibility and Openness: Openness towards different people and new experiences.
- Perceptual Acuity: The ability to interpret and interact within different verbal and non-verbal cues.
- Personal Autonomy: measures the ability to maintain personal confidence and sense of identity and in the same time respecting other cultures.

The Cross-Cultural Adaptability Inventory (CCAI) was used in a study by Kitsantas and Meyers (2001) to investigate the impact of studying abroad on the students' cross-cultural awareness. Researchers used the CCAI to assess the students' cross-cultural awareness before and after studying abroad in addition to assessing the cross-cultural awareness of a control group of students who did not study abroad. Results supported the hypothesis that study abroad

programs increased the students' cross-cultural awareness. The problem with the CCAI is that data could easily be biased if the participants do not answer honestly.

Another assessment tool is the Intercultural Development Inventory (IDI). This is a 50 items inventory (plus 10 demographic items) developed by Hammar and Bennett. It is based on the Developmental Model of Intercultural Sensitivity (DMIS). It is meant to be a diagnostic tool to measures people's world-views towards another culture moving from ethno-centric world-views to ethno-relative world-views.

The DMIS consists of a theoretical continuum that is divided into three ethnocentric stages and three ethno relative stages. The three ethnocentric stages are:

- Denial of differences: referring to people who ignore cultural differences as they lived in isolation and did not have any multi-cultural experiences
- Defense against differences: referring to the reaction of people who feel threatened by cultural differences and defend their own world views by giving a negative evaluation of cultural differences.
- Minimization: referring to the tendency to lay emphasis on similarities and ignore differences.

The three ethno relative stages are:

- Acceptance of difference: referring to the ability to evaluate cultural differences according to its cultural environment.
- Adaptation of difference: The ability to think from the viewpoint of the insider of the other culture.

- Integration of difference: When a person's identity contains more than one culture identity so that he/she can adapt more than one world view. Those persons are defined as persons at the borders of different cultures. (Hammer, Bennett & Wiseman, 2003)

Another instrument that was designed to measure intercultural competence development is the YOGA form developed by Fantini (1999). "YOGA" stands for "Your Objectives, Guidelines, and Assessment" (Fantini, 1999). This method is designed to be used as a pre/post test to monitor the development of intercultural competence during the period of intercultural experience. It was designed to serve as a tool to set the objectives of cultural learning and as an instrument to assess the students' achievement. It should also be used during the intercultural encounter to examine the accomplishment of the objectives. It was composed by gathering observed data and verifying it against the intercultural literature. The form consisted of five competency areas: knowledge, attitudes, skills, awareness, and second language proficiency. It is designed to be used by both the student and the instructor. Each of them uses an independent copy of the instrument to assess the performance of the student. Then the evaluations are compared to agree on the strong and weak points the student has. Finally, a decision is made on how to work on developing these weak points. This procedure is then repeated several times during the intercultural encounter. By the end of the intercultural experience, both the instructor and the student use the same form to make a final evaluation of the student's competence at this point. This procedure can be performed with the help of a native speaker to evaluate the appropriateness of the student's behavior. Language proficiency is measured using the ACTFL Proficiency Scale. This emphasizes language proficiency as an indicator for intercultural

competence. This instrument by itself is only a guide to monitor the development of intercultural competence. Thus, it is encouraged to use this form in a combination of other assessment tools.

Some researchers employed more than one method of assessment to evaluate culture learning. Herron, Dubreil, Cole, and Corrie (2000) conducted a study to investigate the effect of using video in students' cultural learning. To assess the student's cultural learning, a series of evaluation techniques, including a pre and a posttest, and oral dialogues were used to evaluate the students' ability to interact appropriately using the French language, and a questionnaire to investigate the students' reflections of their cultural learning. The pre and post tests were identical and focused on aspects of both the big "C" and the small "c". The design of this test was based on Seelye's project in 1968. The designers validated cultural information in the text using three independent experts who were native speakers of French. It was a multiple choice test. Each question consisted of a stem and four responses. The whole test was in English in order to avoid any confusion between the students' cultural knowledge and their linguistic performance. In addition, the researchers used the cultural assimilator approach to design an oral cultural assimilator that was conducted in the form of a role-play between the teacher and each student independently. Each situation was written so the student can perform a sentence with a blank space after filling in the space with a culturally appropriate answer. As for the cultural questionnaire, the students reflect about their cultural learning during the course. The results of the study support the use of video to present culture for foreign and second language learners.

As portfolios gained more popularity in language assessment, they also achieved recognition in relation to cultural assessment. In her study, Lee (1997) used the portfolio method to develop and assess the students' knowledge and awareness of Hispanic culture. The researcher used a self-evaluation questionnaire and an interview technique to measure the students' reaction to the

use of portfolio. The students in the study had positive reaction to the portfolio and they reported that the use of the portfolio enhanced their cultural learning. The use of the portfolio helps the teachers to meet the challenge of limited time given to culture teaching in language classrooms.

In their study of advanced foreign language students, Jogan, Herdia and Aguilera (2001) used the portfolio method to assess the students' learning of Spanish culture via e-mail exchange with Spanish native speakers. The portfolio included the students' records of the e-mail interactions and their reflections on their learning experience.

Another assessment procedure includes using a pre- and post-experience portfolio in combination with a critical text analysis evaluation for students' writing. The pre-experience portfolio includes a statement written by the student in his or her native language to justify his selection of a particular program, a recorded sample of the student's spoken English, a sample of the student's written English and a final paper from a previous cross-cultural communication course that reveals the student's cross-cultural knowledge and world view. This pre-portfolio helps the instructors to judge the student's English ability and decide whether his/her ability is appropriate for the chosen program. If not, the portfolio is given back to the student for resubmission. As for the post-portfolio, it consists of observational journal that students keep during the course, items of the students' choice, the final paper from the previous cross-cultural communication course and a practicum report where the students reflect on their development referring to their paper. The students were given specific questions as a general framework for their report. In addition to the holistic evaluation of the portfolio, the practicum report which gets 50% of the portfolio grade is considered a quantitative assessment tool critically analyzed by multiple raters (Ingulsrud, Kai, Kadowaki, Kurobane & Shiobara, 2002).

Byon (2007) also used the portfolio as a tool to develop and assess the students' cultural understanding. The students complete a questionnaire about their definition of culture and the images they have about Korean culture. Then they select one of their own hypotheses to explore through the portfolio project using three methods: library research, on-line research and informal interviews with native Koreans. The students describe their feelings, their learning outcomes and any differences in their perception of the target culture during the semester. The students submit the portfolio which contains all the data they gathered at the end of the semester. Then they complete a post-project questionnaire to reflect on the project. Results of the study demonstrate the effect of portfolio project to in raising the student's awareness of their cultural learning and how L1 culture affects their perception of the target culture.

From the above, it is apparent that there is an increasing number of studies that used portfolios to assess both linguistic and cultural competence, portfolios seem to be a very promising assessment tool. However, up till now, the traditional objective methods for assessing culture, i.e. true or false and multiple choice tests, are still the most frequently used format for assessing culture (LIU Bao-quan, 2007).

In conclusion, the present study approached culture assessment differently. As shown in this literature review, researchers constructed their culture assessment on theory (for example, DMIS), instructor's observations (for example, Brislin et al, 1986), or the existing literature on culture. Assessment in the present study was based on first-hand interviews and a questionnaire on real-life situations of cultural misunderstandings. Moreover, the devised assessment tool drew upon the needs of the students in cultural interactions and the opinion of their teachers regarding the problems these students face.

CHAPTER III

METHODOLOGY

3.1. Design of the study:

The current study employs a mixed quantitative/qualitative design to develop an instrument to measure ASL students' intercultural competence in interacting with Egyptian friends. To accomplish the objectives of the study, both the interview and the questionnaire methods were used.

3.2. Participants:

The data collection procedure for this study started in spring 2006 and continued till summer 2007.

Participants of the study were:

- ALI and CASA and ASL students who were studying in Egypt from fall 2006 to fall 2007.
- ALI teachers.

The proficiency level of the students varies from beginner, intermediate to advanced. Selection of the students depended on the following principles: Adult western students of Arabic as a second language who study and live in Cairo.

3.3. Description of materials and instrumentation:

This section presents the materials and instrumentation that were used in the present study and the procedures the researcher employed when using those materials and instruments. Three different types of instruments were designed for the present study: A set of semi-structured interviews, a questionnaire, and the cultural competence test.

3.3.1. Interviews:

In this study, a semi structure interview technique was used to collect data and to verify the collected data. All through the period of data collection, constant meetings with ALI teachers and the students were held. The present study also used a standardized open ended interview, which following the method defined by Patton (1990), asked the same questions in the same order.

a. Interviews with ALI teachers:

To select a cultural domain: (Appendix 1)

Due to the complexity of culture, and the different domains that constitute it, I have conducted semi-structured interviews with ALI teachers to determine the components of culture which the present study will focus on. The findings of the interviews directed the study towards focusing on certain aspects of culture which was perceived by teachers as being important in defining the students' cultural competence.

The interview consisted of three questions: "How do you teach culture in your classroom?", and "What components of culture do you think are more important in a second language context?", and "If a student is to be proficient in intercultural communication, what should he or she know and be able to do?" The Analysis of these interviews guided the development of the questionnaire about situations of misunderstanding that occur due to cultural differences.

The next step was to interview ALI teachers again to investigate their perceptions of cultural differences as cross-cultural interlocutors. This data was used to design the instrument. Results are reported in appendix 6A.

To collect data about cross-cultural encounters (Appendix 2):

The researcher conducted semi structured interviews with ALI teachers to gather information about cultural differences and their impact on the interaction between the students and Egyptians

in and outside the university. Teachers were also asked to identify the students' inappropriate cultural behaviors which they observed during their teaching, and to report stories of cross-cultural encounters that their students tell in class or in office hours. Teachers were also asked to identify the students' culturally appropriate behaviors and to comment on their teacher-student relationship and how cultural differences influence it.

Results of these interviews are presented in Appendix 6B.

b. Interviews with ALI staff members:

The same questions with few changes were used to interview five of ALI staff members to collect their observations of the students' behaviors in and outside their offices. ALI staff members interact daily with these students as they run the administrative work. Results of these interviews were combined with the teachers' responses and presented in Appendix 6B.

Interview with a convenient Egyptian sample:

While building the items of the test a convenient sample of Egyptians was interviewed. The sample consisted of seven females and seven males of different ages and different social and educational backgrounds. I asked them about the phrasing of the items and what the appropriate response is.

To validate the correct answer for each item of the test, a convenient group of Egyptians was interviewed. The interviewees were asked to respond to the items of the test and list any conditions that might lead to a different response. They were also asked to comment on the distracters and how likely these could happen and in what circumstances. This was done during the building of the test item and during the data analysis.

c. Interviews with students:

To build the test items:

During the process of building the instrument items, I was constantly interviewing ALI students who have experienced living in Egypt and have lots of Egyptian friends. They were asked to comment on the phrasing of the instrument items and give their opinion about how frequent these situations might happen in addition to commenting on the distractors and if they are appealing to their home culture frame of reference. This process was conducted when designing both the pilot test and the final version of the test.

Focus group interviews

After conducting the final test and while analyzing the data, the researcher observed a high percentage of correct responses and the data were not consistent. Thus the researcher conducted a set of focus group interviews to find out about the strategies the students used to answer the test and discover the items that are working and those which need to be changed.

The researcher conducted three focus group interviews. The first was with a group of five students who took the test and had a high percentage of correct responses although it was their first semester to study in Egypt and they did not have a lot of Egyptian friends. The researcher asked the students to reflect on their responses to the test and report on how they decided which response to choose and what they think of the question.

The second interview was with three ALI students who were not part of the sample who took the final test. Two of them were heritage students and one is an American student who has more than 20 Egyptian friends and spends most of his time with them. The reason for conducting this interview was to have students who are more experienced with both Egyptian and western societies reflect on the test. They were asked to answer the questions and comment on the

distracters and the phrasing of the items and whether or not it might affect their response to the test.

The third interview was with an American couple. The wife studies Arabic at the ALI in the intermediate level. She has many Egyptian acquaintances and three Egyptian close friends, while the husband has just arrived to Cairo and has no Egyptian friends. He also speaks no colloquial Egyptian but speaks and reads MSA fluently. This interview aimed at experimenting giving a test using a different format and testing whether changing the format affects the students' responses. The two students were given the items of the test as open ended questions without the multiple choice answers. They were asked to give their own response, first the husband then the wife. Then they were given the multiple choice responses and were asked justify their choice and tell what strategies they used to eliminate other distracters. This interview was very helpful as the husband represented the students with minimum cultural experience and the wife represented those with rich cultural experience. It was also helpful to have them respond to the test and reflect on their responses on the spot.

2. The questionnaire (Appendix 3):

To gather information about situations of cross-cultural encounters where misunderstanding emerges due to cultural differences, a questionnaire was developed and distributed among ASL students who study in Cairo. The questionnaire consisted of 12 questions. The first 4 questions require the students to give demographic information in relation to their age, gender, nationality, and the duration of their stay in Egypt. Question number 5 focuses on the students' observations of the cultural differences in the ways people interact in their home country and in Egypt.

Question 6 elicits the awkward situations the students encountered when visiting an Egyptian family. Question 7 deals with misunderstanding situations with Egyptian friends. Question 8 asks about awkward situations in the public contexts. Question 9 focuses on misunderstandings in the neighborhood and question 10 on the academic environment. Question 11 requires the students to list 3 questions about social etiquette in Egypt. Finally, question 12 focuses on the information the students need to know prior to their visit to Egypt.

3. The Cultural Test: (Appendix 5)

The cultural test is the final product of the present study. It is developed to assess the students' cultural competence while interacting with Egyptian friends. This test was designed according to the cultural objectives of Al-Batal (1988) which were adopted from and modified for Arabic teaching. The study focused on the cultural objectives number 4 and 6 which included:

- 4- "The ability to recognize and/or interpret active everyday cultural patterns (e.g. eating, shopping, ways of greeting people, entertainment, sports, music ,etc.).
- 6- The ability to act appropriately in everyday situations (e.g. knowing how to offer others food, drink or cigarettes and the ability to use the appropriate forms of address in conversational exchanges. The ability to use the appropriate plural pronoun suffixes to show politeness and respect". (Batal, 1988, p.445)

The test was developed based on the data gathered from the interviews and the questionnaire. It consists of 27 scenarios, which were designed to put the learner in hypothetical authentic situations where s/he is asked to choose the answer that best describes the student's interpretation of the situation within the context of interaction between Egyptians and westerners, or her/ his reaction if s/he is actually in that situation. The test consisted of 32 multiple choice questions. Each question consists of a stem and 4 choices. The last 5 questions were for demographic data. The test only focused on dealing with Egyptian friends and covered the following topics:

1. Evil eye (2 items)
2. Polite invitations (2 items)
3. Forms of address (2 items)
4. Outings (1 item)
5. Greetings (2 items)
6. Compliments (2 items)
7. Hosting Egyptian guests (2 items)
8. Privacy (2 items)
9. Punctuality (2 items)
10. Amount of time spent with Egyptian friends (2 items)
11. Visiting an Egyptian family (4 items)
12. Relationship with opposite gender (3 items)
13. Requests (1 item)

3.3.2. Reasons for choosing the test format:

The test utilizes one test method which is the multiple choice format where the stem includes a scenario of a critical incident and the choices are either the interpretation of the incident or the reaction to it. The reasons for selecting this method are as follows:

First, the goal of the study is to develop an instrument that helps to assess ASL student's interpretation and interaction skills. The scenario-method puts the students in real-life situations so that both the interaction and interpretation skills can be measured. This method is similar to the cultural assimilator method that is traditionally used for cultural training (Brislin, Cushner, Cherie, & Yong, 1986). However, it is used differently in the present study for measurement purposes.

In addition to the above, the situations used in the study were collected directly by the researcher from foreign students and Egyptians who interact with foreigners instead of using situations taken from anthropological studies or the designers' observations and experiences (Brislin et al, 1986).

Second, the multiple choice format is one of the most frequently used formats in proficiency tests (Moore, 1993). It represents an objective paper and pencil test that can be easily administered and scored.

3.4. Procedures:

The process of data collection consisted of seven phases. The first phase was to determine the aspect of culture to focus on. Therefore, interviews with ALI teachers were conducted to collect their perceptions about the most important elements of cultural competence in a second language context. Results of these interviews showed that all teachers emphasized the importance of social interaction in helping the students to benefit from their stay in Egypt and in broadening their cultural and linguistic knowledge. Consequently, the study focused on the social interaction domain. Due to time limitation, the present study focused on verbal interaction.

The second phase was to gather information about incidents of cross cultural encounters that can be used to design the test. This information was gathered from the teachers and the students on two steps:

3.4.1. The students' questionnaire:

In order to collect data about Egyptian culture to design the items of the cultural test, a pilot questionnaire was developed based on the researcher's observations and a group of interviews with ALI students and teachers about cultural differences that influence interactions with

Egyptians. The pilot questionnaire was distributed among 10 ALI students. The students' responses were analyzed and the questionnaire was modified. Then the questionnaire was distributed among ASL students at the ALI and three other ASL institutes to collect what the students perceive as cultural differences and situations of misunderstandings that they encountered due to these differences.

The questionnaire was administered by the researcher at the end of spring 2005 and during summer 2005. The questionnaire was distributed among the ALI students after taking the approval from the instructors to approach the students in their classes. The students took the questionnaire home, responded to it and gave it back to their instructors who collected the questionnaires and gave them to the researcher.

The same procedure was conducted in the three other institutes in Nasr City and Al-mohandeseen. I also e-mailed the questionnaire to a number of students who have recently finished their studies in Egypt and returned to their home country, and sent a soft copy of the questionnaire to my colleagues at the ALI and asked them to forward it to their past students who have recently left Cairo. In addition, I took permission from Mrs. Ghanem, the director of Arab Academy, an on-line Arabic institute, to upload my questionnaire on the institute's website with a brief introduction. The responses of the students came automatically to my e-mail when the students press the submit button.

3.4.2. Teachers interviews:

During the questionnaire administration, semi-structured interviews were conducted with ALI teachers. The purpose of the interviews was to collect situations of cross-culture encounter where students fail to interact or communicate because they lack the cultural capital. Since teachers can easily observe the cultural differences that hold students' back from interacting appropriately,

teachers were interviewed on personal basis for about 45 minutes and notes were taken during the interviews.

By then a whole set of cross cultural situations that demonstrate misunderstanding due to cultural differences were compiled and put for analysis. Analyzing data included coding and categorizing, determining the most frequent and the most prominent situations. The third phase was writing the items of the test. Creating 38 items was followed by interviews with a convenient sample of the ALI students and the test items were discussed with each of them. The students were asked to comment on the clarity of phrasing of each item, and then they chose what they thought was the right answer, and then the other three distracters were discussed.

3.4.3. Interviewing a sample of Egyptians:

The fourth phase was to validate the correct answer of the test items and check their representation of the Egyptian culture. Following Valette's suggestion (1986) the items should be validated by having native speakers answer the test questions. Therefore, a sample of Egyptians was interviewed and asked about their response for each item. The whole interview was conducted in Arabic and the items were translated to Arabic. The sample interviewed consisted of 7 females and seven males of different ages and different social and educational backgrounds. Items which elicited different responses were modified. If the responses were still different they were excluded from the measurement.

3.4.5. Pilot administration of the test: (Appendix 4)

The fifth phase was to conduct a pilot study in order to investigate the appropriateness of the testing method, the efficiency of the items, and highlight any mistakes in item writing. Since the test was too long and might cause fatigue effects, two forms of the test were designed. Each form contained different questions with some overlapping questions. Each form contained 28

questions. The first five in both are identical as they elicit demographic data. 8 questions overlap and 15 questions are different in each form. The different 15 questions cover the same topics. The test was administered among the ALI students in fall 2006 and got back 9 responses for form 1 and 11 responses for form 2.

3.4.6. Analyzing students' responses to the test:

The sixth phase was to analyze the students' responses, calculate the test reliability and discrimination, and conduct distracter analysis to find out weak distracters. Items that did not show discrimination were either modified or deleted. Weak distracters were replaced. After modifications, the whole instrument was discussed with 6, three males and three females, ALI students on individual basis. All of them spent more than three years in Cairo and have many Egyptian friends. In the interviews the students were to give their response to each item, reflect on the other choices and whether each item is logical according to their native culture. They were also asked to comment on the phrasing of the items and how clear they are. Based on the recommendations of the students and the results of the pilot test, the final version of the test was made. Then the seventh phase started.

3.4.7. Administration of the final version of the test:

In summer 2007, the final version of the test was administered among the ALI students. The test was given to the teachers who were asked to distribute it among their students in their classes. The students took the test home and brought it the next day.

3.4.8. Focus group interviews:

Analyzing the results of the final test showed a high percentage of correct responses regardless of the students' cultural background. To investigate the reliability of the test items and

the strategies the students used to decide the correct responses, the researcher conducted three focus group interviews with a group of ALI students. The first interview was conducted with a group of ALI students who took the test before. The students were asked to reflect on their responses to the test and to report the strategies they implemented to decide the correct response for each item.

The second interview was conducted with three students who have a strong cultural background. Two of the interviewed students were heritage students and the third spends most of his time with Egyptians. The third interview was conducted in order to examine the effect of changing the test format on the students' performance.

The test results were analyzed in light of the findings of the focus group interviews and the test reliability and discriminability was calculated. Finally, the conclusion and the implications of the study are presented.

CHAPTER IV

DATA ANALYSIS

4.1. Introduction:

In this chapter the results of the cultural competence test and the analysis of the individual items will be presented. Test takers perspectives on the test obtained from the focus group interviews, will be embedded within the analysis of individual items. Finally a summary of results of the whole test will be reported.

This study aimed at developing an instrument to measure ASL students' cultural competence. The developed measurement measures the students' skills in interacting with Egyptian friends. Results of the study are discussed in light of the research questions. The research question that this study aims to answer is:

- What is a valid and reliable instrument to assess ASL students' cultural competence?

In order to design the instrument, the researcher was guided by two sub questions:

- 1- What are the different aspects of culture that teachers perceive as important for defining the domain of cultural competence?
- 2- What are the common situations of misunderstanding, as perceived by both teachers and students, that result from cultural differences that foreign students who study Arabic in Cairo encounter in daily interactions?

Findings of sub-questions 1 and 2 are presented in appendixes 6 and 7. Based on the data collected through the questionnaire and interviews to answer the first two sub-questions, a pilot version of the test was developed and administered among 30 of ALI students in fall 2006. This version was analyzed and modified and the final version of the test was developed and

administered among 94 ALI students during the semesters of summer and fall 2007. The analysis of this test is presented in this chapter.

4.2. Description of the test:

The test consists of 32 items. The first 27 items deal with culture, while the last five items collect demographic data on the participants. Each item has 4 choices. Items 1 and 2 cover the concept of evil-eye. Items 2 and 3 focus on polite invitation, while items 5, 23, 24, and 25 deal with forms of address regarding age, social class and gender. Item 6 focuses on close contact among Egyptian friends. Items 7 and 8 address greetings and item 9 focuses on ways of giving condolences. Items 10 and 11 are on hosting Egyptian friends. Items 12 and 13 cover privacy issues and items 14 and 15 address punctuality. Items 16, 17, 18, 19 and 22 focus on social gatherings. Item 20 addresses the relationship with opposite gender. Items 21 and 26 cover outings. Finally, item 27 focuses on requests from Egyptian acquaintances.

4.3. Analysis of the whole test

In order to estimate the quality of the test and consistency of the data results, the test reliability was calculated using Kuder-Richardson formula 20. The reliability of the test is $KR_{20} = 0.52$ which can be considered moderate reliability. The reliability of the test was calculated using open stat. program available at:

<http://www.statpages.org/miller/openstat/OpenStat.htm>

4.4. Item difficulty and discrimination

Table 4-2 shows the results of item difficulty and discrimination of each item. Item facility or item difficulty refers to the extent to which the item was easy for the test takers as it represents the proportion of test takers who chose the correct response for this item.

Table 4-1

Item difficulty and discrimination indexes

Item	Difficulty index	Discrimination index
Q1	0.681	0.4529
Q2	0.649	0.4241
Q3	0.585	0.1805
Q4	0.234	0.3985
Q5	0.245	0.4429
Q6	0.862	0.1818
Q7	0.819	0.1100
Q8	0.872	0.1935
Q9	0.723	0.3843
Q10	0.617	0.4871
Q11	0.606	0.2504
Q12	0.915	0.2690
Q13	0.383	-0.0509
Q14	0.926	0.2675
Q15	0.606	0.2436
Q16	0.766	0.3448
Q17	0.500	0.2021
Q18	0.309	0.3065
Q19	0.553	0.4745
Q20	0.830	0.3202
Q21	0.394	-0.1487
Q22	0.798	0.5089
Q23	0.394	0.2989
Q24	0.415	0.2499
Q25	0.691	0.2673
Q26	0.223	0.0588
Q27	0.862	0.3354

It is apparent in table 4-1 that more than half of the items fall in the medium difficulty range, from 0.40 to 0.85. Five items appeared to be too easy as their difficulty ranges from 0.86 to 0.92, items 6, 8, 12, 14 and 27. While items 4, 5, 13, 18, 21, 23, 24 and 26 were more difficult than other items as the difficulty level was less than 0.40 (Wang, 1995).

Discrimination index

It is apparent in table 4-1 that one item had a zero discrimination value, which is item 26. This shows that the item is not discriminating. And two items, items 13 and 21, had negative discrimination values, which mean that the lower students got the correct response for these questions while the lower students got it wrong. The analysis of items 13 and 21 shows that the reason for negative discrimination is the over-generalization the students made and that the incorrect response that most high level students chose was partially correct. However, in the situation described in the items, it is not considered the appropriate response. Thus the researcher suggests keeping these two items after modifying them. On the other hand, the analysis of item 26 shows that the item vaguely describes the situation of cross-cultural encounter and consequently led to different interpretations and reactions among participants. Thus the researcher suggests changing the question.

4.5. Analysis of test items

In the following section analysis of individual test items will be presented. Data collected through focus group interviews concerning the students' perspectives about the test, their reflections on each test item and the strategies they used to decide the appropriate response are

reported and discussed. The discrimination of each item is reported and the relation between the students' responses to each item and their responses to the demographic questions are discussed.

4.6. Correlation between demographic items

In addition, the last five items in the test are about the demographic data of the test takers. Table 4-2 shows the correlation between each pair of the demographic items. It is noticeable in this that there is no high correlation between any of the demographic items. Therefore each demographic item will be treated separately.

Table 4-2

Correlation between demographic items

Item no.	Item 28	Item 29	Item 30
Item 28	1		
Item 29	0.47	1	
Item 30	0.40	0.10	1
Item 31	0.13	0.15	0.41
Item 32	0.51	0.48	0.43

Analysis of item 1

Evil-eye

Silvia, an American who works in Egypt, visits her friend Mona, who has just given birth to a cute little girl. While there, she meets Karima, one of Mona's relatives. Karima who is married but has no children of her own yet, picks up the baby and says: eh el-wahaasha di? What an ugly baby! How should Silvia interpret Karima's comment?

- a- Karima is rude.
- b- Karima is afraid of evil eye.**
- c- Karima is jealous of Mona.
- d- Karima thinks the baby is ugly.

The item difficulty for this item is 0.68. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.45 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-3

Distracter analysis for question 1:

Response	Number of students	PCNT
a.	3	0.03
b.	64	0.68
c.	23	0.24
d.	4	0.04

Note. The correct response is in bold.

As it is apparent in table 4-3 that correct response, in bold, was chosen by 68% of the students which may indicate that the concept of evil-eye might be familiar to many students or might be of interest for them. This is also supported by the results of the focus group interviews where 5 students commented that they read about the evil-eye before coming to Egypt. Another reason for the high percentage of choosing (b) might be that it is the only choice that has to do with culture, as two of the students in the focus group interviews commented.

The table also shows that the least chosen distractor is (a). The reason might be that distractor (a) contains a negative description of the Egyptian character that the students decided to avoid. The second least chosen distractor was (d) as it is might be common sense that nobody would think a baby is ugly, as students in the focus group interviews commented that (a) and (d) were easily avoided because of their negative connotation. One student stated that in a cultural test one wouldn't chose that the person is rude as one would think there has to be a cultural justification. Four other students stated that they always notice an atmosphere of politeness in Egypt which for them means that Karima wouldn't say what she said because she is rude. As for distractor (d), another student stated that it doesn't represent the norm in Egypt as one of the main differences between USA and Egypt, i.e. "in America people are more direct, while Egyptians seem a lot more considerate of people's surroundings and their situations". Thus, even if Karima thinks the baby is ugly, she wouldn't say so. The previous reasons were among the reasons that most students avoided distractors (a) and (d) which need modification to be more attractive for students. This is why responses (b) and (c) received 93% of the students' choice.

Distractor (c) seems to be the western interpretation of the situation and thus it attracted 24% of the students. This was supported by the comments of the students in the focus group

interviews. Two students, who had no idea about evil-eye, chose (c). While another student who is an American from an Arabic origin said that as an American he would chose (c), but as an Arab he would chose (b).

Table 4-4

Question 1 with Amount of time students lived in Egypt:

	Less than 3 Month	3-12 Month	more than 12 Month
a.	2	0	0
b.	51	8	6
c.	23	0	0
d.	4	0	0
Percentage	64%	100%	100%

As shown in table 4-4 while only 63% of the students who spent less than 3 months in Egypt chose the right answer, 100% of the students of the other categories chose it. This indicates that the students who spent more time in Cairo tended to recognize this facet of the Egyptian culture more than the others who spent less time. On the other hand, 29% of the students who lived in Egypt for less than 3 months chose distractor (c) which shows that it is an attractive distractor according to the western culture.

Table 4-5

Question 1 with Number of courses:

	Less than 5 courses	5-10 courses	11-20 courses
a.	2	0	0
b.	52	11	5
c.	16	4	0
d.	4	0	0
Percentage	70%	73%	100%

Table 4-5 shows an increase in the percentage of correct response with the increase in number of courses taken by students.

Table 4-6

Question 1 with Number of Egyptian friends:

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	1	1	0	0
b.	14	29	13	9
c.	9	8	6	0
d.	1	1	1	1
Percentage	56%	74%	65%	90%

Since 90% of the students who have more than 7 friends chose the correct response, this demonstrates an increase in correct responses with the increase in the number of Egyptian

friends, in spite of the inconsistency in the percentage of the students who have less than 7 Egyptian friends. In addition, the attraction of distractor (c), which is the western interpretation of the situation, decreases with the increase in the number of friends, as the percentage goes down from 36% of the students who do not have any Egyptian friends, to 24% of the students who have from 1 to 7 Egyptian friends to a 0% of those who have more than 7 Egyptian friends. This indicates that the more Egyptian friends the students have the less likely they use their native-culture as a reference for interpretation.

Table 4-7

Question 1 with Number of hours spent with Egyptian friends per week.

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	0	0	1
b.	7	6	25	27
c.	6	3	3	11
d.	0	2	2	0
Percentage	50%	55%	83%	69%

Table 4-7 contradicts the assumption that the more time the students spend with Egyptian friends, the more they learn about this facet of the Egyptian culture. As almost half of the students who spend more than 10 hours a week with Egyptians gave incorrect response, while the percentage increases to 83% of the students who spend 5 hours a week, and 69% of the students who spend less than 5 hours a week.

Moreover, the western interpretation of the situation as represented in distractor (c) attracted 42% of the students who spend more than 15 hours with Egyptian friends, but only attracted 28% of those who spend less than 5 hours with Egyptian friends. One of the reasons for this might be the type of friends students might have, their age and the type of activities they might be performing. It is observable that most of ALI students, who are the participants in this study, are young university students and their friends are, most of the time, AUC or Egyptian university students. It was stated by students in the questionnaire that most of the time they hang out with their Egyptian friends in cafes and malls. Therefore, since the evil eye concept would more frequently appear in family settings and with older people, this concept might not be a topic foreign students frequently discuss with their Egyptian friends. This assumption is supported by one of the students interviewed in the focus group interviews. When answering this question, the student chose distractor (c) and avoided distractor (b) as he was not quite familiar with the connotation of evil-eye. Interestingly, this student has more than 20 Egyptian friends and he hangs out a lot with them. He said that this topic never comes up when he is with his Egyptian friends adding that he never noticed it when visiting any of their families.

Table 4-8

Question 1 with number of Arab countries visited:

	Only Egypt	2 countries	3countries	more than 3
a.	2	0	0	0
b.	33	13	7	12
c.	15	2	3	3
d.	2	1	1	0
Percentage	63%	81%	64%	80%

Evil-eye is a Middle Eastern concept that probably exists in most Arab countries which is apparent in the responses to this question as the students who visited more Arab countries got more correct responses. In table 4-8, distractor (c) on the other hand only attracted 1% of the students who visited 2 countries. However, it attracted 29% of the students who visited only Egypt and 27% of those who visited 3 Arab countries and 20% of those who visited more than 3 Arab countries. A reason for this inconsistency in percentages might be that the data collected does not clarify how much time students spent in each country which may affect the types and quality of cultural experience the students gain from visiting each country as visiting a country for touristic purposes is not the same as for work or educational purposes. This was also observed in the students' responses in the focus group interview, as one of them said she visited 4 Arab countries staying for a period that ranged from one to two weeks in each country. Therefore, in this item and in other items, the quality of data collected from the question about the number of Arab countries students visited might appear inconsistent.

Generally, the question seems discriminating. However, it is suggested that the first distractor needs to be changed and the fourth needs to be rephrased. One of the suggested alternatives is; "she said it jokingly but she means the opposite."

Analysis of item 2

Evil-eye

You visit your Egyptian friend. She has a nice little boy. You haven't seen him for a while and you are surprised at how much he has grown. How should you show this?

- a. mish mumkin, da kibir /Unbelievable! How he has grown!
- b. ma shaa' allaah , da kibir. / Whatever God wills will come to pass, how he has grown!**
- c. al-hamdu lellaah, da kibir / Thank God! How he has grown!
- d. mabruuk! da kibir. / Congratulations! How he has grown!

The item difficulty for this item is 0.649. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.42 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-9

Distracter analysis for question 2

Response	Number of students	Percentage
a.	11	0.12
b.	61	0.66
c.	19	0.20
d.	2	0.02

The purpose of this question is to measure the students' ability to identify a situation that stimulates the fear of evil-eye and recognize the appropriate expression that should be used in this situation. As shown in table 4-9, 66% of the students chose the correct response "ma shaa Allah". This high percentage shows that the students might be familiar with this phrase and its contexts. This was shown in the focus group interviews when 7 students said they heard the phrase "ma shaa Allah" used to show surprise for good things. One of them even said that when he had his first placement exam, he did really well and the teacher wrote on the paper, "ma shaa Allah".

As for distractor (c), "alhamdu lellah", it attracted 20% of the students. This was expected by both the teachers and the students who revised the pilot test. As they both commented that the students inappropriately over-use "alhamdu lellah". Also during one of the focus group interviews, one of the students who has many Egyptian friends chose (c). And when I asked him why, he stated that he knows that when it comes to someone's health, it is something that we thank God for.

In addition, the high percentage of students choosing distractors (b) and (c) might be interpreted as the students' attempt to choose the distractors that have the word "Allah" as they assume it should be the correct response. This was confirmed by the focus group interviews after administering the test wherein 5 students stated that in most questions and in this one as well, they would go for the distractor that has the word "Allah", as they know that in the Egyptian culture, God is always involved. Another student stated that he noticed that religion falls into the language especially when it comes to health.

It is also apparent in table 4-9 that the least chosen distractors are (a) and (d). The reason might be, as previously mentioned, that these distractors do not contain the word "Allah". However, (a) attracted more students as it is an expression to show surprises. As for (d), although teachers have mentioned that the students use "mabruuk" inappropriately in many occasions, only 2 out of 94 chose it. The students in the focus group interviews stated that distractor (d) is meaningless in this context. They added that one would say "mabrook" (congratulations) when someone achieves something. Thus, this distractor needs to be modified. One way of improving the question is to have all the responses contain the word "Allah".

Table 4-10

Question 2 with Amount of time students lived in Egypt:

	Less than 3 Month	3-12 Month	more than 12 Month
a.	10	0	1
b.	52	6	4
c.	17	2	0
d.	2	0	0
Percentage	64%	75%	80%

In table 4-10, the percentage of correct response increases with the increase in the length of stay in Egypt, and the Arabic phrase in the distractors might explain this. The second most chosen is distractor (c) only by the students who live in Egypt for less than one year as the percentage decreases from 21% in the students who lived in Egypt for less than 12 months to 0% in the students who lived in Egypt for more than 12 months.

Table 4-11

Question 2 with Number of courses:

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	9	2	0
b.	46	11	5
c.	18	1	0
d.	2	0	0
Percentage	61%	79%	100%

Table 4-11 shows a increase in the percentage of correct response with the increase in number of hours spent with Egyptian friends.

Table 4-12

Question 2 with Number of Egyptian friends:

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	1	8	2	0
b.	16	22	17	7
c.	7	8	2	2
d.	1	1	0	0
Percentage	64%	56%	81%	78%

Analysis of responses to this question shows that the number of friends does not predict the percentage of correct responses as students who have no Egyptian friends did better than those

who have from 1 to 3 friends. Moreover, friends who have from 4 to 7 Egyptian friends did better than those who have more than 7 Egyptian friends. However, when the two columns were added, the percentage raises from 59% by those who have less than 4 friends, to 80% by those who have 4 friends and more. This shows an increase in the correct responses with the increase in the number of friends.

Table 4-13

Question 2 with Number of hours spent with Egyptian friends per week.

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	3	2	3	2
b.	7	4	24	28
c.	4	4	3	8
d.	0	0	1	1
Percentage	50%	40%	77%	71%

As seen from table 4-14, there is an increase in the percentage of correct responses with a decrease in the number of hours spent with Egyptian friends as indicated by adding the results of the first and second columns to have the percentage of 46% while adding the last two columns results in the percentage of 74%. The reason, as is the case in question 1, might be that the time those foreign students spend with Egyptian friends might not be enough to stimulate discussions about evil-eye.

Table 4-15

Question 2 with number of Arab countries visited:

	Only Egypt	2 countries	3countries	more than 3
a.	7	2	0	2
b.	29	9	11	13
c.	14	5	0	0
d.	2	0	0	0
Percentage	55%	56%	100%	100%

In table 4-15, the increase in the number of Arab countries visited is accompanied by an increase in the number of correct responses. The reason might be that the concept of evil-eye is an Islamic concept that is shared among other Arab and Islamic countries. Therefore, the students who traveled to other Arab countries might be more familiar with this concept.

Comparing the results of this item to the analysis of the results of the pilot test shows that the percentage of correct answer increased from 46% to 66% after modifying the question. The question in the pilot test tested the students' awareness of the evil eye concept and of the Egyptian ways to avoid it. It highlighted the teachers' observation of their students' comments about children being fat and healthy, a comment that is considered rude and creating fear of evil eye in the minds of the parents. The question modification focused on the students' knowledge about the Arabic pharoses that are used in situations believed to stimulate the evil-eye. The question tested whether the student is aware that he/she should say "ma shaa Allah" before such a comment on a child's health or not.

Results indicate that spending more time in Egypt and getting more courses correlates with knowing the right answer. On the contrary, having more Egyptian friends and spending more time with them does not predict correct responses. The reason might be related to the friends the students hang out with, their age and their social class which, in the case of AUC students, may not raise the evil eye issue in their discussions.

Although questions 1 and 2 focus on evil-eye, question 1 focuses on evil eye identification, and question 2 focuses on the appropriate expressions that students should use in such situations. In other words, question 1 measures recognition skills, and question 2 measures interaction skills.

As shown in table 4-15, the percentage of correct responses in this question is similar to the percentage of correct responses in question 1. This might show that almost two thirds of the participants in this study are aware of evil-eye and the use of the expression "ma shaa Allah" to avoid it. This was also shown in the focus group interview, where 8 students were familiar with this concept either by reading, or hearing from others prior to coming to Egypt or because they have Arabic origins. Only 2 students were not aware of the concept and didn't know what it means. In addition, several strategies were employed by students to figure out the answers of these two questions. Among these is using the English translation for the phrases, eliminating negative choices, and choosing the distractors which contain Allah.

Analysis of item 3

Polite invitation

Laura works in Egypt. One day she sees her Egyptian friend/ colleague Marwa wearing a very nice bracelet. She says: "What a nice bracelet ". The Egyptian friend says: " itfaDDali"/ please, take it/. What should Laura do?

- a. Take it and thank her friend for her generosity.
- b. Take it and buy her a present later.
- c. At first refuse, but if she offers a second time she takes it.
- d. Thank her, and do not take it.**

The item difficulty for this item is 0.58. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.18 which means that the item is poorly discriminating between upper level and lower level students. The reason for this low level of discrimination might be due to the wording of the question which appeared to be misleading for all students. This was apparent in the focus group interviews when the students mentioned that the offered object in the situation, being personal and expensive, indicates that the appropriate response should be refusing the polite invitation. Even within their native culture, they stated they would do the same.

Table 4-16

Distractor analysis for question 3:

Response	Number of students	PCNT
a.	0	0.00
b.	10	0.11
c.	29	0.31
d.	55	0.59

It is apparent in table 4-16 that the correct response attracted 59% of the students which might be considered a high percentage compared with the percentage of choosing the other responses. This high percentage contradicts the findings of the teachers' interviews which emphasized that many students inappropriately accept polite invitations. An explanation of this contradiction emerged in the focus group interviews after administering the final test where one of the students said that it is the object which made it hard to accept the invitation. He added that it would have been easier for foreigners to take it if it was something less personal and less expensive. He also added that the phrasing of the question makes the reader automatically choose (d) as there is a money value for the object, i.e. the question implies that the bracelet is gold as women in Egypt usually wear gold bracelets and jewelry. Therefore, it is obvious that there is no other answer that can be chosen except (d). He added "If you put something that is not worthless but doesn't worth much. Something that is easily replaceable and less personal, then to answer the question I might take the thing, but within the Arab cultural context, no matter what the thing is, I won't take it"

Other students in the focus group interview said they heard about this facet of Arab culture before they come to Egypt. They added that it is even more famous than the evil eye concept. One student stated that when at the beginning of his stay he complimented the taxi driver's lighter to begin a conversation with him, the taxi driver gave him the lighter and wouldn't get it back. After that he realized this habit and now when any one compliments any thing he has, he would offer it.

On the other hand, one of the students interviewed in the focus group stated that he was worried about not taking it as it might be insulting for the person who offered it. This student has no Egyptian friends and only lived in Egypt for less than two months. Another student said he would not take it even if the situation is in the United States.

Surprisingly the first distractor was not chosen by any participant, although it is reported by teachers as the common behavior of their students. Students interviewed to in the pilot study stated that distractor (a) is rude even in their native culture as they would refuse the offer at the beginning and only accept if the other person offers twice. Still they would think that this distractor might attract some people. However, it appeared that this distractor did not attract any participant in both the pilot and the final study.

Table 4-17

Question 3 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	0	0	0
b.	9	0	0
c.	25	1	3
d.	46	7	3
Percentage	58%	88%	50%

Table 4-17 shows that whereas 11% of the students who lived in Egypt for less than 3 months chose distractor (b), none of the students who lived in Egypt for more than 3 months chose it. This indicates that this behavior is viewed as inappropriate. As for distractor (c), the percentage of choosing it decreases from 31% by those who lived in Egypt for less than 3 months to 12% by those who lived in Egypt for 3 to 12 months. However, the percentage increases to 50% by those who lived in Egypt for more than 12 months. This increase is surprising; especially if we assume that distractor (c) is the normal reaction of the students in their native culture. However, the students might have assumed that if the Egyptian lady offered again, it is a real invitation which they can accept. This is true in some cases.

However, according to the personal experience of the researcher, it could be assumed that a real invitation would usually involve more than just the word "itfADDali", or even swearing by God that you have to take it. There are other behaviors that characterize a real invitation; among them is the actual giving of the thing offered and sometimes putting it in the hand of the friend.

Moreover, the relationship between the two speakers has to allow this action as there has to be a close relationship. Furthermore, it can be assumed that the students who know that if a guest is offered a drink has to refuse first before accepting it when offered again, might have over-generalized this cultural behavior and extended it to polite invitations which is a different situation.

Table 4-18

Question 3 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	0	0	0
b.	9	0	0
c.	22	4	0
d.	43	11	5
Percentage	58%	74%	100%

Table 4-19 shows an increase in the percentage of correct response with the increase in number of courses taken by students.

Table 4-20

Question 3 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	0	0	0	0
b.	4	3	2	0
c.	10	9	7	3
d.	11	27	11	7
Percentage	44%	69%	55%	70%

According to the personal experience of the researcher, the incidents reported by the teachers and their students and the analysis of this item, polite invitations are one frequent behavior by Egyptians. This might be the reason for the high percentage of correct responses as the number of the students' friends' increases. As shown in table 4-20 the percentage of distractor (c), representing the western reaction as described by the interviewed students, goes down from 40% by the students who have no Egyptian friends, to 23% by those who have from 1 to three friends. However, as was observed in table 4-18, the percentage of response to this distractor increases again to 35% by those who have from 4 to 7 friends and goes down again to 30% by those who have more than 7 friends.

Table 4-21

Question 3 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	0	0	0
b.	1	1	2	5
c.	3	3	7	16
d.	10	7	21	18
Percentage	72%	70%	70%	46%

The same phenomenon appears here in table 4-21 where the increase in the number of hours the students spend with their Egyptian friends is accompanied by an increase in the percentage of those who choose the correct answer. As for distractor (c), the percentage of choosing it decreases with the increase in the number of hours spent with friends. As this percentage decreases from 41% y those who spend less than 5 hours per week with Egyptian friends to 21% by those who spend 15 hours per week with Egyptian friends.

Table 4-22

Question 3 with number of Arab countries visited

	Only Egypt	2 countries	3countries	More than 3
a.	0	0	0	0
b.	8	0	1	0
c.	13	4	7	5
d.	31	12	3	10
Percentage	60%	75%	27%	67%

The number of countries visited other than Egypt does not seem to predict the correct response. As shown in table 6, the percentage increases from 60% of those who visited only Egypt to 75% of those who visited tow Arab countries, then it goes down to 27% of those who visited 3 Arab countries, then increases to 67% by those who visited more than 3 Arab countries. Although polite invitation is a famous characteristic of Arab societies, it is not clear why the correct responses decrease in students who visited more than 2 Arab countries. The small number of the participants who visited more than 2 Arab countries makes the analysis difficult. Another reason might be that the question about the number of the Arab countries visited does not specify the period the students spent in these countries. As a result a student might report that he/she visited more than three Arab countries, although he/she only spent a few days in each of them and thus did not have enough interaction with its people.

Comparing this to the results of the pilot study reveals that distractor (a), where a polite invitation is directly accepted, is not working effectively as it was not chosen by any participant

in the pilot study or the final one. Therefore, this item should be replaced or rephrased. Results also show that the modification of the item made the three other distractors more discriminating and reduced the correct response percentage from 83% to 55%. The greatest modification involved distractor (c), as it was changed from "take it and insist to pay for it" to "at first refuse, but if she offers a second time, take it". This modification raised the attraction of the distractor from 0% to 30% which made the item more discriminating. On the other hand, distractor (b) attracted fewer participants in the final test (11%) than it did in the pilot study (16%).

To conclude, the item seems to be discriminating successfully between the students although the first distractor did not work. In order to make this distractor work, the phrasing of the situation needs to be changed to make the offered object seem less valuable, or replacing the distractor itself by a more attractive one.

Analysis of item 4

Polite invitation

You live and work in Egypt. One day, you spend the whole day out with one of your Egyptian friends and his family. You drive them home. In front of the building, they say "itfaDDal ma3ana net3ashsha ma3a ba3D we nkammil is-sahra:?" / come with us, let's go up and have dinner and spend the evening together". What should you do?

- a. Go up, have dinner at their house and leave.
- b. Go up, have dinner at their house and spend the evening there.
- c. **Thank them and leave.**
- d. Give them 15 minutes to change and prepare, then go up and join them.

The item difficulty for this item is 0.23. Thus the question is considered a difficult one. The reason might be that the item is representing a situation of polite invitation that is not very famous although many students have been exposed to it. The discrimination index of the item is 0.39 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-23

Distracter analysis for question 4

Distractor	Number of students	PCNT
a.	13	0.14
b.	32	0.34
c.	22	0.24
d.	26	0.28

As apparent in table 4-23, only 24% of the students chose the correct response which is refusing the polite invitation. On the contrary, more students (32%) chose to accept the polite invitation. While the other half chose to partially accept the invitation (42%). This means that this question was a puzzling question for the participants in this study. This was also apparent in the pilot study where two were actually puzzled and they said their reaction depends on how close those friends are the intonation and tone of their voice, their facial expressions and other clues that emerge in the context itself that is not apparent in this paper and pencil test. Although those comments are true in themselves yet they do not apply to this question because the present

researcher tried to include all the circumstances that make it clear it is not a real invitation. The foreigner in the situation was out with his friends for the entire day, which indicate that those people would probably need to rest. The invitation is made in front of the house at the moment when all are prepared to say good bye, which is the tradition in Egypt as it is considered inappropriate to be at the doors of the house and not invite the friend to come up.

Therefore, it can be assumed that the question represents polite invitations that most of our students might not be aware of as a traditional facet of Egyptian culture. That is why the responses of the students are almost equally divided among the 4 distractors.

Distractor (a), the least chosen distractor, is not very attractive as having dinner then leaving might not seem appropriate for the students. This was also supported by the comments of the students in the focus group interview who said it is very rude to have dinner and leave.

Therefore, a modification of this distractor is suggested in order to make it more attractive.

Moreover, some students commented on (d), that it seemed awkward, as it is not clear where the guest might go in these 15 minutes.

In the focus group interview one of the students said that the dinner invitation makes it hard to accept the invitation because dinner implies preparation, and long duration. He added that it is better to make it a casual invitation like "come up; let's have a drink before you go". Another student said that responding to this question would depend on other factors like how close you are to this family and how often you see them.

Another suggestion would be to test if the students are aware of this Egyptian habit of inviting friends up by making the situation a one where a foreigner meets the Egyptian friend in the street and the Egyptian invites the foreigner to go up and have lunch with him. This situation more reflects this Egyptian habit.

Table 4-24

Question 4 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	11	1	1
b.	31	1	2
c.	16	4	2
d.	22	2	1
Percentage	20%	50%	33%

In table 4-24 it is clear that the percentage of correct responses increases with the increase in the length of stay in Egypt. It seems like the more the students stay in Egypt the more they become aware of the concept of polite invitation and familiar with this habit of inviting people to come up whenever they are near the house even if the invitation is not really intended.

The percentage of the students who chose distractor (c) in which the invitation is accepted, decreases from 39% of those who have been living in Egypt for less than 3 months to 12% of those who have been living in Egypt from 3 to 12 months. This percentage increases again to 33% of those who have been in Egypt for more than 1 year. Again the small number of participants who have been living in Egypt for more than 3 months makes the analysis more difficult.

Table 4-25

Question 4 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	14	2	0
b.	25	5	1
c.	16	3	3
d.	19	5	1
Percentage	22%	20%	60%

Table 4-25 shows a non-significant relation between the number of courses taken by students and the percentage of correct response.

Table 4-26

Question 4 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	6	4	1	2
b.	10	12	11	1
c.	2	9	5	6
d.	8	14	2	1
Percentage	8%	23%	26%	60%

As is shown in question 4-27, the more Egyptian friends the students have the more they are aware of the concept of polite invitations as a feature that characterizes the relationship between friends.

Table 4-28

Question 4 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	2	4	5
b.	4	1	12	18
c.	5	6	7	4
d.	4	2	6	13
Percentage	36%	55%	24%	10%

Apart from the decrease in the percentage of correct responses in the first column in table 4-28, there is an increase in the percentage of correct response that correlates with the increase in the time spent with Egyptian friends. It is also observed that distractor (c), accepting the invitation, is chosen by 45% of the students who spend less than 5 hours per week with their Egyptian friends, and by 41% of the students who spend 5 hours, and by 9% of the students who spend 10 hours and by 28% of the students who spend 15 hours per week with their Egyptian friends. This decrease indicates that the more time students spend with their Egyptian friends the more they are aware that they should not accept the polite invitation.

Table 4-29

Question 4 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	8	2	0	3
b.	20	5	6	3
c.	9	3	3	7
d.	16	6	1	2
Percentage	17%	19%	30%	47%

Unlike question 3, the percentage of correct responses in question 4 increases with the increase in the number of Arab countries the students visited. This result goes with the assumption that polite invitation is common in many Arabic speaking countries.

To conclude, this question is a successful question. It is discriminating between the students who have more cultural experiences and those with less cultural experience. This is apparent as the percentage of correct responses increases in the students who spend more time in Egypt and those who visited more Arab countries and those who had more Egyptian friends and spend more time with them.

Comparing these results to those of the pilot study shows that the modification of the item made it more discriminating. For example, the second distractor "Go with them and spend the rest of the night at their house", only attracted 1 of the 30 participants whereas the fourth distractor, "Go up with them but don't have dinner", only attracted two out of the 30 participants. The two distractors were changed according to the comments of the students interviewed to

review the pilot study. Therefore, the results of the final test show that the new distractors are working perfectly.

Analysis of item 5

Addressing people

Lesley, an American, and Mona, an Egyptian, are colleagues at AUC. Lesley visits Mona's house. How should Lesley address Mona's mother?

- a. By her first name.
- b. *tante with Auntwith* + first name.
- c. *madaam* + last name.
- d. *'umm withmother ofwith* + your friend's name.

The item difficulty for this item is 0.24. Thus the question is considered a very difficult question. This indicates that Arabic forms of address represent a challenge to the students. The discrimination index of the item is 0.44 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-30

Distracter analysis for question 5:

Distractor	Number of students	PCNT
a.	3	0.03
b.	23	0.25
c.	32	0.34
d.	35	0.38

It is apparent in table 4-30 that response (b), which represents the correct response, only 25% of the students chose it. In the focus group interview, only the students with Arab origins and those who used this term in the colloquial class were able to choose this response. Other students considered it inappropriate as it is not Lesley's real aunt; therefore, there was no reason to call her aunt. In addition, aunt sounded a foreign term of address that they do not frequently hear. One student said: "I don't know why you would call her *tant*, it seems obviously she is not her aunt. I have never heard of someone have addressed as *tant*".

Although both the students and the teachers reported that students do use first name to call their friends' parents, only three students out of 94 chose distractor (a). The reason might be that using first name in addressing a friend's parent is a behavior the students might do but is not perceived as the standard in their native culture, as one of our Western professors pointed out. Seven students in the focus group interviews commented that they would never call a friend's mother by her first name; "unless you know them very well, and even like then you don't really do that, it's too informal to address one by the first name. You know, in the United States you show a little of respect to your elders, and in Egypt there is more respect, and when you use someone's first name you are kind of disregarding the status of the older"

Moreover, how to address a friend's parent may depend on other variables. For example, it may depend on whether it is the first time to meet him/her, the type of relationship the speakers have, and age differences between the addresser and the addressee. Since it is not clear in this situation whether this is the first time to be introduced to a friend's parent or not, therefore, it is also not clear how old is the mother or how close the relationship is. This might have led the students to avoid this distractor.

As for distractor (c), 34% of the students chose it although it is not an Arabic term of address. Madaam (Mrs) plus last name is not used in Arabic. The respectful way of addressing a woman is "madaam" or "'aanisa" plus her first name. This was also observed by the students in the focus group interview as nine said that they have never heard this form of address in Egypt. While only one said that this was the form he used to address his Arabic language teachers in the States.

The most chosen distractor was distractor (d) which in this situation would be extremely inappropriate. The use of "umm+ child's name" in Egypt is associated with low social classes and peasants while middle and upper classes do not use this form. In other words, the use of "umm+ child's name" is perceived as a respectful form by peasants and lower social classes, but an offending form by upper middle classes which is the case in this situation. Students in the focus group said that they would choose this term of address as they heard that a woman may chose to be addressed by "um+ the first child's name". Another student said that he noticed that in the news about the Middle East, women are addressed this way. Another student said that Lesely knows Mona's mother through Mona, adding that although his Egyptian friends said this form of address is not common any more, he chose it.

Table 4-31

Question 5 with Amount of time students lived in Egypt:

	Less than 3 Months	3-12 Months	More than 12 Months
a.	3	0	0
b.	20	1	3
c.	27	3	2
d.	30	4	1
Percentage	25%	13%	50%

In table 4-31, because of the small number of the students who have been living in Egypt from 3 to 12 months, it might be helpful to add the first two columns up. This shows that 25% of the students who have been living in Egypt for less than 3 months chose the correct response, while 50% of the students who have been living in Egypt for more than one year chose the same distractor. This increase in the percentage of correct response shows that the more students live in Egypt the more they are aware of forms of address. As for the decrease in the percentage of correct responses by the students who have been in Egypt for 3 to 12 months, this indicates that it takes time for students to be able to use address forms appropriately.

Moreover, the percentage of choosing distractor (d), which represents an over generalization, decreases from 39% of those who have been in Egypt for less than one year, to 16% of those who have been for more than one year in Egypt. This shows that students who have been in Egypt for more than a year tended to avoid (d).

Table 4-32

Question 5 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	3	0	0
b.	22	2	0
c.	25	5	2
d.	24	8	3
Percentage	30%	13%	0%

Table 4-32 shows a decrease in the percentage of correct response with the increase in number of courses taken by students.

Table 4-33

Question 5 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	0	2	1	0
b.	8	5	4	7
c.	7	14	8	3
d.	10	18	7	0
Percentage	32%	13%	20%	70%

The high percentage of correct responses by the students who do not have any Egyptian friends in table 4-33, and the low percentage of correct responses by the students who have from 1 to 7 friends, may indicate that the number of Egyptian friends does not predict the students' knowledge of how to address the friend's parents baring in mind those parents' age, social class and their relation to the speaker. However, comparing the correct responses by the students who have less than 7 friends to the students who have more than 7 friends may indicate that there is an increase in the percentage of correct responses with this increase in number of Egyptian friends.

Table 4-34

Question 5 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	0	1	0
b.	5	2	4	12
c.	3	7	10	12
d.	5	2	15	15
Percentage	36%	18%	13%	31%

As table 4-34 shows, the same pattern that emerged with the number of friends is apparent with the number of hours spent with them. Students with no friends or those who spend less than 5 hours per week with their friends score higher than those in the middle columns (who have from 1 to 7 friends or who spend from 5 to 10 hours per week with their friends) and the

percentage increases again by those who have more than 7 friends and those who spend more than 15 hours per week with them.

The incident that was told by one of the ALI teachers about the foreign young man, who addressed the mother by her first name, may shed light on how the number of friends and time spent with them do not predict choosing the correct Responses. In this incident, the members of the Egyptian family did not correct the foreign visitor although they were all offended by his behavior. Thus, sometimes, friends allow inappropriate behaviors to pass unobserved so as not to embarrass their friend.

Table 4-35

Question 5 with number of Arab countries visited:

	Only Egypt	2 countries	3countries	more than 3
a.	2	1	0	0
b.	12	4	4	4
c.	18	4	4	6
d.	19	7	4	5
Percentage	24%	25%	33%	27%

Table 4-35 shows a non-significant relationship between the number of Arab countries visited by the students and the percentage of correct response. It is also observable that forms of address may change from one country to the other as is the case in this situation where the expression “ummwith and also "abu" is used as a respectful term of address for people from different social classes.

The analysis of this question and the results of the focus group interviews show that forms of address represent a challenge to ASL and AFL students.

Analysis of item 6

Close contact among Egyptian friends

John is introduced to an Egyptian young man, Ali, whom he met twice. After two weeks Ali calls John and says "Where have you been, why haven't you called? I missed you so much."

How should John think of Ali?

- a. Ali is romantically interested in John
- b. Ali thinks John is avoiding him.
- c. Ali is acting friendly.**
- d. Ali wants something from John.

The item difficulty for this item is 0.86. Thus the question is considered at an easy question. The discrimination index of the item is 0.18 which means that the item is poorly discriminating between upper level and lower level students. The item is not well discriminating because it is too easy and the wording of the distracter is leading as will be shown when discussing the distractors.

Table 4-36

Distracter analysis for question 6

Response	Number of students	PCNT
a.	1	0.01
b.	10	0.11
c.	81	0.86
d.	2	0.02

Table 4-37 reveals the high percentage of choosing the correct response, (c). Two students said it is known about the Egyptian society that there is more affection towards men. 7 students stated that they heard about it and knew about it before they came to Egypt. "This is one of the biggest distinctions between male friends in Egypt and male friends in the States. This is very normal for Egyptian friends to say "where have you been? Why haven't you called? I miss you". This is exactly how my friends use these exact words with me. In the States, I miss you, even if you were far away from your friend will still be awkward. Obviously in Egypt you always see men walking in the street hand in hand, their arms around each other and they would kiss each other on the cheek, this is totally allowed and common here".

The least chosen distractor was the first one "Ali is romantically interested in John ". The reason might be that it represents a strong conclusion that is hard to jump into without any other evidence. Also in the focus group interviews, the students laughed at the first distractor (a), as it seemed an exaggerated response. One of the students stated: "It is way too taboo to be the case". Students stated that some may think about it but would not choose it. One of the students said

that, in order to give weight to this response, the situation should have another sign that indicates homosexuality. For example "two men are walking holding arms and one says: hey it's been a while, I miss you" can be interpreted both as the situation as a whole is associated with homosexuality.

The second least chosen distractor was the last one "Ali wants something from John". Although the students in the pilot test stated that this is the first thing that comes to mind when faced by such a behavior in their native culture, it seems like something a person would not admit. In addition, Ali's behavior seems to be frequently observed by students as was clear from the analysis of the questionnaire responses where 48 students commented about the demanding behavior of their Egyptian friends regarding the amount of time spent hanging out together. Eight students mentioned that their Egyptian friends feel bad if they don't call them at least once a week. Examples of students' comments were: "I found that it requires calling at least once per week to keep them happy", "when I didn't speak to a friend for a week, he thought I was angry", "I had a friend who would want to get together everyday which I thought was a little bit strange". As for distractor (d), it is clear that students avoided it because it is negative.

Table 4-38

Question 6 with Length of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	1	0	0
b.	7	2	0
c.	70	6	6
d.	2	0	0
Percentage	87%	75%	100%

As indicated in table 4-38 above, the behavior represented in this item could be the first thing students notice when interacting with Egyptian friends. This could be observed from the high percentage of correct responses (87%) by the students who have been in Egypt for less than 3 months. Although all the students who have been in Egypt for more than one year chose the correct response which is expected, it is not clear why only 75% of the students who have been in Egypt from 3 to 12 months chose the correct response.

Table 4-39

Question 6 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	1	0	0
b.	7	1	1
c.	64	14	4
d.	2	0	0
Percentage	87%	93%	80%

Table 4-39 shows a non-significant relation between the number of courses taken by the students and the percentage of correct response.

Table 4-40

Question 6 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	0	0	1	0
b.	1	5	3	0
c.	23	33	16	10
d.	1	1	0	0
Percentage	92%	85%	80%	100%

The high percentage of correct responses by the students, who do not have any Egyptian friends, might be due to excluding inappropriate responses. It can be observed that distractor (a) was too negative to attract any participant and distractor (d), was not very successful as well, also the phrase “waHashtini”(I missed you) reduces the chances for the idea of avoidance in distractor (c). This might be the reason that 92% of the students chose distractor (c).

Experiencing friendship, students reported in the questionnaire that they feel that their Egyptian friends get mad at them if they do not call every day. This might be the reason for the increase in the percentage of choosing distractor (b) by the students who have from 1 to 7 friends as the percentage increases from 4% of the students who have no Egyptian friends to 13% in the students who have from 1 to 4 Egyptian friends and 15% in the students who have from 4 to 7 friends then it goes down to 0% in the students who have more than 7 friends. .

Table 4-41

Question 6 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	0	1	0
b.	2	2	3	3
c.	12	9	24	36
d.	0	0	2	0
Percentage	87%	81%	80%	92%

The pattern that was observed in table 4-40 is also indicated by table 4-41 above. High percentage of correct responses by the students who spend less than 5 hours with their friends is apparently due to a logical exclusion of incorrect responses. The percentage of correct responses smoothly increases with the increase in hours spent with students.

Table 4-42

Question 6 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	1	0	0	0
b.	5	1	1	2
c.	44	15	10	13
d.	2	0	0	0
Percentage	85%	94%	91%	87%

It appears in table 4-42 that the number of Arab countries visited does not match the percentage of correct responses. I myself am not familiar with other Arab cultural behaviors and whether they match the case in Egypt or not.

Comparing this to the results of the pilot test indicates that modifying the item helped clarifying it to some extent, but still the item is not successful. The distractors in the pilot study, where 77% got the correct response, while 17% chose (d) were:

- a. Ali has homosexual interests
- b. Ali thinks John is neglecting him

- c. Ali is acting friendly
- d. Ali wants something from John

In general, the question needs many modifications. First, the question needs to focus on one aspect of friendship behaviors to assess. This question is assessing students' knowledge that using the phrase "I miss you" is acceptable by male friends, and second, it tests how students interpret the frequency of contacts among Egyptian friends. The question may need more in depth analysis for the situation in order to offer persuasive distractors and become more discriminating.

Three of the students interviewed in the focus group interviews said that it might be more interesting to test the reaction to this situation since the interpretation is very popular and known for many students. For example, "what would you say to Ali when he says that he misses you, after two weeks?" would they respond: "oh ya I miss you too"?. One of the students added that this expression, "People know about it but they wouldn't know how to deal with it".

Analysis of item 7

Greeting:

Your Egyptian friend greeted you "ezzayak? 3amel eh?" with How are you? with . How should you reply?

- a. kwayyis, shukran. (fine, thank you).
- b. kwayyis, alhamdu lellah (fine, I praise God).**
- c. kwayyis (fine).
- d. ezzayak enta (how are you) ?

The item difficulty for this item is 0.81. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.11 which means that the item is poorly discriminating between upper level and lower level students. The reason might be that the item is covering a very familiar cultural theme, which is the most famous greeting that students study at the very beginning levels.

Table 4-43

Distracter analysis for question 7

Distractor	Number of students	PCNT
a.	6	0.06
b.	77	0.83
c.	4	0.04
d.	6	0.06

The purpose of this question is to measure students' awareness of the fact that in Egypt the response should be as long as the greeting and sometimes longer, as a sign of the ability to respond appropriately to a greeting.

As shown in table 4-43 the high percentage of choosing the correct response reveals the familiarity of the topic the item covers to the students. As shown from the question, distractor (a) is the Arabic translation for the English response "fine, thanks", which is although acceptable by English speakers, would seem wired for Arab speakers. While distractor (b) is too short and thus implies that the respondent is cutting the conversation short, yet it is possible to cut the conversation short as it means that the respondent is angry at the person who greeted him/her or

he/she is in a bad mood. Although distractor (d) represents an acceptable response, only 6% of the students chose it.

However, analyzing the questions and the students' responses shows that the question is not really testing the students' awareness of the fact that the response of the greeting has to be as long or even longer than the greeting itself.

This item also tests the familiarity of students to the fixed responses of the greeting, "ezzayyak"(how are you). Only distractor (c) deals with the issue of having a shorter response. As for distractor (d), it sounds acceptable and is frequently used by itself and with other responses. Responses (a) and (b) have to do with the familiarity of the response. Therefore, it is suggested that this item is either replaced with another or the question is changed into “what is the difference between the two responses:

- kwayyis, alhamdu lellah, ezzayak enta?
- kwayyis.”

Table 4-44

Question 7 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Month	More than 12 Month
a.	7	0	0
b.	65	8	4
c.	4	0	0
s.	4	0	2
Percentage	81%	100%	67%

Table 4-44 above shows that the percentage of correct response decreases from 100% by the students who have been in Egypt for 3 to 12 months, to 67% by the students who have been in Egypt for more than a year. It is clear that the reason is the attraction of distractor (d) which sounds familiar as the students in the focus group interview commented. Whereas five of those students said they would chose (b) or (d) all of them stated that distractor (b) sounds familiar for them and that they believe that the phrase "alhamdu lellaah" is very important because in all greetings one has to say something about God. Two students said they learned in colloquial class that it is rude to use response (c).

Table 4-45

Question 7 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	9	1	0
b.	59	10	5
c.	2	2	0
d.	4	2	0
Percentage	80%	67%	100%

As table 4-45, table 3 shows a non-significant relation between the number of courses taken by students and the percentage of correct response.

Table 4-46

Question 7 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	3	2	2	0
b.	19	36	15	7
c.	3	1	0	0
d.	0	1	2	3
Percentage	67%	90%	79%	70%

As demonstrated in table 4-46, distractor (d) attracts a high percentage of the students who have more Egyptian friends. It is also observable that the students who have no Egyptian friends have the lowest percentage of correct responses. In addition, 12% of them chose (a), which is not an acceptable response in Arabic, and another 12% chose (c) which is inappropriate as it might offend the greeter.

Tracing the percentage of students who chose response (c) demonstrates that 12% of the students who have no Egyptian friends chose it, and 2% of students have from 1 to 3 Egyptian friends, while none of the students who have more than 4 Egyptian friends chose it. This might indicate that students with more Egyptian friends could feel that this response is inappropriate. Four students in the focus group interviews commented that they feel that (c) is rude, while one said that it is rude in the states as well.

Table 4-47

Question 7 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	1	2	3
b.	11	9	23	34
c.	0	0	2	2
d.	1	1	3	1
Percentage	85%	82%	77%	85%

Adding the last two columns in table 4-47 above demonstrates that 81% of the students who spend five hours or less with their Egyptian friends chose the correct answer. The percentage increases to 82% of the students who spend 10 hours, and to 85% of the students who spend 15 hours. This increase, although slight, demonstrates that students become more familiar with the response of this greeting as they spend more time with friends.

Table 4-48

Question 7 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	4	3	0	0
b.	44	11	8	14
c.	2	1	1	0
d.	2	1	2	1
Percentage	85%	69%	3%	93%

In table 4-48, although responses may differ from one Arab country to another, it seems that the students who visited more than 3 Arab countries scored higher than those who visited only 2 countries. It is also interesting to note that the students who visited only Egypt scored higher than those who visited 2 or 3 Arab countries. The reason might be, as mentioned before, that the length of stay of the students in each country is not clear in the data collected in this study. Moreover, the greeting that the item tests the students' familiarity with its response might be an Egyptian greeting and thus visiting more Arab countries might not be relevant to knowing the correct response.

To conclude, students showed a high percentage of correct responses in this item, due to the familiarity of its focus. The question could still be useful if it is modified to test students' awareness of the inappropriate response (c). Otherwise, it may be replaced by another item that tests students' awareness of giving time to respond to greetings.

Analysis of item 8

Greetings

You are on your way to work when you notice an Egyptian friend coming your way.

What should you do?

- b. Wave at him/her and keep going.
- c. Greet him/her saying: I am running late but let's meet soon, bye.**
- d. Do not greet. Avoid eye contact and keep going.
- e. Greet him/her and keep going.

The item difficulty for this item is 0.87. Thus the question is considered at an easy. The discrimination index of the item is 0.19 which means that the item is poorly discriminating between upper level and lower level students.

Table 4-49

Distracter analysis for question 8

Response	Number of students	PCNT
a.	1	0.01
b.	82	0.87
c.	0	0.00
d.	11	0.12

Table 4-49 shows a high percentage of students choosing correct response, which might indicate that the question is leading. This was also mentioned in the focus group interviews as

five students stated that the phrasing of the question helps to figure out the correct response. One of the students stated, “It’s more like a teaching question than an assessment question”.

Table 4-49 also shows that distractors (a) and (c) are not working. The reason might be that they sounded impolite. Avoiding eye-contact might be a behavior that one might do but may not like to admit or chose as an appropriate response. Students interviewed to revise the pilot test and those interviewed after administering the test in the focus group interviews commented that both are rude anywhere. In addition, there is also no need in the question for neglecting the friend and avoiding eye-contact. As for (a), it did not seem polite as it does not imply acknowledging the friend, as stated by the students in the focus group interviews. Also seven students in the focus group interviews mentioned that they are aware that friends in Egypt are a lot more important, and thus one needs to spend more time greeting and acknowledging a friend. After eliminating (a) and (c), test takers had to chose between (b) and (d). Those who chose response (d) saw no need to stop and apologize. Those who chose (b) thought it is more polite.

Table 4-50

Question 8 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	1	0	0
b.	68	7	5
c.	0	0	0
d.	11	1	1
Percentage	85%	88%	83%

It is clear from table 4-50 that the item does not do much in discriminating between the students who spent more time in Egypt and those who did not.

Table 4-51

Question 8 with Number of courses

	Less than 5 course	5-10 courses	11-20 courses
a.	1	0	0
b.	66	13	4
c.	0	0	0
d.	7	2	1
Percentage	89%	87%	80%

Table 4-51 demonstrates a slight decrease in the percentage of correct response with the increase in the number of courses taken by the students.

Table 4-52

Question 8 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	1	0	0	0
b.	20	35	18	7
c.	0	0	0	0
d.	4	4	2	3
Percentage	80%	89%	90%	70%

It is apparent in table 4-52 that the percentage of correct responses increases with the increase in the number of Egyptian friends students have. However, the percentage goes down by the students who have more than 7 friends. This is due to the high percentage of choosing distractor (d) by this group. Somehow, the students who have more Egyptian friends, assumed that it is ok to greet the friend and keep going. Which seems appropriate with close young friends as the relationship is usually more casual. This was also stated by one of the students interviewed in the focus group interviews, who was a heritage student having lots of Egyptian acquaints. He stated that distractor (a) could be appropriate depending on the person and his/her age.

Table 4-53

Question 8 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	0	0	1
b.	12	10	27	31
c.	0	0	0	0
d.	2	1	3	7
Percentage	86%	90%	90%	79%

It is apparent in table 4-53 that the percentage of correct responses goes down for the students who spend 15 hours per week with their Egyptian friends as indicated by the increasing percentage in choosing distractor (d).

Table 4-54

Question 8 with number of Arab countries visited

	Only Egypt	2 countries	3countries	More than 3
a.	1	0	0	0
b.	45	16	8	11
c.	0	0	0	0
d.	6	0	3	4
Percentage	87%	100%	73%	73%

The same observation about the debate between distractors (b) and (d) appears in table 4-54 as well. Distractor (d) that seems appropriate with more casual and relaxed relationship among younger generation attracts participants who experience more contact with Egyptians and those who visited more Arab countries.

To conclude, I do not think this is a good item because it does not seem to reflect the cultural concept it is intended to address, which is the amount of time spent on greetings and pleasures. This question covers the issue of whether or not one will acknowledge another person more than the issue of how much time you will be giving to another person for greetings. Thus the topic this item covers does not seem to be something that is cultural specific.

Analysis of item 9

Giving condolences

Your friend's father has died. You go to pay your condolences. What should you say to your friend?

- a. 'ana 'aasif. with I'm sorrywith.
- b. 'el baqaa' lillaah / only God is eternalwith.**
- c. 'allaah yikuun fi 3oonak. withmay God help youwith.
- d. 'ana haziin giddan. with I am very sadwith.

The item difficulty for this item is 0.72. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.38 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-55

Distracter analysis for question 9

Response	Number of students	PCNT
a.	8	0.09
b.	68	0.73
c.	14	0.15
d.	3	0.03

This item tests if students are competent in using expressions of condolences. As shown in table 1, 73% of the students chose the correct response. The reason might be that they know the appropriate expression for giving condolences. This contradicts the teachers’ observation reported in the teachers' interview, that students inappropriately use ana asif (I am sorry) to give condolences. Or it might be because the translation of the expressions helped the students find out the suitable expression for the situation.

Although all teachers reported that students inappropriately use "ana aasif" as a literal translation of the expression used in English, surprisingly only 9% of the students used the expression "ana aasif" and 3% chose “ana haziin gidan”. The small percentage of those who chose these two distractors, and the higher percentage of those who chose responses (c) and (b), leads to the assumption that the students only chose the responses that had the word Allah.

In order to test these assumptions, the students were asked in the focus group interviews, which did the test before and were asked to reflect on their responses, if they can pronounce the Arabic phrase in distractor (c), and if they have ever heard it before. All the five students said

that they are not familiar with the phrase “‘el baqaa‘ lillaah”. They also said that they excluded (a) and (d), using the strategy of looking for the phrases that have the name of God because they are aware of the huge presence of religion in the Arabic language. They all stated that they know that “God is always involved”. Then they used the translation to determine which of (b) and (d) is more appropriate. They stated that “it can’t be (c) because it’s not about God helping you. But it is about God knows what he is doing”. These comments were confirmed by another focus group interview where I asked other 3 students to respond verbally to the test items. One of those students had 20 Egyptian friends and spends most of his time with them. This student stated that he only looked at the translation when answering this question and that he never heard the phrase “‘el baqaa‘ lillaah” before. In addition, he said that he used the help of one of his Egyptian friends in understanding the translation of the phrases. And he decided to choose (b) because it seemed more suitable as it implies that “we all pass on, this is how life is”.

These comments shed light on many factors that might affect the results of this item in specific and the whole test in general. Among these factors is text translation, the phrasing of the items and the setting of test administration whereby students were given the test in the classroom and were asked to fill it at home and give it back to their teachers at their convince. This setting might have given many students the opportunity to use the help of their Egyptian acquaintances.

In order to control for all these external variables, the third focus group interview was conducted. In this interview both the student who has just arrived to Egypt with no cultural experience and the wife who has many Egyptian friends did not know what to say in this situation when asked to respond to the question without being given the choices. The less experienced participants said he would use “‘ana ‘aasif” while the more experienced one said she would use “‘allah yirHamu”, a phrase used when mentioning a dead person and not for giving

condolences. Then when given the expressions without the translation they chose (c) as they could understand what it means. Finally, when I gave them the translation, they could easily identify the correct response and the logic behind it which is, as one of them stated, “redirecting the focus to God”.

Although knowing how to give compliments and use different Arabic expressions in different occasions is one of the skills that teachers stressed as an important part of the students cultural competence, the analysis of this question reveals that it offers an extraneous variable that might bias the data. Thus it is advisable to exclude the compliments section from the test in order to avoid the effect of students' language proficiency on their performance on the cultural test..

Table 4-56

Question 9 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	8	0	0
b.	56	5	5
c.	14	2	1
d.	2	1	0
Percentage	70%	62%	83%

As table 4-56 shows, 10% of the students who have been in Egypt for less than 3 months chose distractor (a), "ana aasif" which is probably due to first language transfer. While none of the students who have been in Egypt for more than 3 months chose it. This indicates that the more the students stay in Egypt, the more they are aware of cultural differences and the less they

would use their native culture as a reference. As for distractors (c) and (d), the percentage of choosing them increases by those who have been in Egypt for 3 to 12 months, then the percentage decreases again by the students who have been in Egypt for more than 3 months.

This indicates that the students who have been in Egypt for 3 to 12 months are trying to use an Arabic phrase to give condolences and many of them picked the one that contained the word Allah, but still do not know the proper one. On the other hand, the students who have been in Egypt for more than 12 months seem more aware of which expression should be used as only one of them chose the incorrect answer.

Table 4-57

Question 9 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	7	1	0
b.	55	12	2
c.	10	2	2
d.	2	0	1
Percentage	74%	80%	40%

Table 4-57 shows a non-significant relation between the percentage of correct response and the number of courses taken by students.

Table 4-58

Question 9 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	2	2	4	0
b.	17	27	12	10
c.	6	8	3	0
d.	1	2	0	0
Percentage	65%	69%	63%	100%

It can be seen from table 4-58 that the percentage of choosing the correct response increases from 67% of the students who have less than 7 friends to 100% of the students who have more than 7 friends.

Table 4-59

Question 9 with Number of hours spent with Egyptian friends per week.

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	1	3	3
b.	12	7	20	28
c.	3	2	5	7
d.	0	1	2	0
Percentage	80%	64%	67%	74%

Table 4-59 indicates that although the percentage of the correct response does not seem to be affected by the number of friends students have, it can be observed that the students who spend more than 15 hours per week have a higher percentage of correct responses than those who spend less than 15 hours per week.

Table 4-60

Question 9 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	6	2	0	0
b.	37	13	7	9
c.	7	1	4	5
d.	2	0	0	1
Percentage	71%	81%	64%	60%

Analyzing the results of this question in the test and the focus group interview gives insightful information about the validity of the item and the test in general and helps in deciding what changes should be conducted to make the test more valid and reliable.

Analysis of item 10

10- An Egyptian guest visits you at your house. You offer him a drink, he says: No thanks.

What should you do?

- a. Say: “birahtak withAs you likewith”.
- b. Offer several times and insist that he has to drink something.
- c. Say: “It’s there when you want it”.
- d. Go ahead and have a drink yourself

The item difficulty for this item is 0.61. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.48 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-61

Distracter analysis for question 10

Response	Number of students	PCNT
a.	17	0.18
b.	58	0.62
c.	18	0.19
d.	1	0.01

The high percentage of correct responses in this item as shown in table 4-61 indicates that the students are probably aware of this Egyptian costume. This was also apparent in the focus group interview, as one of the students said, "As a guest in Egypt, you would notice that you are

offered several times". Another stated, "One of the first things you know about Egypt is that Egyptians insist". While the group of five students said, "We read and heard about the hospitality of the middle-east. This is even more famous than evil eye". Thus, for them it seemed like an easy question.

Response (d) only attracted one student. This shows it did not appeal to all the students. The students in the focus group interview stated that this response is very rude. While one of them said he may do this behavior after offering twice. He said, "If I made tea and I offered the guest but he didn't like it, I would go ahead and drink".

The second least chosen distractor is (a), although two students in the focus group interview chose it. One of them stated "I would choose (a), as it has an Arabic phrase, so it is probably the correct response". And the other said that she thinks insisting is very rude, "offering several times and insisting that the guests have to drink, is kind of rude, I would offer two times then I would say, as you like."

As for distractor (c), which seems "pretty American", as one of the students said, it only attracted 19% of the students. Another said, "Personally I would offer two times then say it's there when you want it".

Table 4-62

Question 10 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	18	0	0
b.	44	8	6
c.	17	0	0
d.	1	0	0
Percentage	55%	100%	100%

Table 4-62 shows that spending more time in Egypt helps the students recognize this facet of Egyptian culture. It is clear that those students who have been in Egypt for less than 3 months were less aware of it as only 55% of them got the correct response while 100% of students who have been in Egypt for more than 3 months chose the correct response.

Table 4-63

Question 10 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	16	2	0
b.	42	11	5
c.	15	2	0
d.	1	0	0
Percentage	57%	73%	100%

Table 4-63 shows that the percentage of correct response increases with the increase in the number of courses.

Table 4-64

Question 10 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	8	6	4	0
b.	12	26	11	9
c.	4	7	5	1
d.	1	0	0	0
Percentage	48%	67%	55%	90%

In table 4-64, in spite of the slight decrease in the percentage of correct responses in the third column, it seems that the students who have more Egyptian friends have higher percentage of correct responses. Adding the two columns in the middle show that 63% of students who have from 1 to 7 friends chose the correct response. This shows that the percentage of correct responses increases with the increase in the number of Egyptian friends.

Table 4-65

Question 10 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	3	1	7	7
b.	9	10	18	22
c.	2	0	5	9
d.	0	0	0	1
Percentage	64%	91%	60%	56%

In table 4-65 it is not clear why the percentage of correct responses goes down to 64% of the students who spend 15 hours with their Egyptian friends. Other than this, the percentage increases with the increase in the hours spent with Egyptian friends.

Table 4-67

Question 10 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	11	4	3	0
b.	30	7	7	14
c.	10	5	1	1
d.	1	0	0	0
Percentage	58%	44%	64%	93%

Table 4-67 shows that the increase in the number of Arab countries visited by students is almost accompanied by an increase percentage in choosing the correct response. The topic that this item covers is common among Arabs as the hospitality of Arabs is among the very famous facets of their culture. As for the decrease in the percentage of correct responses in the group of students who visited 2 Arab countries, it is not clear from the data presented here why this happened. This item is considered one of the fairly good items where students counted on their knowledge about the topic rather than guessing out the answer to the question.

Except for distractor (d), all the distractors are working well. Thus this decrease in the percentage of correct responses might be due to lack of knowledge by those students of the topic of the question. This is not expected as the more one is exposed to the Arab culture, the more enhanced is the students' awareness. However, as mentioned earlier. This demographic question does not show the quality of experiences gained during these visits as the question does not show how much time is spent there and what kind of experience they had.

Overall, except for response (d), the question seems successful. The high percentage of correct response is due to the familiarity of the topic of the question.

Analysis of item 11

Hosting Egyptian friends

Margaret (American) invited her Egyptian friends for dinner; she kept going to the kitchen to bring food and drinks for them. They said: "hatifDali rayha gayya kida 3ala el-maTbakh? Will you spend all the time going back and forth to the kitchen?" how should Margaret interpret their comment?

- a. They think she is not being a good hostess.
- b. They are unappreciative.
- c. They think she is a good hostess**
- d. They are offering to help her.

The item difficulty for this item is 0.60. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.25 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-68

Distracter analysis for question 11

Response	Number of students	PCNT
a.	8	0.09
b.	0	0.00
c.	57	0.62
d.	27	0.29

Table 468 shows that distractor (c) is not working as it represents a negative response that students tend to avoid. Also distractor (a) is not working well for the same reason although it was the interpretation of the host in the real situation and that's why she got offended. Although distractor (d) attracted 29% of students who took the test, it did not attract any of the students in the focus group interview as one of them stated, "There is nothing in the situation that imply that they say this because they want to help her".

The weakness of distractor (a) and (b) led to the high percentage of correct responses for this item. The question in general seems leading. In addition, all the students in the focus group interview commented that the question discusses a cultural similarity not a cultural difference. "It kind of means, you've been doing a lot, we appreciate this, sit down, take the load off. We want you to stop and join us. It is kind of American, it is important to see the similarities between the American and Egyptian culture". While the Egyptian student said "it's so true, I heard it".

Table 4-69

Question 11 with Amount of time students lived in Egypt

	Fewer than 3 Months	3-12 Months	More than 12 Months
a.	9	0	0
b.	0	0	0
c.	49	4	5
d.	22	4	1
Percent	61%	50%	83%

Table 4-69 does not show a significant relationship between the length of stay in Egypt and the percentage of correct response.

Table 4-70

Question 11 with Number of courses

	Less than 5 course	5-10 courses	11-20 courses
a.	9	0	0
b.	0	0	0
c.	39	13	3
d.	26	2	2
Percentage	53%	87%	60%

Table 4-70 shows a non-significant relation between the number of courses the students took and the percentage of correct response.

Table 4-71

Question 11 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	4	4	1	0
b.	0	0	0	0
c.	14	24	14	6
d.	8	12	3	4
Percentage	54%	60%	78%	60%

In table 4-71 above, the percentage of correct responses increases with the increase of number of Egyptian friends. However, it goes down to 60% in students who have more than 7 Egyptian friends. This might be due to the fact that the question is guiding the students towards the correct response.

Table 4-72

Question 11 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	1	1	6
b.	0	0	0	0
c.	6	5	22	25
d.	7	5	5	10
Percentage	43%	45%	79%	61%

In table 4-72, the percentage of correct responses decreases with the increase in the hours spent with Egyptian friends. The attraction of distractor (c) increases with the increase in the number of hours spent with Egyptian friends.

Table 4-73

Question 11 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	9	0	0	0
b.	0	0	0	0
c.	24	12	9	13
d.	19	4	1	3
Percentage	46%	75%	90%	81%

Table 4-73 shows that whereas the percentage of correct responses increases with the increase in the countries visited by the students, it goes down to 81% of the students who visited more than 3 countries. It is also observable that the percentages are very high compared with the other tables.

The analysis of this item doesn't tell much about how successful the item is as the tables do not show much consistency. In addition, the focus group interviews suggest that the question is leading and it is easy to recognize the correct response by eliminating the negative responses. This might be the reason for the inconsistent results. Moreover, all the students in the focus group interview said this situation represents a cultural similarity. This contradicts the low percentage of correct responses in this item which is 62%. However, this low percentage might be due to the appeal of distractor (d) which tends to attract more students who have more Egyptian friends and spend more time with them.

To conclude, it is hard to say whether this item is discriminating or not. The inconsistency shown in tables 2, 3, 4, and 5 indicates it is not discriminating. The focus group interviews reveal that it's leading. There is a need to replace the item with a more cultural different item.

Analysis of item 12

Privacy

Your friend is introducing you to another Egyptian friend. While the Egyptian friend is chatting with you, he asks you about your job, where you live, marital status, if you have children, your religion, the job of your partner, etc. Why does he ask these questions?

- a. He is trying to get this information for some ulterior motive.
- b. He is nosy.
- c. He is getting to know you.**
- d. He is trying to practice his English.

The item difficulty for this item is 0.91. Thus the question is considered too easy. The discrimination index of the item is 0.26 which means that the item is discriminating between upper level and lower level students.

Table 4-73

Distracter analysis for question 12

Response	Number of students	PCNT
a.	0	0.00
b.	2	0.02
c.	86	0.91
d.	6	0.06

As it appears in table 4-73, 91% of students chose response (c), the correct response. This means that either the question is leading, or all the students are aware of the topic of the question. It is apparent from the discussion of the three other distractors that two of them are negative and the third is not culturally oriented. Thus it is easy to eliminate the three distractors and decide the correct response. That was also supported by comments of students in the focus group interview, as one of them said, "it can be guessed by avoiding negative responses", "You know it is about cultural differences there has to be a misunderstanding". On the other hand, students in the focus group interview showed awareness of this facet of the Egyptian culture. This was clear in their responses to the question: "(b) and (c), there is truth in both. You feel there is little sense of nosiness in Egypt sure. But you can see that people want to know you". Another student stated, "There is a nosy element in the culture, it is the way of being friendly and getting to know you". This awareness might be the reason for the high percentage of correct responses in this question.

It is also observable that the students avoided distractor (a) completely as it seemed negative. In addition, there is nothing in the description of the situation that might imply this conclusion. One of the students in the focus group interview said, "I notice that a lot of Americans here say that all the time when Egyptians are friendly they want money or they want to get something from you. I know this is obviously not the case, meeting the friend of a friend or the social circumstance of meeting someone that is not being in the street". Although distractor (b) is the American interpretation of the behavior, it only attracted 2 % of the students who took the test. Maybe the students avoided it as it is negative. One of the students in the focus group interview said, "The American response is (b), he is nosy, because in the States there is the sense of

privacy. In the States it is a taboo to ask about religion. But here I don't feel offended at all when they ask me about my religion”.

Distractor (d) did not attract many students as well. The reason might be the attraction of distractor (c), or it might be as one of the students in the focus group interview said, “(d), I really don't see it. Especially for the educated part of Egypt, most likely they all know English anyway”.

Table 4-74

Question 12 with Amount of time students lived in Egypt

	Fewer than 3 Months	3-12 Months	More than 12 Months
a.	0	0	0
b.	2	0	0
c.	72	8	6
d.	6	0	0
Percentage	90%	100%	100%

Table 4-74 shows a high percentage of correct responses by all students. However, 10% of the students who spent less than 3 months in Egypt were not able to choose the correct response. This illustrates that students who spent more time in Egypt were more aware of the correct response.

Table 4-75

Question 12 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	0	0	0
b.	2	0	0
c.	66	15	5
d.	6	0	0
Percentage	89%	100%	100%

As the case in table 4-74, table 4-75 demonstrates an increase in the percentage of correct response with the increase in the number of courses taken by the students.

Table 4-76

Question 12 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	0	0	0	0
b.	1	1	0	0
c.	23	35	18	10
d.	1	3	2	0
Percentage	92%	90%	90%	100%

Analysis of the results of table 4-76 shows that whereas almost 90% of the students who have less than 7 friends chose the correct response, all the students who have more than 7 friends chose it.

Table 4-77

Question 12 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	0	0	0
b.	0	0	1	0
c.	13	11	26	37
d.	1	0	3	2
Percentage	93%	100%	87%	95%

The inconsistency that emerges in table 4-77 indicates that the amount of time spent with Egyptian friends does not show a relationship to knowing the correct response.

Table 4-78

Question 12 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	0	0	0	0
b.	0	2	0	0
c.	48	13	11	14
d.	4	1	0	1
Percentage	92%	81%	100%	93%

Also table 4-78 shows that the number of countries visited by the students does not show any relation with choosing the correct reposes.

This question was based on the comments of the students in the questionnaire. For privacy issues, all the students stated that they are being asked these questions by people they see for the first time, which seem very inappropriate for them. Many of them stated that there is no privacy in Egypt. However, when administering the test there was a high percentage of choosing the correct response, which contradicts students' comments in the questionnaire. In addition, one of the focus group interviews was conducted with bilingual Arab and Egyptian origins students in order to have them comment on the test since they have a fair background about both cultures. However, the student of Egyptian origins said "These questions sound very rude. I have never been asked these questions by Egyptians". While the other student of Arab origins said, "What else can we talk about?"

In order to investigate whether Egyptians do ask these questions or not, I have interviewed two young Egyptians, a male and a female. The male emphasized that the main questions that arises during the first conversation is “Mainly his job and where he lives. Then this creates topics”. He added that questions about marital status and religion never exist as there are always other clues that tell this information. Among these clues are name, nonverbal behavior, and physical appearance. As for the questions about the partner’s job, he said that men do not talk about their wives. And that the job of partner is considered privacy as inquiring about women in the family is kind of taboo. He added that women may talk about their husbands and go through more personal details. And when I asked, why do you think Egyptians ask foreigners those questions that are taboo in the Egyptian culture, he replied, “Egyptians ask foreigners as they think they won't get offended because they take life more easily. In addition, there are no clues to tell foreigners’ religion and therefore they have to ask”.

Interviewing Egyptian females supported these observations. One said that in first meeting Egyptian females might ask about name, job, place of living, marital status, kids, husband’s job and sometimes more details such as the time when the husband arrives home, family problems with in-laws. She added that nobody ask about religion as it is obvious. She stated that she takes the metro to work every day, she observes that Women cart in the metro witness lots of discussions about details of females' lives conducted by women who do not know each other.

Results of these two interviews may explain the comments of the heritage students since men differ in their conversation from women.

Analysis of item 13

Privacy

Fatima (Egyptian) and Mary (American) work at the same company. They are friends. One day Fatima *says* to Mary: enti tikhenti with You have gained weightwith. How should Mary take Fatima's comment?

- a. Fatima is rude.
- b. Fatima wants Mary to feel bad about herself.
- c. Fatima is concerned about Mary.**
- d. As a compliment.

The item difficulty for this item is 0.38. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is - 0.05 which means that the item is negatively discriminating between upper level and lower level students. The reason or this might be the debate between the very traditional trend represented by response (d) and the contemporary trend represented in response (c).

Table 4-79

Distracter analysis for question 13

Response	Number of students	PCNT
a.	3	0.03
b.	1	0.01
c.	36	0.39
d.	53	0.57

Surprisingly, as table 4-79 shows, the correct response (c) attracted less students than did (d). The reason might be that it represents the opposite of the students' native culture and thus they assumed it is the correct response. This was actually the reply of one of the students in the focus group interview when I asked why they chose (d), one said, "As t is the opposite of being rude". Another attempt to think positively of Fatima was done by one of the students whom I gave the questions without the choices. This student said "I am sure she is not being rude. It might be a way of saying you look healthy". However, when this student was given the choices, she decided to choose (c). The student from Arab origins chose (d), as being fat for him has the connotations of being healthy and happy. While the Egyptian student said that this cannot be a compliment for a woman. Another student stated, "Women around the world do not want to be fat, no matter where you are from, this is very sensitive". The reason for this debate between (c) and (d) is that traditionally gaining weight implies being healthy and happy. However, this is not applicable for working women like Fatima or Mary. My personal observation is that in Egypt even housewives now go on diets. It is a trend all over the world. Thus this comment is never a compliment for a woman. In addition, usually people use other verbs like raddeeti or maleeti, when they mean a compliment.

The Egyptian female I have interviewed stated that this sounds like an ordinary comment. She added that as a working woman, she wouldn't like to gain weight. And if any of her colleagues at work told her that she gained weight, she won't be offended at all. On the contrary, she would think this person is advising her to pay attention to her diet. This is how friends act as mirrors for each other, she added.

It is obvious that (a) and (b) are negative responses and thus most students avoided them. This was also confirmed by the students in the focus group interview.

Table 4-80

Question 13 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	more than 12 Months
a.	3	0	0
b.	1	0	0
c.	35	2	0
d.	41	6	6
Percentage	44%	25%	0%

Surprisingly, as table 4-80 illustrates, the more time the students spend in Egypt, the less they choose the correct response. It might be that students over-generalize this behavior from children and men to include women, or they might not be aware of the changes in the Egyptian culture. They might be aware that traditional Egyptians do not like skinny women and thus being fat is being beautiful. Or they might have tried to choose the opposite of their native culture and of being rude as students in the focus group interview did.

Table 4-81

Question 13 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	3	0	0
b.	0	1	0
c.	33	4	0
d.	38	10	5
Percentage	45%	27%	0%

As the case in table 4-80, table 4-81 shows a decrease in the percentage of correct response with the increase in the number of courses taken by students.

Table 4-82

Question 13 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	1	1	1	0
b.	0	1	0	0
c.	11	15	7	4
d.	13	21	12	7
Percentage	44%	39%	35%	36%

The same observation emerges in table 4-82, where the increase in the number of Egyptian friends is accompanied by a decrease in the percentage of correct responses.

Table 4-83

Question 13 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	1	1	1
b.	1	0	0	0
c.	7	4	7	20
d.	6	7	22	17
Percentage	50%	33%	23%	53%

Table 4-83 shows a non-significant relation between the number of hours spent with Egyptian friends and the percentage of correct response.

Table 4-84

Question 13 with number of Arab countries visited

	Only Egypt	2 countries	3countries	More than 3
a.	3	0	0	0
b.	0	1	0	0
c.	22	8	5	2
d.	28	7	6	12
Percentage	42%	50%	45%	14%

One of the limitations of the research is that it did not collect data about Arab countries other than Egypt. Although the change in the cultural implications of gaining weight especially for women is considered world wide, it is not certain whether this change occurred in the other Arab countries. However, table 6 shows that the percentage of choosing distractor (d) increases with the increase of number of Arab countries visited. In addition, the percentage of choosing the correct response decreases with the increase in number of Arab countries visited by students. This is almost consistent with results of other demographic data in table 2, 3 and 4.

In general, this item contained two weak distractors which affected its results. The situation the item describes is perceived by teachers interviewed and students who filled the questionnaire, as frequent and representative of the Egyptian cultural facet of commenting freely on people's physical appearance. Thus, by changing the first two responses, the question will be successful.

Analysis of item 14

Punctuality

One of your friends invited you to a birthday party. When you asked when the party would start, he replied: ba3ad- iDDuhr within the afternoonwith. So you went around 2 pm. However, you found the family is still preparing for the party. There were still lots to do, so you decided to stay and help. Some guests arrived at 5, others at 6 pm. Why did they come late?

- a. They did not want to help.
- b. They are not punctual.
- c. They were not late**
- d. They didn't want to stay for a long time.

The item difficulty for this item is 0.92. Thus the question is considered too easy. The discrimination index of the item is 0.26 which means that the item is discriminating between upper level and lower level students.

Table 4-85

Distracter analysis for question 14

Response	Number of students	PCNT
a.	2	0.02
b.	4	0.04
c.	87	0.93
d.	1	0.01

Table 4-85 shows that a very high percentage of the students chose the correct response, which indicates that distractors (a), (b), and (d) are not working. One of the problems that emerged in this question is that the phrasing of the question indicates that all the guests came later than the foreign guest, which logically suggests that he is the one who is early. One of the students in the focus group interview stated, “Also all of them, obviously what they did is the norm since all of them came late, I have been the person who came late”. In addition, distractor (a) is negative. While (b) cannot include all the people invited. One of the students in the focus group interviews stated, “(b) is possible but not all of them”. As for (d), it seemed less appealing for the students as it only attracted one student out of 94. One of the students in the focus group interview stated, “Nothing in the question indicates that they don't want to stay. It is also rude”.

Table 4-86

Question 14 with Amount of time students lived in Egypt

	Fewer than 3 Months	3-12 Months	More than 12 Months
a.	2	0	0
b.	3	1	0
c.	75	7	6
d.	1	0	0
Percentage	94%	88%	100%

In table 4-86, as well as other instances in this section, the small number of the students in the group who lived in Egypt from 3 to 12 months affects the change in the percentage of correct

responses and makes it non-significant. What is also observable in table 2 is the high percentage of correct responses.

Table 4-87

Question 14 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	2	0	0
b.	3	1	0
c.	69	14	5
d.	1	0	0
Percentage	93%	93%	100%

Table 4-87 shows that although the percentage of correct response is the same in those who had less than 5 courses and those who had from 5 to 10 courses, it increases to 100% by those who have from 11 to 20 courses. This might indicate that the percentage of correct response increases with the increase in the number of courses taken by the students.

Table 4-88

Question 14 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	1	1	0	0
b.	1	1	1	1
c.	23	37	19	9
d.	1	0	0	0
Percentage	92%	95%	95%	90%

Also table 4-89 does not show a consistent relationship between choosing the correct responses and the number of Egyptian friends the students have.

Table 4-90

Question 14 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	0	3	0
b.	0	1	2	1
c.	14	10	25	38
Percentage	100%	100%	83%	97%

Adding the last two columns in table 4-90 gives the percentage of 91% of the correct responses by the students who spend 5 hours and less each week with their Egyptian friends. This shows a relative increase in the percentage of correct responses with an increase in the number of hours spent with Egyptian friends.

Table 4-91

Question 14 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	1	1	0	0
b.	2	2	0	0
c.	49	13	11	15
Percentage	94%	81%	100%	100%

Both tables 4-91 and 6 show a relatively inconsistent relation between choosing the correct responses and the number of countries visited by the students. However, it is also apparent that all the students who visited more than 2 Arab countries chose the correct response, which indicates an increase of percentage of correct responses with the increase in number of countries students visited.

In conclusion, the item is not successful as the phrasing of both the question and the distractors was leading the students towards the correct response. Although 5 students in the focus group interview showed awareness with the concept of after noon in the Egyptian culture, still the responses of the question in the test do not reveal whether students chose the correct

response because they are aware of this concept or because they phrasing of the question logically leads to this response. Thus the item needs to be modified or replaced by another. One way of modifying the item is to change the question into "When you asked when the party would start, he replied: ba3ad- iDDuhr within the afternoon. When should you arrive?"

Analysis of item 15:

Punctuality:

You are invited to dinner at your Egyptian friend's house at 8 p.m. When are you expected to arrive?

- a)* 7:45 p.m.
- b)* 8 exactly.
- c)* **Between 8:15 and 8:30 p.m.**
- d)* After 9:00.

The item difficulty for this item is 0.60. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.24 which means that the item is discriminating between upper level and lower level students.

Table 4-92

Frequency analysis for question 15:

Response	Number of students	PCNT
a.	4	0.04
b.	7	0.07
c.	57	0.61
d.	26	0.28

As table 4-92 shows, 61% of the students chose the correct response. The reason might be that the question covers a very famous cultural aspect in Egypt which is punctuality. It is also apparent that distractor (a) and (b) were not attractive for students. One of the students in the focus group interview said, "if you have any knowledge of the Middle East you would not choose (a). That might be the reason that (a) attracted the least number of students. As for (b), although two students in the focus group interview said they would choose it to be safe by sticking to the literal word of the host, it only attracted 7% of students. One of these students justified his caution saying, "If it is a party, it is not a problem when you arrive. If it is dinner, there is food that should be ready at a time; it is not good to arrive while the food is cold". As for (c) and (b), students in the focus group interview said, " No one is ever there on the time", "At least half an hour, may be an hour", "Time is more flexible here". However, (d) represent an over-generalization and holding a stereotype about punctuality in Egypt as going to dinner one hour late or more is a behavior that requires apology from the guest and may offend the host

according to the Egyptian sample interview. The question does not seem to be leading, but the topic of the question might be familiar for most students.

Table 4-93

Question 15 with Amount of time students lived in Egypt:

	Less than 3 Month	3-12 Month	more than 12 Month
a.	2	1	1
b.	5	1	0
c.	51	4	2
d.	22	2	3
Percentage	64%	50%	33%

Table 4-93 shows that the percentage of correct responses decreases with the increase in the length of stay in Egypt which is very surprising. In addition, the percentage of choosing distractor (d) increases from 25% of those who lived in Egypt for less than 3 months and from 3 to 12 months, to 50% of those who lived in Egypt for more than 12 months. It seems that the more the students stay here, the more they choose the stereotypical response. This is surprising as it implies that those students are frustrated at the lack of punctuality in Egypt. However, they were not aware that going to dinner very late, after more than an hour, is an unacceptable behavior even in Egypt. And that casual meeting between young friends is different than formal invitations to an Egyptian house.

Table 4-94

Question 15 with Number of courses:

	Less than 5 courses	5-10 courses	11-20 courses
a.	3	1	0
b.	5	0	1
c.	45	10	2
d.	21	4	2
Percentage	61%	67%	40%

Table 4-94 shows a non-significant relationship between the number of courses taken by the students and the percentage of correct response.

Table 4-95

Question 15 with Number of Egyptian friends:

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	0	2	1	1
b.	2	2	2	0
c.	13	27	12	5
d.	10	8	5	4
Percentage	52%	69%	60%	50%

Surprisingly table 4-95 shows that the least percentage of correct responses existed in the group of students who have more than 7 Egyptian friends. This might have to do with the habits of Egyptian youth hanging out together without planning for these outings and thus most of the time is spent waiting for each other as many students in the questionnaire stated. Again the more friends those students had the more they suffer from the lack of punctuality which made them generalize this to cover all aspects of Egyptian life. "Time is more flexible here", it is true. However, every thing has limits and there is a difference between what the norm is and what may happen because of certain circumstances.

Table 4-96

Question 15 with Number of hours spent with Egyptian friends per week.

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	1	1	1
b.	1	0	3	2
c.	9	6	17	26
d.	3	4	9	10
	64%	55%	57%	67%

Table 4-96 shows inconsistent relationship between the numbers of hours students spend with Egyptian friends and the percentage of correct response.

Table 4-97

Question 15 / number of Arab countries visited:

	Only Egypt	2 countries	3countries	more than 3
a.	3	0	1	0
b.	4	1	1	0
c.	29	13	8	7
d.	16	2	1	8
percentage	56%	19%	73%	47%

It appears from table 4-97 that the relationship between the number of countries visited and choosing the correct response is inconsistent.

Observing table 1 leads to the expectation that the students who stayed more and have more contacted Egyptians are the ones who chose the correct response. Analyzing tables 2, 4, 5 and 6 failed this assumption. While table 2 and 4 were almost the opposite of this, tables 5 and 6 showed no consistency. The main reason for this might be that students over generalized the behaviors of their Egyptian friends to include formal invitations as well. It is observable that for this particular aspect of culture, a lot of individual differences occur. There are Egyptians who are very punctual and others who are always late. Also the need to be punctual differs from one setting to another, i.e. dinner invitation is different than a wedding party. For this reason, and to make sure the correct answer in the instrument is the correct answer in real life, the researcher have interviewed a convenient sample of Egyptians from different social levels and different personalities. The data collected through these interviews revealed that the acceptable time to

arrive is from 8:15 to 8:30. One of the participants said that she had a dinner invitation two days before the interview where the guests arrived just on time. Although she is a very punctual person and she wanted to be ready on time, she was not ready by then. She needed 5 to 10 more minutes to be ready. Another student in the focus group interview said that he was invited at his teacher's house for lunch. He arrived early and she was not ready yet. In addition, the phrasing of the item tried to make response (d), although attractive, not appropriate. The response says: "after 9" which could be 9:30 or even 10 which is very inappropriate for a dinner invitation as stated by interviewees. In spite of all the researcher's efforts to make this question precise, more experienced students chose (d) the stereotypical response.

Analysis of item 16

Visiting an Egyptian family

You are having dinner with a friend's family. You are full and you want to get up, but your friend's mother insists that you have hardly eaten anything and that you must have some more.

What should you do?

- a. Eat no more but stay seated until everybody has finished.
- b. Eat all the food she offers.
- c. Thank her and leave the table.
- d. Eat a little bit more and say al-hamdu lillaah.**

The item difficulty for this item is 0.76. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.344 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-98

Distracter analysis for question 16

Response	Number of students	PCNT
a.	16	0.17
b.	2	0.02
c.	4	0.04
d.	72	0.77

As table 4-98 shows, a high percentage of the students who chose (d), the correct response. Although three students in the focus group interview did not know that "alhamdu lelllah" is an appropriate phrase in this situation. One of them stated "I do not know about alhamdu lellah. It is strange to say it in this situation".

It is also shown in table 4-98 that distractors (b), and (c) are not working. Although (b) is the behavior of most foreigners as observed by my self and other teachers and as stated by the students in the questionnaire and in the focus group interview, it only attracted 2 students out of 94 students. One student in the focus group interview stated that she was invited 5 times in an Egyptian house and each time she feels she must eat all the food they offer otherwise they will get offended. Each time she would eat until she is about to vomit. She was very surprised to learn during the interview that she can simply stop eating when she wants and nobody will be offended. I assume the phrasing of response (b) lead the students to avoid it as it is not logical to eat all the food she offers because they know she will keep offering. In addition, it might be a response they do not want to do. One of the students in the focus group interview said, "Know I

have to eat more". Another stated that he won't choose (b) as he feels it is rude to eat more; "I should take my fair share".

As for (c), the students in the focus group interview stated that it is rude even in the States to leave the tables while others are still there. Sample of students stated that "It is rude to leave the table while they are still there". "It is rude as you didn't take the offer and also you left the table", "In the states it's rude to leave while still every body is there". As for (a), although it seem polite, it only attracted 17% of students. This might be because of the appealing of response (d).

Table 4-99

Question 16 with Amount of time students lived in Egypt

	Fewer than 3 Months	3-12 Months	More than 12 Months
a.	17	0	0
b.	2	0	0
c.	3	1	0
d.	58	7	6
Percentage	73%	88%	100%

Table 4-99 shows that the percentage of correct responses increases with the increases in the length of stay in Egypt.

Table 4-100

Question 16 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	17	0	0
b.	1	1	0
c.	3	0	1
d.	53	14	4
Percentage	72%	93%	80%

Unlike the length of stay in Egypt, the increase in the number of courses taken by the students is not associated with the percentage of correct response.

Table 4-101

Question 16 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	7	8	2	0
b.	0	1	1	0
c.	1	2	1	0
d.	17	28	16	10
Percentage	68%	72%	80%	100%

The percentage of correct responses increases with the increase in the number of friends the students have.

Table 4-102

Question 16 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	2	0	6	9
b.	0	0	2	0
c.	0	2	0	2
d.	12	9	22	28
Percentage	86%	82%	73%	72%

The percentage of correct response increases with the increase in the number of hours spent with Egyptian friends

Table 4-103

Question 16 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	7	7	3	0
b.	2	0	0	0
c.	3	0	0	1
d.	40	9	8	14
Percentage	77%	56%	73%	93%

Table 4-103 does not show consistency in the percentages of correct responses. It is interesting to see that 23% of those who only visited Egypt are distributed among the three distractors. 43% of those who visited 2 countries and 27% of those who visited 3 countries chose distractor (a).

It was apparent in the focus group interview that the students are exposed to this situation a lot, but they have no clue how to handle it. This is also consistent with the students' responses to the questionnaire and the teachers' observations. However, this contradicts the analysis of this question as it has a fairly high percentage of correct responses. I assume that the question was kind of leading. I assume that the students found out the answer using the choices. Students who were given the test without responses in the focus group interviews, one of them said she will have to eat what the hostess offered and the other said that he knows he has to eat what he is offered but he would not be able to do that. They also commented that each time when they are invited to an Egyptian house they eat double the amount of food they usually eat.

Analysis of item 17

Visiting an Egyptian family

Lily, an American visits her Egyptian friend's house in a low income neighborhood. Her friend's mother offers her a drink several times. She is not thirsty, so she refuses to drink anything. The mother says: kull haaga niDiifa (everything is clean). Why does she say so?

- a. The hostess is offended because Lily does not want to drink anything.**
- b. She is assuring Lily she won't get sick.
- c. The hostess thinks Lily wants to drink but is too timid.
- d. She is proud she keeps a clean house.

The item difficulty for this item is 0.50. Thus the question is considered at an appropriate difficulty level. The discrimination index of the item is 0.20 which means that the item is discriminating between upper level and lower level students.

Table 4-104

Distracter analysis for question 17

Response	Number of students	PCNT
a.	47	0.50
b.	21	0.22
c.	21	0.22
d.	5	0.05

As table 4-104 shows, the correct response only attracted 50% of the students. Responses (b) and (c) attracted an equal number of students (22%), which indicates that these distracters are successful. This also suggests that the problem in the question is the failure of distracter (d) as it only attracted 5% of students. The reason may be that it seemed irrelevant to the situation. On the other hand, one of the students in the focus group interviews stated that he would choose (d) because "Lower class Egyptians has this kind of image of Americans being clean and rich".

Table 4-105

Question 17 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	37	4	4
b.	16	3	1
c.	23	1	0
d.	4	0	1
Percentage	46%	50%	67%

Table 4-105 shows that the percentage of correct response increases with the increase in length of stay in Egypt. In addition, response (c) attracted 29% of the students who stayed in Egypt for less than 3 months and 13% of the students who lived in Egypt from 3 to 2 months, but did not attract any of the students who lived in Egypt for more than 12 months. Those students

who chose response (c) did not feel the offended tone in the hostess' statement. One of the more experienced students to whom I gave the test without choices in the focus group interview, could immediately feel that the hostess was offended. While the less experienced ones chose (c).

Table 4-106

Question 17 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	39	6	3
b.	14	4	2
c.	17	4	0
d.	4	1	0
Percentage	53%	40%	60%

Table 4-106 shows a non-significant relationship between the number of courses students took and the percentage of correct response.

Table 4-107

Question 17 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	9	19	11	6
b.	4	10	4	2
c.	9	10	4	1
d.	3	0	1	1
Percentage	36%	49%	55%	60%

The same pattern emerges here where the percentage of correct response increases with the increase in the number of Egyptian friends.

Table 4-108

Question 17 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	6	6	14	17
b.	3	2	9	7
c.	3	2	7	13
d.	2	1	0	2
Percentage	43%	55%	47%	45%

The percentage of correct responses increases with the increase of hours spent with Egyptian friends. However, surprisingly, it goes down in student who spend 15 hour with their Egyptian friends to 34% which represent the lowest percentage of correct response.

Table 4-109

Question 17 with number of Arab countries visited

	Only Egypt	2 countries	3 countries	more than 3 countries
a.	23	7	6	9
b.	10	5	1	4
c.	16	4	3	1
d.	3	0	1	1
Percentage	44%	44%	55%	60%

The same pattern that appeared in tables 4-105, 4-106 and 4-107 emerges here in table 4-109. The percentage of correct responses increases with the increase in the number of the Arab countries visited by the students.

In spite of the weakness of distractor (d), the question seemed to be successful. It also seemed a tough question for the students. One of the suggestions that were made by the students in the focus group interview is to specify the drink that the hostess offers, make it tea for instances. This will strengthen response (b) as many foreigners avoid drinking tap water in order not to get sick.

Analysis of item 18

Visiting an Egyptian family (compliments)

You are having dinner with an Egyptian family. The hostess has made very delicious food and you want to express your gratitude to her. What do you say?

- a. **tislam ‘ideeki: May your hands be safe.**
- b. ‘el’akl kitiir ‘awi: this was a lot of food.
- c. ‘allaah yikhalliiki: may God grant you long life.
- d. ‘al-hamdu lellah: Praise to God

The item difficulty for this item is 0.30. Thus the question is considered a difficult item. The discrimination index of the item is 0.30 which means that the item is discriminating between upper level and lower level students.

Table 4-110

Distracter analysis for question 18

Response	Number of students	PCNT
a.	29	0.32
b.	7	0.08
c.	30	0.33
d.	25	0.27

Table 4-110 reveals a low percentage of correct responses (23%), which indicates that the question is difficult as the majority of the students do not seem to be familiar with the appropriate complement in the presented situation. This was also supported by the students in the focus group interview as they said that they have never heard this expression before. In addition, one of the students who were in the intermediate level stated that this expression was not taught in colloquial classes.

Table 4-110 also shows that distractor (b) is not working. It seemed a weak distractor. This was also supported by the comments of the students in the focus group interview as one of them stated that this response is the first one to be excluded as it "seems not appreciative". Another student stated that it sounds weird. In addition, distractor (c) attracted more participants than (a), the correct response. This may indicate that the students were using the English translation to find out which response is more appropriate or that they were looking for the phrases that contain the word "Allah", even if these phrases were not the correct response. This implies that they do not know the phrase but they are using the question to discover it. This assumption was supported by the focus group interviews when the students explained how they made their choices.

Distractor (d) attracted 27% of participants which support the comments of the teachers and the students who revised the pilot test, and who stated that foreign students over use the phrase "al-hamdu lellah". One of the students in the focus group interview said, "alhamdulillah, no, it's not really relevant as it does not express gratitude. It is almost insulting, as if you are saying, I have no complains".

Table 4-111

Question 18 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	23	4	3
b.	8	0	1
c.	24	4	2
d.	25	0	0
Percentage	29%	50%	50%

In table 4-111, the distribution of the students' responses in the first column shows that this is a difficult question. The number of the students who chose responses (a), (c), and (d) is almost equal. Distractor (d), despite being the weakest one, attracted 10% of the students. The distribution in the other two columns shows the strength of distractor (c). In addition, the percentage of correct responses increased from 29% in the students who spent less than 3 months in Egypt, to 50% in the students who lived in Egypt for more than 3 months. This may indicate that the more the students stayed in Egypt the more expressions and compliments they know or at least the more they become able to figure out the appropriate expression to use, even if they did not know it.

Table 4-112

Question 18 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	22	5	3
b.	4	1	0
c.	27	5	2
d.	21	4	0
Percentage	47%	33%	60%

Table 4-112 shows a non-significant relationship between the number of courses students took and the percentage of the correct response.

Table 4-113

Question 18 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	6	15	3	6
b.	6	2	0	1
c.	5	11	12	2
d.	8	9	7	1
Percentage	24%	41%	14%	60%

As table 4-113 demonstrates, in spite of the drop in the third column, the three other columns show an increase in correct responses with the increase in the number of Egyptian friends the students have.

Table 4-113

Question 18 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	7	2	12	10
b.	0	2	0	7
c.	3	2	14	11
d.	4	4	5	11
Percentage	50%	20%	39%	26%

Table 4-113 does not show any relation between the percentage of correct responses and the number of hours spent with Egyptian friends per week.

Table 4-114

Question 18 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	12	5	6	7
b.	4	0	4	1
c.	15	6	2	7
d.	20	4	1	0
Percentage	24%	33%	46%	47%

Table 4-114 shows a similar consistent pattern where the percentages of correct responses increase with the increase in the number of countries visited by the students. I would assume that other Arab countries use the expression " tislam 'ideeki". However, I am not sure whether the reason for these consistent results in table 6 is that the students have heard the expression in other Arab countries, or because the more Arab countries they visited the more they get familiar with the logic of compliments in the Arabic language which helped them find the correct response.

In general, the question seems successful, except for distractor (b) which needs to be replaced.

Analysis of item 19

Visiting an Egyptian family

You are invited to dinner at an upper middle class friend's family. You *asked* your friend what you should bring. She insists that you not bring anything. What should you do?

- a. Bring nothing.
- b. Bring fruit.
- c. Bring a home made dish.
- d. Bring desserts.**

The item difficulty for this item is 0.55, thus the question is considered a difficult item.

The discrimination index of the item is 0.47 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-115

Distracter analysis for question 19:

Response	Number of students	PCNT
a.	19	0.20
b.	18	0.19
c.	5	0.05
d.	52	0.55

Table 4-115 demonstrates that the percentage of the students choosing the correct response is only 55% which is not a high percentage. On the contrary, 9 students out of 10 in the focus group interview chose it. It was very clear that they know it is the most appreciated gift for dinner or

lunch invitations. This was also clear in the students' responses to the questionnaire as most of them stated that desserts seem a very appropriate gift. Although the topic of the question seemed very popular and known for many students, only 55% of the students who took the test chose it. This might be because 85% of those students have been in Egypt for less than 3 months. And since the cultural information tested in the question is something the students gain through experience when they exchange visits with Egyptians, it might represent new information for this category.

Table 4-115 also shows that distractor (c) was not appealing for the students as it only attracted 5% of them. The reason may be that it is seemed very foreign, or because bringing a home made dish is done in the students' native culture by agreement with the host about what the kind of dish suitable for the invitation. This distracter did not seem logical for students since they did not mention any preparation for this. In addition, one of the students in the focus group interview justified not choosing this response by saying, "You're having dinner. You are being offensive in bringing your own food".

As for (a), it attracted 20% of the students which makes it the most chosen distractor. This response indicates accepting the unreal "no" of the host. While in the focus group interview one of the students who have just arrived to Cairo and had no Egyptian friends, said that he will not bring anything in order not to offend the host. While another student who has more than 20 Egyptian friends said, "No is like a game. I won't choose (a) cause they probably do want you to bring something". When I asked him to justify choosing (d) and not (b), he said, "Fruits, you could. But I would put (d), as they offer the meal and you kind of end it". Students who chose fruits were 19% of the sample, they were not aware of the social class difference between fruits and desserts. Since the setting is dinner at an upper middle class, fruits will be inappropriate. The

two heritage students in the focus group interview could easily identify this class difference in the type of present. The Egyptian students said it is baladi (local), while the Arab student said it is farm stuff which does not look classy.

Table 4-116

Question 19 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	20	0	1
b.	19	0	0
c.	2	0	0
d.	39	8	5
Percentage	49%	100%	100%

Table 4-116 demonstrates an increase in correct responses that correlates with the increase in length of stay in Egypt. It also shows that it took the students 3 months only to be fully aware of this cultural information, since all the students who have been in Egypt for more than 3 months chose the correct response.

Table 4-117

Question 19 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	16	2	0
b.	14	5	0
c.	1	1	0
d.	43	7	5
Percentage	58%	47%	100%

Unlike table 4-116, table 4-117 shows inconsistency in the percentages of correct responses in relation to the number of courses students took.

Table 4-118

Question 19 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	9	6	5	1
b.	7	8	4	0
c.	0	1	1	0
d.	9	24	10	9
Percentage	36%	62%	50%	90%

Surprisingly, the number of Egyptian friends was not a strong indicator for the correct response as was the length of stay in Egypt. However, adding two columns in the middle of table 4 shows that 58% of the students who have from 1 to 7 Egyptian friends chose the correct response. This reveals an increase in the percentage of correct response with the increase in the number of Egyptian friends. The reason may be that having an Egyptian friend at the age of our students does not automatically imply visiting this friend's home. Most of the time those friends hang out outside the houses. Also the question about how many Egyptian friends the students have did not give any definition of a friend. Thus may be the numbers that were given by the students are of their Egyptian acquaintances not friends, and this would reduce the chance of visiting Egyptian homes.

Table 4-119

Question 19 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	3	6	10
b.	6	1	4	8
c.	0	0	2	0
d.	7	7	18	21
Percentage	50%	64%	60%	54%

The same observation about table 4-118 applies here in table 4-119. The amount of time spent with Egyptian friend might not be an indicator for having the chance of visiting their houses as most of these times are spent outside.

Table 4-120

Question 19 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	12	2	4	3
b.	11	7	1	0
c.	2	0	0	0
d.	27	7	6	12
Percentage	61%	44%	55%	80%

As shown in table 4-120, the number of Arab countries visited by students does not correlate to the correct response. I am not sure about the appropriate gifts for invitations that Arab countries other than Egypt prefer. In addition, the question about Arab countries students visited does not specify the type of cultural experience in these countries and the length of stay there. Thus, as mentioned before, information in this section might not reflect successfully students' cultural background.

In general, the question seems successful. There is no indication that the question is leading. Although the question deals with famous cultural information, the percentage of correct response is not high. The reason, as mentioned before, may be that this information is different than Arab

hospitality and evil eye. Getting the meaning of "no" and knowing that you have to take a present, preferably sweets, to an Egyptian house you are visiting is information you usually gain by experience.

Analysis of item 20

Relationship with opposite gender

Karin is a young American studying in Egypt. Her Egyptian language partner asks her if he can come over and visit her house to study in the evening. How should she reply?

- a. You are welcome any time.
- b. Let's meet at this wonderful café.**
- c. Let's meet at your house.
- d. Yes sure, why don't you bring your friend Ahmad with you?

The item difficulty for this item is 0.83. Thus the question is considered a difficult item. The discrimination index of the item is 0.32 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-21

Distracter analysis for question 20

Response	Number of students	PCNT
a.	9	0.10
b.	78	0.84
c.	0	0.00
d.	6	0.06

Table 4-21 demonstrates a high percentage of choosing the correct response. This might indicate that students are aware of the appropriate behavior, which contradicts teachers' observations reported in teachers' interviews. Or may be the wording of the stem or the choices led them to choose the correct response. Students in the focus group interviews said that the phrasing of the stem leads to choosing response (b). Even in their native culture a girl would not receive her language partner at her house. For them it is not a matter of cultural difference more than personal security. The problem arises from the word "language partner" as it does not indicate familiarity with the person or trust. Female students in the focus group interview stated that they would have accepted "if it was a friend or a class mate who wants to study for an exam for example. The problem is that the foreign female doesn't know the language partner well".

It is also apparent that distractor (c) is unsuccessful while distractors (a) and (d) are very weak. When discussing the different choices, the interviewed students said that they would avoid (a) for personal security. One of them added that she would be even more cautious here. As for (c), they said " Go to his house is even worse". Besides, all of them laughed at (d), as it is the

worst. The phrasing of the response made them think that the foreign female is welcoming an affair with her friend and Ahmad as well. They added that, to modify the response it should be phrased as, "bring our colleague Ahmad too". The phrase "our colleague" implies a mutual relationship with Ahmad.

Since the wording of the question and the distractors had so many problems, the researcher does not predict much consistency in the results.

Table 4-122

Question 20 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	9	0	1
b.	65	8	5
c.	0	0	0
d.	6	0	0
Percentage	81%	100%	83%

In table 4-122, although the percentage of correct responses increases from 81% of the students who have been in Egypt for less than 3 months, to 100% of the students who have been in Egypt from 3 to 12 months; it decreases again to 83% of the students who have been in Egypt for more than 12 months. This inconsistency, however, might be justified by the small number of participants who lived in Egypt for more than 3 month and the fact that there were problems in the wording of the question.

Table 4-123

Question 20 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	5	2	0
b.	65	11	5
c.	0	0	0
d.	5	1	0
Percentage	87%	79%	100%

Table 4-123 shows an inconsistency in the percentages of correct response in relation to the number of courses taken by students.

Table 4-124

Question 1 with Number of Egyptian friends

	None	1-3 Friends	4-7 Friends	More than 7 Friends
a.	4	2	3	1
b.	19	35	17	7
c.	0	0	0	0
d.	2	3	0	1
Percentage	76%	88%	85%	78%

Table 4-124 shows a non-significant relation between choosing the correct response and the number of Egyptian friends.

Table 4-125

Question 20 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	1	4	5
b.	11	9	25	33
c.	0	0	0	0
d.	2	2	1	1
Percentage	85%	75%	83%	85%

Similar to table 4-124, table 4-125 does not show a significant relation between choosing the correct response and the number of hours spent with Egyptian friends.

Table 4-126

Question 20 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	5	1	3	1
b.	44	14	8	12
c.	0	0	0	0
d.	4	1	0	1
Percentage	83%	88%	73%	86%

Table 4-126 shows inconsistency as it seems difficult to analyze the results of this question since the students were tricked by the wording of the question.

It is clear that this question tests whether students are aware of how to deal with gender issues and the implied messages in behaviors that should be avoided. Students in the focus group interviews and those responded to the questionnaire stated that their bawwabs (doormen), would not permit females to visit them in their apartments and accused them by disgracing the building. Thus I would assume that many of the cross-cultural issues regarding gender is among the very familiar issues to our students. However, as it is clear in students' responses to the questionnaire and teachers comments in t he interviews, many foreign students still suffer from misunderstanding due to misinterpreting their behaviors regarding relations with opposite gender.

It is clear from this analysis that this item is not successful. Changing the wording of the item is necessary to make it work.

Analysis of item 21

Amount of time spent with Egyptian friends

John is an American young man learning Arabic AUC. During his stay in Cairo, he made a lot of Egyptian friends. He feels that his Egyptian friends never leave him alone. All the time they want to hang out with him. Why do they do so?

- a. When he is alone they think he is not happy.
- b. They want to practice English with him.
- c. They want to show off to others that they have an American friend.
- d. They want him to join their social gatherings.**

The item difficulty for this item is 0.39. Thus the question is considered a difficult item. The discrimination index of the item is - 0.14 which means that the item is negatively discriminating between upper level and lower level students. The negative value of discrimination index might be due to the attraction of distracter (a), which which holds true for other aspects of interaction but not for this situation.

Table 4-127

Distracter analysis for question 21

Response	Number of students	PCNT
a.	45	0.48
b.	6	0.06
c.	6	0.06
d.	37	0.39

Table 4-127 demonstrates a low percentage of choosing the correct response and a higher percentage of choosing response (a). The attraction of response (a) is the reason behind the negative discrimination index this item has. It is apparent that somehow upper level students preferred response (a) than (d). The reason for this preference is that choice (a) is true in many cases. However, when friends insist that their friend should go out with them, they are just being nice to him/her and they usually want to convey the message that they mean the invitation, as one of the Egyptians interviewed stated. Another reason for this phenomenon is the age of the friends. Usually this phenomenon is observed with young high school or university students as they do not work and they spend most of their time hanging out together. On the other hand, although response (d) attracted less students than (a) in the test, all students in the focus group interview chose it. One of the comments they said about it is that "Egyptian friends are a lot more engaging. They want to spend a lot of time with you". One of the students who took the test without the choices answered the question saying, "They are being friendly" while the other student said, "they have nothing to do".

The reason that more participants chose the first response could be that participants are basing their reasoning on the cultural stereotype that Egyptians don't have the same concept of individualism and independence as Westerners. Participants might not choose the last one because they think that according to the Egyptian culture you can not refuse a social invitation. The response chosen by most students also points to the idea that the respondents are choosing what they think the test designer wants them to choose. Also the first response may have been chosen because it repeated the word "alone" which was in the question itself.

Although (b) and (c) might be true, each of them attracted only 6% of students who took the test. The reason might be that they imply negative intentions on the part of the Egyptians towards their foreign friends. Two students in the focus group interview stated that (c) may only apply for lower class Egyptians, while 5 said that the phrase "show off" has a negative connotation in English and that is why they avoided it. In addition, other three students said that (d) may not really be the case since most of the Egyptians they know already speak English.

Table 4-128

Question 21 with Amount of time students lived in Egypt

	Less than 3 Months	from 3-12 Months	more than 12 Months
a.	37	5	4
b.	5	0	0
c.	5	0	1
d.	33	3	1
Percentage	41%	38%	17%

Unexpectedly, as table 4-128 shows, the percentage of correct responses decrease with the increase in length of stay in Egypt. On the other hand the percentage of choosing response (a) increase with the increase of length of stay in Egypt. What is more surprising is that none of the students in the focus group interview chose (a).

Table 4-129

Question 21 with Number of course

	Less than 5 courses	5-10 courses	11-20 courses
a.	29	11	3
b.	4	1	0
c.	4	2	0
d.	37	1	2
Percentage	50%	7%	40%

As the case in table 4-128, table 4-129 shows a non-significant relationship between the number of courses students took and the percentage of choosing the correct response.

Table 4-130

Question 21 with Number of Egyptian friends

	None	1-3 friends	4-7 friends	More than 7 friends
a.	13	17	12	4
b.	3	2	0	0
c.	1	2	1	2
d.	8	18	7	4
Percentage	32%	46%	35%	40%

Table 4-130 shows a non-significant relation between the number of Egyptian friends and choosing the correct response.

Table 4-131

Question 21 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	6	5	13	21
b.	0	0	0	5
c.	1	0	5	0
d.	7	6	12	13
Percentage	50%	55%	40%	25%

A more systematic relationship emerges in table 4-131. The percentages of correct response almost increase with the increase in number of hours students spend weekly with Egyptian friends. This appears when we add the first two columns, as we get the percentage of 52% of correct responses in students who spend from 10 to 15 hours a week with their Egyptian friends. It seems that the more time the students spend with their Egyptian friends, the more they can interpret their friends' behavior within the frame of reference of the Egyptian culture, and avoid stereotypical interpretations.

Table 4-132

Question 21 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	19	9	9	9
b.	5	0	0	0
c.	3	1	0	2
d.	25	6	2	4
Percentage	48%	35%	18%	27%

Table 4-132 shows a decrease in the percentage of correct responses with the increase in number of Arab countries visited by students. In opposition, there is an increase in the percentage of response (a) with the increase of Arab countries visited by students.

In conclusion, the item needs to be modified. Distractors (b) and (c) need to be replaced.

Analysis of item 22

Visiting an Egyptian family

You are invited at an Egyptian family for Lunch. Each time when you want to leave, they say: lessa badri withit's still earlywith. How should you interpret that?

- a. They want you to stay longer otherwise they will get offended.
- b. They are obligated to say so as a sign of hospitality.**
- c. They want to show you off as a foreigner
- d. They don't have anything to do.

The item difficulty for this item is 0.79. Thus the question is considered of moderate difficulty level. The discrimination index of the item is 0.50 which means that the item is effectively discriminating between upper level and lower level students.

Table 4-133

Distracter analysis for question 22:

Response	Number of students	PCNT
a.	16	0.17
b.	75	0.82
c.	0	0.00
d.	1	0.01

It is also observable in table 4-133 that response (b) is chosen by 82% of students. This indicates that either students are aware of this hosting tradition or they have used the wording of the item to figure out the correct response. Students' responses to the questionnaire showed that most students think that people would get upset if they leave while it is not true. In all the interviews I have conducted with students they were surprised to know that the hosts are doing this out of hospitality while they don't really mean it. One of the students even said "I don't like visiting any Egyptian house, as I always become a hostage and I can't leave". In addition, one of the students in the focus group interview failed to chose the correct response in this situation, although he had more than 20 Egyptian friends. He justified not choosing (d) saying, "it doesn't seem like if they want you to leave they will say stay". He added that he can understand clues

that indicate what time he should leave. He added that it happened to him once that he was visiting one of his friends and his friend's father said how you would go home. By then he realized that this is his time to leave. Although this student seemed to have a strong cultural knowledge gained from continues contact with his Egyptian friends, he failed to understand this tradition of hosting in the Egyptian culture where the host would still offer the guest to stay even if it is time for the guest to leave out of courtesy.

It is clear from table 1 that distractors (c) and (d) are not working. The reason might be that they represented a weak interpretation of the situation. It might not seem logical for students that people would ask them to stay longer because they have nothing to do or because they want to show off as foreigners. Again "show off represents a negative connotation according to students interviewed in the focus group interviews. Additionally, one of the students in the focus group interviews said, "I would exclude (c); I don't see who they want to show you off to. It is just the family". As for (d), one of said, "(d), is not relevant to the situation".

Table 4-134

Question 22 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	more than 12 Months
a.	18	0	0
b.	61	8	6
c.	0	0	0
d.	1	0	0
Percentage	76%	100%	100%

As table 4-134 shows, while only 76% of students who lived in Egypt for less than 3 month chose it, all students who lived in Egypt for more than 3 month chose the correct response. In addition, while 23% of students who lived in Egypt for less than 3 months chose (a), none of the students who stayed in Egypt for more than 3 months chose it. This demonstrates the fact that students who have less cultural contact believe that they would offend the guest if they leave.

Table 4-135

Question 22 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	14	1	0
b.	59	14	5
c.	0	0	0
d.	1	0	0
Percentage	80%	93%	100%

As the case in table 4-135, the percentage of correct responses increase with the increase in number of courses students had.

Table 4-136

Question 22 with Number of Egyptian friends

	None	1-3 friends	4-7 friends	More than 7 friends
a.	7	8	3	0
b.	18	30	17	10
c.	0	0	0	0
d.	0	1	0	0
Percentage	72%	77%	85%	100%

Table 4-136 shows an increase in percentages of correct responses with the increase in the number of Egyptian friends. The percentage increases from 72% in the students who do not have any Egyptian friends to 100% of those who have more than 7 Egyptian friends.

Table 4-137

Question 22 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	1	2	5	11
b.	13	9	24	28
c.	0	0	0	0
d.	0	0	1	0
Percentage	93%	82%	80%	72%

The increase in the number of hours spent with Egyptian friends is accompanied by an increase in the percentage of the correct response.

Table 4-138

Question 22 with number of Arab countries visited

	Only Egypt	2 countries	3 countries	more than 3
a.	11	3	3	1
b.	40	13	8	14
c.	0	0	0	0
d.	1	0	0	0
Percentage	77%	81%	73%	93%

In spite of the decrease in percentage of correct response in the students who visited 3 Arab countries, there is a general increase in the percentage of correct responses that accompany the increase in the number of Arab countries visited.

To conclude, although this item covers a very important aspect of Egyptian social gatherings, I think it needs modifications. The last two distractors need to be replaced by more attractive interpretations, and the correct response needs to be paraphrased in order not to be a leading question.

Analysis of item 23

Forms of address

Sarah, an American working in Cairo, goes to a formal occasion where she meets one of her friends at work. She wants to ask him about his wife. What should she say?

- a. Ommaal feen miraatak with where is your wife?
- b. Ommaal feen el-madaam? with where is your wife?**
- c. Ommaal feen el-gamaa3a? with where is the (group)?
- d. Ommaal feen es-set? with where is the woman?

The item difficulty for this item is 0.39. Thus the question is considered a difficult item. The discrimination index of the item is 0.29 which means that the item is discriminating between upper level and lower level students.

Table 4-139

Distracter analysis for question 23

Response	Number of students	PCNT
a.	24	0.31
b.	37	0.47
c.	9	0.12
d.	8	0.10

The purpose of this question is to measure students' ability to recognize the sociolinguistic aspect of the language and use the appropriate term of address. It is apparent in table 1 that the percentage of correct response is 47%, a relatively low percentage. This indicates the difficulty of the question. It is that the topic of the question is not familiar to more than half of test takers. In addition, it was not familiar to students in the focus group interviews. There might be two reasons for this; the first reason is the challenge that Egyptian forms of address represent for students. The second reason is the age and social status of the majority of ALI students and their Egyptian friends. It is observable by the researcher and other ALI teachers that the majority of students are young unmarried university students. So is their Egyptian acquaintances and friends. This indicates that students might not have been put in a situation where they had to address a friend's wife.

Distractor (a), "miraatak", seems to be a good distractor as it attracted 31% of the participants in this study. The reason is that "miraatak" is the literal translation of "your wife". However, it is not a respectful term of address that can be used in this situation. It is occasionally used in a very

informal, family setting. The appropriate word to be used is the second choice "elmadaam", which is the formal form to mean "your wife". As for distractor (c), "elgamaa3a", implies a relationship with inferior social classes and peasants. Students in the focus group interview did not know what the word "el-gamaa3a" means. One of them interpreted it as having more than one wife. While the last distractor "es-set", means the woman or the lady and usually use to refer to stranger women.

Table 4-140

Question 23 with Amount of time students lived in Egypt

	Less than 3 Months	From 3-12 Months	more than 12 Months
a.	20	2	2
b.	36	8	4
c.	7	1	0
d.	14	0	0
Percentage	47%	73%	67%

As shown in table 4-140, although the percentage of correct responses increases from 47% in students who lived in Egypt for less than 3 month to 73% in students who spend from 3 to 12 months in Egypt; it goes down to 67% of students who spent 12 month in Egypt. It is also apparent that distractor (d) did not attract any of the students who lived in Egypt for more than 3 month while it attracted 18% of students who lived in Egypt for less than 3 month. Also

distractor (c) attracted 9% of students who lived in Egypt for less than 3 month while it attracted only 5 % of students who lived more than 3 month.

Table 4-141

Question 23 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	18	6	0
b.	34	7	7
c.	7	0	1
d.	14	0	0
Percentage	47%	54%	88%

As shown in table 4-141, the more courses students had, the more they choose the correct response. This might indicate the importance of formal instruction in learning forms of address. This was also apparent in the focus group interview, where the student in the intermediate level could easily identify the appropriate form of address while the lower level students couldn't.

Table 4-142

Question 23 with Number of Egyptian friends

	None	1-3 friends	4-7 friends	More than 7 friends
a.	7	9	4	4
b.	9	21	4	4
c.	1	3	4	0
d.	4	8	0	2
Percentage	43%	51%	64%	40%

Table 4-142 shows that the percentage of correct responses increases from 43% in students who have no Egyptian friends till it reaches 64% in students who have 4 to 7 Egyptian friends. However, it goes down to 40% in students who have more than 7 Egyptian friends.

The percentage of choosing response (a) decreases from 33% in students who have no Egyptian friends to 22% in students who have from 1 to 3 Egyptian friends and 18% in students who have from 4 to 7 Egyptian friends. However, it increases again to 40% in students who have more than 7 Egyptian friends. Response (a) represents an informal form of address that should not be used in such a formal setting. The inconsistency in the results might be due to the difficulty of the topic the item covers.

Table 4-143

Question 23 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	4	3	6	11
b.	8	4	21	15
c.	0	0	6	2
d.	2	1	6	5
Percentage	57%	50%	54%	45%

Although the percentage of correct responses goes down in students who spend 15 hours with Egyptian friends, generally the percentage of correct responses increases with the increase in number of hours spent with Egyptian friends.

Table 4-144

Question 23 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	14	3	3	4
b.	21	8	11	8
c.	5	2	0	1
d.	5	7	0	2
Percentage	47%	40%	79%	53%

Table 4-144 reveals a non-significant relation between choosing the correct response and the number of Arab countries visited by students. It is also notable that terms of address may differ among different Arab countries.

In general, the question seems successful. The low percentage of choosing distractors (c) and (d) might be because students are not familiar with them. The inconsistency in percentages of correct responses in relation to the demographic questions might be due to the difficulty of using Arabic terms of Address. When I gave the test in an open ended format to students in the focus group interview, the more cultural experienced student said that she would use the term "miraatak". However when she saw the distractors, she said she will use the term "madam" as it is more formal. While the other student said he will use "zawgtak", the MSA term.

Analysis of item 24

Forms of address

Heather is introducing her life American friend to her Egyptian friend. How should she refer to him?

- a. Sahbi with my friend
- b. Sadiiqi with my friend (friend in fus-ha)**
- c. zemiili with my colleague
- d. Habiibi with my love

The item difficulty for this item is 0.41. Thus the question is considered a difficult item. The discrimination index of the item is 0.24 which means that the item is discriminating between upper level and lower level students.

Table 4-145

Distracter analysis for question 21

Response	Number of students	PCNT
a.	16	0.19
b.	39	0.45
c.	16	0.19
d.	15	0.17

In spite of the mistake in phrasing of this question using the phrase "life friend", it seems like students could get the meaning of it and tolerate the mistake. As table 1 shows, almost half of the students chose the correct response while almost an equal number of students chose the three distractors. Thus the question seems to be relatively difficult.

Table 4-146

Question 24 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	More than 12 Months
a.	15	1	1
b.	38	3	3
c.	15	3	1
d.	12	1	1
Percentage	48%	38%	50%

Again the small number of students who have been in Egypt for more than three month does not show how successful is the question in discriminating between students. However, it is apparent in table 2 that the item is discriminating between the first group of students who lived in Egypt for less than 3 month and other students who lived more than three month. The first distractor, which represents the equivalent to "boyfriend" in Arabic, attracted 19% of students who lived less than 3 month in Egypt. While it attracted only 12% of students who lived in Egypt from 3 to 12 month and 16% of students who lived in Egypt for more than 12 month. The percentage of choosing (a) is decreasing by the increase in time spent in Egypt. It shows that there is more awareness about the connotation of the term "sahbi" when used by a female to address a male friend or vice versa. This connotation was stated in teachers' interview and also stressed by many colloquial teachers in their classes. The percentage of students, who chose distractor (b), decreases from 48% in students who lived in Egypt for less than 3 month, to 38% in students who lived in Egypt from 3 to 12 month. The reason might be the attraction of distractor (c) which represent a more cautious term of address but less suitable for the situation as "zemilii" means "my colleague", and thus do not seem like a suitable term to address a close friend who might not be a colleague. That might be the reason that the percentage of choosing distractor (c) decreases to 16% in students who lived in Egypt for more than 12 month. While the percentage of choosing the correct response, distractor (b), increases to 50%. As for distractor (d), "habiibi" (my love), the percentage of students chose it decreases from 15% in students who lived in Egypt for less than 3 month to 12% in students who lived from 3 to 12 month, and increases again 16% in students who lived for more than 12 month. One of the students in the focus group interview said, "habibi is a little bit too romantic". This increase in choosing (d) in

students who have been in Egypt for more than 12 months shows that the question is challenging for students, since "habibi" represent a very inappropriate form of address.

Table 4-147

Question 24 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	17	3	1
b.	31	8	1
c.	14	2	3
d.	12	2	0
Percentage	42%	53%	20%

Surprisingly, table 4-147 shows a non significant relation between the number of courses students had and the percentage of choosing the correct response. This contradicts the observation made by the researcher that many teachers emphasize the different connotations of the terms "Sahib" and "Sadiqi". It also contradicts students' responses in the focus group interviews, as all of them stated that "SaHbi" implies a romantic relationship. It is also observable in table 3 that 80% of students who took from 11 to 20 courses chose response (c), zemiili, which is considered a more cautious term of address. It is important to say that the interviewed Egyptian young man stated that "zemiili" is more used than "Sadiiqi" even if the friend is not a real colleague.

Table 4-148

Question 24 with Number of Egyptian friends

	None	1-3 friends	4-7 friends	More than 7 friends
a.	6	5	4	2
b.	13	14	12	5
c.	2	15	1	1
d.	4	5	3	2
Percentage	52%	36%	60%	50%

Table 4-148 shows a non-significant relation between the numbers of Egyptian friends and the percentage of correct responses. This non-significant relation might be due to the fact that most ALI students and their Egyptian friends are young university students. Thus it is expected that they are not married and therefore they might not have frequently experienced the situation of addressing a wife of a friend.

Table 4-149

Question 24 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	2	8	7
b.	6	6	10	21
c.	3	0	10	7
d.	5	1	4	4
Percentage	43%	67%	31%	54%

Table 4-149 shows a non-significant relation between the numbers of Egyptian friends and the percentage of correct responses.

Table 4-150

Question 24 with number of Arab countries visited

	Only Egypt	2 countries	3 countries	more than 3
a.	11	1	3	2
b.	21	8	6	9
c.	8	6	2	3
d.	11	2	0	1
Percentage	41%	47%	55%	60%

As it is clear in table 4-150 the percentage of correct responses increases with the increase in the number of countries visited by the students. Although terms of address might differ from one Arab country to another, it seems like visiting more other countries is accompanied with an increase of awareness about how to address a friend of opposite sex.

Overall, the question seems successful. The low percentage of correct responses in this question indicates that it was challenging for students. On the other hand, students in the focus group interview could easily identify the shades of meanings around each term. One of them said "Sahbi implies that he is a boy friend". Another student said, "It implies a romantic relationship". Other students asked if they can use "akhy" (my brother), or "antimi" (my close friend).

Analysis of item 25

Ann, an American student at AUC, is sitting in the fountain area between classes. One of her Egyptian friends passes by and says: "ezzayak ya gamil, 3amil eh ennaharDa? withow are you today, beautiful one. Why is he using a masculine form?"

- a. He is sexist
- b. He made a slip of the tongue.
- c. He is flirting with her.
- d. He is being friendly.**

The item difficulty for this item is 0.69. Thus the question is considered a difficult item. The discrimination index of the item is 0.26 which means that the item is discriminating between upper level and lower level students.

Table 4-151

Distracter analysis for question 25

Distractor	Number of students	PCNT
a.	0	0
b.	11	0.12
c.	15	0.16
d.	65	0.71

It is apparent in table 4-151 that the correct response (d), received the highest percentage of response (71%) which might indicate that the cultural phenomenon represented in the item is quite clear to a reasonable number of students. It is also observable that distractor (a) did not appeal to any of the students. The reason might be, as in distractor (a) question 6, that it jumped to a strong conclusion without solid evidence. Distractor (b), "a slip of a tongue" attracted 12% of students. The reason that many students avoided it might be that they assumed that if it was a slip of the tongue, it wouldn't be put in a cultural test. One of the students in the focus group interview said that the phrase "Masculine form" in the question leads to exclude response (c). The third distractor attracted a bit more students (16%), as an overgeneralization. To concluded, distractors (a) and (b) need modification while (c) and (d) seem to be working effectively. May be if he is using the feminine way, he is kind of flirting with her, he is kind of recognizing her sexuality. He is just being innocent. Masculine is the standard by saying the standard, he is not implying anything more.

Table 4-152

Question 25 with Amount of time students lived in Egypt

	Less than 3 M	3-12 M	more than 12 M
a.	0	0	0
b.	11	0	1
c.	11	1	2
d.	58	7	3
Percentage	73%	88%	50%

In table 4-152 above, it is not clear why the percentage of correct responses decreases to 50% of the students who have been in Egypt for more than 12 months. Again the small number of participants makes does not help the analysis of this test. In addition, it is clear that distractor (b) seems weaker than distractor (c).

Table 4-153

Question 25 with Number of courses

	Fewer than 5 courses	5-10 courses	11-20 courses
a.	0	0	0
b.	11	1	0
c.	9	4	1
d.	54	10	4
Percentage	80%	67%	80%

As the case in table 4-152 above, table 4-153 shows a non significant relation between the number of courses the students had and the percentage of students choosing the correct response.

Table 4-154

Question 25 with Number of Egyptian friends

	None	1-3 friends	4-7 friends	More than 7 friends
a.	0	0	0	0
b.	5	4	2	1
c.	6	5	2	1
d.	15	30	15	8
Percentage	58%	77%	79%	80%

Table 4-154 shows that the more friends the students have, the luckier they choose the correct response. The teachers' and the students' interviews and my personal experience indicate that Egyptian friends use the masculine form to pamper their female friends.

Table 4-155

Question 25 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	0	0	0
b.	2	0	2	8
c.	1	1	6	6
d.	11	9	22	26
Percentage	79%	90%	73%	65%

The percentage of correct responses increases consistently with the increase in the number of hours spent with Egyptian friends, except for the students who spend more than 15 hours per week with their Egyptian friends as the percentage decreases to 79%. Although this decrease is surprising, it could be justified by the small number of participants in this category as even one student here or there affects the percentage. Observing the percentage of students who chose distractor (c), flirting, shows that it decreases from 15% in students who spend less than 5 hours a week with friends to 7% in students who spend more than 15 hours a week. This indicates that those who have more exposure to Egyptian friendship can recognize more that this pattern of behavior among friends does not mean flirting. Moreover, observing the percentages of

distractor (b), shows that it decreases from 20% of the students who spend less than 5 hours per week with friends to 14% of the students who spend more than 15 hours per week. Meanwhile the percentage goes down to 6% in students who spend from 5 hours a week with friends, and 0% in students who spend 10 hours a week. Overall, this might show that students who have more experience with Egyptian friends know that this is a pattern of behavior and not a slip of a tongue.

Table 4-156

Question 25 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	0	0	0	0
b.	11	0	0	1
c.	7	1	2	4
d.	34	15	9	10
Percentage	65%	94%	100%	67%

The first three columns in table 4-156 shows an increase in the percentage of the students responses with the increase of Arab countries visited. However the last one shows a decrease in correct answer percentage for the sake of distractor (c). I am not sure whether the inconsistency in percentage in table 6 is due to the differences in ways of addressing and being nice friends among Arab countries, or it is the previously mentioned insufficiency of this demographic question which does not specify what kind of experience students had in the countries they

visited. I also know that addressing a female with a masculine form is a famous tradition in Arabic poetry.

In general, the question seems to be fairly discriminating, except for distractor (a) which needs to be replaced with a more appealing one.

This feature of addressing females in masculine forms really bothers foreign students as shown in their interviews. Many of them do not get the cultural connotation of using this form. In addition, many students reported that they think of male singers who sing to their beloved one using the term "habibi" are homosexuals, which is not true. In this situation, I tried to raise this issue and have students interpret this phenomenon.

Analysis of item 26

Outings

You go out for lunch with your Egyptian friends. They insist that you don't pay for your meal. What should you do?

- a. Pay for them the next time.
- b. Accept that for the first time.
- c. Insist that you pay for yourself.**
- d. Let them pay since they want to do so.

The item difficulty for this item is 0.22. Thus the question is considered a difficult item. The discrimination index of the item is 0.05 which means that the item is not discriminating between upper level and lower level students. The fact that the question is not discriminating between students is due to the wording of the stem which was considered vague and lacking many important information that might help decide what to do in the situation.

Table 4-157

Distracter analysis for question 26

Response	Number of students	PCNT
a.	39	0.43
b.	24	0.26
c.	21	0.23
d.	7	0.08

Table 4-157 shows that (d) is a weak distractor. This was also supported by the focus group interview as they of them said they would exclude (d). Since the setting of the question is not clear, both response (a) and (c) are considered correct. Response (a) is correct if the friends can afford it and the restaurant is not expensive, while (c) is correct when the restaurant is expensive or the friends cannot afford it. As for (b), it was not clear in the situation whether this is the first time they go out together or not. Thus, I assume it is considered correct by itself. This will give us three correct responses which make it impossible to analyze this item.

In addition, the students in the focus group interview said that the topic of the question is not related cultural difference it depends more on personality traits. One of the students said that whenever they go out for lunch her father all the time argue with her grandfather about who to pay. I am not sure if this is true. My personal observation is that behaviors of Egyptians when they go out are different than behaviors of westerners. In addition, students' responses to the questionnaire emphasizes that they do not know how to behave in such situations. Therefore, I

assume this topic needs further investigation to learn more about behaviors of friends in outings in Egypt and in other western countries.

Table 4-158

Question 26 with Amount of time students lived in Egypt

	Less than 3 Month	3-12 Month	more than 12 Month
a.	33	3	3
b.	21	4	0
c.	21	0	2
d.	6	0	1

Table 4-159

Question 26 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	30	7	2
b..	16	4	2
c.	19	4	0
d.	9	1	0

Table 4-160

Question 26 with Number of Egyptian friends

	None	1-3 friends	4-7 friends	More than 7 friends
a.	8	16	10	5
b.	7	9	7	2
c.	10	8	3	2
d.	1	5	0	1

Table 4-161

Question 26 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	10	1	10	16
b.	1	4	11	9
c.	1	5	4	15
d.	2	1	3	1

Table 4-162

Question 26 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	22	8	3	6
b.	10	4	5	6
c.	18	1	2	2
d.	3	2	1	1

The phrasing of this question is vague as it is not clear whether this is the first time the foreigner is going out with his Egyptian friends or not. It is also not clear who is wants to pay for whom, is it one of the friends paying for all of them or one paying only for the foreigner or all paying for the foreigner and themselves. In addition, interviews with Egyptians emphasized that all the distractors in this question may happen depending on the situation. Usually, as one of the Egyptian interviewee stated, friends pay for each other for drinks and but each one pays for himself/herself if they are having a meal, especially if it is a big group. Another Egyptian said "it is like a competition, who ever reaches the waiter first pays".

The goal of the item was to test how the foreigner deals with such situations when he/she has to exchange favors. I guess testing interaction skills in this situation might not be relevant as it depends on the personality of the person and how close those friends are, and whether the foreigner wants to deepen the relationship or keep a distance. Also it depends, as students in the focus group interview stated, on how expensive the restaurant is, and if the friend can afford to pay or not. Make the situation clear by adding some important information like, at the Hilton, or

like at Felfela as two different places as to their standard, where at the Hilton one is expected to pay for himself, but at Felfela one can be invited and pay next time.

Thus I would assume that testing interpretation skills might be better. The question in the pilot test about interpretation skills, which was excluded from the final version of the test dealt with this topic. However, the responses of the pilot test shows that all students chose the correct answer which was the reason to exclude it as it seemed either leading or very easy. Thus I think another item should be added to test students' interpretation skills about the habits of their Egyptian friends when going out.

Analysis of item 27

Requests

You are traveling home for two weeks. Your Egyptian colleague at work asks you to bring him a bottle of perfume. Why?

- a. He is using you.
- b. This is a normal request for a friend going abroad.**
- c. He wants you to buy him a present.
- d. He is inconsiderate.

The item difficulty for this item is 0.86. Thus the question is considered an easy item. The discrimination index of the item is 0.33 which means that the item is discriminating between upper level and lower level students.

Table 4-163

Distracter analysis for question 27

Distractor	Number of students	PCNT
a.	3	0.03
b.	81	0.88
c.	7	0.08
d.	1	0.01

According to data collected from teachers and students, the demanding nature of Egyptian friends irritates many foreign students. The students stated in their responses to the questionnaire that their friends "demand more from a friendship and request things that would be deemed inappropriate in the US". This point of view did not take into consideration that one of the important features of friendship in Egypt is exchanging favors. Depending on these data, I have designed this item putting all the reactions that students stated in the interviews and questionnaire for this situation. However, as it appears in table 1, 88% of the students chose the correct response which may indicate that the question was leading. While distractor (c) received 8% of the students' responses, the other two distractors received fewer responses as they contain negative indications which students may find inappropriate and tended to avoid. This hypothesis was supported by the students' comments in the focus group interview. One of the students stated, "I would exclude (c) and (d). He is not being inconsiderate because he is asking a favor. He wants you to buy a present; there is nothing that implies it. . It is either (a) or (d)". Another

stated, "Response (a) is negative". Consequently, since the distractors are not working effectively, I would assume this question needs to be rephrased or modified.

Table 4-164

Question 27 with Amount of time students lived in Egypt

	Less than 3 Months	3-12 Months	more than 12 Months
a.	3	0	0
b.	69	8	5
c.	7	0	0
d.	1	0	0
Percentage	86%	100%	100%

It is clear from tables 4-163 and 4-164 that the students who spent more time in Egypt are more aware of the demanding feature of friendship in Egypt as they all chose the correct response, while 14% of the students who have been here for less than three months, chose among the other three distractors. This indicates that the more students stay in Egypt the more they understand the culture norms regarding friendship. However, the huge percentage of students who chose the correct responses from this category indicates that either those students were led by the phrasing of the question, or they quickly could recognize this facet of the relationship between friends, or even both. Overall this does not seem to be a successful item. As it is not effectively discriminating between students who lived in Egypt more and those who only spent less than three month.

Table 4-165

Question 27 with Number of courses

	Less than 5 courses	5-10 courses	11-20 courses
a.	3	0	0
b.	63	15	5
c.	7	0	0
d.	1	0	0
Percentage	85%	100%	100%

It is apparent in table three that the increase in the number of courses taken by the students is accompanied by an increase in the percentage of those who chose the correct response. This corresponds to the findings of table 2 above.

Table 4-166

Question 27 with Number of Egyptian friends

	None	1-3 friends	4-7 friends	More than 7 friends
a.	1	2	0	0
b.	21	34	19	9
c.	3	2	1	1
d.	0	1	0	0
Percentage	84%	87%	95%	90%

As table 4-166 shows, the percentage of correct responses increase with the increase in the number of Egyptian friends the students have. Although the increase is not very huge (beside the slight decrease observed in the last column), it still shows that students who have more friends could more appropriately interpret the situation.

Table 4-167

Question 27 with Number of hours spent with Egyptian friends per week

	15 Hours	10 Hours	5 Hours	Less than 5 Hours
a.	0	0	4	0
b.	13	11	24	35
c.	1	0	2	3
d.	0	0	0	1
Percentage	93%	100%	80%	90%

Table 4-167 does not show a consistent relationship between choosing the correct response and spending more time with Egyptian friends.

Table 4-168

Question 27 with number of Arab countries visited

	Only Egypt	2 countries	3countries	more than 3
a.	1	2	0	0
b.	47	11	11	14
c.	4	2	0	1
d.	0	1	0	0
Percentage	90%	69%	100%	93%

Table 6 reveals a non-significant relationship between choosing the correct response and the number of countries visited by the students.

This question represents a challenge for both the test designer and the test takers. Unfortunately responses represented in tables above do not reflect students' awareness of the cultural aspect the item covers. Those responses reflect more students' ability to exclude what appeared like negative responses and choose the positive one. Students in the focus group interviews reacted differently to this situation which may contradict the high percentage of correct responses in the test. One of the students, who just arrived and had not Egyptian friends, said he was shocked by this request. Other students were offended by the object the Egyptian asked for. They said that you can get perfume anywhere and it has nothing to do with the country he is visiting, and thus they would say the Egyptian is inconsiderate. While another student said it might be that the perfume is cheaper there, thus she said she will buy it. Other students said "This question is very tricky", "It depends on the relationship. If it's a friend it's ok. But if it's a

colleague, it is different". Other students said it will also depend on the thing requested. Whether it is expensive or not, how much space it will take in the travel case. Finally one of the students said "Always people aren't as fortunate as you that they can't go places. So I think because it's Egypt it has to go with different mentality".

In conclusion, I assume that the item is not successful as the distractors are not working effectively and the correct response is leading. Thus the question needs to be modified to be more discriminating.

4.6. Summary of results

The analysis of the test demonstrates that there are 8 items for which the percentage of correct response is less than 50%. In items 5, 13 and 21 the stereotypical responses attracted the students more than the correct response. Items 4, 17, 18, 23, and 24 seemed difficult as apparent through the analysis of the items and the focus group interviews. The topics of these items, which are polite invitation, compliments and forms of address, were not familiar to the students and were not highlighted by their teachers. In item 4 which presents a situation of a polite invitation that is unfamiliar for foreigners, accepting the polite invitation attracted 34% of the students while the correct response attracted only 24%. However, these questions are considered successful questions in the sense that they are not leading and the responses for them are believed to reflect the students' knowledge about the cultural topic and not their ability to guess from the wording of the questions.

For 7 items in the test, which are items 1, 2, 3, 10, 11, 15, and 19 the percentage of correct responses ranges from 50% to 70%. These items are characterized by covering very famous cultural facets such as evil-eye, polite invitation, punctuality, social gatherings. For items 1 and 2 which cover evil eye, the students in the focus group interviews said that these issues are famous

and they have read about it before they came to Egypt. Besides, the wording of both questions led to the correct response. For question 3 which deals with polite invitation, the students in the focus group interviews reported that it is one of the first things they observed and experienced in Egypt. In addition, the wording of the stem guided the students to refuse the polite invitation. The same observation applies for item 15 about punctuality where the stem logically leads to the correct response.

In 11 items the percentage of correct responses ranges from 71% to 93%; those are items 6, 7, 8, 12, 14, 9, 16, 20, 22, 25, 27. Two of these items covered topics that might be considered familiar to foreign students. Even the student, who just arrived to Egypt and had no Egyptian friends in the focus group interview, could recognize the correct response for questions 6 and 7. The rest of the items contained negative distractors that the students tended to avoid.

During the focus group interviews, the students commented on the format of the test and stated that in many questions the choices helped them in deciding the correct response. They also stated that the format of the test shifted the ultimate goal of taking the test from expressing how they would interact in the situations presented in the test to attempting to do well in the test and using different strategies to guess the correct responses for the items.

Examining the choices of each item reveals that except for items 4 and 24 for which all distractors were working well, all the items have at least one weak distractor. In many questions the choices were guiding the students towards choosing the correct response, either because they are negative or illogical or because they do not represent a culturally oriented response. For example, one of the students in the focus group interviews justified not choosing a response that states that the person in the situation is rude, by saying, "In a cultural test one would not choose that the person is rude as one would think there has to be a cultural justification". Another

student justified refusing to choose the response stating that the person made a slip of a tongue. This student said "If it was a slip of a tongue it won't be included in a cultural test". Thus in many cases the weak distractors guided the students towards the correct response which distorted the results of the test.

Therefore, the researcher might suggest modifying the test items by making the distractors more appealing to the students. In this case, successful stems will be considered successful questions while the weak stems will need be modified or replaced. Examining the test items reveals that only 9 stems need to be changed or modified. Those are stems of items 3, 6, 7, 8, 12, 14, 20, 22, 26, and 27.

Item 3 about polite invitation also needs modification. As the students in the focus group interview suggest, the object offered should be replaced by something less personal and less expensive.

As for item 6, about the close contact among Egyptian friends, it appeared through the analysis of the items and the data collected through the focus group interviews that this facet of the Egyptian culture is considered one of the most famous aspects of Middle Eastern culture. Accordingly, this item might be considered a trivial item (Seelye, 1997). As Williams (1982) mentioned, one of the dangers that might threaten materials for teaching and assessing culture is the temptation to trivialize, by which he means presenting "surface culture". He defines "surface culture" as the very natural activities that are common to both the foreign culture and the native culture, or the most obvious and famous cultural differences between the two cultures. According to Williams' (1982) definition, item 6 deals with surface culture and should be replaced or modified. One of the students in the focus group interviews suggested a way of modifying this item. This student said that every body knows why an Egyptian is acting this way,

but nobody knows how to react in this situation. So, this student added, the question should ask how the foreigner would respond to the Egyptian's behavior.

Items 7 and 8 concerning greeting do not seem valid as they do not test what they were intended to test. Item 7 only tests the students' familiarity with the response of "ezzayyak? (How are you?), which is one of the very basic things that the students learn in their Arabic language classes. Also item 8 does not test the students ability to give the appropriate amount of time that should be given to greeting a friend as the wording of the item makes it necessary to stop and greet the friend out of politeness not cultural awareness. Thus both items should be replaced. One of the suggested alternatives for item 7 is to have the students interpret the difference between a short and a long greeting.

Item 14 on the subject of punctuality should be replaced or modified because the stem logically leads to the correct response. One of the possible ways to improve the item is to change the stem into "One of your friends invited you to a birthday party. When you asked when the party would start, he replied: *ba3ad- iDDuhr* within the afternoon. When should you arrive?"

Regarding item 20 on the relationship with the opposite gender, the stem needs to be modified. As suggested by the students in the focus group interviews, the word "language partner" in the stem should be replaced with the word "friend" or colleague at school. This change will lead the Western student who interacts according to his or her native cultural frame of reference accept the visit of the Egyptian male, while the more competent students should recognize that accepting the visit is culturally inappropriate and might lead to huge misunderstanding.

As for item 20 about visiting an Egyptian house, the researcher suggests that the question should be changed from "How should you interpret that?" to "how would they feel if you insist to leave?"

Item 26 regarding going out with Egyptian friends need to be replaced or restated in a more specific way. The stem is very vague and many details should be added. As stated by the students in the focus group interview stated one of the variables that affect the appropriate response of the question is how expensive the restaurant is, and the social status of the friends. In addition, research should be conducted on this cultural facet to investigate whether it represents a cultural difference or is caused by personality differences.

Item 27 represented a very challenging item for the researcher. Despite the efforts the researcher made to make it specific and valid, still the item is not satisfactory as it does not represent the cultural difference it is intended to address. The researcher believes the item needs to be rephrased and tested among a representative sample of Egyptians and Westerners to seize the aspect of cultural difference it represents.

CHAPTER V

DISCUSSION

5.1. Introduction:

In this chapter a discussion of the findings previously reported in chapter 4 is presented and related to the literature. The quality of the developed test is evaluated and implications for culture teaching and testing will be discussed. Finally limitations of the study are reported, and suggestions for further research are stated.

The research question that this study aims to answer is:

- What is a valid and reliable instrument to assess ASL students' cultural competence?

In order to design the instrument, the researcher was guided by two sub questions:

- 1- What are the different aspects of culture that teachers perceive as important for defining the domain of cultural competence?
- 2- What are the common situations of misunderstanding that foreign students who study Arabic in Cairo encountered in daily interactions due to cultural differences as perceived by both teachers and students?

The aim of the first sub question is to determine the cultural aspects to be tested by the test, as well as to define the cultural goals to be measured. The second sub question intends to investigate the areas of culture that are related to the stated objectives and to determine the "universe" of relevant test items (Seelye, 1997). Answers to these questions were needed in order to develop the target assessment instrument.

5.2. Interpretations:

5.2.1. Test format:

The researcher decided to construct the test in a multiple choice format. The reason for choosing this format is that although it is impractical since preparing a multiple choice test is time consuming; this format is easily administered and scored with a high level of objectivity (Sercu, 2004; Seelye, 1997). In his book "teaching culture", Seelye (1997) presented a framework with detailed examples for designing a multiple choice culture test where he expressed his appreciation for the multiple choice format especially for testing a large number of participants in addition to the fact that the test is easily corrected by anyone.

However, analysis of the results of the final test and the results of the focus group interviews, which was conducted after administering the test, suggests that the multiple choice responses affect the results and the scores of the students. In many cases, the choices led the students to choose the correct response not because they knew the appropriate response, but because the phrasing of the right response made it sound correct. As shown in chapter 4, in eleven items out of the twenty seven items that constitutes the test, the students used their test taking skills to isolate the wrong distractors. The strategies the students reported using were: guessing the correct responses, eliminating the negative distractors, looking for the response that is the opposite to their native culture, looking for the responses that are culturally oriented, and choosing the responses that contain the word "God". They also commented on questions in the test as being "more like a teaching question than an assessment question". They added that in many questions they were able to figure out the correct response while reading the questions.

In addition, the participating students reported that they thought that the goal of the test was to measure their ability to respond appropriately to the test situations, not on what they would do in

these situations. They tried to use the stems and the distractors to guess the correct response. This might indicate that the instructions of the test did not make it clear for the students to choose the behavior they would adopt in reality in case they encounter the same situation in reality. Some of the students in the focus group interviews commented "I wanted to get the answers right not to give my actual response in real life", "we try to get the correct answer", " you can answer a lot of the question by eliminating the negative choices", "I wanted to get the answers right more than I wanted to show how I felt".

These suggestions made by the students in the two focus group interviews led the researcher to conduct a third focus group interview to investigate whether the weak distractors were affecting the students' responses. In this interview two students of different cultural backgrounds were given the questions without the distractors and were asked to give their responses and to justify them. Then the students were given the distractors and were asked to tell which one they would choose and which ones they would exclude and why. This interview was very helpful and highlighted the weaknesses and strengths of each item. This might guide the future modifications of the test to make it more successful.

5.2.2. Language of the test:

The test was developed in the English language in order to control for language proficiency or reading ability as extraneous variables that may affect the performance of the students (Seelye, 1997). Moreover, a number of test items that assessed the students' recognition for the appropriate compliments and Arabic expressions in certain situations were included, and in order to control for the extraneous variables, those expressions were translated into English. It was believed that these translations would increase the validity of the test in relation to cultural competence and not in relation to language proficiency. However, as shown in chapter 4,

analysis of both test results and the focus group interviews revealed that the given translations led the students to the correct response. Seven students stated that they only read the English translation when responding to these items. In addition, when the researcher asked the students to read the Arabic phrase in item 9, for example, they could not read it appropriately. When the researcher asked the students whether they have heard this expression before or learned it from any source, they stated that that was the first time they heard about it. When the researcher asked them about the strategies they used to guess the correct response, they mentioned that they referred to the translation to figure out which expression could be more appropriate. Therefore, using the English translation in this part of the test was not successful. Although knowing these compliments and expressions and being able to use them appropriately is perceived by the teachers interviewed as a crucial component of the students' cultural competence,

Moreover, the findings of the study reveal that those items mix the variables of cultural competence with the students' language proficiency and lead to inconsistency in the test results. Thus the researcher suggests eliminating the items that require the students to use Arabic utterances and make the items mainly focus on the cultural behaviors. On the other hand, it is suggested that future research focuses on designing another instrument that only deals with the use of compliments, expressions and forms of address.

In light of these interviews and the analysis of the final test, the researcher suggests that the test in its current state is not successful in measuring cultural competence. However, modifying the distractors might increase the reliability and the validity of the test.

5.2.3. Administration of the test:

The pilot and the final versions of the test were given to the students in their classes and the students were asked to do the test at home at their convenience and give the test back to their teachers. This procedure allowed some students, as one of the students in the focus group interview reported, to consult their Egyptian acquaintances which may have affected the students' responses.

5.2.4. Validation of the test items:

Designing the test items was based on real life situations as collected from the teachers, the ALI staff members and the students on frequent cross-cultural encounters that cause misunderstanding. According to Naroll (1962), the sources from which data is collected, as is the case in the present study, enjoy a high degree of authenticity. The cultural patterns that were used to build the test were collected through interviews and a questionnaire. The sources of these cultural patterns are: the participants report whereby the cultural pattern is described by a participating cultural bearer, and the observer culture report whereby the cultural event is described by a non-participant eye-witness, and the derivative report whereby the cultural pattern is described by a non-observer based on a report of another observer who is no longer available (Naroll, 1962).

The phrasing of the items, the details of each situation and the correct responses were validated through interviews with a convenient sample of Egyptians (Seelye, 1997). In addition, a number of ALI teachers were usually consulted during item building to validate the correct response of an item. According to Seelye (1997), the word of a classroom teacher is a valid support if this teacher is well-grounded in the target culture. Since ALI teachers are experienced native teachers, the researcher assumes they enjoy a high level of authenticity and credibility.

The distractors were built according to the students' responses to the questionnaire. Then a convenient sample of foreign students was interviewed to comment on the phrasing of the items and its different connotations and the attractiveness of each distractor to the native culture. This process was twice conducted by the researcher during item building and after administering the pilot test. As the pilot version of the test was administered, results were analyzed to identify the weak items that should be excluded and decide on the stems and the responses that needed modifications. Then the researcher conducted a series of interviews with the ALI students who have studied in Egypt for more than 3 years and have contact with many Egyptian friends. The reason for these interviews was to have those students comment on the items of the pilot test in terms of the frequency of the situation described, the wording of the item and how appealing the distractors were to a western student.

After administering the final test, 3 focus group interviews were conducted to investigate the students' strategies to respond to the test and have the students reflect on the test. Another interview was conducted with two young Egyptians to have them comment on a number of items that needed clarification.

Test analysis mainly depended on analyzing the students' responses to the tests items in relation to their responses to the demographic questions. The researcher assumes that if the item is valid, the results of the item should be consistent with the students' demographic data, i.e. the students who lived more in Egypt and had more Egyptian friends would choose the correct responses more than those who have less cultural contact with Egyptians as their responses to the demographic questions reflect.

Despite all these efforts exerted by the researcher to raise the validity of the test, still the test does not seem to enjoy a high degree of validity. This might be due to the extraneous variables as

language proficiency, administration procedures, and the students using their test-taking skills which affected the test results. Therefore, the test in its present format does not really measure what it says it measures. Some items need to be replaced or modified and most of the distractors need to be reviewed and modified.

5.3. Discussion of results:

Responses to some items in the final test contradicted the data collected from the teachers and the students through the interviews and the questionnaire. In most of the cases, this discrepancy is due to a weakness in these test items. For example, in item 3 that addressed polite invitation, none of the students chose distracter (a), which was to accept the invitation; this contradicted the data reported by the teachers where in real life situations the students inappropriately accept polite invitations. A possible explanation for this contradiction is in the wording of the question which led the students to avoid accepting the invitation since the stem indicated that the object, a golden jewelry, is an expensive and a personal object. Another possible explanation is that, as students in the focus group interview reported, the situation seemed familiar to many students. On the other hand, 32% of the students accepted the polite invitation in item 4 which more successfully focused on another common situation of polite invitation but a less famous one than the situation in item 3.

Another instance of contradiction between the results of the final test and the data collected before designing the test is found in the analysis of item 5 on addressing a friend's mother. Only 3% of the students chose to call the friend's mother by her first name. This contradicts the situation told by one of the teachers where the foreign young-man addressed the mother of his mother's friend by her first name. This was also emphasized by another young teacher as she stated that when she asked her British friend how she should call her father, the British friend

told her to call him by his first name. However, the students in the focus group interviews stated that calling a friend's mother by her first name is too informal and they would not do it in their native culture unless the relationship is very close. The researcher assumes that this topic needs further investigation so as to determine whether this situation represent a cultural difference. It was also apparent that calling a friend's mother "tant/aunt" is not familiar to the students as only one student in the focus group interviews chose to use this address form as she learned this form from one of her class-mates in the colloquial language class.

For item 8, 87% of the students chose the correct response, which is to stop and greet the friend and justify the hurry. This contradicts the observation by all the teachers that the students may meet these teachers after studying a semester with them and do not greet their teachers, while all the interviewed ALI staff stated that the students only greeted then when they wanted something from the ALI office. Again this inconsistency is due to the failure of the question to address the cultural facet it is intended to measure. The question did not measure the students' awareness that they should give time to greeting; it only measures the students' ability to choose the most polite response, which did not seem culture bound.

Moreover, item 9 shows a great disagreement with the data collected from the teachers. All teachers mentioned that the students inappropriately use the expression "ana 'aasif" to give condolences as a literal translation to "I am sorry". However, in item 9 only 9% of the students chose this response. Again the explanation of this discrepancy is that apparently the students employed different strategies to guess the correct response. This was noticeable during the analysis of the item and it was clearly stated by the students in the focus group interviews.

For item 10 on hosting, 62% of the students chose to insist that the Egyptian guest has to drink something. The focus group interviews show that the students are aware of this aspect of

Egyptian culture. The students stated that they read about Egyptian hospitality and have observed during their stay in Egypt that Egyptians insist and offer several times. On the other hand, the teachers' interviews reveal that they do not feel like guests when hosted by Western students. Moreover, they told situations which, in their opinion, indicate that their Western guests were not familiar with the Egyptians' hosting and hospitality traditions and as a result were made to feel uncomfortable. This observation is also supported by the students' responses to the questionnaire where the students stated that hospitality traditions in Egypt are much different from their native culture. One of the students wrote in her response to the questionnaire, "Asking if they want a drink, for example, I think I should just bring out the drinks, because I learned that if you ask it means that you don't really want to give the drink. In our culture it is considered pushy to just bring out drinks and set them in front of someone without asking, so this was a problem".

The researcher attributed this disagreement to the fact that the situation the item presents does not seem to represent all the hospitality traditions as described by the teachers. In addition, although the situation presented in the item may happen, it may be considered a "surface culture" as it is one of the most famous cultural differences, as stated by the students in the focus group interviews. This weakens the item. Maybe another less common situation should be added.

For item 12 on privacy, 91% of the students chose the correct response while only 2% chose that the Egyptians are nosy. This contradicts the teachers' observation that the students get offended by the Egyptians' curious and nosy questions. Furthermore, the students' responses to the questionnaire support this observation. Among the students' comments to the questionnaire were; "Egyptians do not know anything about minding their own business", "Egyptians ask a lot of personal questions which is not comfortable", "Privacy is not very important here, and people, especially women, often talk about very personal things in the first meeting", and "Within five

minutes of meeting any Egyptian I am asked about my religion, my political beliefs, and my sexual experiences".

The reason for this discrepancy may be due to the students' limited awareness of the nature of the test because when dealing with a cultural test one would be expecting cultural differences. One of the students in the focus group interviews said, "In a cultural test, you would not choose the response which is rude or has bad intensions or an ordinary slip of the tongue, you look more for the cultural difference". Another student stated, "In a cultural test one wouldn't chose that the person is rude as one would think there has to be a cultural justification".

For item 16 on visiting an Egyptian family, 77% of the students chose the correct response, and only 2% chose that they have to eat all the food the Egyptian hostess offers. This contradicts the researcher personal observation and the teachers' comments during the interviews about the students' behaviors while visiting Egyptian houses. It also contradicts the students' responses to the questionnaire where the students emphasized that Egyptians feel offended if their guest does not eat a lot. Examples of the students' responses are; "can't I leave some food uneaten?", "I never know how much to eat when visiting a family", "must eat a lot or they get offended. I vomited before they let me stop", "Egyptians tend to be offended if you don't eat a lot". The inconsistency between the students' comments and the results of the test may indicate that the question guided the students towards the correct response by giving them an alternative.

The same observation is applicable for item 22 where 82% of the students chose the correct response. This high percentage of correct responses may indicate that the students are aware that the host's insistence that they should stay is another form of polite invitation. This contradicts the students' responses to the questionnaire and the interviews. An example of the student's comments is, "As for leaving, it is always very difficult. "Les a badri", "its still early", is

something that is always said even at one O'clock in the morning!. Several times I have been invited to lunch at a friend's house at 3pm, only to eventually get back home around 1am... I have tried to leave several times, but always feel forced to stay. This can be very difficult as sometimes I decline invitations to meals because I know it is going to take up too much time", "sometimes I feel like I can't leave until I will die". This is also due to the fact that the item is weak and two of the distracters are negative and thus easy to eliminate.

Furthermore, only 55% of the students chose the correct response for item 19 on the type of present one brings when visiting an Egyptian house. This low percentage contradicts the data collected from both the questionnaire and the focus group interviews where the students showed awareness about what the appropriate gift is. Only one student in the focus group interviews did choose to bring desserts as he was afraid to offend the host by bringing a present, thus he chose to bring nothing.

The observation applies to item 27 on requests where 88% of the students chose the correct response which was itself leading. This also contradicts the students' responses to the questionnaire and the interviews where the students found this behavior of Egyptians very inappropriate. Examples of the students' responses to the questionnaire are; "Once you are friends in Egypt, a lot can be asked from you", " Egyptians of certain class will not consider what something may cost in terms of time or money when they make requests for favors ", "Egyptians demand more from a friend, they request things that would be deemed inappropriate in the US", "people expect me to say yes even if it is inconvenient. I feel imposed upon. On the other hand I have seen many people go out of their way for strangers, so I know that Egyptians can be very, very generous and helpful".

From the above discussion it is apparent that in many items the students' performance in the test does not show their actual cultural competence, more than it reflects their success to guess the correct response. Weakness of the test items led to discrepancy in the results of the study.

5.3.1. Demographic questions

The five last questions focused on collecting the test-takers' demographic data. The questions demanded information about the length of stay in Egypt, the number of Arabic courses the students took, the number of Egyptian friends, the number of hours spent with Egyptian friends per week, and the number of Arab countries visited by the students. These questions were intended to shed light on the students' cultural background so that the researcher can compare it with the students' performance in each test item. It is assumed by the researcher that the students who have spent more time in Egypt, have more Egyptian friends and spend more time with them, and those who visited more Arab countries would be able to choose the correct response more than those who have less cultural experience as their responses to the demographic questions reflect.

However, in most of the cases, the demographic data collected by these questions did not predict the students' performance in the test. In 10 items, items 5, 6, 7, 8, 9, 13, 14, 15, 20, and 23, none of the demographic questions has any significant relationship with the percentage of students choosing the correct response.

In other items some questions correlated with the percentage of correct responses. For example, the length of stay of the students in Egypt predicted the percentage of correct response in items concerning evil eye, hospitality, privacy, visiting an Egyptian house, and requests from Egyptian acquaintances. While the number of Egyptian friends showed a relationship to the percentage of correct responses in items dealing with polite invitations, visiting an Egyptian

family, and relationship with the opposite gender. The increase in the number of the Arab countries the students visited was associated with an increase in the percentage of correct response to the items that focused on evil eye, polite invitation, and visiting Egyptian family. The number of hours spent with Egyptian friends was associated with the percentage of correct responses to the items on polite invitation.

This inconsistency is due to two facts. The first is that many items in the test were leading and the distractors guided the students towards the correct response. As a result many students whose responses to the demographic questions did not reflect a strong cultural experience might have guessed the correct response from the wording of the items. Therefore, in many cases, the students' performance on the test did not reflect their cultural competence but rather their ability to use their general intelligence to guess the correct response. Another reason could be that some of the demographic questions did not reflect the students' actual cultural experience. For example, the item on the number of the Arab countries the students visited did not specify the period the students spent in each country or the cultural experience they had in each country. One of the students in the focus group interviews stated that she visited four Arab countries. When the researcher asked her about the amount of time she spent in each country, she stated that it ranged from one to two weeks. When asked about the activities she performed in each country, she mentioned sightseeing and tourism. It is apparent that spending one or two weeks sightseeing would not result in the same cultural experience as spending a year studying Arabic in one Arab country. This indicates that the students' response to the question did not really reflect their actual cultural experience.

In addition, the question about the number of Egyptian friends the students have did not define who a friend is, and thus the number the students gave may refer to close friends,

colleagues, or acquaintances. The closeness of the relationship might affect the quality of the cultural experience. In addition, it is observable that the age of most test-takers and their Egyptian friends and the activities they engage in may affect the cultural experience the students gain through their relationship with Egyptian friends. For example, the analysis of the test items reveals that the number of Egyptian friends predicted the correct response in the items on polite invitations, visiting an Egyptian family and requests, while it had no significant relationship with the percentage of correct responses for the items on evil-eye and address forms. In addition, the comments of the students in the focus group interviews may indicate that there are topics that are not frequently discussed between our students and their Egyptian peers.

5.4. Practical implications of the study:

The present study aims to develop a cultural competence test for foreign students who study Arabic in Egypt. The results of the study show that the designed test was not very reliable. However, the findings of the study offer insightful recommendations for modifying the test and increasing its reliability. After making the necessary changes the test can be used for diagnostic purposes at the beginning of the course to identify the students' cultural foundation and assess the students' competence in interacting with Egyptians. The test can be also used for teaching purposes as a cultural assimilator, as students in the focus group interviews mentioned.

The enormous amount of data collected through the questionnaire and the interviews about the perceptions of the students and the teachers about the cultural differences in daily interactions can form a strong basis for a training course to train the students to act appropriately in the frequent situations of cross-cultural encounters with Egyptians. Moreover, these situations supply teachers with data derived from real life situations so that they can design their courses based on their students cultural needs as reflected in the students' comments and questions.

Data collected through the study revealed a gap between the teachers' culture and the students' culture. This gap seems to affect the student-teacher relationship. A significant example is the situation of addressing the teacher, which was perceived differently by the teachers and the students. While many teachers seem to be offended that their students call them by their first name, the students are totally unaware that by calling their teachers by their first name they are deviating from the cultural norm of academic institutes in Egypt. Interestingly, the teachers consider using the term "ostaaz/ostaaza" to address a teacher as a sign of the student's cultural competence. Whereas the teachers tolerated their students' behavior as a result of their native culture, the students stated that they understood that from the way their teachers introduced themselves by their first names that they wanted to be addressed the same way. It is really interesting to know why teachers would introduce themselves by their first name, a behavior which was misinterpreted by their students. The researcher assumes that this reflects the traditional Egyptian value of being humble and meanwhile expecting respect from others.

What is more interesting is that the researcher observed that one of the non-native Arabic teachers got a totally different term of address. Her students call her "ostaaza X", while X is her last name. This term was very strange as it is not used in Arabic especially when addressing women. While the issue of address forms needs further investigations, this instance shows how the teachers' awareness of the students' culture may affect teacher-student interaction.

The responses to the questionnaire and the interviews with the students of different levels of language competence reveal that there are common cultural encounters that challenge a number of ASL students across all levels. There were students who have spent more than 3 years in Egypt and considered themselves as culturally competent, but still could not identify polite invitations. All the interviewed students were almost shocked to know that they can stop eating

in a dinner invitation whenever they feel full. They were also surprised to know that they were not obliged to stay when the host says "lessa badri/ it's still early". They were more surprised to know that the host may insist that they should stay out of courtesy while in fact they should leave. The researcher assumes that collecting encounters of misunderstandings and analyzing them according to the cultural values these encounters represent to new comers using a problem solving technique may help those students be easily and quickly immersed in the Egyptian culture and saves them embarrassing and awkward situations.

5. 4. Limitations of the present study:

The present study aimed at measuring the cross-cultural competence of foreign students who learn Arabic in Egypt through their daily interactions with Egyptian friends. The focus of the study was mainly the Egyptian culture as the test is culture specific. Despite the huge diversity that characterizes the Arab world, the researcher assumes that there may be a possibility to develop valid and reliable teaching and assessment tools that focuses on the Arab culture in general, if based on a strong culture theory (Bhawuk, 2001).

Among the complex components of cultural competence, the study only measured the students' skills and did not measure their knowledge or attitude towards the target culture. The reason is that the study aimed at assessing the students' ability to function appropriately within the target culture society. This ability, which was perceived by the teachers interviewed in the study to be a prerequisite for developing language skills, is at the same time the ultimate goal for second language instruction.

Another limitation of the present study is that it did not compare between the learners' own culture and the Egyptian culture. Although the students' native culture was discussed while

discussing the distracters, this was not the main focus of the study as it mainly focused on the students' cultural competence.

5.5. Suggestions for further research:

Refining the test by creating more attractive distracters is very important to design a more reliable test. In addition, the test could be used as a successful culture assimilator, which, after adding feedback explanations to specify why each response is correct or incorrect, would be a good teaching tool. The discussions conducted during the focus group interviews were perceived by the students as helpful, besides discussing each distracter and the reasons why it is not appropriate was stimulating as the students mentioned that they learned a lot from the distracters as well as the correct response. Many distracters are based on stereotypes and discussing them helped in raising the students' awareness of these stereotypes.

Further research needs to be conducted to investigate cultural differences and similarities with emphasis on the students native cultures to help material and test designers decide which aspects of the target culture should be focused on.

In addition, the test was mainly administered to students of Western cultures, i.e. American and European students. Cultural differences between the Egyptian culture and the other Eastern culture were not included in this study.

Additionally, students comments on the test in the focus group interviews offer insightful information about the test format which can be used to revise the current format in a further study by comparing the multiple choice format with the open-ended format that was suggested by the students.

5.6. Conclusion:

Recently, culture teaching and learning has become a center of attention by researchers and educators in the field of foreign language teaching. The assessment of cultural competence became crucial for both teachers and students. Assessing cultural competence also has an effect on cultural teaching and learning as stated by Sercu (2004) that the assessment of culture learning has a backwash effect on culture teaching. Teachers teach what will be tested as well students who care to study what will be tested. Developing a test to measure students' cultural competence may help teachers to present culture in a more systematic way. The test developed in the current study, although not very successful, is an attempt to design an assessment instrument based on empirical data which reveal the skills students need when interacting with Egyptian friends. After conducting the modifications and changing the distracters, the test is predicted to be a successful cultural test and a promising starting point for other cultural tests in the field of teaching Arabic as a foreign and a second language.

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APPENDIX 1

a. Teachers Interview

Cultural Domains

- 1- What elements of culture do you focus on teaching? In what way?
- 2- What materials do you use to teach it?
- 3- How do you use these materials?
- 4- What parts of Egyptian culture you think is most crucial to be taught?
- 5- What are the problems that you face while teaching that you think it is culture related?
- 6- What are the contexts that you expose your students to so that they can learn the Egyptian culture?
- 7- If a student to be culturally competent, what should he/she know and be able to do?

APPENDIX 2

b. Teachers interview

Incidents of cross-cultural misunderstanding

Dear all

Please try to remember situations about the following:

1- Students' culturally inappropriate behaviors that you have observed during your teaching.

- in class behavior
- ways to address and speak to the teacher
- relation with teacher and colleagues
- students as guests in your house
- students as your hosts
- Behavior in public
- Greetings
- Apology
- Request
- Addressing people
- Expressing disagreement
- Privacy (from the perspective of the teacher and the student)
- Exchange presents
- Justification
- Refusal

- Complements
 - Inappropriate expressions that students might use in or outside the class.
 - Literary interpretation of some Arabic expressions
- 2- The behavior of students those, in your opinion, are competent in intercultural communication. (please review the previous list)
- 3- Situations students tell you when they come to class or in office hours about how cultural differences affect their interaction with people outside the class.
- with their friends, appointments , gender issues, how much friendship is demanding, privacy, how to initiate a conversation and how to end one.
 - In formal vs. informal situations
 - hosting and visiting Egyptians
 - Relations with people in the streets, in the neighborhood, shopkeepers, taxi drivers, the bawwab.
- 4- Situations that you expect students to misinterpret, misunderstand or fail to behave appropriately in.
- in class
 - Outside class, different occasions, in the street, ..etc.
- 5- Cultural differences between you and students that might affect you T- ST relationship, behaviors of students in the class, (especially in verbal interaction), that might bother or offend you.

- 6- Please list the most important expressions, greetings and complements that you think students need to know in order to interact in different situations and occasions.

APPENDIX 3

The Students' Questionnaire

Dear all,

I need your help as I am working on a research project for my M.A. thesis in TAFL program.

Your completion of the following questionnaire would be of great help.

First, please give the following information,

- 1- Your age in years -----
- 2- Your gender: male / female
- 3- Your nationality: -----
- 4- How long have you been in Egypt?
 - Less than one year
 - From one to two years
 - From two to three years
 - Over three years

In the following you will be asked a number of questions regarding situations you have experienced during your stay in Egypt.

- 5- Briefly describe a situation where you have noticed any differences, between your country and Egypt, in regards to the way people speak to each other in:

- a. e.g. greetings: -----
- b. Making request: -----
- c. Making apology: -----
- d. Addressing people of different
 - Gender: -----
 - Age: -----
 - Social class: -----
- e. Other: -----

6- Briefly describe any awkward situations you have faced when **visiting an Egyptian family**?

- a. e.g. what present to buy: -----
- b. When to arrive or leave : -----
- c. How to greet: -----
- d. Table manners -----
- e. Other: -----

7- **Friends:**

Describe situations where you had any problems or misunderstandings, due to cultural differences, with your Egyptian friends regarding

- a. Outings:
 - Appointments -----
 - Amount of time spent with them -----

- b. Hosting Egyptian guests -----
- c. Privacy, social distance, inappropriate questions -----
- d. Greetings/leave taking -----
- e. Requests; How demanding, -----

8- In the street:

Describe situation where you had any problems or misunderstandings in the streets, due to cultural differences, regarding:

- a. Behavior in public-----
- b. Taxi drivers -----
- c. Harassment / flirting-----
- d. Shopping -----
- e. Other: -----

9- Neighborhood:

Describe situations where you had any problems or misunderstandings, due to cultural differences, with

- a. the bawwab -----
- b. the landlord/ landlady -----
- c. Your neighbors -----
- d. Other: -----

10- Describe situations where you had any problems or misunderstandings, due to cultural differences, in the university regarding

- a. Colleagues -----

- b. Teachers -----
- c. University community (e.g. security, workers, employees)

11- List specific questions that interest you about **social etiquette** or social interaction in Egypt.

12- List up to 3 pieces of information, regarding interacting with people; you would have liked to know prior to arriving in Egypt.

If you are interested in participating in a focus group interview which will only last for about 20 minutes, please e-mail me on

ebtesam@aucegypt.edu

Thank you so much for your co-operation.

Ebtesam Orabi Mohammadi

TAFL fellow

The American University in Cairo

APPENDIX 4

PILOT TEST

A measurement of cultural competence

Friendship

Form 1

Dear all,

The following questions will help me to know some information about your background

1- How long have you been in Egypt?

- a. Less than one year.
- b. From one to two years.
- c. From two to three years.
- d. More than three years.

2- How many Arabic courses did you have?

- a. Less than 5 courses.
- b. 5-10 courses.
- c. 11-20 courses.
- d. Over 20 courses.

3- How many Egyptian friends do you have?

- a. None.
- b. From 1 to 3 friends.
- c. From 4 to 7 friends.

d. More than 7 friends.

4- How much time do you approximately spend with

Egyptians per week?

a. 15 hours.

b. 10 hours.

c. 5 hours.

d. Less than 5 hours.

5- How many Arab countries did you visit?

a. Only Egypt.

b. 2 countries.

c. 3 countries.

d. More than three countries.

Read the following situations. Decide which the most appropriate answer within the Egyptian culture is. Mark the corresponding letter in the answer sheet. Note that you have to use a pencil only and fill the oval completely. You can only mark one answer, so you have to select the most appropriate answer.

6- You are with your friends in a public place. You wanted to

leave so you left without announcing. Your friends were upset. Why?

a. Because you did not greet them before you leave.

b. They thought you disrespected them.

c. Because they wanted you to stay longer

- d.** Because they wanted to Drive you home.

7-

One of your friends invited you to a birthday party. When you asked when the party starts, he replied: ba3d eddohr (in the afternoon). So you were there around 2 o'clock in the afternoon. However, you found the family is still preparing the party. You helped them in preparing. The close relatives arrived at 7 'clock, while the party started around eight. By then, and after a day of hard work, you had to leave without attending the party.

- a.** Your friend wanted you to help him in preparing the party.
- b.** Your friend is unorganized
- c.** He does not respect your time
- d.** "After noon" may extend from 2 p.m. until 7 p.m.

8-

You're invited to dinner at an Egyptian middle class family, what'd you bring as a present?

- a.** Nothing
- b.** Chocolate or desserts
- c.** A bottle of wine
- d.** Cook a dish of your favorite food and bring it with you.

9-

You went with your friend to visit his relative. It is the first time for you to visit his house. The host offered you a drink . What will you say:

- a.** ya reit "I'd like so much"
- b.** aywa, law samaht, Yes please.
- c.** La shukran, No thanks.
- d.** Take one and ask for another

10- You were invited with a friend's family for dinner. the dinner kept going on & on and on. First dinner, then dessert, then tea, and talking all in between. You need to leave what should you do?

- a. Do not leave unless they permit you, otherwise they'll find you rude.
- b. You have to stay until all hosting costumes are finished then you can leave.
- c. Stay after dinner for a while, then say that you have to leave.
- d. Leave immediately after dinner.

11- You were invited at a friend's family for dinner. You are full and you want to get up the hostess insisted that you have hardly eaten anything and that you must have some more. What would you do?

- a. Neglect her and don't eat any more.
- b. Eat a little bit more then say I've eaten some for your sake and I can't eat more.
- c. You have to eat all the food you are offered otherwise they will get offended.
- d. Thank her and leave the table.

12- You are invited by an Egyptian family. The hostess made very delicious food. You want to express your gratitude for her. What would you say:

- a. Teslam eidek: May your hands be always safe.
- b. Elakl kteer awi: that's an enormous amount of food.
- c. Allah yekhalleeeki: may God grant you long life.
- d. Sufrah daymah: I hope your table is always full of food.

13- Your Egyptian friend visited you at home without appointment. You are very busy. You need to ask him to leave. What do you do?

17-

Mark is introducing his girlfriend to his Egyptian friends.

What would he say

- a. di Sara, sahbiti: This is Sarah, my girlfriend
- b. di Sarah, habibti, This is Sarah, my love.
- c. di Sarah, khatibti, This is Sarah my fiancé.
- d. Sarah. This is Sarah.

18-

Silvia an American, who works in Egypt, visited her friend

Mona who has just given birth to a cute little girl. She met Karima, one of Mona's relatives there. Karima carried the baby and said: eh el wahaasha di? What an ugly baby! What should Silvia think of Karima?

- a- Karima is rude
- b- Karima is afraid of evil eye
- c- Karima is jealous of Mona
- d- Karima doesn't like the baby

19-

You visited your friend in his house in Maadi. How do you

call his mother?

- a- By her first name.
- b- Aunt + first name.
- c- Madam + first name.
- d- Hagga.

20-

John was introduced to an Egyptian young man, Ali. He

met with him twice. After two weeks Ali called John and said "enta feen yabni? wahashtini awi: where have you been son, I missed you so much."

- d. Say it is hard for me to decide which color or size is appropriate, I can't buy such a thing

27-

You visited your Egyptian friend. She has a nice little boy.

You haven't seen him, for a while and you were surprised how much he grew up. How would you show this?

- a. Oh, he is big and healthy.
- b. Oh, mashaa Allah, da ahna kberna we baqeena reggalah: we grow up and we're almost like men.
- c. Da Shaklu akbar min sinnu bekteer: He looks much bigger than (other children at) his age
- d. Ibnik keber besur3a awi: your child has grown so fast.

28-

You live and work in Egypt. One day, you went out with

one of your Egyptian friends and his family. You drove them home. When they arrived, they said: " etfaddal ma3ana net3ashsha ma3a ba3d we nkammel esshara: come with us, lets go up and have dinner and spend the rest of the night together.." What would you do?

- a. Go up and have dinner with them.
- b. Go with them and spend the rest of the night at there house.
- c. Thank them and leave.
- d. Go up with them but don't have dinner

A measurement of cultural competence

Friendship

Form 2

Dear all,

The following questions will help me to know some information about your background.

1- How long have you been in Egypt?

- a. Less than one year.
- b. From one to two years.
- c. From two to three years.
- d. More than three years.

2- How many Arabic courses did you have?

- a. Less than 5 courses.
- b. 5-10 courses.
- c. 11-20 courses.
- d. Over 20 courses.

3- How many Egyptian friends do you have?

- a. None.

- b. From 1 to 3 friends.
 - c. From 4 to 7 friends.
 - d. More than 7 friends.
- 4- How much time do you approximately spend with Egyptians per week?
- a. 15 hours.
 - b. 10 hours.
 - c. 5 hours.
 - d. Less than 5 hours.
- 5- How many Arab countries did you visit?
- a. Only Egypt.
 - b. 2 countries.
 - c. 3 countries.
 - d. More than three countries.

Please read the following situations. Decide which the most appropriate answer within the Egyptian culture is. Mark the corresponding letter in the answer sheet. Note that you have to **use a pencil only** and fill the oval completely. You can only mark one answer, so you have to select the most appropriate answer.

- 6- You are walking in the street to get to some place. You saw a friend you haven't seen for a while. You are late for an appointment. What would you do?
- a. Wave for the person and go on your way.

- b. Greet him and chat with him for minutes, say: I have an appointment now but we have to meet soon, bye.
 - c. Do not greet or make eye contact with him.
 - d. Say hi or salamu 3alekum, and go on your way.
- 7- You go out for lunch with your Egyptian friends. Each time they insist that you don't pay for your meal and say "di haga basita, khalleha 3aleena elmarradi". What would you do?
- a. Pay for them next time.
 - b. Accept that for the first time.
 - c. Insist that you pay for your self.
 - d. Let them pay since they want to do so.
- 8- Why do they do so?
- a. They want to be hospitable.
 - b. They want to ask something from you.
 - c. They are wealthy.
 - d. They want to show off.
- 9- You are invited to your Egyptian friend's house. They told you that they will wait for you at 5p.m. when are you expected to arrive?
- a. 4:45 p.m.
 - b. 5 exactly.
 - c. 5:30 p.m.
 - d. 6:30 p.m.

10- You are invited to dinner with a friend's family. You asked your friend what you should bring. She insisted that you don't bring anything what will you do?

- a. bring nothing.
- b. Bring an expensive present
- c. Cook a dish of your favorite food & bring it with you
- d. Bring desserts.

11- While You were very hungry, and passed by your one of your colleague's house will you:

- a. Go and open the fridge and bring some food to eat.
- b. Wait till he offers you food.
- c. Tell him that you are hungry and you want to eat.
- d. Finish your meeting quickly then buy something from the supermarket.

12- Lily, an American visited her Egyptian friend's house in Embaba, Her friend's mother offered her a drink. She was not thirsty, so she refused to drink any thing. The mother said: Everything is clean, wallahi. Why did she say so?

- a. The hostess got offended because Lily did not want to drink any thing .*The hostess was sensitive to Lily's concerns about traveller's illness
- b. The hostess thinks Lily was shy.
- c. She did not like Lily.
- d. She had just finished cleaning.

13- You were invited at friend's house for lunch. You ate until you're full. How do you express that you are full?

- a. Leave the table immediately.

- b. Stop eating, but stay on the table until they all finish eating.
- c. Have to pretend eating until they stop eating.
- d. Put the fork down, say alhamdu lellah then leave the table.

14- Jack, an American living in Egypt, was invited for lunch by an Egyptian family; the host sat and ate with him. Jack was full and he was shy to get up and waited for the host till he get up first. The host kept eating for a long time. Jack thought he would stay for ever.

- a. The host is very hungry.
- b. The host should not leave table before the guest.
- c. The host was trying to encourage Jack to eat more
- d. It is a tradition to sit for longer time on the table and speak.

15- You visited your friend's family, and spent the day there. When you leave.

- a. You greet your friend and go.
- b. You greet your friend and other members in the family.
- c. Just say ma3a assalama and go.
- d. Greet nobody and go.

16- An Egyptian friend is planning to visit an American friend. The American friend said:

ok you can visit me at home but you will have to leave by 4 o'clock. The Egyptian replied: I might see you some other time then. Why did she decide not to go?

- a. She wanted to stay longer.
- b. She was offended that the American determined for her the time to leave.
- c. She was busy at this time.
- d. She wanted to leave earlier.

17- A friend visited you at your house. How would you offer him a drink?

- a. "Please feel at home, if you want a drink help yourself to the fridge"
- b. ""Are you thirsty?"
- c. "Would you like to drink something?"
- d. "I have tea, coffee, and, which one are you having?"

18- Margaret (American) invited her Egyptian friends for dinner; she kept going to the kitchen to instantly bring food and drinks for them. They said to her "hatefdaly rayha gaya keda 3ala el matbakh? Will you spend all the time going and coming from the kitchen?"

- a. They think she is not being a good host
- b. They are rude
- c. They are trying to thank her for doing a great effort to please them.
- d. They are teasing her.

19- Fatima (Egyptian) and Mary (American) work at the same company. They are friends. One day Fatima said to Mary: Enti tekhenti awi: You look very fat. What would Mary think of Fatima?

- a. Fatima is rude.
- b. Fatima wants to embarrass Mary.
- c. Fatima is advising her to pay attention for her diet.
- d. Fatima is nosy.

20- You are going to Turkey for one week vacation. Your Egyptian colleague at work asked you to bring him a peace of clothes. You are not sure you will have time to buy it. What would you do?

- a. Say I am sorry I will not have time to buy it

- b. Say I will try my best, but I am not sure I will be able to
- c. Say I will do it in shaa Allah
- d. Say it is hard for me to decide which color or size is appropriate, I can't buy such a thing.

21- Karin is a young American who studies in Egypt. She needed a language partner with whom she could practice Arabic. One of Egyptian friends introduced her to Hassan, a young Egyptian who works as an English teacher and wants to improve his English accent. Where is the best place she should suggest for doing the language exchange?

- a. In her apartment
- b. In a restaurant
- c. In his apartment
- d. In the university campus.

22- Lora works in Egypt. One day she saw her Egyptian friend Marwa wearing a very nice galabeya. She said: "what a nice galabeya". The Egyptian friend said "etfaddali: you can take it". What should Lora do?

- a. Take it and thank her friend for her generosity.
- b. Take it and buy her a present later
- c. Take it and insist to pay for it.
- d. Thank her, and do not take it.

23- You live and work in Egypt. One day, you went out with one of your Egyptian friends and his family. You drove them home. When they arrived, they said: " etfaddal ma3ana net3ashsha ma3a ba3d we nkammel esshara: come with us, lets go up and have dinner and spend the rest of the night together" What would you do?

- a. Go up and have dinner with them.
- b. Go with them and spend the rest of the night at there house.
- c. Thank them and leave.
- d. Go up with them but don't have dinner

24- You visited your Egyptian friend. She has a nice little boy. You haven't seen hi, for a while and you were surprised how much he grew up. How would you show this?

- a. Oh, he is big and healthy.
- b. Oh, mashaa Allah, da ahna kberna we baqeena reggalah: we grow up and we're almost like men.
- c. Da Shaklu akbar mis sinnu bekteer: He looks much bigger than (children at) his age
- d. Ibnik keber besur3a awi: your child has grown so fast.

25- Your friend's father died you went to the funerl what will you say to your friend?

- a. Ana asef: I'm sorry
- b. el baqaa lillah: only God will remain
- c. Allah yekun fi 3onak: God help you.
- d. Ana hazin giddan: Iam very sad.

26- Silvia an American, who works in Egypt, visited her friend Mona who has just given birth to a cute little girl. She met Karima, one of Mona's relatives there. Karima carried the baby and said: eh el wahaasha di? What an ugly baby.

- a. Karima is rude
- b. Karima is afraid of evil eye
- c. Karima is jealous of Mona

- d. Karima doesn't like the baby

27- You visited your friend in his house in Maadi. How do you call his mother?

- a. By her first name.
- b. Aunt + first name.
- c. Madam + first name.
- d. Hagga.

28- John was introduced to an Egyptian young man, Ali. He met with him twice. After two weeks Ali called John and said "enta feen yabni? wahashtini awi: where have you been son, I missed you so much."

- a. Ali has homosexual interests
- b. Ali thinks John is neglecting him
- c. Ali is acting friendly
- d. Ali wants something from John

APPENDIX 5

FINAL TEST

A measurement of cultural competence

Friendship

Dear all,

Please read the following situations. Circle the most appropriate answer within the Egyptian culture. You can only circle one answer, so select the most appropriate one.

- 1- Silvia, an American who works in Egypt, visits her friend Mona, who has just given birth to a cute little girl. While there, she meets Karima, one of Mona's relatives. Karima who is married but has no children of her own yet, picks up the baby and says: eh el-wahaasha di? What an ugly baby! How should Silvia interpret Karima's comment?
- a-** Karima is rude.
 - b-** Karima is afraid of evil eye.
 - c-** Karima is jealous of Mona.

d- Karima thinks the baby is ugly.

- 2- You visit your Egyptian friend. She has a nice little boy. You haven't seen him for a while and you are surprised at how much he has grown. How should you show this?
- a. mish mumkin, da kibir /Unbelievable! How he has grown!
 - b. ma shaa' allaah , da kibir. / Whatever God wills will come to pass, how he has grown!
 - c. al-hamdu lellaah, da kibir / Thank God! How he has grown!
 - d. mabruuk! da kibir. / Congratulations! How he has grown!

- 3- Laura works in Egypt. One day she sees her Egyptian friend/ colleague Marwa wearing a very nice bracelet. She says: "What a nice bracelet ". The Egyptian friend says: " itfaDDali"/ please, take it/. What should Laura do?
- a. Take it and thank her friend for her generosity.
 - b. Take it and buy her a present later.
 - c. At first refuse, but if she offers a second time take it.
 - d. Thank her, and do not take it.

- 4- You live and work in Egypt. One day, you spend the whole day out with one of your Egyptian friends and his family. You drive them home. In front of the building, they say " itfaDDal ma3ana net3ashsha ma3a ba3D we nkammil is-sahra:" / come with us, let's go up and have dinner and spend the evening together.

What should you do?

- a. Go up, have dinner at their house and leave.
- b. Go up, have dinner at their house and spend the evening there.

- c. Thank them and leave.
 - d. Give them 15 minutes to change and prepare, then go up and join them.
- 5- Lesley, an American and Mona, an Egyptian are colleagues at AUC. Lesley visits Mona's house. How should Lesley address Mona's mother?
- a. By her first name.
 - b. tante / Aunt/ + first name.
 - c. madaam + last name.
 - d. 'umm /mother of/ + your friend's name.
- 6- John is introduced to an Egyptian young man, Ali. He meets with him twice. After two weeks Ali calls John and says "Where have you been, why haven't you called? I missed you so much." How should John think of Ali?
- a. Ali is romantically interested in John
 - b. Ali thinks John is avoiding him.
 - c. Ali is acting friendly.
 - d. Ali wants something from John.
- 7- Your Egyptian friend greeted you "ezzayak? 3amel eh?"/ How are you? / . How should you reply?
- a. kwayyis, shukran. /fine, thank you/.
 - b. kwayyis, alhamdu lellah /fine, I praise God/.
 - c. kwayyis /fine/.
 - d. ezzayak enta /how are you/ ?

8- You are on your way to work when you notice an Egyptian friend coming your way.

What should you do?

- a. Wave and keep going.
- b. Greet him, say: I am running late but let's meet soon, bye.
- c. Do not greet him. Avoid eye contact and keep going.
- d. Greet him and keep going.

9- Your friend's father has died. You go to pay your condolences. What should you say to your friend?

- a. 'ana 'aasif. / I'm sorry/.
- b. 'el baqaa' lillaah /only God is eternal/.
- c. 'allaah yikuun fi 3oonak. /may God help you/.
- d. 'ana haziin giddan. / I am very sad/.

10- An Egyptian guest visits you at your house. You offer him a drink, he says: No thanks.

What should you do?

- a. Say: "birahtak /As you like?".
- b. Offer several times and insist that he has to drink something.
- c. Say: "It's there when you want it".
- d. Go ahead and have a drink yourself.

11- Margaret (American) invited her Egyptian friends for dinner; she kept going to the kitchen to bring food and drinks for them. They said: "hatifDali rayha gayya kida 3ala el-maTbakh? Will you spend all the time going back and forth to the kitchen?" how should Margaret interpret their comment?

- a. They think she is not being a good hostess.

- b. They are unappreciative.
- c. They think she is a good hostess
- d. They are offering to help her.

12- Your friend is introducing you to another Egyptian friend. While the Egyptian friend is chatting with you, he asks you about your job, where you live, marital status, if you have children, your religion, the job of your partner, etc. Why does he ask these questions?

- a. He is trying to get this information for some ulterior motive.
- b. He is nosy.
- c. He is getting to know you.
- d. He is trying to practice his English.

13- Fatima (Egyptian) and Mary (American) work at the same company. They are friends.

One day Fatima *says* to Mary: *enti tikhenti /You have gained weight/*. How should Mary take Fatima's comment?

- a. Fatima is rude.
- b. Fatima wants Mary to feel bad about herself.
- c. Fatima is concerned about Mary.
- d. As a compliment.

14- One of your friends invited you to a birthday party. When you asked when the party would start, he replied: *ba3ad- iDDuhr /in the afternoon/*. So you went around 2 pm.

However, you found the family *is* still preparing for the party. There were still lots to do, so you decided to stay and help. Some guests arrived at 5, others at 6 pm. Why did they come late?

- a. They did not want to help.

- b. They are not punctual.
- c. They were not late
- d. They didn't want to stay for a long time.

15- You are invited to dinner at your Egyptian friend's house at 8 p.m. When are you expected to arrive?

- a. 7:45 p.m.
- b. 8 exactly.
- c. Between 8:15 and 8:30 p.m.
- d. After 9:00.

16- You are having dinner with a friend's family. You are full and you want to get up, but your friend's mother insists that you have hardly eaten anything and that you must have some more. What should you do?

- a. Eat no more but stay seated until everybody has finished.
- b. Eat all the food she offers.
- c. Thank her and leave the table.
- d. Eat a little bit more and say al-hamdu lillaah.

17- Lily, an American visits her Egyptian friend's house in a low income neighborhood. Her friend's mother offers her a drink several times. She is not thirsty, so she refuses to drink anything. The mother says: kull haaga niDiifa /everything is clean/. Why does she say so?

- a. The hostess is offended because Lily does not want to drink anything.
- b. She is assuring Lily she won't get sick.
- c. The hostess thinks Lily wants to drink but is too timid.

d. She is proud she keeps a clean house.

18- You are having dinner with an Egyptian family. The hostess has made very delicious food and you want to express your gratitude to her. What do you say?

- a. tislam 'ideeki: May your hands be safe.
- b. 'el'akl kitiir 'awi: this was a lot of food.
- c. 'allaah yikhalliiki: may God grant you long life.
- d. 'al-hamdu lellah.

19- You are invited to dinner at an upper middle class friend's family. You *asked* your friend what you should bring. She insists that you not bring anything. What should you do?

- a. Bring nothing.
- b. Bring fruit.
- c. Bring a home made dish.
- d. Bring desserts.

20- Karin is a young American studying in Egypt. Her Egyptian language partner asks her if he can come over and visit her house to study in the evening. How should she reply?

- a. You are welcome any time.
- b. Let's meet at this wonderful café.
- c. Let's meet at your house.
- d. Yes sure, why don't you bring your friend Ahmad with you?

21- John is an American young man learning Arabic AUC. During his stay in Cairo, he made a lot of Egyptian friends. He feels that his Egyptian friends never leave him alone. All the time they want to hang out with him. Why do they do so?

- a. When he is alone they think he is not happy.
- b. They want to practice English with him.
- c. They want to show off to others that they have an American friend.
- d. They want him to join their social gatherings.

22- You are invited at an Egyptian family for Lunch. Each time when you want to leave, they say: lessa badri /it's still early/. How should you interpret that?

- a. They want you to stay longer otherwise they will get offended.
- b. They are obligated to say so as a sign of hospitality.
- c. They want to show you off as a foreigner
- d. They don't have anything to do.

23- Sarah, an American working in Cairo, goes to a formal occasion where she meets one of her friends at work. She wants to ask him about his wife. What should she say?

- a. Ommaal feen miraatak
- b. Ommaal feen el-madaam?
- c. Ommaal feen el-gamaa3a?
- d. Ommaal feen es-set?

24- Heather is introducing her life American friend to her Egyptian friend. How should she refer to him?

- a. sahbi
- b. Sadiiqi
- c. zemiili
- d. habiibi

25- Ann, an American student at AUC, is sitting in the fountain area between classes. One of her Egyptian friends passes by and says: “ezzayak ya gamil, 3amil eh ennaharDa? /how are you today, beautiful one/. Why is he using a masculine form?

- a. He is sexist
- b. He made a slip of the tongue.
- c. He is flirting with her.
- d. He is being friendly.

26- You go out for lunch with your Egyptian friends. They insist that you don't pay for your meal. What should you do?

- a. Pay for them the next time.
- b. Accept that for the first time.
- c. Insist that you pay for yourself.
- d. Let them pay since they want to do so.

27- You are traveling home for two weeks. Your Egyptian colleague at work asks you to bring him a bottle of perfume. Why?

- a. He is using you.
- b. This is a normal request for a friend going abroad.
- c. He wants you to buy him a present.
- d. H e is inconsiderate.

The following questions will help me to know some information about your background:

28- How long have you been in Egypt?

- a. Less than three month.
- b. From three to twelve month.
- c. From one to two years.
- d. More than two years.

29- How many Arabic courses did you have?

- a. Less than 5 courses.
- b. 5-10 courses.
- c. 11-20 courses.
- d. Over 20 courses.

30- How many Egyptian friends do you have?

- a. None.
- b. From 1 to 3 friends.
- c. From 4 to 7 friends.
- d. More than 7 friends.

31- How much time do you approximately spend with Egyptians per week?

- a. 15 hours.
- b. 10 hours.**
- c. 5 hours.
- d. Less than 5 hours.**

32- How many Arab countries did you visit?

- a. Only Egypt.
- b. 2 countries (including Egypt).**
- c. 3 countries (including Egypt).

d. More than three countries.

APPENDIX 6 A

FINDINGS OF THE TEACHERS INTERVIEWS

Teachers' interview (a):

Cultural Domains

This section presents the findings that emerged from interviewing twenty of ALI teachers in order to investigate their perceptions about culture teaching in ASL classes. The first question was about what teachers teach and how they select the cultural topics. All teachers stated that the selection of cultural topics addressed in their classes mainly depends on the materials they cover and the culture points stimulated by these materials. All teachers added that cultural instruction is not systematic, as there is no list of cultural points that they all aim to cover.

Teachers also stressed that the cultural component of their classes vary according to the proficiency level of the students. The more advanced the students are, the more there is culture input in the class. In addition, teachers emphasized the differences between ECA and MSA classes. In ECA classes, the students study about daily interaction, while in MSA classes they

learn more about social distinction and the structure of the Egyptian society. The following are every-day interaction topics that were mentioned by the teachers as covered in ECA classes: Being polite, appropriate behavior, expressions in specific occasions, compliments, greetings and their meanings depending on context and intonation, interaction in formal and informal contexts (classroom interaction, student-teacher relationship), how to address people, relationships (to the bawwab, landlord, man-woman relationship), non-verbal interaction (kissing – physical distance- facial expression), social distinction (religion: alhamdu lillah vs. nushkur rabbena, saddaqui, wallahi, mennak lillah), social class: expressions that are considered low class, expressions associated with gender), when visiting an Egyptian family, food, taxi drivers, behavior in the streets, occasions such as Ramadaan, Eid, taboos (social taboo, 3eeb, vs religious taboos, Haraam), expressions, e.g. in shaa Allah, and its different meanings in different contexts, family relations, costumes of marriage, engagement, subuu3.

Among the topics that emerge in MSA classes are:

Violence and terrorism, women issues, women status, women rights, family relations, marriage and divorce, minorities, history, Islamic topics, economical issues, literature, press and media, Arabic Israeli conflict, globalization, education, language...etc.

When asking teachers what a student should know in order to be is competent in intercultural interaction, they all emphasized on the importance of the social interaction skills. For example, knowing how to address the teacher properly, how to greet people and give complements and how to act appropriately according to the context and situation.

APPENDIX 6B
FINDINGS OF TEACHERS INTERVIEWS

Teachers Interview (b)

Incidents of cross-cultural misunderstanding

In this section, the findings that emerged from the second teachers' interview are presented. 18 teachers and 5 staff members were interviewed. These were semi structured interviews guided by pre-prepared questions (see appendix 2). The questions of the interview were in English. The interview was conducted in English and Arabic language as teachers sometimes preferred Arabic in order to easily express their opinions. Moreover, the transcript was translated into English.

The goal of the interview was to collect incidents of cross-cultural misunderstanding that the teachers encountered, observed, or were told about by their students. The situations that the teachers reported dealt with the following topics:

1. Address forms

All teachers reported that their students usually fail to address them appropriately, as they call them by their first names without the title "ostaaz, or ostaaza". The students also use the term

"enti, or enta" to address their teachers instead of using the more formal term "haDritak, or haDritik" which is expected in an Egyptian educational context. Two staff members commented on this phenomenon as an inappropriate behavior, and a third member (a young lady) mentioned that she find it inappropriate that the students call her by her first name without the title "aanisa" or Miss. Two teachers mentioned that some of their students (usually Asians) call them "yaa mudarrisa" which is considered an offensive term of address. They added that although the profession title "ostaaza" should be used to address teachers, the term "mudarrisa" which also means teacher is not used for address.

This phenomenon of first language transfer to second language usually leads to using a term that is in appropriate or meaningless as one of our teachers stated. She also did not like that some students address her "ostaaza X" using her family name "X". She added "This is my grandfather's name, my name is not X". Another teacher brought this issue mentioning that addressing females by the form (Madam/or Miss/or Dr. + last name) is not acceptable in Arabic. The appropriate term, she added, is to use these titles plus first name.

In addition, some teachers told stories about students' failure to address people of different age, gender and social class. One teacher observed one of her students addressing a person wearing a shirt and trousers in the street "ya rayyis" (a term used to address strangers from a working class while the dress code of the person shows that he is from an educated middle class). In another situation she observed another student calling for the office boy and addressing him "ya ostaaz" and thus received no response. Two teachers mentioned that some students address guest-speakers who are university professors by (anta) form while they should be using the respectful form "HaDritak". While two other teachers stated that two of their students used to

address the doorman by the term “haDritak” and accused the teacher by being a hierarchal discriminator when she/he advised them not to do so.

2. The use of inappropriate expressions:

All teachers and staff members told situations where the students used expressions that are associated with a certain social class, age or gender. Among the expressions that the teachers mentioned and associated them with inferior social classes are expressions like mutshakkiriin, neharak abyaD, neharak 3asal, elgamaa3a, and raayiH a3mel zayy ennas. Other expressions associated with age as in the situation when one a student asked for water in a restaurant saying: “3aayiz ezazit emboo” not knowing that “emboo” is a word for water only used by infants and toddlers.

One teacher commented that one of the main challenges for the students that lead to more confusion is the tendency of young people to deviate from the standard language used by their class and import expressions from other classes and find their counterparts using expressions that teachers told them not to use and thus find it puzzling. This teacher added that the students should understand the language of all the social classes but produce the language of his/ her counterparts in the Egyptian society.

Another phenomenon, mentioned by all teachers, is the students’ inappropriate way of giving condolences using the expression “ana aasif”, I am sorry, which is considered inappropriate. This expression is usually used to declare responsibility and apologize for a negative behavior.

3. Privacy

Ten teachers reported how the concept of privacy differs between the students' native cultures and the Egyptian culture. Four teachers stated that there students interpret teachers concerns about their health when they miss classes as violating their privacy.

Another teacher mentioned that students do not like to talk about their families in the speaking classes. One teacher and two staff members told stories about how students consider comments about their physical appearance as extremely rude. As those teachers mentioned, these behaviors are not perceived as attacking privacy in the Egyptian culture. On the contrary, moving in a host's apartment or fetching something from the fridge without his permission, asking about a mother's name (if the speaker is a man) are behaviors that violate privacy in those teachers' opinions. Another teacher mentioned that she observes students wear lip-gloss and cream in class, a behavior she perceives as inappropriate.

Two other teachers mentioned how their students do not know that public demonstration of affection is considered inappropriate within the Egyptian society. In addition three teachers mentioned that their students complain about their nosy neighbors who visit them and interfere in their lives. Three other teachers mention students complain about being asked everywhere they go; "Are you Moslem? Are you married? Is this your husband?"

One teacher stated that students sometimes give sharp responses to such inquiries like "mesh shoghlak; none of your business" he added that he advises his students to give vague answers so that not to offend the person who asked the question as this person had no bad intentions. In addition, he stated, the students can always use humor to avoid answering such question. This teacher and two other teachers pointed out those students are unaware that refusing an invitation to go out or cancel a date, has to be accompanied by a justification, otherwise the inviter may feel that the invitee does not like his company or is mad at him.

4. Harassment:

All teachers reported that their female students get very mad at street harassment. One teacher mentioned that the students get extremely shocked when harassment comes from police

soldiers as they represent an image of authority for them. Ten teachers and two staff members proposed different suggestions to help girls avoid being harassed such as dressing appropriately, avoiding eye contact, looking serious, being violent, ignoring and not replying to verbal harassment and walk quickly. Some teachers teach certain responses to students like “eHtirim nafsak, balaash ellit ‘adab!’” in English: "respect your self, stop being impolite".

One teacher mentioned that even male students complain about being harassed by native girls. Another teacher mentioned that a student came to class saying that the taxi driver harassed him. A teacher also pointed out that all students feel bad about being starred at everywhere they go.

5. Social class:

As mentioned above in the inappropriate expressions section, teachers highlighted the impact of interacting with inferior social classes on students’ socio-linguistic competence. Four teachers and one class member stated that students have to choose the sources from which they acquire the language.

In addition, the doorman (bawwab) and taxi drivers seem to play an important role in the students’ daily life. All teachers mentioned both the doorman (bawwab) and the taxi driver in at least one situation for each. As for the doorman (bawwab), ten teachers and two staff members mentioned that their students complain about their bawwabs who irritate them and ask for money and tips all the time. One staff member mentioned that one doorman told a student that he would take no less than 10 pounds as a tip.

The second issue that was raised by the teachers is that the students get very irritated when the doorman ask about who is visiting them or ask them not to come home late at night or even, as

five teachers and one of the staff members commented, close the door and not let them in when they are late at night.

The third issue that was brought up by 8 teachers was the teachers' concerns about the students being unaware of the importance of keeping a distance when interacting with inferior classes. Those teachers mentioned that when they advise students especially the females to keep a distance with the *bawwaab* they accuse the teacher by being a hierarchal discriminator and an upper class member who does not represent the Egyptian society. Those students are affected by the image presented in Egyptian drama of the lower class Egyptians as real Egyptians and the upper class people as hallow characters. Therefore, many times students suspect the information presented by teacher as not being representative.

6. Taxi drivers:

Eight teachers mentioned that female students complain that taxi drivers always ask them are you married or if they have a boy friend, or would they marry them. In addition, three teachers mentioned that their students were exposed to verbal and physical harassment by taxi drivers. Five teachers mentioned that their students, especially males, complain that taxi drivers always ask them about their religion and whether they are going to convert to Islam. Two staff members mentioned that students try to use the conversation with taxi drivers to practice Arabic while for taxi drivers the flow of conversation is a sign to develop the relationship and cross the barriers.

One teacher said that students should use the taxi ride as a listening practice rather than a speaking practice. In his opinion, taxi drivers like to talk to pass the time and the student should give them the opportunity to speak and only give very brief comments which will help them to cut the conversation at any point when it violates their privacy. Moreover, if the driver asks them any personal question they should return the question to the driver.

Three teachers mentioned that their students complain that taxi drivers overcharge them only because they are foreigners. One teacher explains that this phenomenon is observed in other services too, as the belief in Egypt is not how much the service is but how much the customer can pay for it. For example some doctors take higher fees from richer people and it is accepted in the Egyptian society as a type of social solidarity also mechanics set their fees by the type of the car and how expensive it is.

7. Punctuality:

Punctuality was an issue raised by two teachers and two three staff members. One staff member mentioned that one student objected when told she will do the service tomorrow and said if you say “bokra” this means it won’t happen. Another staff member said that a students told her about his experience in mugamma3 et-taHrir (Al Tahrir Complex) when the employees kept saying that the papers will be ready tomorrow and that when he asked them when is your tomorrow? Is it after a week or what? They replied: you are in Egypt follow up with us until the papers are finished.

Two other staff members said that although western students are known to be punctual, many students, as they observe, come to classes late and pay for the trips just before the deadline because they hypothesize that everyone is not punctual. Another teacher stated that when she asked her German student who came to class late, “would you do this in Germany?” he replied: “When you are in Rome do as Romans do”

8. Polite invitation

Eight teachers mentioned that many students cannot differentiate between polite invitations and real ones. One teacher mentioned that her student miss-interpret a polite invitation by a street. The seller invited the student for lunch and when the student went to the place where he sells, the seller wasn't there. The student was disappointed.

They were very disappointed. Another teacher mentioned that an Egyptian family was out with one foreign friend the whole day. When they reached home, the family invited him up, as is it a custom when any Egyptian is at the doors of the house. The foreigner accepted the invitation and spent the evening at them not knowing that it was a polite invitation. Another teacher told the famous story of “etfaDDali” when one staff member in a hotel in Europe showed admiration of her 3abaaya, the teachers said "etfaDDali". The foreign lady said ok, when will you take it off? And she took it. Another mentioned that one of her students told her that he feels bad because when he leaves his apartment everyday he finds the bawwaab having lunch and the bawwaab always say “etfaDDal kul ma3aana” and he refuses because he does not have time. This student feels guilty because he cannot accept an invitation which he thinks should not accept. Similar situations were told by three other teachers in the metro station and in the street with one of the police soldiers.

9. Social gatherings and invitations:

Students as hosts:

Four teachers mentioned that students seem unaware of many customs of receiving guests, e.g. welcoming them, introducing them to people in the house and offering drinks. For example, students tend to use yes/no questions to offer drinks "e.g. would you like to drink something?" as the expected answer for this question is "no" as a sign of politeness from the guest, or the question "what would you like to drink?" as the polite answer would be "nothing, thank you".

The most appropriate question should be "I have tea, coffee and coke which one you are having?" which implies that the guest has to drink something.

Three other teachers mentioned that western students would not let you feel like a guest as they do not invite and insist. One teacher reported that one of her students insisted to invite her for lunch. When she went there the student opened a beans can and put it in the plate with some bread. The teacher added that this situation, although very embarrassing for her, shows that this student has no idea about the concept of invitation in the Egyptian culture. The same teacher mentioned that another student of hers came to class very angry from his Egyptian friends whom he invited for lunch. He stated that he cooked rice and vegetables for them and they gave very sarcastic comments about the rice and made fun of him. The student felt that his friends were ungrateful and rude. The teacher commented that the reason behind the Egyptian friends' behavior may be that the food did not contain any meat which is not an indication for generosity for Egyptians, or, she added, may be the friends are just teasing him as it is known that Egyptian male friends may tend to this kind of heavy sarcasm. Another teacher commented on this issue and stated that foreign students should make it clear for the Egyptian guest they are inviting that they are not giving formal invitations so that the Egyptian would not have expectations of an Egyptian formal meal. He added that the student could say "we will drink something and if we get hungry we will eat anything."

Students as guests:

In relation to what presents to take in social invitations, six teachers mentioned that their students would go to a lunch or a dinner invitation without bringing any presents. Some of the students ask the host what present to bring and of course the host says: "no you do not have to bring anything", according to the Egyptian culture, and thus the students bring nothing which is

considered inappropriate. Three teachers mentioned that some students bring flowers, which is acceptable and appreciated in certain social classes but not preferred by other classes.

Five teachers mentioned that vegetarian students find difficulty when invited to an Egyptian family meal. The reason is that the Egyptian way of showing generosity is to add meat to all the dishes which make it difficult for the vegetarian guest to find something to eat. Those teachers added that such students should inform the family prior to the visit that they are vegetarians.

Three other teachers mentioned the issue of the amount of food presented. Another teacher mentioned that one of her students lived with an Egyptian friend. When the Egyptian family invited friends to a party, the family makes a variety of dishes and an enormous amount of food. There was a lot of left over. The Egyptian friend was happy that she showed the guest how they were happy to host them and how they spent much time preparing food for them. While the American friend was upset as the amount of left over means that they did not plan well for the party. Another teacher, married to an Egyptian, reported that her husband accuse her of embarrassing him by not showing generosity to heir guests as to the amount of food she cooks as being never enough. For example when they invite two people, she made two dishes enough for five persons, and still her husband thinks the food was not enough. She added that she discovered that, according to her husband's culture, it is not the amount of food but the wide variety of foods that shows the generosity of the host.

Three teachers mentioned that students always talk about how much they get annoyed when their hosts insist that they have to eat more and even put the food in their plates. Another teacher mentioned that her students asked if they have to eat all the food offered to them during the invitation as the Egyptian host insists that they should.

Another teacher mentioned that some students complain that they feel they have to stay at the dining table for a long time waiting for the host to get up as they think it is rude to leave the table while the host is still there. He added that those students do not know that it is part of social etiquette that the host has to stay at the table as long as the guest is eating until the guest shows that he/she is full.

Four teachers mentioned that students as guests may act inappropriately without knowing that. Examples of these behaviors are not standing to greet someone older coming into the room, start eating while the host is still bringing food from the kitchen or filling their plates and sitting in a corner eating without speaking with the host or looking at her.

Another teacher mentioned that students should be aware that they will have to drink something in an Egyptian house. Not drinking or eating anything would be very offensive for the host as it means the guest is looking down to the host. In one situation told by the same teacher, the Egyptian hostess said to the foreign guest who refused to eat or drink anything: "koll Haaga neDiifa; everything is clean" which indicates that the hostess got offended by the guest's behavior.

In addition, five teachers mentioned that there are certain expressions that students should use to show gratitude for the host and the hostess, like *sufra dayma*, (may your dining table be always full), *teslam eideki* (may your hands be safe) and *alHamdu-lellah* (praise to God) as a sign of becoming full.

9. Greetings

Almost all teachers and staff members commented on the students' incompetence in the use of greetings. Two staff members stated that students only greet them when they want a service, otherwise they would not greet. Another staff member mentioned that especially American

students are not good at greeting as they greet very briefly. All teachers mentioned that their students greet very briefly during the semester and by the end of semester students tend to avoid eye contact and rarely greet which is considered a very ungrateful behavior. In addition, five teachers mentioned that greeting is one of the major challenges for the students as they usually do not know how frequent they should greet, the appropriate greetings for each occasion, or the fixed responses for each greeting. Another teacher stated that students usually use the greeting "mabruuk" as they assume it an equivalent of congratulations. In addition, about ten teachers mentioned situations where students use greetings that are inappropriate to the formality of the context or the social class of the person they greet. Some students use greetings that are only used by the working class, taxi drivers, or even men in an Egyptian cafe/ drug session.

11. Gender issues

Two teachers mentioned that the stereo-type held by many Egyptians about western women is that they are easy catch women. Many female students affirm this stereo-type without knowing that. The way they dress and being nice to strangers may be misinterpreted. A staff member stated that females have to look very serious and sometimes violent otherwise they will be viewed as an easy catch. He added that they should not be nice to males. One teacher said that one of her students told her that she was invited to a "suhuur" party at her "bawwaab". The teacher was shocked because a female should not visit anyone that late.

Another teacher stated that female students have to be careful to the message they convey by their behaviors. For example, visiting a male friend at his house, or inviting him alone to visit her house would be interpreted as having an affair with him. In addition, the use of "bahebbak" to mean I like you may also be misinterpreted as the expression should be used is "ba3izzak". Also,

the teacher added, the female should make the relationship clear from the beginning by saying something like "enta zayy akhoya; you are like a brother to me". Also using the term sahbi/sahbiti to refer to a friend is not appropriate as the term would indicate boy friend / girl friend. The more appropriate term is sadiqi/sadiqti or zemili/zemelti. The same teacher added that some of his students whom he would describe as more culturally aoriented would refer to their girlfriend by the term khatebti; my feiancee, as they think this is the appropriate cultural translation of the term. Another teacher mentioned that one of her male students used to make language exchange with the landlady whose husband is working abroad. The neighbors did not like it and thus asked him to leave and they contacted the husband in the Gulf. Another young female teacher stated that one of her male students invited her to spend the weekend with him, a behavior that indicates that this student has no culture sensitivity.

10. The evil eye:

One teacher mentioned that one of her students was visiting an Egyptian family. She noticed that people described the little baby by saying "eeh elwaHaasha di; oh how ugly itis". The student was very upset and told the teacher that she thinks those people are very rude. Then the teacher explained that they only said so to to avoid evil eye and they did not really mean that the baby is ugly. The next time the student was in this situation, she did not say the baby is ugly, but she used the expression "maa shaa allah".

He same situation was told by another teacher whose student came to class and asked him "why would people describe a little baby by being ugly"? Two other teachers mentioned that they noticed that foreign students use the description of children as being big and healthy as a complement to the parents while these expressions might stimulate the fear of evil eye.

11. Stereotypes

Three teachers mentioned that there are two major stereotypes about foreigners held by Egyptians: The first is that all Americans and Europeans are rich which leads to the phenomena of double pricing the foreigners by taxi drivers and shopkeepers. The second stereotype is that American and European women are easy catch, which leads to problems of harassment and gender issues.

On the other hand, five teachers and one staff member mentioned that the students come with fixed stereotypes about the Egyptian society. For instance a student said to his veiled teacher after two months of the semester start, "I finally discovered you are a normal person", indicating that he had a stereotypical image about veiled women that the teacher did not fit into. Another teacher mentioned that her class got extremely shocked when they learned that their friend was married to an Egyptian man who does not have a job and wants her to work and disburse their living. The teacher added that her students do not differentiate between the expected manners and the realistic manners. Also, the same teacher added that the students' over-generalizations depend on their personal experiences e.g. students believe that all people in the streets want to steal them, all men harass women in the street, all women are suppressed and all people are not punctual.

13. Class behavior

As for teacher- student interaction three teachers mentioned they get offended when their students use expressions like "this is unfair, shet" in class when they do not like anything. Two other teachers mentioned that the tone of some students when they say to the teacher "You did not explain something" sounds offensive. Another teacher stated that when he advised one of his students to improve her handwriting she said I am not a calligrapher.

In addition, several teachers mentioned inappropriate nonverbal behaviors in class. For example, one teacher mentioned that one of her students tore the exam paper because he did not like his grade. Ten teachers mentioned that students left their legs up on the chairs in class, a behavior perceived as rude in the Egyptian culture. Another teacher noticed that students rarely shake hands while greeting.

14. Misinterpretation of expressions:

One teacher mentioned that when she said to her student "Enti lessa 3aysha?" which is an expression used to blame someone for not showing up for a while. The student replied angrily "You want me to die?"

Other teachers mentioned that students usually get very angry when someone uses the expression "in shaa Allah" as they feel puzzled and they can not determine whether the speaker intends to do it or not. One staff member stated that she observed one of the teachers saying to her student about some task she is going to do "ok tomorrow in shaa Allah". The student replied when you say "in shaa Allah" it means it will not happen. Another staff member observed that one of the foreign managers in the university asked her employee to do a job, the employee said "ok , I will do it in shaa allah". The manager replied, " not in shaa allah, do it."

Another teacher mentioned that there is a wide range of meanings of the expression, "in shaa allah" depending on the situation, the intonation and the tone of the speaker. For example, saying this expression with a certain intonation means it will never happen, with another intonation it indicates blame, with an assuring tone it means I will do it, and with another it means I have no intention to do it but let's close this topic. So the meaning of in shaa allah is very culturally dependent and thus is it very confusing to the foreign student.

APPENDIX 7

ANALYSIS OF THE PILOT TEST

Item 18 form / 26 form 2

Silvia an American, who works in Egypt, visited her friend Mona who has just given birth to a cute little girl. She met Karima, one of Mona's relatives there. Karima carried the baby and said: eh el wahaasha di? What an ugly baby! What should Silvia think of Karima?

- a. Karima is rude
- b. Karima is afraid of evil eye
- c. Karima is jealous of Mona
- d. Karima doesn't like the baby

Table 1

Frequency analysis for question 18 form 1 :

Response	Number of students
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a.	1
b.	9
c.	1
Total	11

Table 7-1

Frequency analyses for question 26 form 2:

Response	Number of students
a.	3
b.	12
c.	3
d.	1
Total	19

Item 19 form1 / 27 form 2

You visited your friend in his house in Maadi. How do you call his mother?

- a. By her first name.
- b. Aunt + first name.

- c. Madam + first name.
- d. Haggga.

Table 7-2

Frequency analysis for question 19 form 1 :

Response	Number of students
a.	0
b.	2
c.	9
d.	0
Total	11

Table 7-3

Frequency analysis for question 27 form 2 :

Response Number of students

a.	1
b.	4
c.	10
d.	4
Total	19

25 form 1 /22 form 2

Lora works in Egypt. One day she saw her Egyptian friend Marwa wearing a very nice galabeya. She said: "what a nice galabeya". The Egyptian friend said "etfaddali: you can take it".

What should Lora do?

- a. Take it and thank her friend for her generosity.
- b. Take it and buy her a present later
- c. Take it and insist to pay for it.
- d. Thank her, and do not take it.

Table 7-4

Frequency analysis for question 25 form 1 :

Response	Number of students	PCNT
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a.	0
b.	1
c.	0
b.	0
Total	10

Table 7-5

Frequency analysis for question 22 form 2 :

Response	Number of students
a.	0
b.	4
c.	0
d.	15
Total	19

Item 20 form 1 /28 form 2

John was introduced to an Egyptian young man, Ali. He met with him twice. After two weeks Ali called John and said "enta feen yabni? wahashtini awi: where have you been son, I missed you so much."

- a. Ali has homosexual interests
- b. Ali thinks John is neglecting him
- c. Ali is acting friendly
- d. Ali wants something from John

Table 7-6

Frequency analysis for question 20 form

Response	Number of students
a.	0
b.	0
c.	11
d.	0
Total	11

Table 7-8

Frequency analyses for question 28 form 2:

Response	Number of students
a.	1
b.	0
c.	13
d.	5
Total	19

Item 27 form 1 /24 form 2

You visited your Egyptian friend. She has a nice little boy. You haven't seen him, for a while and you were surprised how much he grew up. How would you show this?

- a. Oh, he is big and healthy.
- b. Oh, mashaa Allah, da ahna kberna we baqeena reggalah: we grow up and we're almost like men.
- c. Da Shaklu akbar min sinnu bekteer: He looks much bigger than (other children at) his age
- d. Ibnik keber besur3a awi: your child has grown so fast.

Table 7-9

Frequency analysis for question 27 form 1 :

Response	Number of students
a.	3
b.	6
c.	2
d.	0
Total	11

Table 7-10

Frequency analyses for question 24 form 2:

Response	Number of students
a.	4
b.	8
c.	0
d.	7
Total	19

Item 28 form 1 /23 form 2

You live and work in Egypt. One day, you went out with one of your Egyptian friends and his family. You drove them home. When they arrived, they said: " etfaddal ma3ana net3ashsha ma3a ba3d we nkammel esshara: come with us, lets go up and have dinner and spend the rest of the night together.." What would you do?

- a. Go up and have dinner with them.
- b. Go with them and spend the rest of the night at there house.
- c. Thank them and leave.
- d. Go up with them but don't have dinner

Table 7-11

Frequency analysis for question 28 form 1 :

Response	Number of students
a.	4
b.	0
c.	6
d.	1

Total	11
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Table 7-12

Frequency analyses for question 23 form 2:

Response	Number of students
a.	8
b.	1
c.	9
d.	1
Total	19

Item 26 form 1 /20 form 2

You are going to Turkey for one week vacation. Your Egyptian colleague at work asked you to bring him a piece of clothes. You are not sure you will have time to buy it. What would you do?

- Say I am sorry I will not have time to buy it
- Say I will try my best, but I am not sure I will be able to
- Say I will do it in shaa Allah
- Say it is hard for me to decide which color or size is appropriate, I can't buy such a thing

Table 7-13

Frequency analysis for question 26 form 1 :

Response	Number of students
a.	0
b.	3
c.	8
d.	0
Total	11

Table 7-14

Frequency analyses for question 20 form 2:

Response	Number of students
a.	0
b.	6
c.	13
d.	0

Total 19

Item 24 form 1 /25form 2

Your friend's father died you went to the funeral what will you say to your friend?

- a. Ana asef: I'm sorry
- b. El baqaa lillah: only God will remain
- c. Allah yekun fi 3onak: God help you.
- d. Ana hazin giddan: Iam very sad.

Table 7-15

Frequency analysis for question 24 form 1 :

Response	Number of students
a.	3
b.	8
c.	0

d.	0
Total	11

Table 7-16

Frequency analyses for question 25 form 2:

Response	Number of students
a.	5
b.	8
c.	4
d.	2
Total	19

Item 15 form 1

An Egyptian guest visited you at your house. You offered him food or drink, he said: No thanks.

- He doesn't want any.
- He is being polite and he is expecting you to offer several times. This is the right answer.
- He is not comfortable eating at a foreigner's house.
- He didn't like what you have offered.

Table 7-17

Frequency analyses for question 15 form 1:

Response	Number of students
a.	1
b.	10
c.	0
d.	0
Total	11

Item 16 form 1

What would you do?

- a. Do nothing
- b. Offer him several times, insist that he has to drink or eat something.
- c. Tell him to ask for a drink or food when he feels hungry or thirsty.
- d. Go ahead and have a drink yourself.

Table 7-18

Frequency analysis for question 16 form 1 :

Response	Number of students
a.	1
b.	8
c.	1
d.	1
Total	11

Item 17 form 1

Mark is introducing his girlfriend to his Egyptian friends. What would he say

- a. di Sara, sahbiti: This is Sarah, my girlfriend
- b. di Sarah, habibti, This is Sarah, my love.
- c. di Sarah, khatibti, This is Sarah my fiancé.
- d. Sarah. This is Sarah.

Table 7-19

Frequency analysis for question 17 form 1 :

Response	Number of students
a.	4

b.	0
c.	1
d.	6
Total	11

Item 21 form 1

Your friend is introducing you to another Egyptian friend. While the Egyptian friend is chatting with you, he is asking you questions about your religion, marital status, if you have children, your job, the job of your partner, place of living...etc.

- a. He wants to get to know you
- b. He is nosy
- c. He wants to know if he can benefit from you
- d. He likes you.

Table 7-20

Frequency analysis for question 21 form 1 :

Response	Number of students
a.	8

b.	3
c.	0
d.	0
Total	11

Item 22 form 1

(In the previous question) The guy insists to know about your religion, but you don't want to talk about it. What would you say?

- a. This is personal.
- b. I believe in God.
- c. I don't believe in religion.
- d. I do not like to talk about religion

Table 7-21

Frequency analysis for question 22 form 1 :

Response	Number of students
a.	1

b.	4
c.	1
d.	4
Total	11

Item 6 form 1

You are with your friends in a public place. You wanted to leave so you left without announcing. Your friends were upset. Why?

- a. Because you did not greet them before you leave.
- b. They thought you disrespected them.
- c. Because they wanted you to stay longer
- d. Because they wanted to Drive you home.

Table 7-22

Frequency analysis for question 6 form 1 :

Response	Number of students
----------	--------------------

a.	7
b.	0
c.	3
d.	1
Total	11

Item 7 form 1

One of your friends invited you to a birthday party. When you asked when the party starts, he replied: ba3d eddohr (in the afternoon). So you were there around 2 o'clock in the afternoon. However, you found the family is still preparing the party. You helped them in preparing. The close relatives arrived at 7 'clock, while the party started around eight. By then, and after a day of hard work, you had to leave without attending the party.

- a. Your friend wanted you to help him in preparing the party.
- b. Your friend is unorganized
- c. He does not respect your time
- d. "After noon" may extend from 2 p.m. until 7 p.m.

Table 7-23

Frequency analysis for question 7 form 1 :

Response	Number of students
----------	--------------------

a.	0
b.	0
c.	0
d.	11
Total	11

Item 8 form 1

You're invited to dinner at an Egyptian middle class family, what'd you bring as a present?

- a. Nothing
- b. Chocolate or desserts
- c. A bottle of wine
- d. Cook a dish of your favorite food and bring it with you.

Table 7-24

Frequency analysis for question 8 form 1 :

Response	Number of students
----------	--------------------

a.	2
b.	9
c.	0
d.	0
Total	11

Item 9 form 1

You went with your friend to visit his relative. It is the first time for you to visit his house.

The host offered you a drink . What will you say:

- a. ya reit "I'd like so much"
- b. aywa, law samaht, Yes please.
- c. La shukran, No thanks.
- d. Take one and ask for another

Table 7-25

Frequency analysis for question 9 form 1 :

Response	Number of students
----------	--------------------

a.	0
b.	2
c.	4
d.	0
Total	11

Item 10 form 1

You were invited with a friend's family for dinner. the dinner kept going on & on and on. First dinner, then dessert, then tea, and talking all in between. You need to leave what should you do?

- a. Do not leave unless they permit you, otherwise they'll find you rude.
- b. You have to stay until all hosting costumes are finished then you can leave.
- c. Stay after dinner for a while, then say that you have to leave.
- d. Leave immediately after dinner.

Table 7-26

Frequency analysis for question 18 form 1 :

Response	Number of students
----------	--------------------

a.	0
b.	1
c.	10
d.	0
Total	11

Item 11 form 1

You were invited at a friend's family for dinner. You are full and you want to get up the hostess insisted that you have hardly eaten anything and that you must have some more. What would you do?

- a. Neglect her and don't eat any more.
- b. Eat a little bit more then say I've eaten some for your sake and I can't eat more.
- c. You have to eat all the food you are offered otherwise they will get offended.
- d. Thank her and leave the table.

Table 7-27

Frequency analysis for question 11 form 1 :

Response	Number of students
----------	--------------------

a.	1
b.	6
c.	2
d.	2
Total	11

Item 12 form 1

You are invited by an Egyptian family. The hostess made very delicious food. You want to express your gratitude for her. What would you say:

- a. Teslam eideki: May your hands be always safe. This is the right answer.
- b. Elakl kteer awi: that's an enormous amount of food.
- c. Allah yekhalleeeki: may God grant you long life.
- d. Sufrah daymah: I hope your table is always full of food.

Table 7-28

Frequency analysis for question 12 form 1 :

Response	Number of students
----------	--------------------

a.	7
b.	1
c.	0
d.	3
Total	11

Item 13 form 1

Your Egyptian friend visited you at home without appointment. You are very busy. You need to ask him to leave. What do you do?

- a. Say "I wish you have called, I'm really busy right now, can we meet some other time?"
- b. You welcome him, offer him a drink, chat with him for a while and mention that you are busy and working right now.
- c. You postpone your work and sit with him until he leaves.
- d. You sit and do your work and ask him to make himself at home.

Table 7-29

Frequency analysis for question 13 form 1 :

Response	Number of students
----------	--------------------

a.	0
b.	6
c.	2
d.	3
Total	11

Item 14 form 1

You invited your Egyptian friends in Cairo to your apartment for dinner. What is the most appropriate time to **serve** dinner?

- a. 6 p.m.
- b. 7 p.m.
- c. 9 p.m. this is the right answer
- d. 11 p.m.

Table 7-30

Frequency analysis for question 14 form 1 :

Response	Number of students
----------	--------------------

a.	1
b.	1
c.	9
d.	0
Total	11

Item 23 form 1

One of your Egyptian friends greeted you: "Salamu 3alekum." You replied : " we 3aleekum."
 How would the Egyptian interpret you giving him a response that is briefer than the initial greeting?

- a. The Egyptian would think you are in a hurry.
- b. The Egyptian would think you are rude.
- c. The Egyptian would think you are angry at him.
- d. The Egyptian would be grateful that you save him time.

Table 7-31

Frequency analysis for question 18 form 1 :

Response	Number of students
----------	--------------------

a.	2
b.	6
c.	2
d.	1
Total	11

Item 6 form 2

You are walking in the street to get to some place. You saw a friend you haven't seen for a while. You are late for an appointment. What would you do?

- a. Wave for the person and go on your way.
- b. Greet him and chat with him for minutes, say: I have an appointment now but we have to meet soon, bye.
- c. Do not greet or make eye contact with him.
- d. Say hi or salam 3alekum, and go on your way.

Table 7-32

Frequency analysis for question 6 form 2 :

Response	Number of students
----------	--------------------

a.	4
b.	11
c.	0
d.	4
Total	19

Item 7 form 2

You go out for lunch with your Egyptian friends. Each time they insist that you don't pay for your meal and say "di haga basita, khalleha 3aleena elmarradi". What would you do?

- a. Pay for them next time.
- b. Accept that for the first time.
- c. Insist that you pay for your self.
- d. Let them pay since they want to do so.

Table 7-33

Frequency analysis for question 7 form 2 :

Response	Number of students
----------	--------------------

a.	9
b.	4
c.	3
d.	3
Total	19

Item 8 form 2

Why do they do so?

- a. They want to be hospitable.
- b. They want to ask something from you.
- c. They are wealthy.
- d. They want to show off.

Table 7-34

Frequency analyses for question 8 form 2:

Response	Number of students
----------	--------------------

a.	17
b.	0
c.	0
d.	2
Total	19

Item 9 form 2

You are invited to your Egyptian friend's house. They told you that they will wait for you at 5p.m. when are you expected to arrive?

- a. 4:45 p.m.
- b. 5 exactly.
- c. 5:30 p.m.
- d. 6:30 p.m.

Table 7-35

Frequency analyses for question 9 form 2:

Response	Number of students
----------	--------------------

a.	3
b.	2
c.	13
d.	1
Total	19

Item 10 Form 2

You are invited to dinner with a friend's family. You asked your friend what you should bring. She insisted that you don't bring anything what will you do?

- a. Bring nothing.
- b. Bring an expensive present
- c. Cook a dish of your favorite food & bring it with you
- d. Bring desserts.

Table 7-36

Frequency analyses for question 10 form 2:

Response	Number of students
----------	--------------------

a.	3
b.	0
c.	2
d.	14
Total	19

Item 11 Form 2

While you were very hungry, and passed by your one of your colleague's house will you:

- a. Go and open the fridge and bring some food to eat.
- b. Wait till he offers you food.
- c. Tell him that you are hungry and you want to eat.
- d. Finish your meeting quickly then buy something from the supermarket.

Table 7-37

Frequency analyses for question 11 form 2:

Response	Number of students
----------	--------------------

a.	0
b.	8
c.	6
d.	5
Total	19

Item 11 Form 2

Lily, an American visited her Egyptian friend's house in Embaba, Her friend's mother offered her a drink. She was not thirsty, so she refused to drink any thing. The mother said: Everything is clean, wallahi. Why did she say so?

- a. The hostess got offended because Lily did not want to drink any thing.
- b. The hostess thinks Lily was shy.
- c. She did not like Lily.
- d. She had just finished cleaning.

Table 7-38

Frequency analyses for question 12 form 2:

Response	Number of students
----------	--------------------

a.	16
b.	3
c.	0
d.	0
Total	19

Item 13 form 2

You were invited at friend's house for lunch. You ate until you're full. How do you express that you are full?

- a. Leave the table immediately.
- b. Stop eating, but stay on the table until they all finish eating.
- c. Have to pretend eating until they stop eating.
- d. Put the fork down, say alhamdu lellah then leave the table.

Table 7-39

Frequency analyses for question 13 form 2:

Response	Number of students
----------	--------------------

a.	0
b.	17
c.	1
d.	1
Total	19

Item 14 form 2

Jack, an American living in Egypt, was invited for lunch by an Egyptian family; the host sat and ate with him. Jack was full and he was shy to get up and waited for the host till he get up first. The host kept eating for a long time. Jack thought he would stay for ever.

- a. The host is very hungry.
- b. The host should not leave table before the guest.
- c. The host was trying to encourage Jack to eat more
- d. It is a tradition to sit for longer time on the table and speak.

Table 7-40

Frequency analyses for question 14 form 2:

Response	Number of students
----------	--------------------

a.	0
b.	4
c.	1
d.	14
Total	19

Item 14 form 2

You visited your friend's family, and spent the day there. When you leave.

- a. You greet your friend and go.
- b. You greet your friend and other members in the family.
- c. Just say ma3a assalama and go.
- d. Greet nobody and go.

Table 7-41

Frequency analyses for question 15 form 2:

Response	Number of students
----------	--------------------

a.	1
b.	17
c.	1
d.	0
Total	19

Item 16 form 2

An Egyptian friend is planning to visit an American friend. The American friend said: ok you can visit me at home but you will have to leave by 4 o'clock. The Egyptian replied: I might see you some other time then. Why did she decide not to go?

- a. She wanted to stay longer.
- b. She was offended that the American determined for her the time to leave.
- c. She was busy at this time.
- d. She wanted to leave earlier.

Table 7-42

Frequency analyses for question 126 form 2:

Response	Number of students
----------	--------------------

a.	4
b.	14
c.	1
d.	0
Total	19

Item 17 form 2

A friend visited you at your house. How would you offer him a drink?

- a. "Please feel at home, if you want a drink help yourself to the fridge"
- b. ""Are you thirsty?"
- c. "Would you like to drink something?"
- d. "I have tea, coffee, and, which one are you having?"

Table 7-43

Frequency analyses for question 17 form 2:

Response	Number of students
----------	--------------------

a.	3
b.	3
c.	4
d.	9
Total	19

Item 14 form2

Margaret (American) invited her Egyptian friends for dinner; she kept going to the kitchen to instantly bring food and drinks for them. They said to her "hatefdaly rayha gaya keda 3ala el matbakh? Will you spend all the time going and coming from the kitchen?"

- a. They think she is not being a good host
- b. They are rude
- c. They are trying to thank her for doing a great effort to please them.
- d. They are teasing her.

Table 7-44

Frequency analyses for question 18 form 2:

Response	Number of students
----------	--------------------

a.	1
b.	0
c.	8
d.	10
Total	19

14. form 2

Fatima (Egyptian) and Mary (American) work at the same company. They are friends. One day Fatima said to Mary: Enti tekhenti awi: You look very fat. What would Mary think of Fatima?

- a. Fatima is rude.
- b. Fatima wants to embarrass Mary.
- c. Fatima is advising her to pay attention for her diet.
- d. Fatima is nosy.

Table 7-45

Frequency analyses for question 19 form 2:

Response	Number of students
----------	--------------------

a.	10
b.	2
c.	4
d.	3
Total	19

Item 21 Form 2

Karin is a young American who studies in Egypt. She needed a language partner with whom she could practice Arabic. One of Egyptian friends introduced her to Hassan, a young Egyptian who works as an English teacher and wants to improve his English accent. Where is the best place she should suggest for doing the language exchange?

- e- In her apartment
- f- In a restaurant
- g- In his apartment
- h- In the university campus.

Table 7-46

Frequency analyses for question 21 form 2:

Response	Number of students
----------	--------------------

a.	1
b.	2
c.	0
d.	16
Total	19
