

**An-Najah National University  
Faculty of Graduate Studies**

**The Effectiveness of Document-Based Questions  
in Enhancing the Intercultural Competence of  
Students at An-Najah National University**

**By**

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**2016**

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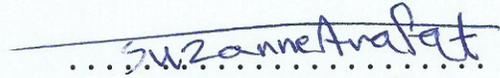
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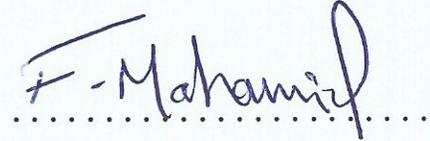
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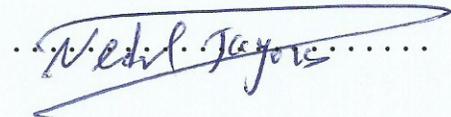
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## **Dedication**

To all my family, friends, and colleagues who are so dear to me.

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## الإقرار

انا الموقعة ادنه مقدمة الرسالة التي تحمل عنوان :

**The Effectiveness of Document-Based Questions  
in Enhancing the Intercultural Competence of  
Students at An-Najah National University**

**فاعلية الاسئلة المبنية على الوثائق في تحسين  
الكفاءات الثقافية لدى طلبة جامعة النجاح الوطنية**

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**Declaration**

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

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# **The Effectiveness of Document-Based Questions in Enhancing the Intercultural Competence of Students at An-Najah National University**

**Submitted by  
Jonathan Edwin Wright**

**Supervised by  
Dr. Suzanne Arafat  
Dr. Fayez Mahamid**

## **Abstract**

The aim of this study is to introduce and evaluate the effectiveness of a new instructional technique – document-based questions (DBQs) – in enhancing the intercultural competence of students at An-Najah National University in Nablus, Palestine. DBQs were originally developed as method of instruction in the field of history. They contain a set of primary sources which the student must analyze in order to answer an essay question. This research is proposing that by including conflicting perspectives within the target culture, DBQs can mimic actual cross-cultural experience indirectly and teach students to avoid overgeneralization and stereotyping. The purpose of this study was to determine whether training utilizing this technique is effective or not. The Cultural Intelligence (CQ) model was chosen as the theoretical framework for this study.

The study used a pre-/post-test experimental design. A sample of 42 students (21 for the control, and 21 for the experimental) was randomly selected. They each were given twelve 50-minute treatment sessions taught by the same foreign instructor. The control group received lessons on

professional skills in the English language, while the experimental group received training in cross-cultural communication utilizing DBQs as the method of instruction. Students were administered a questionnaire prior to treatment measuring previous interactions with foreigners. The main instrument was an Arabic translation of the Cultural Intelligence Scale (CQS) which was administered before and after the treatment.

ANCOVA and MANCOVA tests were used to analyze the results of the study. The study found no significant differences between the control and experimental treatments. However, the study found that previous interactions with foreigners have a significant effect upon treatment success. Interestingly, the study found that previous interactions in person and on the internet have opposite effects. Those who had never previously dealt with foreigners in person experienced a greater increase in CQ than those who had done so. On the contrary, those who had never previously dealt with foreigners on the internet experienced little to no change in CQ while those who had previously dealt with foreigners on the internet experienced a dramatic increase in CQ.

The researcher proposed a number of directions for future research as well as some practical implications for pedagogical practice. Teachers should continue to search for and develop new ways to expose their students to cultural content in addition to linguistic content, but they should be careful to avoid creating stereotypes by presenting a simplistic view of the target culture. Additionally, teachers should find ways to provide

personal interaction with foreigners as this was shown to be a powerful learning experience. Future research should utilize DBQs in other contexts and experimental structures in order to further evaluate their usefulness.

**Chapter One**  
**Introduction**

## **Chapter One**

### **Introduction**

#### **1.1 Introduction**

The world is shrinking. The modern information age, along with previous revolutions in transportation, has brought the far-flung regions of the world together like never before. People from all cultures are in constant contact through the internet and other media. Moreover, international commerce only continues to grow. The job market is shaped by these realities: companies are looking for individuals who can effectively work and interact in intercultural situations. Thus, it is imperative that the education system of today prepare learners for such realities. Intercultural training is a necessity in the twenty-first century.

Therefore, educators need to develop and evaluate new instructional methods to foster intercultural competence. This research introduces and assesses a new method of intercultural training: document-based questions (DBQs). Originally developed as a way to teach history, DBQs contain a set of primary sources which the student must analyze in order to answer an essay question. This research proposes applying this instructional technique to intercultural training. DBQs can be used as a means of experiential learning, imitating intercultural interaction by compelling students to make sense of the conflicting perspectives found within authentic, primary sources. It is proposed that the metacognitive strategies

necessary for successful historical analysis are much the same as those needed for intercultural communication. Thus, the purpose of this study is to determine whether training utilizing this technique is effective or not.

## **1.2 Statement of the Problem**

Due to increasing globalization, today's education system needs to prepare learners for participation in the international community. Intercultural interaction requires more than simple linguistic knowledge. For example, to exit a taxi in Palestine, passengers tell the driver “*ya'teek al-'afia* (يعطيك العافيه).” The literal meaning of this phrase is similar to “God bless you.” However, if a passenger said “God bless you” to a taxi driver in New York City, the driver would not understand that the passenger desired to get out of the car. Thus linguistic competence is insufficient for intercultural communication. Traditional language curricula that ignore the influence of culture are neglecting a vital component of effective and appropriate communication. Therefore, educators must explore and develop new training methods to foster intercultural competence in order to prepare students to participate in the global economy.

## **1.3 Objectives of the Study**

This thesis aims to accomplish a number of objectives, including the following:

- [O1] Identify a theoretical model of intercultural competence suitable to the Palestinian context.

- [O2] Identify and validate an appropriate instrument to measure intercultural competence that can be used not only in the present study but in future research as well.
- [O3] Develop a theoretical model for the use of document-based questions in intercultural training.
- [O4] Create lessons and instructional materials derived from this theoretical model.
- [O5] Determine the effectiveness of these materials in enhancing intercultural competence.
- [O6] Identify directions for future research based upon the results.
- [O7] Identify implications for educational practice and policy based upon the results.

Through these objectives, the researcher hopes to contribute to current conversations regarding the development of intercultural competence. This study succeeded in fulfilling these seven objectives. The researcher considers the Cultural Intelligence (CQ) model, and the accompanying instrument, the Cultural Intelligence Scale (CQS), as the most suitable theoretical model for the Palestinian context due to the advantages outlined in the literature review. A theoretical model for the use of DBQs in intercultural training is systematically developed in the literature review. This model combines various models of experiential learning with research

on the use of DBQs in history education, utilizing CQ as a framework for understanding intercultural competence. A set of materials were derived from this theoretical background, and their effectiveness was determined in this study. Implications for future research and practice were identified.

#### **1.4 Questions of the Study**

This study seeks to determine whether a new method of intercultural training (DBQs) is effective in enhancing intercultural competence. In order to determine this, the study tried to answer the following questions:

[Q1] Does the experimental treatment enhance intercultural competence, as measured by cultural intelligence, beyond the control treatment?

[Q2] Does the experimental treatment have particular effectiveness in enhancing any individual sub-dimensions of cultural intelligence?

[Q3] Do the moderating variables have a significant effect upon the effectiveness of the treatment program?

#### **1.5 Hypotheses of the Study**

The researcher used null hypothesis significance testing (NHST) to evaluate the results. The following are the null hypotheses corresponding to the three research questions:

[H1] There is no significant ( $\alpha = .05$ ) difference in intercultural competence between the experimental and control groups.

[H2] There are no significant differences ( $\alpha = .05$ ) in the four sub-dimensions of cultural intelligence between the experimental and control groups.

[H3] There are no significant differences ( $\alpha = .05$ ) in the effectiveness of the experimental treatment program due to any of the moderating variables.

## **1.6 Significance of the Study**

As already mentioned, world realities dictate the necessity of developing intercultural competence among the next generation. Indeed, in its 2011-2015 strategic plan, An-Najah lists as one of its objectives to “promote a culture of diversity, cultural, intellectual and political understanding amongst students and encourage tolerance of difference and the acceptance of others” (p. 28). Additionally, Ahmed Raba’ (2014) determined that Palestinian EFL teachers perceive a need to include the target culture in language instruction. Thus, there is an urgent practical need to propose and validate new instructional methods of intercultural training in order to prepare learners to interact with the global community.

This study has theoretical significance as well. This study contributes to current theoretical debates concerning the development of intercultural competence. This includes discussions concerning factors

affecting the development of cultural intelligence, techniques for enhancing cultural intelligence, the cognitive processes involved in intercultural communication, and the avoidance of stereotyping in intercultural training.

## **1.7 Operational Definitions**

Before beginning the literature review, it is necessary to define four key terms: culture, intercultural communication, intercultural competence, and intercultural training.

### **1.7.1 Culture**

Taylor (1871) defined culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (as cited in Downs, 1969, p. 12). Culture is a complex phenomenon. It includes all of the many different aspects of shared human experience. As such, it may be impossible to exhaustively identify every component of culture. In this study, primary source documents are used to represent a culture foreign to the participants. These primary source documents are primarily opinion and commentary pieces freely available on the internet representing a spectrum of perspectives within American culture on several controversial topics.

### **1.7.2 Intercultural Communication**

Building off of Taylor’s definition of culture, intercultural

communication is then communication between individuals who are members of different cultures. However, cultures do not have clearly delineated boundaries, so it is not always possible to distinguish between intra- and intercultural communication. Furthermore, even within a culture, individuals vary in regards to the components of culture that Taylor outlined. Thus, all interpersonal interaction is to some degree intercultural. However, operationally speaking, this thesis confines the term to interactions between individuals who *perceive* themselves as belonging to different cultures. For example, in this study, both the participants and the researcher perceived the participants as belonging to the Palestinian culture and the researcher as belonging to the American culture. Thus, the interaction between the study participants and the researcher would be classified under intercultural communication because of their perceptions.

### **1.7.3 Intercultural Competence**

The notion of intercultural competence has its roots in the groundbreaking work of Dell Hymes. Hymes declared that there are "rules of use without which the rules of grammar would be useless" (1972, p. 278). Understanding the literal meanings of all the words in an utterance can often be in vain if it is not accompanied by an understanding of how the utterance functions in the cultural context, *i.e.* intercultural competence. Intercultural competence is necessary in order to be both effective and appropriate in intercultural situations (Arasaratnam and Bannerjee, 2011, p. 227). In this study the participant's score on the Arabic translation of the

Cultural Intelligence Scale (CQS) is used as a measurement of intercultural competence.

#### **1.7.4 Intercultural Training**

Intercultural training is training that seeks to enhance the intercultural competence of individuals. This training can take many forms, but intercultural competence is always the goal. The intercultural training in this study is a training program offered to Palestinian students utilizing document-based questions which focus on several controversial topics within American culture.

#### **1.8 Limitations of the Study**

A few factors constrain the ability to generalize the results of this study. Firstly, the results are limited to the Palestinian cultural context. The peculiarities of this context may affect the results. Secondly, the results are limited to extracurricular training in a university setting. It may not be possible to generalize the results to regular academic courses which use exams and marks to encourage learning. Also, it may not be possible to apply the results to other training contexts outside of a university. Thirdly, the results are limited to university students at An-Najah National University. Other age and demographic groups may manifest different results. Fourthly, this study is limited to the theoretical framework of cultural intelligence as measured by the self-report measure, the Cultural Intelligence Scale. Document-based questions (DBQs) may be more or

less effective according to other measures, including qualitative instruments or different quantitative measurements. Additionally, trainers utilizing DBQs may not always be seeking to enhance cultural intelligence – they may have different objectives. The results cannot be generalized to such a context. Fifthly, this study is limited to comparing the effectiveness of DBQs as taught by a foreign instructor with a control program also taught by a foreign instructor. Thus, the results cannot be generalized to situations where DBQs would be taught by a local instructor. Sixthly, the results are limited by using American culture exclusively as the target culture. It may not be possible to generalize the results to programs which offer training in other target cultures or which have more than one target culture. Seventhly, the results are limited to the topics of the four DBQs that were used in the experimental treatment. Different topics utilizing different questions and different activities may produce different results. Finally, the results are temporally limited to the first semester of the 2015-16 academic year.

## **1.9 Summary**

This first part has introduced the theoretical background and concept of the study. In today's world, intercultural competence is vital for vocational success. Individuals must be able to communicate and work effectively with people from different cultures. Thus, educators must develop new ways of developing intercultural competence. This study seeks to determine whether one such method, document-based questions, is

effective or not. To this end, this chapter set forth the statement of the problem, the objectives, research questions, hypotheses, significance, operational definitions, and limitations of this study.

**Chapter Two**  
**Literature Review**

## **Chapter Two**

### **Literature Review**

#### **2.1 Introduction**

The following literature review consists in three parts: a discussion of intercultural competence, a review of available instruments for measuring intercultural competence, and finally methods of developing intercultural competence. In this way, a theoretical foundation for using document-based questions in intercultural training will be systematically developed.

#### **2.2 Intercultural Competence**

This section will methodically build a framework for evaluating different models of intercultural competence. To be useful, a model of intercultural competence must be sensitive to the cultural milieu being studied. Therefore, this review will begin with a discussion of cultural sensitivities before considering the predominant models and identifying the most suitable model for a Palestinian university setting.

##### **2.2.1 Language and Culture as Both Barriers and Shields**

Although all humans share a common ancestry, they have been divided by language and culture for thousands of years. Together language and culture combine to hinder communication between differing groups. Both must be dealt with for there to be effective communication. Even

after overcoming linguistic differences, cultural differences can still prevent people from understanding each other.

These twin walls – *i.e.*, language and culture – act as both barriers and shields (Ter-Minasova, 2008, p. 52). Firstly, they act as a barrier, separating people from each other. Those who wish to communicate with people from another culture must first break through this interfering barrier. Secondly, however, they also act as a shield, protecting the national identity and culture from foreign intrusions, whether the intrusions are friendly or treacherous (Ter-Minasova, 2008, p. 53). This dual nature casts suspicion on those, such as language teachers and translators, who try to break through these walls. Are they peacemakers breaking down barriers between people, or are they traitors undermining the national culture (Ter-Minasova, 2008, p. 59)?

The delicate challenge then for all those who seek intercultural understanding is to break through communication barriers while preserving and protecting national languages and cultures (Ter-Minasova, 2008, pp. 59-60).

### **2.2.2 Ethnocentrism**

Every linguistic and cultural group tends to see their own view of the world and life as superior to the views of all other groups. This tendency is known as “ethnocentrism” (Cargile & Bolkan, 2013, p. 345). Research has shown that high levels of ethnocentrism (*i.e.*, strongly negative feelings

towards other groups) has a negative effect on intercultural interaction (Cargile & Bolkan, 2013, p. 346). Highly ethnocentric individuals are less likely to form intercultural friendships and more likely to experience anxiety in intercultural communication. As such, ethnorelativism is seen by researchers as an important predictor of success in intercultural communication (Cargile & Bolkan, 2013, p. 346), and therefore scholars in the field of intercultural communication predominantly believe that ethnocentrism should be the target of aggressive intervention and education (Stier, 2010). For example, even though Lin and Rancer (2003) admit that ethnocentrism can be a positive force by stimulating patriotism and willingness to sacrifice for one's group, they still believe it mainly has a negative effect on intercultural communication (as cited in Chen, 2010, p. 2).

However, this assumption is based upon the Western belief of cultural relativity. Westerners tend to believe that all cultures and all beliefs and perspectives are equally valuable and should be equally tolerated. This leads to the belief that ethnocentric people are xenophobic and have a distorted view of the world in contrast to the enlightened, culturally aware Westerners. This relativism is at odds with an absolutist understanding of the world where there is one absolute truth and an objective right and wrong. Such a viewpoint can be seen, for example, in conservative Christian communities or in Muslim communities. These communities believe that the Bible or Quran is literally the word of God, and as such it is impossible for them to relativistically declare that the

beliefs of all cultures are equally true and valid. Are such people incapable of effectively communicating across cultures? Of course that is not the case. While ethnorelativism has been shown to be a predictor of intercultural competence, as seen in Chen (2010), it has not been proven to be a determiner of intercultural competence, a trait without which intercultural communication cannot happen. People can understand, respect, and communicate effectively with those they disagree with without adhering to the premise of ethnorelativism.

Therefore, models of intercultural competence dependent on measurements of ethnocentrism are less useful in a context where ethnorelativism as an ideal is suspect and foreign.

### **2.2.3 Misunderstanding**

Misunderstandings between people from different cultures have been considered the primary reason for studying intercultural communication (Hinnenkamp, 1999). However, intercultural misunderstandings vary minimally from intracultural misunderstandings. In both cases, most misunderstandings are managed through interaction and very rarely result in a complete breakdown of communication (Hinnenkamp, 1999).

Nevertheless, Qin (2014) argues that the root cause of intercultural misunderstandings is failing to recognize cultural differences. Jia (2007) agrees, saying that most misunderstandings are caused by people from different cultures judging the behavior of others by their own cultural

norms and reacting emotionally to the unexpected behavior (p. 39). People need to be aware of diversity in pragmatic norms in order to avoid applying their own standards to evaluate the behavior a person of a different cultural background (Jia, 2007, p. 42).

While intercultural communication holds much in common with regular intracultural communication, failure to recognize cultural differences in intercultural communication can result in a greater propensity towards misunderstanding.

#### **2.2.4 How are Intra- and Intercultural Communication Different?**

The field of intercultural communication often presupposes that intercultural communication is of a completely different nature from intracultural communication because the individuals involved come from different cultures. Cultures are often thought to be unchanging, homogenous entities, and as such, values, thoughts, and behaviors of individuals are determined by the culture they belong to (Ma, 2004). Thus, individuals are different simply because they come from different cultures.

However, this is a highly idealistic view of reality. Firstly, languages and cultures do have differences, yet there is a degree of similarity as well (Ma, 2004). Stier (2010) notes that there is a disproportionate focus on cultural differences in the field of intercultural studies leading to the unfounded notion that mankind is mainly divided by differences rather than united by commonalities. In addition, individuals

within the same culture may be vastly different from each other, while individuals from different cultures may in fact be quite similar to each other (Ma, 2004). Intracultural communication can often cause interpersonal conflicts while intercultural communication can just as well be effective and without conflict (Stier, 2010). Culture does not exert absolute control over individuals, and thus it is unhelpful to presume that individuals' behavior and perceptions can be determined by identifying the culture they belong to.

Thus, the difference between intracultural and intercultural communication is a difference more of degree rather than kind. All communication involves interpersonal interaction between individuals who are similar and different to varying degrees.

### **2.2.5 Three-Fold ABC (Affective-Behavioral-Cognitive) Model**

Intercultural competence has often been conceptualized as consisting in three dimensions: affective, cognitive, and behavioral (Fritz, Graf, Hentze, & Möllenberg, 2005, p. 54). These dimensions are of course derived from the well-known work of Benjamin Bloom's team and their oft-cited taxonomy of learning (as cited in Paige, Jorstad, Siaya, Klein, & Colby, 1999, p. 8).

Firstly, the affective dimension addresses the individual's motivations and attitudes. According to Kim (2001), an individual with affective competence has the emotional ability to deal with the difficulties

of intercultural interaction. This ability includes adapting to the new culture, being flexible, and experiencing empathy (as cited in Huang, 2014, p. 99). Chen and Starosta (1998) refer to the affective dimension as "intercultural sensitivity." Similar to Kim (2001), they define intercultural sensitivity as "the development of a readiness to understand and appreciate cultural differences in intercultural communication" (Chen & Starosta, 1998, p. 28). Chen and Starosta (2000) identified the components of intercultural sensitivity as interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness (pp. 4-5). Arasaratnam and Banerjee (2011) discovered a link between "sensation seeking" individuals – *i.e.*, those who seek thrills and novelties (p. 226) – and intercultural sensitivity (p. 231). They hypothesize that such people have positive attitudes towards people from other cultures and are more motivated to interact with them because of their craving for novelty (Arasaratnam and Banerjee, 2011, p. 231).

Next, the cognitive dimension refers to the individual's knowledge of the target language and culture. Kim (2001) notes that this goes beyond simple linguistic knowledge: individuals must know how to use the language effectively and appropriately in everyday situations. Additionally, they must possess an understanding of the target culture's history, customs, and beliefs (as cited in Huang, 2014, p. 99). Chen and Starosta (1998) refer to the cognitive dimension as "intercultural awareness." This is "the understanding of cultural conventions that affect how we think and behave" (Chen & Starosta, 1998, p. 28). Individuals

must first develop awareness of their own culture-bound tendencies and from that develop an understanding of the unique characteristics of other cultures (Chen & Starosta, 1998, p. 30). Similarly, Korzilius, van Hooft, and Planken (2007) describe intercultural awareness as the ability to "take on the perspective" of a conversation partner from a different cultural background.

Finally, the behavioral dimension addresses the actual action of intercultural communication. Kim (2001) describes this dimension as an individual's ability to utilize the cognitive and affective competence in real-life communication (as cited in Huang, 2014, p. 99). Chen and Starosta (1998) label the behavioral dimension as "intercultural adroitness," which is comprised of "the skills needed for us to act effectively in intercultural interactions" (p. 28). This component has also been labeled "intercultural effectiveness" (Chen, 2010, p. 1). As an example, whereas respect for other cultures is a key component of intercultural sensitivity (Chen & Starosta, 2000, p. 4), Mackenzie and Wallace (2011) identify the ability to actually communicate that respect to one's interlocutor as a key component of intercultural competence and relational success (pp. 11, 14).

Thus, as Kim (2001) suggests, intercultural competence is an individual's overall ability to deal with the difficulties of intercultural communication, such as, cultural differences and the stress they cause (as cited in Huang, 2014, p. 99).

### 2.2.6 Bennett's Developmental Model of Intercultural Sensitivity

Bennett (1986, 1993b) created the Developmental Model of Intercultural Sensitivity (DMIS) to describe how people acquire intercultural competence (as cited in Hammer, Bennett, & Wiseman, 2003, p. 423). Bennett identified six stages of development. Each stage is characterized by different attitudes towards cultural differences, thus construing intercultural competence almost exclusively in terms of intercultural sensitivity, the affective dimension (Hammer *et al.*, 2003, p. 423). Hammer *et al.* (2003) justify this by arguing that intercultural sensitivity is "associated with greater potential for exercising intercultural competence" (p. 422). However, research has questioned this presumed positive correlation between intercultural sensitivity and effectiveness in cross-cultural settings (McAllister & Irvine, 2000, p. 17). In spite of this, the DMIS is attractive because as a process or developmental model it purports to describe how people grow, change, and acquire intercultural sensitivity (McAllister & Irvine, 2000, pp. 4-5).

Bennett's model is also intertwined with the notions of ethnocentrism and ethnorelativism. The DMIS conceptualizes the acquisition of intercultural sensitivity as moving from a highly ethnocentric disposition towards an increasingly ethnorelative one (Hammer *et al.*, 2003, pp. 423-24). The model identifies three ethnocentric stages on one end of the spectrum, and three ethnorelative stages on the other end. The most ethnocentric stage is the "denial" stage characterized by an ignorance that

cultural differences even exist (Hammer *et al.*, 2003, p. 424). This is followed by the "defense" stage where individuals feel that their culture is the only valuable one and react negatively and defensively to cultural differences (Hammer *et al.*, 2003, p. 424). The final ethnocentric stage is "minimization" where the individual believes that there are "universal absolutes" that conceal cultural differences. These individuals expect similarities rather than differences (Hammer *et al.*, 2003, pp. 424-25). This stage thus includes versions of Christianity and Islam that view themselves as universally true and necessary for people of all cultures, or also economic frameworks like Marxism and economic liberalism that seek universal application (Klak & Martin, 2003, p. 450). The first ethnorelative stage is "acceptance" where individuals recognize cultural differences yet respect people from other cultures and view them as equally human (Hammer *et al.*, 2003, p. 425). The next ethnorelative stage is "adaptation" in which the individual tries to adopt the perspectives and behaviors appropriate in the target culture (Hammer *et al.*, 2003, p. 425). The final and most ethnorelative stage is "integration" where individuals construct their personal identity as a combination of two or more cultures or as outside any culture. Thus, culture is no longer important in how they think of themselves (Hammer *et al.*, 2003, p. 425).

More recent research has suggested some modifications to the DMIS. Hammer (2011) found that the integration stage is best understood as a separate construct related to identity management rather than as part of the DMIS. He also suggested that rather than being an ethnocentric stage,

minimization is rather a transitional stage between ethnocentrism and ethnorelativism (Hammer, 2011, p. 486).

While the DMIS provides a helpful framework for thinking about different orientations towards cultural differences, the qualitative judgment placed on the different stages, namely that ethnorelativism is qualitatively *better* and *more desirable* than ethnocentrism, is problematic. As discussed earlier, this belief is founded upon the Western notion of cultural relativism and thus is not universally applicable or useful.

### **2.2.7 Cultural Intelligence (CQ)**

Researchers have studied the intersection of culture and intelligence for decades and have come to different conclusions regarding the nature of this intersection. For many years, the prevailing notion has been cultural variation of intelligence, meaning that the concept of intelligence is in itself culture-bound so that what exactly constitutes intelligence differs across cultures (Ng & Earley, 2006, pp. 6-7). More recently, however, researchers have sought to integrate culture and intelligence into a construct known as “Cultural Intelligence” or “CQ.” Earley and Ang (2003) define CQ as “an individual’s ability to adapt effectively across cultures” (as cited in Ng & Earley, 2006, pp. 5-6). Ng and Earley (2006) have tried to synthesize these two approaches. They argue that CQ is culture-free: an individual with CQ can work effectively and successfully in culturally diverse settings (Ng and Earley, 2006, p. 10). Yet at the same time, in keeping with the cultural variation of intelligence perspective, an individual who is considered

intelligent and effective within one particular culture may not be effective and successful in a different culture without CQ – the ability to work effectively across cultures (Ng and Earley, 2006, p. 12). Thus, according to Ng and Earley, both perspectives are needed to fully understand how intelligence and culture relate to each other. In fact, in a study of Swiss military officers with both domestic and international duties, Rockstuhl, Seiler, Ang, Van Dyne, and Annen (2011) found that the skills and intelligence needed to be a successful leader in domestic, intracultural assignments were not the same as those needed to be successful in an international, intercultural assignment (p. 834). This supports Ng and Earley's claim that intelligence varies according to cultural context and that a special kind of intelligence – CQ – is needed to be effective and act intelligently in different cultural contexts.

CQ is a multidimensional construct consisting of four dimensions derived from Sternberg's (1986) framework of intelligence (as cited in Ang *et al.*, 2007, p. 337). Sternberg (1986) identified four dimensions of intelligence: metacognition, cognition, motivation, and behavior (as cited in Ang *et al.*, 2007, p. 337). Metacognitive CQ, as described by Ang *et al.* (2007), concerns the mental processes and strategies that individuals use to acquire cultural knowledge, including planning, self-monitoring, and conscious awareness of others' cultural preferences during interaction. Cognitive CQ reflects knowledge of the values, beliefs, and customs of different cultures – *i.e.*, how cultures are similar and different from each other. Motivational CQ is the ability to focus attention and energy on

experiencing and adapting to cultural differences. Behavioral CQ, finally, concerns utilizing appropriate verbal and nonverbal actions in intercultural interactions (Ang *et al.*, 2007, p. 338). The four dimensions have been shown to have some correlation to the three-fold ABC model. Metacognitive and cognitive CQ have been shown to correlate to the cognitive dimension; motivational and behavioral CQ to the affective dimension; and metacognitive and behavioral CQ to the behavioral dimension (Ang *et al.*, 2007, pp. 340, 362).

CQ is distinct from other forms of intelligence, such as academic intelligence or emotional intelligence. An individual can possess either of these two intelligences within one cultural context but be unable to transfer those abilities successfully to other cultural contexts (Ang *et al.*, 2007, p. 339). CQ is also distinct from personality traits. Personality traits are generally stable and unchanging. CQ reflects an individual's ability to adapt to different cultures, but this ability, like other skills and unlike personality traits, can be developed and improved through training and experience (Ng & Earley, 2006, pp. 7-8, 15). CQ can be identified as a "state-like" individual difference, meaning that it describes a malleable capability that can be enhanced over time (Ang, Van Dyne, & Koh, 2006, p. 102). That being said, Ang *et al.* (2006) showed that certain personality traits *predict* CQ, openness to experience in particular (p. 115). Openness to experience, which includes imagination, curiosity, and broad-mindedness, correlated with all four dimensions of CQ. Individuals who are open to learning new things and look for new experiences have higher

CQ (Ang *et al.*, 2006, p. 118).

According to Ng, Van Dyne, and Ang (2012), CQ has a number of advantages as a model of intercultural competence as compared with other models. Firstly, it is comprehensive (Ng *et al.*, 2012, p. 31). Other models, such as the DMIS, only focus on one component of intercultural competence, whereas CQ considers the complete picture. Secondly, it is theoretically grounded in current research in intelligence (Ng *et al.*, 2012, p. 31). Thirdly, CQ describes an individual's capabilities and not other individual differences such as personality. This means that it is a malleable trait that can be developed and enhanced with training (Ng *et al.*, 2012, p. 34). Finally, CQ is not bound to a specific cultural context; it is a culture-free model that can be applied to any cultural context (Ng *et al.*, 2012, p. 34).

### **2.2.8 Conclusion**

To conclude this discussion of intercultural competence, culture is a delicate thing. Encounters with cultural differences can provoke strongly emotional reactions that go to the core of one's identity. Thus, especially as a foreigner studying individuals from another culture, research into intercultural competence must be undertaken in a deliberate and meticulous manner in order to be sensitive and avoid offense. This review has shown the language is both a barrier and a shield – dividing humans from each other yet protecting national cultures and traditions. Recognizing this dual nature is the beginning of culturally sensitive research. In addition,

researchers should not assume that Western judgments on the desirability of ethnorelativism over ethnocentrism have universal applicability. Indeed, a belief that Western cultures are superior because of their ethnorelativistic worldview is in itself an example of ethnocentrism!

The study of intercultural communication exists because of misunderstandings between people from different cultures. However, *all* interaction happens between individuals who are different from each other to greater and lesser degrees. Intracultural interaction can result in misunderstanding just as intercultural interaction can. Thus, intercultural communication only introduces a greater chance for misunderstanding. The difference is in degree, not kind.

For many years, the ABC model of intercultural competence dominated the literature. In recent years, however, Bennett's DMIS and Earley and Ang's CQ model have emerged as two of the most cited models of intercultural competence. Of the two, CQ is the most applicable to the Palestinian context. The DMIS is problematic for several reasons. First, it depends upon a negative view of ethnocentrism that may not be universally valid. Second, it focuses only on the affective aspects of intercultural competence, and thus it does not provide a comprehensive picture. CQ, on the other hand, is more sensitive to this context. It does not place negative judgments upon ethnocentric perspectives, and thus it is not a threat to the "shield" protecting the national culture. Rather, CQ is a set of competencies that increase effectiveness in intercultural interaction. This

makes it particularly relevant for a university setting where the goal is to train students for successful careers. Therefore, this paper will utilize CQ as the theoretical model of intercultural competence.

### **2.3 Measuring Intercultural Competence**

As is common in the social sciences, intercultural competence is difficult to measure in a scientifically rigorous way. While scholars have developed helpful frameworks for understanding intercultural competence, actually translating such frameworks into quantifiable data remains a challenge.

Some have argued against trying to assess intercultural competence with quantitative methods, especially for teachers. Skopinskaja (2009) argues that the teacher should focus more on the process than the end product of intercultural learning. Thus, self-evaluation reports, portfolios, and observation checklists are suitable forms of assessment (Skopinskaja, 2009, p. 143). Likewise, Darla Deardorff (as cited in Gu, Meng, & Li, 2012, p. 209) found that assessment should be primarily qualitative, using tools such as, observation by others, case studies, student interviews, analysis of narrative diaries, and self-report.

Many researchers have nevertheless attempted to create valid instruments to quantify intercultural competence. Most such instruments rely upon self-assessment because it is difficult to determine from observation what is happening inside the participant's mind. However, as

Ruben (1989) pointed out, “the validity of data of this type rests fundamentally on the presumption that respondents have the desire and ability to engage in valid self-assessment” (as cited in Gu, Meng, & Li, 2012, p. 208). This assumption of course may not always be correct. Furthermore, even when participants try to answer the assessment accurately, they may still be inaccurate. According to Purhonen and Valkonen (2013), self-assessment is most useful for determining beliefs, attitudes, and values, and less accurate in assessing actual communication behavior.

Thus, intercultural competence can be assessed in a variety of ways (Purhonen & Valkonen, 2013). Researchers can use direct methods like observations and simulations or indirect methods like interviews or self-assessment. Likewise, researchers can measure a specific component of intercultural competence or try to achieve a holistic assessment.

With these qualifications in mind, a review of available instruments for measuring intercultural competence and related constructs is in order. The instruments have been arranged chronologically according to the date of first publication. While this review seeks to be a comprehensive overview, it is by no means exhaustive.

### **2.3.1 Intercultural Behavior Assessment Indices (IBAI)**

Ruben (1976) was among the first to conceptualize intercultural competence, doing so from a behavioral perspective. His model included

seven elements: “display of respect, interaction posture, orientation to knowledge, empathy, role behaviors, interaction management, and tolerance of ambiguity” (as cited in Chen, 1992, p. 64). Chen (1992) studied the validity of this construct using foreign students studying in the U.S. as subjects. The foreign students chose a close American friend to rate them according to the IBAI and a number of other scales. The study found a correlation between the seven IBAI elements (Chen, 1992, p. 72) and a correlation between the IBAI and other predictors of intercultural competence (Chen, 1992, p. 73). Despite this, Chen noted that the IBAI is limited by its focus on the behavioral aspects of intercultural communication. Cognitive aspects of intercultural communication are just as important as the behavioral aspects. A cognitive foundation allows individuals to exhibit appropriate behaviors. Individuals need to be aware of their own culture’s values and perspectives and then examine and contrast them with the foreign culture. Insights such as these develop intercultural competence (Chen, 1992, pp. 73-74). Thus, while the IBAI does successfully measure the behavioral aspects of intercultural competence, it is limited by neglecting other important facets of intercultural competence.

### **2.3.2 The Intercultural Awareness, Sensitivity, and Effectiveness Scales**

Chen, Starosta, and Portalla have developed a set of three instruments that together aim to comprehensively measure intercultural competence. These three dimensions are intercultural awareness,

intercultural sensitivity, and intercultural effectiveness (Portalla & Chen, 2010, p. 21).

In Chen and Starosta's (1996) model, intercultural awareness represents the cognitive aspects of intercultural competence. It is the ability to understand other cultures and depends both on self-knowledge and the knowledge of other cultures. The Intercultural Awareness Scale was created to measure this (as cited in Fritz *et al.*, 2005, p. 54).

Intercultural Sensitivity, on the other hand, refers to the affective aspects of intercultural competence. Chen and Starosta (2000) created the Intercultural Sensitivity Scale to measure the different components of intercultural sensitivity, identified as interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness (Chen & Starosta, 2000, pp. 4-5). However, the sample used to develop and validate the instrument was not racially or culturally diverse, so the universal applicability of the instrument was untested (Chen & Starosta, 2000, p. 12). In a study designed to replicate Chen and Starosta's work in a German context, Fritz *et al.* (2005) did not find grounds to support the validity of this instrument (p. 62).

Finally, intercultural effectiveness refers to the behavioral aspects of intercultural competence. From the literature, Portalla and Chen (2010) identified five aspects of intercultural effectiveness: "message skills, interaction management, behavioral flexibility, identity management, and relationship cultivation" (Portalla & Chen, 2010, p. 22). All of these can be

summed up as communication skills – the behaviors that enable people to appropriately and effectively communicate (Portalla & Chen, 2010, p. 21). Their research validated the instrument they created (Portalla & Chen, 2010, p. 28).

### **2.3.3 Intercultural Development Inventory (IDI)**

The IDI was developed as an instrument to measure the orientations listed in Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (Hammer *et al.*, 2003, p. 421). Intercultural sensitivity is defined as "the ability to discriminate and experience relevant cultural differences" (Hammer *et al.*, 2003, p. 422). The DMIS proposes that individuals move through six stages, going from an ethnocentric towards an ethnorelative perspective, as they develop intercultural competence (Hammer *et al.*, 2003, p. 421). Intercultural competence, on the other hand, is defined as "the ability to think and act in interculturally appropriate ways." The developers of the IDI hold that greater intercultural sensitivity correlates with higher *potential* for intercultural competence (Hammer *et al.*, 2003, p. 422).

The uniqueness of the IDI is its utilization of a developmental model to describe intercultural sensitivity. Earlier instruments, namely the Culture Shock Inventory (Reddin, 1994) and the Cross-Cultural Adaptability Inventory (Kelley & Meyers, 1992), measure characteristics associated with intercultural sensitivity, but neither does so as part of a developmental model (as cited in Paige, Jacobs-Cassuto, Yershova, &

DeJaeghere, 2003, p. 469). Another earlier instrument, the Intercultural Sensitivity Inventory focused only on the ability of individuals to adapt to individualistic and collectivistic cultures (Bhawuk & Brislin, 1992, p. 420).

Much research has been done in order to determine the validity of the IDI. Paige *et al.* (2003) found that the IDI measures intercultural sensitivity as defined by the DMIS reasonably well (p. 485), and the instrument exhibits little social desirability bias (Paige *et al.*, 2003, p. 467). On the other hand, Greenholtz (2005) raised doubts that the IDI is valid pan-culturally. Greenholtz used the instrument with Japanese individuals and concluded that some of the items produce misleading results in that context (Greenholtz, 2005, p. 82). However, Hammer (2011) published a study of “4763 individuals from 11 distinct, cross-cultural samples” (p. 477) which provided strong evidence that the construct is valid cross-culturally (p. 482), although Hammer unfortunately did not interact with Greenholtz’s findings.

Finally, Arasaratnam (2009) noted that although the authors of the IDI propose that intercultural sensitivity is a predictor of intercultural competence, more research needs to be done to support that claim. Also, even if intercultural sensitivity is shown to predict intercultural competence, they remain distinct entities, and measuring one does not actually measure the other.

### 2.3.4 Intercultural Adjustment Potential Scale (ICAPS)

Matsumoto *et al.* (2001) developed the ICAPS as an instrument to measure the potential ability for Japanese workers to successfully adapt to living and working in another culture. The researchers found it more important to develop an instrument that is reliable among a specific cultural group – *i.e.*, the Japanese – than to create a less reliable instrument to be used in various cultural contexts (Matsumoto *et al.*, 2001, p. 487). The ICAPS conceptualizes intercultural adjustment potential as consisting in four components: emotion regulation, critical thinking, openness, and flexibility. Among these, emotion regulation – the ability not to let negative emotions cloud one’s thinking – is seen as the foundation upon which the others rest. Individuals with the ability to regulate their emotions can think clearly about intercultural incidents without becoming defensive. After this, individuals must learn about the new culture utilizing an important set of cognitive skills. Individuals need to analyze and think critically about cultural differences and misunderstandings. Additionally, individuals need openness and flexibility in order to consider perspectives and behaviors that may be inappropriate in their native culture (Matsumoto *et al.*, 2001, pp. 485-86). This conceptualization of intercultural adjustment potential avoids reliance upon culture-specific knowledge, preexisting attitudes, or language proficiency by instead measuring whether individuals possess certain psychological skills (Matsumoto *et al.*, 2001, p. 486). A number of different measures and instruments were used to determine the validity of this construct which demonstrated strong support for using this

set of psychological skills to predict adjustment (Matsumoto *et al.*, 2001, p. 508).

Even though the ICAPS was developed specifically to predict the adjustment potential of Japanese individuals, subsequent research has used this instrument with other cultural groups and found similar results (Matsumoto *et al.*, 2003, p. 543). Individuals from India, Sweden, Central and South America, and other countries were studied (Matsumoto *et al.*, 2003, p. 559). This suggests that this psychological construct has validity across cultures.

Additionally, this scale has been shown to predict adjustment above and beyond both personality and general intelligence (Matsumoto, LeRoux, Robles, & Campos, 2007, p. 756). Research demonstrated that the ICAPS was better at predicting adjustment than personality, and that general intelligence did not correlate with adjustment at all (Matsumoto *et al.*, 2007, p. 756). Intercultural training should focus on improving the psychological skills in this model to improve intercultural communication (Matsumoto *et al.*, 2007, pp. 756-57).

### **2.3.5 Multicultural Personality Questionnaire (MPQ)**

The Multicultural Personality Questionnaire (MPQ) was developed in order to help select suitable students and employees for international assignments by predicting whether individuals will be successful and effective cross-culturally (Van Oudenhoven & Van der Zee, 2002, p. 680).

The MPQ measures five qualities: cultural empathy, open-mindedness, emotional stability, flexibility, and social initiative (Van Oudenhoven & Van der Zee, 2002, p. 680). Cultural empathy refers to "the ability to empathize with the feelings, thoughts and behaviors of members from different cultural groups" (Van Oudenhoven & Van der Zee, 2002, p. 680). Open-mindedness is the ability to approach different cultural perspectives without prejudice and with an open attitude (Van Oudenhoven & Van der Zee, 2002, p. 680). Emotional stability is the "tendency to remain calm in stressful situations" (Van Oudenhoven & Van der Zee, 2002, p. 681). Flexibility is the ability to react to unexpected cultural situations by learning from mistakes and adjusting behavior (Van Oudenhoven & Van der Zee, 2002, p. 681). Finally, social initiative is the "tendency to approach social situations in an active way and take initiatives" (Van Oudenhoven & Van der Zee, 2002, p. 681). By comparing results from the MPQ with indicators of intercultural adjustment, the researchers were able to demonstrate that the MPQ is able to predict intercultural adjustment (Van Oudenhoven & Van der Zee, 2002, p. 689).

More recent research has sought to demonstrate the validity of the MPQ across cultural contexts. Leone, Van der Zee, van Oudenhoven, Perugini, and Ercolani (2005) compared a sample of 421 Italian students with another sample of 419 Dutch students (p. 1453). The researchers compared results from the MPQ with other measurements of personality and individual characteristics previously shown to predict intercultural success (Leone *et al.*, 2005, p. 1453). The results showed that the MPQ

maintains its validity in these two cultural contexts, although further research is needed in non-Western cultural contexts (Leone *et al.*, 2005, p. 1458). Additionally, they found that the MPQ had greater predictive power than the other instruments used for comparison (Leone *et al.*, 2005, p. 1459).

It is important to note that the MPQ focuses on an individual's capacity to psychologically adjust to cultural differences, and not intercultural competence *per se* (Arasaratnam & Doerfel, 2005, p. 142). Thus, it is not a direct measurement of the ability to communicate cross-culturally.

### **2.3.6 Intercultural Conflict Style Inventory (ICSI)**

Hammer (2005) developed an instrument in order to identify individuals' conflict style – *i.e.*, how they resolve conflicts. Using two variables, directness and emotional expression, he identified four conflict styles: “(1) discussion style (direct & emotionally restrained), (2) engagement style (direct & emotionally expressive), (3) accommodation style (indirect & emotionally restrained) and (4) dynamic style (indirect and emotionally expressive)” (Hammer, 2005, p. 675). The ICSI allows researchers to examine how individuals and various culture groups deal with disagreements and conflict (Hammer, 2005, p. 692).

### **2.3.7 Cultural Intelligence Scale (CQS)**

The Cultural Intelligence Scale (CQS) is an instrument designed to

measure the construct of cultural intelligence (CQ). The scale consists of twenty items divided among the four factors of CQ (Ang *et al.*, 2007, p. 344). Researchers validated the instrument by testing its explanatory power in predicting intercultural effectiveness, as represented by cultural judgment and decision making, cultural adaptation, and task performance (Ang *et al.*, 2007, p. 343). The researchers controlled for other characteristics thought to influence intercultural effectiveness, including "general mental ability, emotional intelligence, cross-cultural adaptability, Big Five personality, rhetorical sensitivity, social desirability, age, sex, dyadic similarity and cross-cultural experience" (Ang *et al.*, 2007, p. 362). Even after controlling for all these characteristics, the CQS was shown to have significant explanatory power for predicting intercultural effectiveness (Ang *et al.*, 2007, p. 362).

More recent research has sought to determine the validity of the CQS in additional cultural contexts. For example, Kohdadady and Ghahari (2011) translated the CQS into Persian and, using a sample of 854 Iranian university students (p. 67), found that the Persian translation of the instrument retained its validity in an Iranian cultural context (p. 70).

Ang *et al.* (2007) note that the CQS has several advantages over other instruments. Firstly, other scales tend to intermingle measurements of ability with measurements of personality. This lack of precision can be a problem because personality traits are stable and unchanging whereas abilities are malleable and can be enhanced with training. Secondly, the

CQS, as a measurement of CQ, is based upon current theories of intelligence and its components. Finally, the CQS is a culture-free instrument that can be applied in any cultural context. It does not require knowledge or experience with any particular culture (Ang *et al.*, 2007, p. 340).

### **2.3.8 Korzilius *et al.*'s Dialogue Analysis Questionnaire**

In a study of the effectiveness of a four-year intercultural business communication program in the Netherlands, Korzilius *et al.* (2007) created an interesting instrument based upon analyzing four intercultural scenarios. The subjects were given descriptions of dialogues in business-related contexts followed by six questions to assess the subjects' perception of the interaction. However, following the study, the researchers recognized that the scenarios in the questionnaire may have been too difficult to interpret, and interculturally aware individuals may in fact come to different conclusions regarding the "correct" answer. Although this instrument was not shown to be valid, perhaps this format of dialogue analysis could be used to develop a new instrument so long as these issues have been addressed.

### **2.3.9 Intercultural Communicative Competence Inventory (ICCI)**

Based upon Arasaratnam and Doerfel's (2005) model of intercultural competence, Arasaratnam (2009) developed the ICCI as a corresponding instrument. The instrument seeks to measure the cognitive, affective, and

behavioral components of intercultural competence. Arasaratnam began with a fifteen-item inventory with five items for each of the three components. However, five of the items were found to be invalid, resulting in a ten-item final instrument. While the new instrument was found to be acceptably reliable, it needs further development and testing among different cultural groups.

### **2.3.10 Collaborative Communication Competence Scale (CCCS)**

Purhonen and Valkonen (2013) developed the CCCS to measure the ability of individuals to communicate effectively in intercultural business collaborations. The CCCS assesses six communicative functions: the creation and management of relationships, information sharing, management of network resources, integrative negotiation, management of diversity, and adaptation and adjustment. The researchers administered the CCCS in two ways: first, participants assessed themselves. Second, the participants were assessed by their foreign business partners. The study indicated that self-assessment and partner-assessment are viable for measuring different aspects of intercultural competence.

### **2.3.11 Conclusion**

To conclude this review of available instruments, clearly the literature contains many instruments designed to measure intercultural competence. However, the perceptive researcher will note that all of these instruments in fact measure slightly different things. Thus, it is crucial to

be conceptually precise when selecting an appropriate instrument.

The goal of this research is to analyze the intercultural competence of undergraduate students at An-Najah National University. In order for an instrument to be a valid measurement of this, it must first actually measure an individual's ability to communicate, and second, it must be valid in a Palestinian cultural context. The Cultural Intelligence Scale fulfills both of these criteria. Firstly, the CQS offers a comprehensive assessment of the different competencies associated with successful intercultural interactions. Secondly, as a measurement of skills rather than worldview, the CQS is suitable for this context.

## **2.4 Developing Intercultural Competence**

Due to increasing globalization, it is imperative that the education system of today prepare learners for participation in the international community. Educators must explore and develop new training methods to foster intercultural competence. This current research will propose and validate a new and original method of developing intercultural competence: document-based questions. Taken from the field of history education, document-based questions consist of a set of primary source texts which often contain conflicting perspectives. Students analyze the texts and utilize them to answer an essay question. This section of the literature review will first systematically lay out the theoretical foundation to this new approach and then conclude with explaining how and why it is advantageous to adapt this instructional technique to intercultural training.

### **2.4.1 The Goals of Intercultural Training**

The primary goal of intercultural training is to help individuals adjust to living and working in a new culture (Black & Mendenhall, 1990, p. 118). When companies and other institutions send individuals abroad, they expect these individuals to effectively perform the tasks they have been assigned. Some empirical research has shown that intercultural training does have a positive effect on intercultural effectiveness (Black & Mendenhall, 1990, p. 120). Therefore, the goal of intercultural training is to “learn both content and skills that will facilitate effective cross-cultural interaction by reducing misunderstandings and inappropriate behaviors” (Black & Mendenhall, 1990, p. 120; see also p. 118). Much intercultural training focuses on enhancing an individual’s awareness of cultural differences in order to decrease the probability of misunderstanding in intercultural interactions (Han, 2013, p. 6).

Individuals need to learn affective, behavioral, and cognitive competencies in order to be effective cross-culturally (Littrell & Salas, 2005, p. 308). For individuals moving to a foreign culture for work, training must facilitate success in three components: personal adjustment to the new cultural environment, effective job performance, and interaction with the foreign nationals (Littrell & Salas, 2005, p. 308).

A common goal of intercultural training is to ensure the success of international projects that require the collaboration of individuals from diverse cultural backgrounds. Kealey, Protheroe, MacDonald, and Vulpe

(2005) identify three factors that influence the success or failure of international projects: the individual/interpersonal, the organizational, and the environmental factors (Kealey *et al.*, 2005, pp. 307-08). However, training programs have typically focused exclusively on the individual level (Kealey *et al.*, 2005, p. 290). Kealey *et al.* argue that an effective training program for an international project should go beyond teaching individuals new skills and knowledge. Training should also focus on the organizational and environmental levels by bringing all stakeholders – local and international, low-level and high-level – together to build relationships and achieve informal understandings concerning how to work together to complete the project (Kealey *et al.*, 2005, pp. 309-10). Thus, teams collectively need intercultural training in the same way that individuals do.

Because intercultural training cannot possibly prepare individuals for every situation, J. Bennett (1986) argues that a key facet of effective intercultural training is that it teaches individuals how to learn about culture (as cited in Littrell & Salas, 2005, p. 309). The individual must learn how to respond and adapt to new situations and acquire new cultural information. They must be able to transfer their training to unique contexts.

In conclusion, the goal of intercultural training is to teach individuals interactional skills that they can utilize in a variety of cultural contexts in order to ensure the success of international projects.

### 2.4.2 Diversity within Cultures

Scholars of intercultural communication have often tended to emphasize the homogeneity of a community at the expense of its heterogeneity (Yagi, 1995, p. 6). In this view, an individual's behavior is determined by the social rules of the community of which he is a member. However, this leads to the notion that culture is an unchanging, collective entity transmitted from generation to generation and that the behavior of individuals does not vary within a culture except for social outcasts and the most eccentric individuals (Yagi, 1995, p. 7). This traditional view has also equated culture with the modern nation-state, thus perceiving nations as monolithic cultural entities (Yagi, 1995, p. 13). This ignores the reality that there are various ethnic groups, social classes, and subcultures within every society, and as a result, teaching culture in this way introduces the values, attitudes, and beliefs of those in power as representative of the society as a whole while ignoring minority perspectives (Yagi, 1995, p. 14). However, a more recent mindset views culture as dynamic, complex, and variable (Paige *et al.*, 1999, p. 4; see also Kupka & Kennan, 2003, p. 90). Members of a community exhibit a wide range of behaviors and values. While there may be overall tendencies shared by members of a community, at the same time individuals within the community are each different and unique (Yagi, 1995, p. 16). Generalizations are only clues which are not necessarily true for each individual or group within a culture (Apedaile & Schill, 2008, p. 14).

Thus, overgeneralization and reliance upon stereotypes inadequately prepare individuals for intercultural interaction (Yagi, 1995, p. 16). People do not interact with monolithic cultures – they interact with unique individuals. Therefore, intercultural training must develop an awareness of the complexity of culture and the diversity within each culture (Yagi, 1995, p. 17). Yagi (1995) suggests that an individual must be able to recognize diversity within his own culture before he can recognize diversity within a foreign culture, so intercultural training should begin there (p. 42). Indeed, Paige *et al.* (1999) argue that without a sufficient understanding of his own culture, an individual will not be able to examine another culture beyond a low-level comparison (pp. 40-41). Weigl (2009) also promotes self-study as the key to developing intercultural competence. Weigl requires that his students first apply to themselves all of the cultural concepts they will later apply to others (Weigl, 2009, p. 347). In doing this, they will utilize the concepts more sensitively and carefully in understanding others in intercultural interactions (Weigl, 2009, pp. 348, 356). Additionally, they will have a greater awareness of how culture affects people's lives (Weigl, 2009, p. 350), and having such self-awareness, they will be more capable of controlling their thoughts, behaviors, and attitudes to operate effectively cross-culturally (Weigl, 2009, p. 351). Another implication of a view of diversity within culture is that trainers should prepare individuals to approach and analyze a variety of perspectives and customs within a culture (Humphrey, 2002). Trainees need such tools to adequately make sense of culture's complex reality.

### 2.4.3 Approaches to Developing Intercultural Competence

The literature is full of different methods for developing intercultural competence. Before discussing these methods, it is important to first develop a theoretical framework of the different approaches to intercultural training.

Intercultural trainers have often promoted a practical approach to the exclusion of theoretical training, or *vice versa* (Du-Babcock, 1996, p. 20). The practical approach emphasizes utilitarian knowledge that solves intercultural problems (such as a list of do's and don'ts) without learning the rationale behind these practical solutions. Without a theoretical foundation, the trainees will not be able to transfer this knowledge to situations not covered in the training. As Downs (1969) notes, a list of do's and don'ts, although a common approach, is indeed quite problematic. It is impossible to create a list long enough to prepare trainees for each and every possible situation, and even if it were possible, the trainee would be unable to remember such a long list of unrelated behaviors (Downs, 1969, pp. 13, 15). Proponents of a theoretical approach, on the other hand, argue that abstract, cognitive training is more useful (Du-Babcock, 1996). However, both approaches are vital to successful intercultural training. After a purely theoretical training course, it is completely possible that trainees will walk away with a lot of knowledge but be unable to interact appropriately and effectively within the cultural context. Likewise, after a purely practical training course, an individual will know how people

behave in a specific culture without any idea why they behave in that way. Thus, intercultural training should seek to integrate theoretical and practical learning, developing both awareness of cultural differences and intercultural communication skills (Du-Babcock, 1996, p. 20).

In addition to the practical/theoretical distinction, intercultural training programs have also been dichotomized into didactic and experiential approaches (Cargile & Bolkan, 2013, p. 347). The didactic approach seeks to provide trainees with cultural information. In this view, intercultural ineffectiveness is caused by misinformed views, thus if trainers combat this ignorance by supplying the correct information, intercultural effectiveness will be achieved. The main goal of didactic training is to provide trainees with a cognitive framework to interpret any new situations which they encounter (Littrell & Salas, 2005, p. 312). There is some limited evidence supporting this approach (Cargile & Bolkan, 2013, p. 347). Downs (1969) criticizes the didactic model as producing people who know a lot about the country involved yet are unable to truly comprehend the intercultural situation. Because the didactic model relies upon generalizations, the trainee will judge the behavior of cultural others on the basis of the explanations received during his training. However, one does not interact with cultures but with individuals. Thus people need to learn how to interpret the behavior of unique individuals in an intercultural context, and the didactic approach poorly equips them to do this (Downs, 1969, p. 9). In addition, acquiring knowledge does not guarantee that the trainee will be able to utilize it properly (Littrell & Salas, 2005, p. 320).

On the other hand, experiential approaches try to engage trainees in cross-cultural activities and expose them to individuals from other cultures (Cargile & Bolkan, 2013, p. 347). The idea is to learn effective intercultural communication through actually doing it. The trainee participates in activities similar to those they likely will experience in an intercultural situation (Littrell & Salas, 2005, p. 312). This can be done through in-class activities, such as discussions and simulations, or through some sort of involvement outside of the classroom, such as community service, cultural events, and study abroad (Cargile & Bolkan, 2013, p. 347). Simulations try to create a situation as close as possible to a true intercultural situation, often including a lot of role-play (Downs, 1969, p. 10). However, simulations are often poor representations of intercultural situations, too often focusing on surface elements without delving into the deeper cultural perspectives that cause them (Downs, 1969, p. 11). Both in-class and outside of class experiential activities have been shown to be effective, but outside of class more so (Cargile & Bolkan, 2013, p. 347). Research has found experiential approaches to be more successful than didactic approaches in enhancing intercultural competence (Cargile & Bolkan, 2013, p. 351). For example, exposure to people from different cultures has been shown to be very successful in reducing ethnocentrism (Cargile & Bolkan, 2013, p. 351).

A third dichotomy, going beyond the practical/theoretical and didactic/experiential contrasts, is the distinction between culture-general and culture-specific training (Kalfadellis, 2005). Culture-general training

seeks to develop competencies that can be applied in any cultural context. This includes developing an awareness of the attributes of culture, the practice of cultural adjustment, and the effect of culture on communication, as well as the emotional stability to handle the stress associated with cross-cultural interaction (Paige *et al.*, 1999, pp. 5-6). Culture-specific training, however, focuses on developing the ability to be effective within one specific cultural context. Both categories are necessary and indeed complement each other.

Beyond these three dichotomies, other approaches have been suggested. Some have suggested a focus on cultivating self-awareness, the idea being that in order to understand others one must first understand oneself (Downs, 1969, p. 11; see also Littrell & Salas, 2005, p. 310; Skopinskaja, 2009, pp. 136-37). Additionally, cognitive-behavior modification training develops the ability to identify and avoid inappropriate behaviors as well as to identify and adopt desirable behaviors (Littrell & Salas, 2005, p. 311). Another approach utilized in expatriate assignments within multinational corporations is interaction training. This is when an expatriate's replacement arrives in the host country before the expatriate is set to leave allowing the incoming expatriate to learn from the departing expatriate (Littrell & Salas, 2005, p. 311). Language training in itself can also be seen as a form of intercultural training (Littrell & Salas, 2005, p. 310).

All of the approaches described here focus on different aspects of

intercultural competence. A successful trainer will likely utilize several perspectives within a single training program, adapting to the goals of the training (Littrell & Salas, 2005, p. 315; see also Kalfadellis, 2005, pp. 40, 44). Metzger, Olaniran, and Futoran (1995), in a study comparing the effectiveness of various approaches to intercultural training, found that solely studying theory and solely interacting with a cultural other both increased intercultural competence; however, the greatest improvement in intercultural competence was seen among the group that received both theory and interaction (pp. 18, 33, 35). Moreover, Fischer (2011) successfully used a brief intercultural training intervention within a university course consisting of both didactic and experiential elements to enhance cultural intelligence (p. 773). Fischer (2011) combined didactic lectures with two experiential methods: the BAFA BAFA simulation game and the Excell behavioral training program (p. 768). After the intervention, self-reported levels of cultural intelligence declined, suggesting that the intervention was successful in opening the students' eyes to their incompetence. Individuals must be consciously aware of their incompetence before they can start to develop true competence. Thus, he considered the training a success (Fischer, 2011, p. 773).

#### **2.4.4 The Experiential Approach to Developing Intercultural Competence**

Since research has shown the experiential approach to be more effective than the didactic approach, a more thorough investigation into the

theory behind experiential approaches is warranted.

As one of the foremost proponents of the constructivist school, Vygotsky (1984) proposed that individuals learn through reflection on their own experiences, constructing knowledge out of this reflection. Thus, learning is an active process, not the passive reception of knowledge. Learning comes through interaction with objects and events (as cited in Huang, 2014, p. 100). Huang (2014) applies this to intercultural training, arguing that context is key: learning is heavily influenced by the circumstances in which it occurs. Thus, culture should be taught in an authentic context, not as generalized rules extracted from the situation in which they occur (Huang, 2014, p. 100). By experiencing cultural phenomena in genuine situations, learners can construct their own understanding of intercultural communication (Huang, 2014, p. 101). Of course, it is often impossible to access the cultural environment within the classroom. Thus, the teacher can try to replicate the authentic environment in the classroom with simulation exercises and role plays in order to provide experiential learning (Kalfadellis, 2005, p. 38).

Kolb (1984) identified a four-phase cycle of experiential learning. The first phase is an experience, which, in intercultural training, can include activities such as role plays, simulations, and case studies. The second phase is reflective observation where learners reflect upon their experience. Thirdly, in abstract conceptualization learners construct theories and principles based upon their experience. Finally, learners are

involved in active experimentation where they try to apply these principles to their practice through a process of group discussion, practice, and feedback. Then the cycle begins anew (as cited in Kalfadellis, 2005, p. 39). Moran (2001) adapted Kolb's Experiential Learning Cycle directly to intercultural training. He re-labels the first phase, concrete experience, as "Knowing How," which involves participating in the culture, either directly or indirectly. The second phase, reflective observation, Moran labels "Knowing About." During this phase, the learner describes the experience, reflecting upon what happened and stating the facts of the experience. The third stage, abstract conceptualization, is adapted as "Knowing Why" – interpreting and assigning meaning to the experience by developing explanations and theories. The fourth stage, active experimentation, is adapted as "Knowing Oneself." In this final phase the learner prepares to reenter the experience by devising strategies consistent with personal learning goals, the nature of the content, and the form of the experience (Moran, 2001, pp. 15-19).

Holmes and O'Neill (2012) have developed another model of experiential learning which they have dubbed the PEER model. In their study, university students were paired with a student from a different culture (Holmes & O'Neill, 2012, p. 708). As students met with their partner, they were required to work through four phases. Firstly, before meeting their partner, they were to *prepare* by identifying the assumptions and stereotypes they possess about their partner (Holmes & O'Neill, 2012, p. 710). Secondly, they were to *engage* with their partner in intercultural

interaction in a variety of contexts. After this experiential stage, the students were asked to *evaluate* their experiences by recording notes after each encounter. Finally, students were to *reflect* upon their experiences, critically analyzing their ways of thinking, behaving, and communicating. Thus, through a process of self-discovery the students developed intercultural competence (Holmes & O'Neill, 2012, p. 711). Analysis of the students' reports determined that this process was successful in cultivating intercultural competence (Holmes & O'Neill, 2012, p. 716). An advantage of the PEER model and other experiential models, such as Kolb's and Moran's, is that they describe the process whereby individuals develop intercultural competence (Holmes & O'Neill, 2012, p. 714). McAllister and Irvine (2000) identify a couple benefits of process models. Firstly, process models help trainers to sequence course content and activities. Secondly, they provide instructional strategies to create supportive learning environments (McAllister & Irvine, 2000, pp. 4-5).

Dealing with culture on a purely intellectual level is insufficient for developing intercultural competence. Individuals must experience new and unfamiliar situations, dealing with all the feelings of anxiety, apprehension, frustration, empathy, and even rejection that result (Humphrey, 2002). Because experience is emotional and behavioral in addition to being intellectual, experiential approaches can have greater effectiveness than didactic approaches in developing emotional and behavioral capacities (Kalfadellis, 2005, p. 40). Additionally, experiential approaches help cultivate a perspective of the diversity within cultures. Students are prone

to stereotyping and overgeneralization, but experience can powerfully remind them that all people are unique individuals (Kalfadellis, 2005, p. 43).

#### **2.4.5 Critical Incidents and Culture Assimilators as a Means of Experiential Learning**

One form of intercultural training with a long history is the culture assimilator, also known as the intercultural sensitizer (Herfst, van Oudenhoven, & Timmerman, 2008, p. 68). This tool consists of a series of critical incidents which are “brief descriptions of situations in which misunderstanding, problem, or conflict arises as a result of the cultural differences of the interacting parties, or a problem of cross-cultural adaptation and communication” (Apedaile & Schill, 2008, p. 7). Trainees are then asked to choose a culturally appropriate response to the situation. Their response is then evaluated as to whether it is the most appropriate for the given culture. Culture assimilators have been well-researched and shown to be effective in changing cognitive perspectives, and they can be found in both culture-general and culture-specific forms (Herfst *et al.*, 2008, p. 68).

Culture assimilators have been considered didactic or experiential by different experts. Bhawuk (1998, 2001) considers it a didactic approach (as cited in Littrell, Salas, Hess, Paley, & Riedel, 2006, p. 371). While the culture assimilator is primarily a cognitive technique, it does have some experiential features as well. Albert (1995) points out the knowledge is

acquired in a trial-and-error process simulating the experience of moving to another culture, albeit without the social consequences, such as embarrassment, normally resulting from such failures (as cited in Korhonen, 2003). In order to utilize critical incidents in a more experiential way, some researchers have suggested using mini-drama to act out the critical incident. Thus, participants become emotionally as well as intellectually involved in resolving the problem (Roby, 1992, p. 47). Such scenario-based training allows trainees to practice interacting with people from other cultures in a controlled environment simulating cross-cultural situations they might encounter (Littrell & Salas, 2005, p. 321).

Cogen (2000) combined critical incidents with task-based learning. Japanese and Scandinavian students discussed intercultural conflict scenarios and worked in groups to resolve the conflict (p. 166). Task-based learning commonly consists of three stages: pre-task, task, and post-task. For the pre-task activity, the students discussed the situations and planned what they would say to the class. The teacher monitored the class and assisted with language questions. The task stage was to present to the class and discuss as a large group. Finally, for the post-task activity watched their presentations and discussions, which had been videotaped, and evaluated their performance (Cogen, 2000, p. 167). Cogen found that this intercultural collaboration between Japanese and Scandinavian students taught students about their own communication style as well as the style of their partner (Cogen, 2000, p. 173).

In recent decades, this training tool has been computerized. Korhonen (2003) created a web-based, multimedia culture-general assimilator which proved to be effective particularly in developing the cognitive dimension of intercultural competence. Rimmington, Gibson, and Alagic (2006) created another computerized simulation program which depicts intercultural scenarios and then presents users with choices as to what to do next (p. 3), teaching students strategies to improve their intercultural communication (p. 11). Yook (2013) used an interactive CD format to reduce cultural misunderstandings between African-Americans and Korean-Americans. Klinge, Rohmann, and Piontkowski (2009) created a computerized simulation game which explicitly utilized Kolb's Experiential Learning Cycle as a pedagogical framework. As the experience phase, learners watched four videos of intercultural interactions. This was followed by reflection upon the cultural misunderstandings found in the video, generalization, and then application (Klinge *et al.*, 2009, p. 508). Research demonstrated that the training was effective (Klinge *et al.*, 2009, p. 512).

#### **2.4.6 Fiction as a Means of Experiential Learning**

Fox (2003) proposes utilizing quality, imaginative fiction as a way to provide students with experiential training. Without taking students to a foreign cultural context, which is in most cases impractical, trainers are severely limited by the students' prior experiences. Unfortunately, students' experiences are often insufficient for intercultural training, thus

teachers must look elsewhere to provide their students with experiential learning (Fox, 2003, p. 99).

Intercultural training outside of the target culture tends to be didactic, creating a divide between theory and practice. Trainees acquire factual knowledge while their imagination and emotions are left untouched – content is not put into experience. Fox proposes that literature may be used as a method of “vicarious culture learning,” utilizing the imagination to learn through another’s experience and to vividly bring stale principles to life (Fox, 2003, pp. 100, 102). Mezirow (1991) proposes that trainers need to create “dissonance” – an incongruity between the learner’s prior and present experience – in order to foster learning. This disorientation should encourage self-examination and analysis that changes the learner’s perspective (as cited in Fox, 2003, p. 104). Learning must be experiential if it is to create this dissonance and provoke an emotional response which makes the learning memorable and transformative (Fox, 2003, p. 104). Carefully selected literature can create this experience, which in turn awakens emotions and allows the learner to reflect and discover intercultural theories and principles (Fox, 2003, p. 104). Fox provides numerous examples of suitable texts, including travelogues and adventure writing, literature commenting on culture, and biographies (Fox, 2003, p. 108).

Real-life experience is of course preferable to this sort of virtual experience. However, when actual experience is unavailable, fiction can

offer an engaging way to provide students with experiential learning.

#### **2.4.7 Email and Wikis as a Means of Experiential Learning**

Campbell (2008) reported on a project that taught students in the United States and New Zealand intercultural communication through international email correspondence. The project was designed to provide the students with an experiential learning activity to complement the theoretical learning in the classroom. It provided experiential learning in two ways: firstly, the project enabled students to cross cultural barriers and put theory into practice. Actual participation in intercultural interaction challenged their beliefs and assumptions, generating growth in intercultural competence. Secondly, the project simulated the problems associated with real-life multinational teams that use email to communicate across the globe. In order to stimulate conversation, students were given a list of questions and three intercultural case studies to discuss.

The project was successful in stimulating enthusiasm for cultural learning in unenthusiastic students. Additionally, students reported learning a lot about their own culture as well as their partner's culture. Campbell found that actually knowing and interacting with someone from a different culture is an important source of intercultural experience, even if it is only through email.

Crossman (2011) reported a university course where students learned *about* intercultural communication *through* intercultural communication.

Students from Australia and the Netherlands collaborated to create an online wiki about intercultural communication. They worked together to solve intercultural case studies. Thus, they were using intercultural communication in order to learn about intercultural communication. The students found this experiential project to be engaging and meaningful for their future careers. The students were forced to reconcile personal experience with theoretical knowledge, thus producing greater intercultural capabilities and demonstrating the power of experiential learning.

#### **2.4.8 Describe, Interpret, Evaluate (DIE) Exercises as a Means of Experiential Learning**

The "DIE" exercise has had a long history in intercultural training (Nam & Condon, 2010, p. 81). "DIE" stands for "describe, interpret, evaluate." This exercise is designed to cultivate awareness of cultural issues as well as the cognitive skills needed to deal with the unfamiliar (Nam & Condon, 2010, p. 81). Trainees go through the three stages in response to some sort of culturally foreign text – a document, situation, film, photograph, *etc.* First, trainees should describe what they see in an objective manner, making observations without making value judgments. Second, the trainees should interpret the text, making guesses and explanations about what they see. Finally, they should subjectively evaluate the text – *i.e.*, share how they feel about it. The rationale behind the exercise is that it assists trainees to distinguish objective from subjective judgments, freeing them from knee-jerk, emotional reactions to

strange behavior that project negative motives onto others (Nam & Condon, 2010, p. 82).

Some have found problems with the acronym DIE. Firstly, in everyday speech, there is not a clear distinction between "interpretation" and "evaluation." Additionally, the word "DIE" is not a very pleasant word to utilize as an acronym (Nam & Condon, 2010, p. 84). Thus, Nam and Condon (2010) suggest adapting it to "DAE" – "describe, analyze, evaluate." The distinction between "analyze" and "evaluate" is much clearer, while "DAE" is a Korean word with several meanings, including "counter to our instincts," "serious," and "a foundation," all of which have more positive connotations than "DIE" (Nam & Condon, 2010, p. 84). They suggest three questions to clarify each stage: (1) What is going on (description)? (2) Why is it happening (analysis)? (3) How do I feel about it (evaluation)? (Nam & Condon, 2010, p. 85).

There are clear analogies between the DIE/DAE exercise and Kolb's Experiential Learning Cycle. Encountering the text in the DIE exercise can be seen as the first stage: concrete experience. Description corresponds to the second stage, reflective observation. Interpretation/Analysis is the third stage – abstract conceptualization. Finally, evaluation can be seen as a form of the fourth stage, active experimentation.

### **2.4.9 Document-Based Questions (DBQs) and Developing Competence in Historical Analysis**

Perhaps more than any other field, history education has relied upon the traditional method of instruction where the teacher's job is to transfer historical information and knowledge to the student. In recent years, there has been a new focus on teaching students to develop competence in historical analysis. Traditionally, students are given a history textbook (a secondary source) with all the facts and stories laid out for them – *i.e.*, the students are told what to think about history. The new method is to provide students with multiple, often conflicting, primary sources about a historical event. Then, acting like historians, the students are required to make sense of the conflicting viewpoints and come to a fuller understanding of the historical event. This section will first discuss the attributes of competence in historical analysis and then show how teachers can use multiple primary sources as a method to cultivate this competence.

In a ground-breaking study, Wineburg (1991) studied the differences between the cognitive processes that historians – *i.e.*, experts – and high school students – *i.e.*, novices – used to analyze a set of primary sources concerning the Battle of Lexington in the American Revolution (Wineburg, 1991, p. 74). The study identified three heuristics – *i.e.*, metacognitive strategies – that historians use when analyzing primary texts. Firstly, historians use corroboration, which means that they try to confirm important details in multiple sources before accepting them as likely

(Wineburg, 1991, p. 77). The second heuristic is sourcing. This means that they look at the document's author as well as its place and date of creation in order to predict the accuracy and honesty of the document (Wineburg, 1991, p. 79). The final heuristic is contextualization by which historians use the document's context to make interpretations. This includes putting events in chronological order and in the concrete geographic, meteorological, and cultural location in which they occurred (Wineburg, 1991, p. 80). Wineburg suggested that these three strategies are possibly manifestations of a view of history where there is no correct answer – there are only competing, incomplete perspectives, and at best a historian can only make an educated guess (Wineburg, 1991, p. 83). His research determined that high school students can learn a lot of knowledge about the American Revolution, for instance, while remaining unable to make historical interpretations themselves (Wineburg, 1991, p. 84). Hynd, Holschuh, and Hubbard (2004) also found that students do not possess the skills to approach and make sense of conflicting sources, rarely going beyond gathering facts from the texts (pp. 142-43). They do not understand that there are multiple perspectives on historical events, instead trusting the textbook to teach them the one, true story (Hynd *et al.*, 2004, p. 142). Nokes (2011) also remarked that students rarely question the authority of the textbook (p. 379). Finally, Nokes, Dole, and Hacker (2007) noted that these skills have broader application in the modern information age, where individuals have to synthesize, analyze, and make judgments about different, conflicting perspectives (p. 492).

Building upon Wineburg's (1991) pioneering work, Wiley and Voss (1999) studied the use of multiple texts in the high school classroom as a method to develop these three heuristics. The researchers' goal was for the students to move beyond "knowledge-telling" – *i.e.*, merely transferring information from the text to their answer – to "knowledge-transforming" – *i.e.*, rearranging and interpreting the information in a new way (Wiley & Voss, 1999, p. 301). They consider knowledge-transforming to require greater cognitive effort resulting in a stronger understanding of the material. The study considered two different instructional variables: the text given to the students and the type of essay task assigned to the students. For text, students were either given one, textbook-like passage or a set of primary sources. As for task, students were instructed to write either an argumentative, narrative, summative, or explanative essay. The students demonstrated the deepest understanding when multiple primary sources were combined with writing an argument (Wiley & Voss, 1999, pp. 309-10). This type of activity requires students to transform and combine the information in a new way, thereby increasing their conceptual understanding (Wiley & Voss, 1999, p. 302). In order to cultivate deeper understanding, tasks have to require knowledge-transforming, and asking students to construct an argument from multiple documents encourages them to do that (Wiley & Voss, 1999, pp. 306, 309). Their research showed that both the type of text and type of task contribute to the development of deeper understanding (Wiley & Voss, 1999, pp. 309-10). Hynd *et al.* found several instructional methods useful in training students

to apply the historical analysis strategies. First, the students were given multiple, conflicting sources describing the Gulf of Tonkin Incident from the Vietnam War (Hynd *et al.*, 2004, p. 143). Additionally, they received explicit instruction in corroboration, sourcing, and contextualization (Hynd *et al.*, 2004, p. 168). By using pre/post interviews, the researchers were able to show that the methods were successful in enhancing the students' abilities to engage in this sort of analysis (Hynd *et al.*, 2004, p. 168). In another study, Nokes *et al.* (2007) studied the effectiveness of two types of instruction – content and heuristic instruction – and two types of texts – traditional textbooks and multiple texts. Thus, their study compared the effectiveness of four different interventions. The researchers measured knowledge of historical content and use of heuristics before and after the interventions (Nokes *et al.*, 2007, p. 494). The results showed that multiple texts were more effective than a traditional textbook in enhancing knowledge of historical content regardless of the method of instruction (Nokes *et al.*, 2007, p. 501). The results also demonstrated that teachers successfully trained students to use the corroboration and sourcing heuristics, but they were unable to improve the students' ability to use the contextualization heuristic. The researchers speculate that insufficient background knowledge is behind this failure (Nokes *et al.*, 2007, p. 502).

Nokes (2011) researched various instructional strategies to overcome the barriers that prevent students from utilizing the heuristic strategies that historians use (Nokes, 2011, p. 380). He identified four barriers: analyzing primary sources is more cognitively demanding than the students can

handle, students lack the necessary background knowledge and misapply what knowledge they do have, students have a simplistic view of the world, and students do not understand how to study history (Nokes, 2011, p. 382). In order to overcome the cognitive barrier, Nokes (2011) suggests that teachers should make sure that students do not have problems comprehending the text, familiarize students with relevant strategies, and scaffold the activity (p. 384). The researcher admits that contextualization is a much more difficult problem to deal with, but he proposes supplementing textbooks with primary sources or historical fiction as possible ways to overcome this barrier (Nokes, 2011, pp. 388-89). The third barrier is that students have a simplistic view of the world, tending towards a dualistic worldview of absolute good and bad, correct and incorrect. They also tend to oversimplify complex historical events (Nokes, 2011, p. 390), and they uncritically accept what their textbooks and teachers say, unwilling to question their authority. Finally, they do not recognize that different individuals can hold diverging perspectives on the same event (Nokes, 2011, p. 391). All of these represent a deficient worldview for the purposes of historical analysis. Nokes proposes including controversies in the curriculum and admitting historical uncertainty as two strategies for overcoming these problems. Finally, the last barrier is that students do not understand how to study history. Nokes (2011) writes, “[H]istory students rarely have the opportunity to engage in historical inquiry. Historians produce history and history students consume history, typically with very little thought about how it was produced” (p.

395). Thus they fail to recognize that history is an interpretation of the past, not a definitive record of the past (Nokes, 2011, p. 395). To overcome this barrier, history teachers should explicitly teach the heuristic strategies previously mentioned and discuss the work of historians (Nokes, 2011, p. 397).

Woyshner (2010) connects the use of inquiry-based instruction coupled with multiple primary sources with the experiential perspective on learning. She argues that this sort of instruction is a form of reflective thought which the experiential perspective contends is necessary for students to learn from experience and construct their own understandings (Woyshner, 2010, p. 37). Although she uses a different process model of learning than this current research is utilizing, it is certainly an important and valid connection. Multiple texts can be utilized in a manner similar to the DIE exercise to promote experiential learning.

#### **2.4.10 Synthesis and Conclusion**

The purpose of this research is to propose a new method of developing intercultural competence. This new method seeks to take the document-based questions (DBQs) developed as an instructional strategy in history education and apply it to intercultural competence training within an experiential perspective of learning. DBQs are designed to help students develop the critical thinking skills needed to make sense of historical events and to model the work of a historian. Likewise, DBQs can be used to mimic the process of coming into contact with a different culture

and making sense of all the often-conflicting information one receives. Thus, they can model the work of someone who operates interculturally and thereby experientially develop intercultural competence.

Firstly, DBQs can resolve the problem of oversimplifying culture common within the field of intercultural training. As noted previously, intercultural training tends to view culture as a homogenous entity equated with the modern nation-state, but there is actually quite a lot of diversity within a culture that for the sake of accuracy cannot be ignored. Indeed Byram, Gribkova, and Starkey (2002) note that intercultural communication depends on “perceiving the interlocutor as an individual whose qualities are to be discovered, rather than as a representative of an externally ascribed identity” (p. 9). By selecting multiple primary sources that represent various perspectives within a culture on a given subject, DBQs can train students to recognize the inherent diversity within cultures and thus avoid stereotyping and overgeneralization. This will prepare students for the complex reality of intercultural communication.

Secondly, DBQs can be used as a means of experiential learning. Utilizing Moran’s (2001) model of experiential learning, the first phase is “Knowing How” – direct or indirect participation within the culture. Reading and analyzing the documents in a DBQ is an indirect way of participating in the foreign culture. Although it is indirect, using primary sources is a highly authentic way of participating in the culture. Authentic participation enables learners to construct their own understanding of

cultural phenomena. Paige *et al.* (1999) cautioned that even when using authentic materials there is still the danger of using them in a way that promotes a monocultural interpretation (p. 43). By including *conflicting* authentic materials, a DBQ would avoid this danger. Byram *et al.* (2002) similarly stressed the importance of combining texts with contrasting perspectives (p. 23). Moving on, the second phase of Moran's model is "Knowing About" – reflection on the experience. In a DBQ activity, this stage would be represented by tasks similar to the "Describe" phase of a DIE activity. Students would work to determine what the texts are saying without applying any interpretation or subjective judgment to the texts. The goal is simply comprehension of the texts. The third phase, "Knowing Why," would include activities where students work to interpret and make sense of the conflicting perspectives found within the documents. Students would try to create explanations and theories to decipher the cultural phenomena they are indirectly experiencing. This would be similar to the "Analyze" phase of a DIE activity. The final phase is "Knowing Oneself" where the learner is internalizing what they have learned in preparation for the next experience. In a DBQ, students would be asked to relate the cultural phenomena and perspectives they experienced to their own perspectives and experience in their native culture. Students at this stage would be expected to make qualitative judgments about the experience. This corresponds to the "Evaluate" phase of a DIE activity. As is perhaps clear, a DBQ activity really could be considered a slight variation of the DIE activity. The key difference is that a DBQ would purposely organize a

number of conflicting texts into one set, whereas the DIE activity is a process for dealing with one text at a time. Additionally, a DBQ by definition would include a question that serves as a task organizing the entire activity into a coherent whole. The question and topic should be chosen carefully to create a practical task and context that the learner is likely to encounter in intercultural interaction.

Thirdly, intercultural trainers should try to cultivate the same heuristic strategies that history teachers try to cultivate by using DBQs. These include corroboration, sourcing, and contextualization. This is based upon the idea that there are important similarities between intercultural communication and historical analysis. Both fields involve the study and interpretation of human events. The primary difference is timing. Whereas historical analysis tries to make sense of human events long past, intercultural communication tries to make sense of a present situation in which the individual is currently involved. Despite the difference in timing, both activities require the participant to identify conflicting perspectives, make sense of them, and create explanations to guide future interactions. Thus, similar metacognitive strategies are needed for both activities. In intercultural communication, corroboration can take an observed perspective and tentatively generalize it to the culture at large if the perspective is observed in additional sources. Sourcing, on the other hand, can help contain such generalizations within appropriate boundaries, limiting the perspective to a specific group or even to one individual. Contextualization allows the individual to use the cultural context to make

interpretations about the text. However, the use of contextualization requires detailed background knowledge about the target culture without which it may be impossible to train students to utilize this strategy. Therefore, because historical analysis and intercultural communication benefit from the same metacognitive, heuristic strategies, a DBQ for intercultural communication can utilize some of the same instructional strategies that Nokes (2011) suggested for enhancing historical analysis skills. For example, a DBQ could utilize dual-language texts with the original language of the text juxtaposed with a translation in the students' native language (assuming a monolingual training group). This would remove barriers for comprehending the text. Additionally, a well-designed DBQ should scaffold the activity, guiding students through the experiential learning cycle with carefully chosen, meaningful sub-questions. The worldview deficiencies that Nokes identifies would easily be overcome through the inclusion of conflicting perspectives, and finally, explicit instruction in heuristic strategies can enable students to attain a more nuanced view of culture.

In conclusion, this novel application of a method of history instruction to intercultural training can potentially be another useful instrument in the intercultural trainer or language teacher's toolbox for developing intercultural competence.

## **2.5 Summary**

The literature review has sought to systematically build a theoretical

foundation for utilizing document-based questions (DBQs) in intercultural training. Firstly, cultural intelligence (CQ) was selected as a suitable model of intercultural competence for the Palestinian context. Other models take for granted the assumption that ethnorelativism is more desirable than ethnocentrism. CQ, on the other hand, focuses on a set of skills that increase effectiveness in intercultural interaction. This is particularly suitable in a university context where the goal is to train students for their future careers. The Cultural Intelligence Scale (CQS) was adopted as the instrument of the study since it measures CQ.

The literature review also proposed that DBQs can enhance intercultural competence by mimicking the process of coming into contact with a different culture and making sense of all the often-conflicting information one receives. Three possible benefits were identified for such a training program. Firstly, DBQs can resolve the problem of oversimplifying culture which is common in the field of intercultural training through the inclusion of conflicting perspectives from within the target culture. Secondly, DBQs can be a means of experiential learning by modeling the work of someone who interacts interculturally. Finally, the metacognitive strategies used for analyzing a DBQ may be quite similar to the strategies necessary in authentic intercultural interaction.

**Chapter Three**  
**Methodology**

## **Chapter Three**

### **Methodology**

#### **3.1 Introduction**

In order to scientifically evaluate the theoretical model just proposed in the literature review, an experimental research study was conducted at An-Najah National University from September 3<sup>rd</sup> to October 11<sup>th</sup>, 2015, in partnership with the university's Competency Development Unit. The Competency Development Unit advertised four sections of two separate training courses open to all students attending the university. One of the courses provided training in professional skills in the English language; this was the control treatment. The other course provided training in cross-cultural communication, utilizing document-based questions as the method of instruction; this was the experimental treatment. Students who consistently attended the training received a certificate at the completion of the course. Students with two absences or less were permitted to complete the course. The workshops consisted of fourteen 50-minute sessions. The first session consisted primarily in administering the pre-test and introducing the topics that each course will cover. The next twelve sessions consisted in the treatment program. The final session administered the post-test.

#### **3.2 Questions of the Study**

As noted in the introduction, this experimental study sought to

answer the following research questions:

[Q1] Does the experimental treatment enhance intercultural competence, as measured by cultural intelligence, beyond the control treatment?

[Q2] Does the experimental treatment have particular effectiveness in enhancing any individual sub-dimensions of cultural intelligence?

[Q3] Do the moderating variables have a significant effect upon the effectiveness of the treatment program?

### **3.3 Hypotheses of the Study**

The researcher used null hypothesis significance testing (NHST) to evaluate the results. The following are the null hypotheses corresponding to the three research questions:

[H1] There is no significant ( $\alpha = .05$ ) difference in intercultural competence between the experimental and control groups.

[H2] There are no significant differences ( $\alpha = .05$ ) in the four sub-dimensions of cultural intelligence between the experimental and control groups.

[H3] There are no significant differences ( $\alpha = .05$ ) in the effectiveness of the experimental treatment program due to any of

the moderating variables.

### **3.4 Population**

The population of this study is the student body of An-Najah National University in Nablus, Palestine. Both current students and recent graduates are included in the population. All faculties and specializations were also under consideration.

### **3.5 Sample**

A sample of the population was chosen randomly in the following fashion. The Competency Development Unit advertised the courses for about a week prior to the beginning of the course. Registration was open to any current student or graduate of An-Najah. All students were permitted to register for the section of their choice, but they were not permitted to register for multiple courses. Moreover, the courses were offered to the student body free of charge and did not meet any academic requirements for graduation – participation was voluntary and extracurricular. In this way, the sample selection was completely random, and thus no further randomization was necessary.

Due to extensive previous experience teaching training courses for the Competency Development Unit, it was assumed that about half of the students who initially registered for the course would not complete the course. As noted previously, the courses were monetarily free, and participation was voluntary. As a result, many students often come initially

but later drop the course as the pressures of their regular studies wear on. In order to ensure that a sufficient number of students completed the treatments, the researcher initially registered a large number of students knowing that many would drop out of the course within the first couple weeks. The total number of students who participated in at least one session was 130 for the control treatment and 74 for the experimental treatment. Of these, 83 students completed the treatment – 62 for the control treatment, and 21 for the experimental. The difference in the rates of completion is largely attributable to the afternoon experimental section. On the first day, such an overwhelming number of students came to the afternoon control group that many had to be turned away. A number of these students waited an hour and came to the afternoon experimental group even though they had no interest in the topic. For the most part, these students came for the first day and never returned, thus artificially inflating the number of students who registered for the experimental treatment. However, even ignoring the different rates of completion, obviously a greater number of students registered for the control treatment. This can only be explained by noting that registration was completely free, and a greater number of students were interested in the topics taught in the control treatment. Additionally, the researcher had taught the control treatment close to thirty times prior to this study, so the quality of the control treatment was known among students by word of mouth, and many of those who registered were friends or relatives of students who previously took the course.

In order to achieve equivalent groups for the sake of statistical analysis, a sample of 21 students was randomly chosen from the control group using the random selection feature of the SPSS Statistics program. The control sample consisted of 8 males and 13 females. The students represented a majority of An-Najah's ten academic faculties: Economics and Social Sciences (n = 3), Engineering and Information Technology (n = 6), Fine Arts (n = 1), Humanities (n = 1), Law (n = 1), Medicine and Health Sciences (n = 3), and Science (n = 6).

The experimental group consisted of 6 males and 15 females. This group also represented a majority of An-Najah's ten academic faculties: Economics and Social Sciences (n = 2), Educational Sciences and Teacher Training (n = 2), Engineering and Information Technology (n = 3), Humanities (n = 3), Medicine and Health Sciences (n = 2), and Science (n = 9).

### **3.6 Variables**

This study took into account a large number of variables. In addition to the independent and dependent variables, the researcher also measured a number of moderating variables. Moreover, the treatments were designed to further control for an array of extraneous variables, including all variables related to the teacher, environment, and terms of participation (see 3.7.1 Treatment Equivalence).

### **3.6.1 Independent Variable**

The independent variable of the study was the treatment received. The experimental treatment was intercultural training utilizing document-based questions. The control/comparison treatment was competency development training focusing on professional skills in the English language. Both groups were taught in English by the same foreign instructor – the researcher – for the same length of time on the same days in order to control for all variables related to the teacher, including the teacher’s instructional style, personality, rapport with students, and nationality. In this way, the research was able to determine whether the success of the treatment was due to the treatment itself or just the interaction with the foreign instructor.

### **3.6.2 Moderating Variables**

A number of other variables were measured in order to identify any variables that moderate the effectiveness of the treatment. These included both demographic variables and variables pertaining to previous interactions with foreigners.

The following demographic variables were measured: gender, faculty of study, and year of registration. As for previous interactions with foreigners, the following were measured: number of foreign friends (in person), number of foreign friends (on the internet), number of times the participant dealt with foreigners (in person), number of times the

participant dealt with foreigners (on the internet), number of times the participant traveled outside of Palestine, number of times the participant traveled outside the Middle East, length of longest trip outside of Palestine (measured in days), how often the participant uses English in social settings (measured categorically), and whether or not the student had previously studied under a foreign teacher.

### **3.6.3 Dependent Variable**

The dependent variable was intercultural competence as measured by cultural intelligence (CQ) and its four sub-dimensions: Metacognitive CQ, Cognitive CQ, Motivational CQ, and Behavioral CQ.

## **3.7 Treatments**

This study utilized two treatments – a control treatment and an experimental treatment.

### **3.7.1 Treatment Equivalence**

In order to achieve equivalence and control for extraneous variables, the treatments shared a number of properties. Firstly, and most importantly, both groups were taught in English by the same foreign instructor – the researcher – for the same length of time. This controlled all variables related to the teacher, including the teacher's instructional style, personality, rapport with students, and nationality. This also controlled for the possibility that any increase in intercultural competence was solely due

to the interaction with a foreigner.

Secondly, all sessions were held in the same room and on the same days in order to control for environmental variables. A large comfortable room with air conditioning was utilized. The sessions were scheduled every Sunday, Tuesday, and Thursday, beginning on September 3<sup>rd</sup>, 2015, and ending on October 11<sup>th</sup>, 2015. During this time there were some holidays and strikes; however, these affected each group in the same way. The only environmental difference between the groups was the time of instruction, as obviously only one group could be taught at a time. In an effort to control even this factor, each treatment was given one section in the morning and one in the afternoon.

Finally, the terms of participation were equivalent between each group. Both courses were advertised together. Registration to both groups was open to every student – there were no restrictions placed on the students regarding language competency, prior knowledge, or academic achievement. Both courses were offered free of charge. Neither course fulfilled any academic requirements – participation in both was a voluntary, extracurricular activity for which they received a certificate of completion at the end of the course for attending at least twelve of the sessions. Lastly, the duration of both treatments was fourteen 50-minute sessions (two sessions for administering the pre- and post-tests, and twelve for the treatment itself).

In summary, the treatment conditions were carefully controlled to

reduce as much as possible the influence of extraneous variables on the result.

### **3.7.2 Control Treatment**

The control treatment consisted in training in professional skills in the English language. The topics of study were as follows: introducing yourself, politely asking someone to do something, speaking on the telephone, active listening, problem solving and decision making, writing a CV, writing a cover letter, writing professional emails, job interviews, and presentations and public speaking. The treatment primarily utilized pair and group work with very little teacher-centered time.

### **3.7.3 Experimental Treatment: Methodology**

The experimental treatment consisted in training in cross-cultural communication utilizing document-based questions as the method of instruction.

Four sets of documents were developed along with accompanying materials. Students spent three days interacting with each set. The treatment utilized the theoretical framework developed in the literature review. Thus, the materials for each set of documents carefully followed the experiential learning cycle.

On the first day, students were given the documents both in English and Arabic. Arabic translations were included, as mentioned in the

literature review, to remove language barriers to comprehension so that students could focus their energy on analysis. The students were first asked to quickly read through the documents and then work in groups to answer comprehension questions for each document. This corresponds to the "Knowing How" (participation in the culture) and the "Knowing About" (description and comprehension) stages of the learning cycle. This continued into the beginning of the second day.

After the students read each document and discussed all the questions, the students were then given a new "project" worksheet. The project was a task-based activity that required the students to analyze the documents in order to successfully complete the activity. They began by working with their group to answer some preparatory questions that encouraged analysis of the conflicting viewpoints found within the document set. This corresponds to the "Knowing Why" (analysis) stage of the learning cycle. After discussing these questions with the whole class, each group was then given time to prepare for the project. On the third day, students were given time to complete their project and share it with the class.

After students finished the project, they then answered a set of reflection questions that encouraged students to consider what they personally believe about the topic – which ideas are good, which are bad (or dangerous even); what they agree with, what they disagree with; comparisons and contrasts between American and Palestinian culture; and

so on. This last stage corresponds to "Knowing Oneself" (evaluating the target culture phenomena).

This three-day cycle was repeated four times (once for each topic/document set), thus comprising the twelve treatment sessions. Therefore, the treatment program closely adhered to and replicated the theoretical framework proposed in the literature review.

#### **3.7.4 Experimental Treatment: Topics and Documents**

All of the documents were edited excerpts of contemporary pieces. An effort was made to include eloquent and intelligent proponents of the various perspectives in order to avoid creating straw men and caricatures. Additionally, the sets focused exclusively on the diversity of thought within American culture. Thus, only American perspectives were included.

Four topics were chosen for inclusion in the program. The first topic was "Race and Ethnicity." The question given to the students was "Do black lives matter in America today?" The document set included various perspectives on whether or not black lives are seen as valuable as well as whether they are treated as such. The project for this lesson was to prepare an individual presentation in which they were asked to answer the question.

The second topic was "Crime and Punishment." The question given to the students was "In America, how do different beliefs on the causes of crime produce differing views on how crime should be punished?" This document set focused on the old debate whether crime is caused by inward

corruption or outward environmental factors, as well as whether the purpose of the justice system is to punish or rehabilitate criminals. The project for this lesson was to create a courtroom drama where the various characters in the drama were expected to hold different viewpoints.

The third topic was "Success and Failure." The question was "What do Americans consider a successful life, and how do they try to achieve it? What is the role of failure in success?" This set included such cultural motifs as the American dream, the self-made man, and learning from your mistakes. The project for this lesson was to film a TV show on their smartphones in which a failed businessman receives advice from the hosts on overcoming his failure.

The fourth and final topic was "Suffering and Injustice." The question was "How do Americans respond to suffering and injustice?" The document set included examples and reflections on various responses to instances of suffering or injustice, ranging from violent to nonviolent and from bitter to forgiving. The project for this lesson was to create a proposal for a community service project addressing a problem within their community.

### **3.7.5 Validity of Experimental Treatment**

In order to confirm the cultural suitability of the documents, a review committee was formed. Four professors in the Department of English Language and Literature reviewed the documents with an eye towards their

suitability in the Palestinian context. All of the professors determined that the documents are in fact appropriate for this context. Some also gave valuable advice regarding possible areas of confusion or misunderstanding to look out for.

### **3.8 Instrument**

This study utilized two observations – a pre-test and a post-test. The main instrument is the Cultural Intelligence Scale (CQS) as published by Ang *et al.* (2007). The CQS was administered both before and after the treatment. Students were additionally asked a set of questions measuring the demographic and moderating variables along with the pre-test. The control and experimental groups received identical tests.

#### **3.8.1 Cultural Intelligence Scale (CQS)**

This study utilized an Arabic translation of the Cultural Intelligence Scale (CQS). The CQS consists of 20 items utilizing a 7-point Likert scale, ranging from strongly agree to strongly disagree. As determined in previous published research, the 20 items are divided into four factors: Metacognitive CQ (items 1-4), Cognitive CQ (items 5-10), Motivational CQ (items 11-15), and Behavioral CQ (items 16-20). An Arabic translation was created to prevent the students' level of English proficiency from interfering with the results. The English version of the instrument can be found in Appendix A, and the Arabic in Appendix B.

### **3.8.2 Questionnaire**

In addition to the pre-treatment CQS, the students were also given a questionnaire. This questionnaire was also written in Arabic to prevent the students' level of English proficiency from interfering with the results. There were questions to measure each of the moderating variables (see 3.6.2 Moderating Variables). Again, the English version of the instrument can be found in Appendix A, and the Arabic in Appendix B.

### **3.8.3 Pilot Study**

A pilot study was conducted in March 2015 with two purposes in mind: primarily, the study aimed to conduct an inductive needs analysis concerning the intercultural competence of undergraduate students at An-Najah. However, more importantly for this current research, the study also aimed to identify and validate a suitable instrument for measuring intercultural competence in the Palestinian context. To these ends, the study selected an instrument combining questions targeting independent variables, such as gender, faculty, year of study, interaction with foreigners, and traveling abroad, with the CQS.

All of the students in this study were students of the researcher. Altogether, 121 students participated in the study, including 47 males and 74 females. The students were enrolled in four different (for credit) English courses: Remedial English (n = 23), University English I (n = 31), University English II for Faculty of Medicine (n = 34), and English for the

Workplace (n = 33). All students present on the day the instrument was administered were included in the study. Students absent on that day were not included.

The students represented most of the university's faculties: Economics and Social Sciences (n = 27), Educational Sciences and Teacher Training (n = 5), Engineering and Information Technology (n = 34), Humanities (n = 2), Law (n = 5), Medicine and Health Sciences (n = 43), and Science (n = 5).

As determined by the students' registration numbers, the sample included students from all years of study: first year (n = 64), second year (n = 8), third year (n = 13), fourth year (n = 22), fifth year (n = 12), and sixth year (n = 2).

The instrument was administered at the beginning of each of the four lectures while the instructor/researcher took attendance. The researcher explained that this was for a research study and assured the students that it was confidential and would not be graded to encourage the students to answer as honestly as possible. The students were given approximately 15 minutes to complete the instrument.

All of the data was entered into the SPSS statistics program where the validity and reliability of the instrument were determined.

### 3.8.4 Validity of CQS in Pilot Study

Analysis of the data from the pilot study determined that the Arabic translation of the scale maintained the factorial validity of the four sub-dimensions of CQ. Additionally, the dimensions were shown to correlate with each other, supporting the validity of the overall construct of cultural intelligence.

**Table 1: Pattern Matrix for Factor Analysis<sup>ab</sup> (Pilot Study)**

	Factor			
	Met. CQ	Cog. CQ	Mot. CQ	Beh. CQ
CQS1	.590			
CQS2	.700			
CQS3	.772			
CQS4	.416			.286
CQS5		.244		
CQS6	.283	.434		
CQS7	.347	.665		
CQS8		.757		
CQS9		.556		
CQS10		.759		
CQS11	.466		.338	
CQS12			.731	
CQS13			.853	
CQS14			.731	
CQS15	-.314		.703	
CQS16				.481
CQS17				.586
CQS18			.253	.519
CQS19				.742
CQS20				.766

Extraction Method: Principal Axis Factoring.

Rotation Method: Promax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

b. Loadings less than .24 suppressed for clarity.

Firstly, principal axis factoring with promax rotation was used to confirm that the four dimensions of CQ maintain factor validity in the Palestinian context. Table 1 shows the results of this analysis. The factor analysis confirmed the validity of the four dimensions except for item 11. Item 11, “I enjoy interacting with people from different cultures,” was more strongly correlated with Metacognitive CQ than Motivational CQ, which it is supposed to correlate with.

Additionally, as seen in Table 2, the factors were shown to correlate with each other, supporting the validity of the overall CQ construct.

**Table 2: Factor Correlation Matrix (Pilot Study)**

Factor	Met. CQ	Cog. CQ	Mot. CQ	Beh. CQ
Met. CQ	1.000	.475	.551	.544
Cog. CQ		1.000	.411	.460
Mot. CQ			1.000	.556
Beh. CQ				1.000

Extraction Method: Principal Axis Factoring.

Rotation Method: Promax with Kaiser Normalization.

Therefore, the pilot study determined that the Arabic translation of the CQS maintains factorial validity and that CQ is a valid construct.

### **3.8.5 Reliability of CQS in Pilot Study**

The instrument was found to be highly reliable in the pilot study. For the reliability analysis, 14 participants were excluded from the analysis because of missing values. Cronbach’s alpha was .903 – an excellent level of reliability.

### **3.8.6 Instrument Review Committee and Revisions**

Following the pilot study, twelve experts in the fields of methods of teaching English, linguistics, translation, and psychology were asked to review the instrument. They suggested a number of revisions. Many of the revisions were minor corrections or clarifications to the Arabic translation of the CQS. However, in addition, the questionnaire was significantly altered. Some new questions were added, while others which were shown to be non-significant in the pilot study were removed. Furthermore, many questions were revised so that they would be measured continuously rather than categorically in order to increase the validity of the measure. Finally, some modifications were made to the Arabic language to either correct grammar mistakes or clarify the meaning.

### **3.8.7 Validity of CQS in Experimental Study**

The data from both the pre-test and post-test of the experimental study were submitted to the same factor analysis as the pilot study. The researcher combined the pre- and post-test responses of all 83 participants into one dataset, providing 166 responses to base the analysis upon. While the factor analysis of the pilot study is surely sufficient validation for the purposes of this research, the researcher conducted the analysis again with the experimental data in order to provide extra confirmation as this translation of the CQS will be available for future research studies.

Firstly, principal axis factoring with promax rotation was used to

confirm that the four dimensions of CQ maintain factor validity in the Palestinian context. Table 3 shows the results of this analysis. The factor analysis confirmed the validity of the four dimensions without any exceptions. Every item correlated most strongly with the factor that it is supposed to represent.

**Table 3: Pattern Matrix for Factor Analysis<sup>ab</sup> (Experiment)**

	Factor			
	Met. CQ	Cog. CQ	Mot. CQ	Beh. CQ
CQS1	.615			
CQS2	.703			
CQS3	.987			
CQS4	.446			
CQS5		.480		
CQS6		.558		
CQS7		.693		
CQS8		.853		
CQS9		.873		
CQS10	.272	.418		
CQS11			.771	
CQS12			.946	
CQS13			.844	
CQS14			.473	
CQS15			.499	.241
CQS16				.759
CQS17				.862
CQS18				.822
CQS19				.607
CQS20				.670

Extraction Method: Principal Axis Factoring.

Rotation Method: Promax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

b. Loadings less than .24 suppressed for clarity.

Additionally, as seen in Table 4, the factors were again shown to correlate with each other, supporting the validity of the overall CQ

construct.

**Table 4: Factor Correlation Matrix (Experiment)**

Factor	Met. CQ	Cog. CQ	Mot. CQ	Beh. CQ
Met. CQ	1.000	.568	.638	.619
Cog. CQ		1.000	.481	.563
Mot. CQ			1.000	.693
Beh. CQ				1.000

Extraction Method: Principal Axis Factoring.

Rotation Method: Promax with Kaiser Normalization.

To conclude, when the factor analysis of the pilot study is taken in combination with the analysis of the experimental study, there is very strong evidence that the Arabic translation of the CQS retains its factorial validity and that CQ is a valid overarching construct.

### 3.8.8 Reliability of CQS in Experimental Study

The revised CQS exhibited similarly high levels of reliability in the experimental study. Cronbach's alpha was .929.

## 3.9 Experimental Design

This study utilized pre-/post-tests with both an experimental and a control treatment. The sample was selected randomly, and thus no further randomization was necessary. The experimental design is thus as follows in Table 5:

**Table 5: Experimental Design**

E	O <sub>1</sub>	X <sub>E</sub>	O <sub>2</sub>
C	O <sub>1</sub>	X <sub>C</sub>	O <sub>2</sub>
E = experimental group; C = control group; O <sub>1</sub> = pre-test; O <sub>2</sub> = post-test; X <sub>E</sub> = experimental treatment; X <sub>C</sub> = control treatment			

Both groups were given identical pre-/post-tests (see 3.8 Instrument), and both groups received twelve 50-minute sessions of treatment (see 3.7 Treatment).

### **3.10 Statistical Analysis**

IBM's SPSS Statistics program was used for all of the statistical analysis of the data. Two main statistical tests were used to answer the research questions (see 3.1 Questions of the Study): ANCOVA was used to analyze the effect of the treatment and moderating variables on total CQ, while MANCOVA was used to measure the same effect on the four dimensions of CQ separately. Significance was determined at the  $\alpha = .05$  level.

The analysis did not make use of all of the moderating variables measured in the questionnaire. The sample size was not sufficient to make valid conclusions regarding year of registration and faculty of study. All of the variables related to traveling were excluded because almost none of the students had any experiences in this area. Of the remaining eligible variables, gender, number of foreign friends (in person and on the internet), and number of times they had dealt with foreigners (in person and on the internet) were selected for the sake of simplicity. The use of English in social settings and previous foreign instructors were excluded.

Finally, four of the moderating variables were converted from continuous to categorical measures so that they could be included in the

ANCOVA and MANCOVA analyses. These variables are number of foreign friends (in person and on the internet) and number of times they had dealt with foreigners (in person and on the internet). They were given two levels essentially asking whether or not they had any foreign friends and whether or not they had ever dealt with a foreigner.

### **3.11 Ethical Issues**

As is standard with any research involving human subjects, ethical practices had to be taken into consideration. Prior to conducting the experimental research, a proposal was submitted to the Faculty of Graduate Studies for consideration. A committee of faculty members reviewed and approved the research plan.

In addition, all of the students were informed that they were participating in a research study. None of them were forced to participate against their will. They were assured that all responses would be kept confidential and used solely for the purposes of scientific research.

### **3.12 Summary**

The purpose of this study was to evaluate the effectiveness of document-based questions in enhancing intercultural competence. This chapter has outlined the details of this experimental research. First, the questions and hypotheses of the study were identified along with the population and sample of the study. Building off of this, the various variables were identified, including a thorough description of the two

treatments of the study. Then, the instrument was identified and thoroughly evaluated. Finally, the experimental design and statistical analysis were described as well as the ethical issues of the study.

## **Chapter Four**

# **Results**

## **Chapter Four**

### **Results**

#### **4.1 Introduction**

As previously discussed, Cultural Intelligence (CQ) is a construct that can be divided into four dimensions: Metacognitive CQ, Cognitive CQ, Motivational CQ, and Behavioral CQ. This study sought to determine whether document-based questions (DBQs) are effective in enhancing CQ more than the control treatment, and whether it is particularly effective (or ineffective) with any of the four dimensions. This study also considered whether previous interactions with foreigners moderate the effectiveness of the treatment. With these goals in mind, this chapter will first investigate the effects of the treatment and moderating variables upon total CQ, and then look into the effects on the four dimensions separately.

#### **4.2 Total Cultural Intelligence**

The first research question sought to determine whether the experimental treatment enhances CQ beyond the control treatment. The third research question asks whether any variables moderate the success of the treatment. In order to answer these two questions, a number of statistical tests are necessary. First, an independent samples t-test must be used to compare the pre-tests of the control and experimental groups to ensure that there are no significant differences between the two groups prior to the treatment. Second, a paired samples t-tests is used with the

experimental group to determine whether CQ scores statistically increased, decreased, or remained the same. Finally, an ANCOVA is used to determine the effect of the treatment while controlling for the pre-test and a number of moderating factors.

Firstly, an independent samples t-test was calculated to compare the pre-test CQ scores in the control and experimental groups. There was not a significant difference in the scores for the control ( $M = 80.86$ ,  $SD = 15.714$ ) and the experimental ( $M = 90.05$ ,  $SD = 24.049$ ) groups;  $t(40) = -1.466$ ,  $p = .150$  (See Table 6 for a summary of the results). Because there are no significant differences between the two groups on the pre-test, the two groups can be compared to determine the effectiveness of the treatment.

**Table 6: Independent Samples T-Test for Total CQ (Pre-Test)  
According to Treatment**

Control			Experimental			T-Test for Equality of Means		
M	SD	N	M	SD	N	t	df	Sig. (2-tailed)
80.86	15.714	21	90.05	24.049	21	-1.466	40	.150

In order to begin to answer the first research question, which is whether the experimental treatment enhances CQ beyond the control treatment, a paired-samples t-test was conducted to compare total CQ before and after treatment for the experimental group. There was not a significant difference in the total CQ scores between the pre-test ( $M = 90.05$ ,  $SD = 24.049$ ) and the post-test ( $M = 94.52$ ,  $SD = 26.572$ ) for the experimental group;  $t(20) = -.754$ ,  $p = .460$  (See Table 7 for a summary of the results). The results suggest that total CQ neither increased nor

decreased after the experimental treatment.

**Table 7: Paired Samples T-Test for Total CQ for Experimental Treatment**

Pre-Test			Post-Test			T-Test for Equality of Means		
M	SD	N	M	SD	N	t	df	Sig. (2-tailed)
90.05	24.049	21	94.52	26.572	21	-.754	20	.460

An ANCOVA was performed in order to determine if treatment (control, experimental) has a statistically significant effect upon total CQ. Several moderating variables were included as between-subjects factors in addition to treatment: gender (male, female); number of foreign friends in person (one or more, none), number of foreign friends on the internet (one or more, none), number of times they had dealt with foreigners in person (once or more, never), and number of times they had dealt with foreigners on the internet (once or more, never). The interaction between gender and treatment was also analyzed in order to make sure that the treatments were suitable for both males and females. The pre-test was included as a covariate. The pre- and post-test means and standard deviations of total CQ according to each variable can be found in Table 8. Table 9 displays the results of the ANCOVA.

The treatment was found to have no significant effect upon total CQ,  $F(1,31) = .040, p = .842$ . Neither gender,  $F(1,31) = .059, p = .809$ , nor the interaction between treatment and gender,  $F(1,31) = .124, p = .727$ , were found to be significant. Of the moderating variables, number of foreign friends was not shown to be significant, either in person,  $F(1,31) > .001, p = .989$ , or on the internet,  $F(1,31) = .195, p = .662$ . However, whether or

**Table 8: Means and Standard Deviations of Total CQ**

Variable	Level	Pre-Test			Post-Test		
		M	SD	N	M	SD	N
Treatment	Control	80.86	15.714	21	93.05	17.514	21
	Experimental	90.05	24.049	21	94.52	26.572	21
Gender	Male	81.43	18.981	14	97.64	19.437	14
	Female	87.46	21.403	28	91.86	23.614	28
Foreign Friends (in person)	One or more	92.75	26.569	8	104.50	23.531	8
	None	83.74	19.009	34	91.26	21.510	34
Foreign Friends (on the internet)	One or more	85.31	17.834	13	99.62	16.721	13
	None	85.52	22.019	29	91.17	24.116	29
Dealt with Foreign- ners (in person)	Once or more	84.50	18.094	26	90.85	23.533	26
	Never	85.00	24.242	14	98.29	17.748	14
Dealt with Foreign- ners (on the internet)	Once or more	83.06	19.723	16	102.50	18.630	16
	Never	85.44	20.392	25	86.76	21.711	25
TOTAL		85.45	20.596	42	93.79	22.240	42

not students had previously dealt with foreigners was shown to have a significant effect upon total CQ, both in person,  $F(1,31) = 5.502$ ,  $p = .026$ , and on the internet,  $F(1,31) = 8.137$ ,  $p = .008$ .

**Table 9: Results of ANCOVA for Total CQ**

Dependent Variable: Total CQ (Post-Test)

Source	Sum of Squares	df	Mean Square	F	Sig.
Model	357032.379 <sup>a</sup>	9	39670.264	114.637	.000
Treatment	13.998	1	13.998	.040	.842
Gender	20.562	1	20.562	.059	.809
Treatment * Gender	42.992	1	42.992	.124	.727
Foreign friends (in person)	.070	1	.070	.000	.989
Foreign friends (on internet)	67.420	1	67.420	.195	.662
Dealt with foreigners (in person)	1903.901	1	1903.901	5.502	.026
Dealt with foreigners (on internet)	2815.901	1	2815.901	8.137	.008
Pre-Test	3327.070	1	3327.070	9.614	.004
Error	10727.621	31	346.052		
Total	367760.000	40			

a. R Squared = .971 (Adjusted R Squared = .962)

The total CQ scores of students who had never previously dealt with

foreigners in person increased between the pre-test ( $M = 85.00$ ,  $SD = 24.242$ ) and the post-test ( $M = 98.29$ ,  $SD = 17.748$ ). The total CQ scores of students who had previously dealt with foreigners also increased between the pre-test ( $M = 84.50$ ,  $SD = 18.094$ ) and the post-test ( $M = 90.85$ ,  $SD = 23.533$ ), but not as dramatically. Thus the total CQ scores of students who had never previously dealt with foreigners in person increased much more than those who had.

The opposite is true when students have previous interactions with foreigners on the internet. The total CQ scores of students who had never previously dealt with foreigners on the internet remained approximately the same between the pre-test ( $M = 85.44$ ,  $SD = 20.392$ ) and the post-test ( $M = 86.76$ ,  $SD = 21.711$ ). However, the total CQ scores of students who had previously dealt with foreigners on the internet increased between the pre-test ( $M = 83.06$ ,  $SD = 19.723$ ) and the post-test ( $M = 102.50$ ,  $SD = 18.630$ ). Therefore, previous interactions with foreigners on the internet have a significant positive effect upon total CQ.

To summarize, the results of the statistical analysis showed that treatment did not have a significant effect upon total CQ. However, previous interactions with foreigners did have a significant effect. Those who had never previously dealt with foreigners in person experienced a greater increase in total CQ than those who had done so. On the contrary, those who had never previously dealt with foreigners on the internet experienced little to no change in total CQ while those who had previously

dealt with foreigners on the internet experienced a dramatic increase in total CQ.

### **4.3 The Four Dimensions of Cultural Intelligence**

The second research question sought to determine whether the treatment had any particular effectiveness in enhancing any of the individual dimensions of CQ: Metacognitive CQ, Cognitive CQ, Motivational CQ, and Behavioral CQ. Once more, the third research question sought to identify the influence of possible moderating variables. In order to answer these questions, a MANCOVA was performed utilizing the four dimensions of CQ.

A MANCOVA was performed in order to determine if treatment (control, experimental) has a statistically significant effect upon the four dimensions of CQ. Several moderating variables were included as between-subjects factors in addition to treatment: gender (male, female); number of foreign friends in person (one or more, none), number of foreign friends on the internet (one or more, none), number of times they had dealt with foreigners in person (once or more, never), and number of times they had dealt with foreigners on the internet (once or more, never). The interaction between gender and treatment was also analyzed in order to make sure that the treatments were suitable for both males and females. The pre-test values of each of the four dimensions were included as covariates. The pre- and post-test means and standard deviations of the four dimensions according to each variable can be found in Table 10.

Table 11 displays the results of the MANCOVA.

The treatment was not found to have any significant effect upon Metacognitive CQ,  $F(1,28) = .386$ ,  $p = .539$ ; Cognitive CQ,  $F(1,28) = 2.752$ ,  $p = .108$ ; Motivational CQ,  $F(1,28) = .672$ ,  $p = .419$ ; nor Behavioral CQ,  $F(1,28) = .752$ ,  $p = .393$ . Neither gender nor the interaction between treatment and gender were found to have a significant effect upon any of the dimensions. Of the moderating variables, number of foreign friends was again not shown to be significant, either in person or on the internet. However, whether or not students had previously dealt with foreigners was shown to have a significant effect on some dimensions. Dealing with foreigners in person had a significant effect upon Cognitive CQ,  $F(1,28) = 4.796$ ,  $p = .037$ , while dealing with foreigners on the internet had a significant effect upon Cognitive CQ,  $F(1,28) = 10.062$ ,  $p = .004$ ; Motivational CQ,  $F(1,28) = 6.621$ ,  $p = .016$ ; and Behavioral CQ,  $F(1,28) = 4.548$ ,  $p = .042$ .

The Cognitive CQ scores of students who had never previously dealt with foreigners in person increased between the pre-test ( $M = 19.14$ ,  $SD = 7.315$ ) and the post-test ( $M = 25.71$ ,  $SD = 6.378$ ). The Cognitive CQ scores of students who had previously dealt with foreigners also increased between the pre-test ( $M = 20.46$ ,  $SD = 6.313$ ) and the post-test ( $M = 24.00$ ,  $SD = 7.082$ ), but not as much as those who had not. Thus the Cognitive CQ scores of students who had never previously dealt with foreigners in person increased more than those who had done so.

**Table 10: Means and Standard Deviations of CQ Dimensions**

Variable	Level	Pre-Test			Post-Test			
		M	SD	N	M	SD	N	
Metacognitive CQ	Treatment	Control	15.67	4.420	21	18.29	3.875	21
		Experimental	18.29	5.789	21	19.95	6.430	21
	Gender	Male	16.71	5.312	14	19.71	4.565	14
		Female	17.11	5.322	28	18.82	5.703	28
	Foreign Friends (in person)	One or more	18.88	5.540	8	20.38	5.097	8
		None	16.53	5.171	34	18.82	5.391	34
	Foreign Friends (on the internet)	One or more	17.00	4.509	13	19.69	3.816	13
		None	16.97	5.635	29	18.86	5.902	29
	Dealt with Foreigners (in person)	Once or more	17.38	5.052	26	18.15	5.890	26
		Never	16.57	5.971	14	21.00	3.658	14
Dealt with Foreigners (on the internet)	Once or more	16.81	5.023	16	20.06	4.281	16	
	Never	17.08	5.604	25	18.36	5.908	25	
TOTAL		16.98	5.257	42	19.12	5.311	42	
Cognitive CQ	Treatment	Control	19.62	6.719	21	25.14	6.077	21
		Experimental	21.05	7.632	21	24.19	8.085	21
	Gender	Male	20.21	6.053	14	25.57	6.098	14
		Female	20.39	7.728	28	24.21	7.588	28
	Foreign Friends (in person)	One or more	23.50	9.381	8	28.75	7.869	8
		None	19.59	6.453	34	23.71	6.645	34
	Foreign Friends (on the internet)	One or more	21.31	7.134	13	25.69	6.812	13
		None	19.90	7.223	29	24.21	7.267	29
	Dealt with Foreigners (in person)	Once or more	20.46	6.313	26	24.00	7.082	26
		Never	19.14	7.315	14	25.71	6.378	14
Dealt with Foreigners (on the internet)	Once or more	20.75	6.807	16	27.44	6.850	16	
	Never	19.32	6.511	25	22.40	6.285	25	
TOTAL		20.33	7.139	42	24.67	7.080	42	
Motivational CQ	Treatment	Control	23.81	5.618	21	24.19	5.066	21
		Experimental	26.71	6.717	21	26.05	7.839	21
	Gender	Male	24.07	5.441	14	26.29	5.744	14
		Female	25.86	6.687	28	24.54	6.995	28
	Foreign Friends (in person)	One or more	26.63	7.855	8	26.75	7.025	8
		None	24.94	5.959	34	24.74	6.529	34
	Foreign Friends (on the internet)	One or more	25.46	4.054	13	26.85	4.997	13
		None	25.17	7.132	29	24.34	7.128	29
	Dealt with Foreigners (in person)	Once or more	25.00	5.769	26	24.15	7.303	26
		Never	24.86	7.252	14	26.21	4.854	14
Dealt with Foreigners (on the internet)	Once or more	24.63	5.932	16	27.37	5.439	16	
	Never	25.28	6.432	25	23.28	6.680	25	
TOTAL		25.26	6.290	42	25.12	6.586	42	

**Table 10 (continued): Means and Standard Deviations of CQ Dimensions**

Variable	Level	Pre-Test			Post-Test		
		M	SD	N	M	SD	N
Treatment	Control	21.76	5.262	21	25.43	5.836	21
	Experimental	24.00	7.962	21	24.33	6.628	21
Gender	Male	20.43	5.316	14	26.07	5.240	14
	Female	24.11	7.151	28	24.29	6.627	28
Behavioral CQ Foreign Friends (in person)	One or more	23.75	8.481	8	28.62	5.878	8
	None	22.68	6.428	34	24.00	6.010	34
Foreign Friends (on the internet)	One or more	21.54	4.926	13	27.38	4.426	13
	None	23.48	7.438	29	23.76	6.599	29
Dealt with Foreign- ners (in person)	Once or more	21.65	5.878	26	24.54	6.282	26
	Never	24.43	8.016	14	25.36	5.652	14
Dealt with Foreign- ners (on the internet)	Once or more	20.88	5.427	16	27.63	4.815	16
	Never	23.76	7.207	25	22.72	6.073	25
TOTAL		22.88	6.761	42	24.88	6.193	42

Once more the opposite is true when students have had previous interactions with foreigners on the internet. The Cognitive CQ scores of students who had never previously dealt with foreigners on the internet slightly increased between the pre-test ( $M = 19.32$ ,  $SD = 6.511$ ) and the post-test ( $M = 22.40$ ,  $SD = 6.285$ ). However, the Cognitive CQ scores of students who had previously dealt with foreigners on the internet increased dramatically between the pre-test ( $M = 20.75$ ,  $SD = 6.807$ ) and the post-test ( $M = 27.44$ ,  $SD = 6.850$ ). Therefore, previous interactions with foreigners on the internet have a significant positive effect upon Cognitive CQ.

In the same pattern, the Motivational CQ scores of students who had never previously dealt with foreigners on the internet slightly decreased between the pre-test ( $M = 25.28$ ,  $SD = 6.432$ ) and the post-test ( $M = 23.28$ ,  $SD = 6.680$ ). However, the Cognitive CQ scores of students who had previously dealt with foreigners on the internet slightly increased between

**Table 11: Results of MANCOVA for CQ Dimensions**

Source	Dependent	Sum of	df	Mean	F	Sig.
Pre-Test	Met. CQ	27.276	1	27.276	1.002	.325
	Cog. CQ	.726	1	.726	.022	.883
	Mot. CQ	74.803	1	74.803	2.143	.154
	Beh. CQ	61.275	1	61.275	2.145	.154
Treatment	Met. CQ	10.517	1	10.517	.386	.539
	Cog. CQ	90.554	1	90.554	2.752	.108
	Mot. CQ	23.451	1	23.451	.672	.419
	Beh. CQ	21.484	1	21.484	.752	.393
Gender	Met. CQ	.049	1	.049	.002	.967
	Cog. CQ	1.863	1	1.863	.057	.814
	Mot. CQ	.003	1	.003	.000	.993
	Beh. CQ	1.103	1	1.103	.039	.846
Foreign Friends (in person)	Met. CQ	5.411	1	5.411	.199	.659
	Cog. CQ	34.929	1	34.929	1.062	.312
	Mot. CQ	40.999	1	40.999	1.175	.288
	Beh. CQ	6.911	1	6.911	.242	.627
Foreign Friends (on the internet)	Met. CQ	1.550	1	1.550	.057	.813
	Cog. CQ	79.413	1	79.413	2.413	.132
	Mot. CQ	.219	1	.219	.006	.937
	Beh. CQ	5.430	1	5.430	.190	.666
Dealt with Foreign- ners (in person)	Met. CQ	100.650	1	100.650	3.698	.065
	Cog. CQ	157.822	1	157.822	4.796	.037
	Mot. CQ	100.973	1	100.973	2.893	.100
	Beh. CQ	38.181	1	38.181	1.337	.257
Dealt with Foreign- ners (on the internet)	Met. CQ	87.460	1	87.460	3.214	.084
	Cog. CQ	331.086	1	331.086	10.062	.004
	Mot. CQ	231.103	1	231.103	6.621	.016
	Beh. CQ	129.918	1	129.918	4.548	.042
Treatment * Gender	Met. CQ	1.189	1	1.189	.044	.836
	Cog. CQ	18.462	1	18.462	.561	.460
	Mot. CQ	18.042	1	18.042	.517	.478
	Beh. CQ	24.721	1	24.721	.865	.360
Error	Met. CQ	761.986	28	27.214		
	Cog. CQ	921.343	28	32.905		
	Mot. CQ	977.371	28	34.906		
	Beh. CQ	799.866	28	28.567		
Total	Met. CQ	15784.000	40			
	Cog. CQ	26016.000	40			
	Mot. CQ	26429.000	40			
	Beh. CQ	26059.000	40			

the pre-test ( $M = 24.63$ ,  $SD = 5.932$ ) and the post-test ( $M = 27.37$ ,  $SD = 5.439$ ). Thus, previous interactions with foreigners on the internet also have a significant positive effect upon Motivational CQ.

Finally, the pattern continues with Behavioral CQ. The Behavioral CQ scores of students who had never previously dealt with foreigners on the internet slightly decreased between the pre-test ( $M = 23.76$ ,  $SD = 7.207$ ) and the post-test ( $M = 22.72$ ,  $SD = 6.073$ ). However, the Behavioral CQ scores of students who had previously dealt with foreigners on the internet greatly increased between the pre-test ( $M = 20.88$ ,  $SD = 5.427$ ) and the post-test ( $M = 27.63$ ,  $SD = 4.815$ ). Thus, previous interactions with foreigners on the internet also have a significant positive effect upon Behavioral CQ.

In brief, the results of the statistical analysis showed that treatment did not have a significant effect upon any of the dimensions of CQ. However, previous interactions with foreigners did have a significant effect. Those who had never previously dealt with foreigners in person experienced a greater increase in Cognitive CQ than those who had already done so. On the contrary, those who had never previously dealt with foreigners on the internet experienced little to no change in Cognitive, Motivational, and Behavioral CQ while those who had previously dealt with foreigners on the internet experienced a dramatic increase in these dimensions.

#### **4.4 Null Hypothesis Significance Testing**

To conclude, the results of this study have used null hypothesis significance testing (NHST) in order to answer the questions of the study. The first null hypothesis was that “There is no significant ( $\alpha = .05$ ) difference in enhancing intercultural competence between the experimental and control groups.” This hypothesis has been accepted as the ANCOVA failed to find any significant influence from the treatment. The second null hypothesis was that “There are no significant differences ( $\alpha = .05$ ) in the four sub-dimensions of cultural intelligence between the experimental and control groups.” This hypothesis has also been accepted because the MANCOVA failed to find any significant effect of the treatment. The final null hypothesis was that “There are no significant differences ( $\alpha = .05$ ) in the effectiveness of the experimental treatment program due to any of the moderating variables.” This hypothesis has been partially rejected. In the cases of previous dealings with foreigners, both in person and on the internet, there are in fact significant differences in the effectiveness of the program, both in regards to total CQ (as demonstrated in the ANCOVA) and the four dimensions (as shown in the MANCOVA). Therefore, the null hypothesis must be rejected for these two variables.

#### **4.5 Summary**

In summary, this study has resulted in two main findings. Firstly, a course utilizing document-based questions and taught by a foreign teacher is not more effective in enhancing cultural intelligence than a course on

English professional skills also taught by a foreign teacher. Secondly, previous interactions with foreigners in person and on the internet affect the outcome of the treatment program.

**Chapter Five**  
**Discussion**

## **Chapter Five**

### **Discussion**

#### **5.1 Introduction**

This study resulted in two main findings: firstly, so long as both courses are taught by a foreign instructor, document-based questions (DBQs) and training in English professional skills are equally effective in enhancing cultural intelligence (CQ). The second finding is that previous interactions, both in person and on the internet, moderate the effectiveness of both training programs. A few limitations, however, must be taken into account when evaluating this study. Nevertheless, this study has opened many avenues for future research and yielded practical recommendations for pedagogical practice.

#### **5.2 Document-Based Questions and Cultural Intelligence**

The purpose of this study was to determine the effectiveness of DBQs in enhancing intercultural competence, as measured by CQ. The primary finding of the study was that there are no significant differences between the effectiveness of the control and experimental groups. However, these results do not conclusively declare that DBQs are ineffective in enhancing CQ for several reasons.

Firstly, in this experimental design, both groups did in fact receive a form of intercultural training. Both groups were taught by the same foreign

instructor. This, in and of itself, is a form of intercultural training. In fact, this is direct experience in intercultural communication, whereas DBQs merely provide indirect experience. It is possible that the direct experience of interacting with a foreigner overwhelmed any effect from the indirect experience of the DBQs. Thus it cannot be said conclusively that DBQs are not an effective means of intercultural training. It can only be said that DBQs are not more effective than personal, direct experience interacting with a foreigner. Therefore DBQs may still be a useful instructional technique in contexts where the interaction with foreigners is not possible.

Secondly, the length of the treatment may be insufficient to create a measurable effect. The treatment only lasted for twelve 50-minute sessions. While CQ is a malleable quality, meaning that it can be enhanced through training and experience, it may be unrealistic to expect measurable changes after such a brief intervention. Thus, the results of this study may align with those of Fischer (2011) who found that brief interventions are not strong enough to significantly enhance CQ. Fischer actually found a decrease in CQ post-intervention. He hypothesizes that this is due to the self-report nature of the CQS instrument. Prior to the treatment, students who lack prior intercultural experience may rate themselves higher due to ignorance of the reality of intercultural interaction. The treatment then opens their eyes, so to speak, to how much they do not know, thus resulting in lower post-test scores. A longer intervention would be needed to then raise scores once more after revealing incompetence in this way. It is possible that this study picked up a similar effect in that the experimental

group did not show a significant pre-/post-test increase whereas the control group did. This may show that the experimental treatment in this study had a similar effect of revealing ignorance. However, the failure of the ANCOVA and MANCOVA tests to reveal significant differences according to treatment casts doubt upon this.

Finally, the extracurricular nature of this treatment is another reason why this study cannot conclusively determine the effectiveness of DBQs. Without the extrinsic motivation of exams and other graded assignments, the treatment relied solely upon each student's intrinsic motivation to learn the material in order to encourage students to actively engage with it. However, a number of students were motivated more by receiving a certificate that they could put on their CV rather than engaging with and learning from the material. Such lack of engagement is especially problematic with DBQs because they require deep – almost painful! – levels of thinking and analysis in order to be beneficial. If students failed to move beyond a superficial interaction with the documents and lessons, it is unlikely that CQ would be enhanced in any way. Furthermore, it may be possible that the projects failed to require the same level of analytical thought that an essay prompt would require. DBQs in history education generally are completed by writing an essay. Perhaps the task of essay writing obligates students to more carefully consider the documents. Thus, DBQs may be more successful in a context where there is greater extrinsic pressure, both from grades and tasks, to develop the analytical skills that DBQs are designed to develop.

To summarize, this study has determined that DBQs (taught by a foreign instructor) are not a stronger, more effective method of intercultural training than training in general English professional skills (also taught by an instructor). However, in different contexts DBQs may still be found to be useful. These would be contexts where interaction with a foreign instructor is not possible, longer interventions are possible, and students have greater extrinsic pressure to engage with the material. Further research is needed in these areas.

### **5.3 Moderating Factors**

The secondary finding of this study was the effect of previous interactions with foreigners, both in person and on the internet, upon the effectiveness of both treatments. Because these changes occurred across both the experimental and control groups, it can be deduced that the changes were most likely due to the interaction with the foreign instructor.

Firstly, previous interactions with foreigners in person was shown to be a significant factor contributing to treatment success across both treatments. Students who had never dealt with foreigners in person before the treatment exhibited a greater increase in total CQ than those who had done so. The MANCOVA test showed that this was mainly attributable to an increase in Cognitive CQ.

This result lends credence to the suggestion in the previous section that personal interaction with the foreign instructor was a far more

powerful form of intercultural training than the DBQs and thus drowned out any influence the DBQs may have had. The students who had never interacted with foreigners showed a dramatic increase in CQ, whereas students who had previously had this experience demonstrated little change. This shows the powerful influence of this first interaction with a foreigner. Furthermore, the MANCOVA revealed that this change was driven in particular by an increase in Cognitive CQ. Perhaps the interaction with the foreign instructor revealed that Palestinians and foreigners have more in common (through their common humanity) than the students previously anticipated. Thus, on the post-test they felt more confident that they understood the practices of other cultures.

Interestingly, the opposite effect was found for students who had previously dealt with foreigners on the internet. Students who had never dealt with foreigners on the internet before the treatment exhibited little or no change in total CQ, whereas those who had done so exhibited a significant increase in total CQ. The MANCOVA test showed that this was significant in all factors of CQ except Metacognitive CQ, and even the differences in Metacognitive CQ were close to being significant.

This result could perhaps be explained by differences in motivation between students who interact with foreigners on the internet and those who do not. Students who deal with foreigners on the internet may have a greater desire to interact with foreigners, and because of this increased motivation, they receive greater benefit from such interaction. The reason

why this explanation may not also apply to the interactions in person is that such interactions in person are relatively rare opportunities in the Palestinian context, and as such, lack of previous interactions in person could be attributed to lack of opportunity rather than lack of motivation. However, the same cannot be said for interactions on the internet. The internet is widely available, so any failure to interact on the internet would be due more to a lack of motivation than any possible lack in opportunity.

This study found that previous interactions with foreigners have a significant effect upon the effectiveness of the treatment. However, interactions in person and on the internet influence the results in opposite ways. Further research is needed to explore how exactly these factors interact with CQ development.

#### **5.4 Conclusion**

A few limitations should be taken into account when evaluating the results of this study. Some have already been mentioned in the preceding sections. In order to more thoroughly evaluate the effectiveness of DBQs in intercultural training, future studies would need to include both control and experimental groups taught by Palestinian instructors. This would remove the extraneous influence of interacting with a foreign instructor. Perhaps this could also include an additional control group taught in Arabic on an unrelated subject. This would remove all traces of foreign culture from the control, as language itself is inherently cultural. Additionally, a lengthier treatment may be more capable of determining whether DBQs

have an effect on CQ. Finally, it may be beneficial to conduct the research in a regular academic context where the external pressure of exams and grades encourage greater student engagement with the material.

Several more weaknesses of the study could be mentioned. Firstly, this study exercised very little control over participant mortality. Both the experimental and control groups suffered from high levels of attrition. It is not clear whether any specific factors caused certain students to drop out and other students to complete the training, and it is additionally unclear whether such factors influenced the results. Secondly, this study utilized a small sample size. Only twenty-one students from each group were included as participants in the study. A greater number of participants would be desirable to ensure the validity of the results. Thirdly, the study did not include a follow-up measurement. Thus it is unclear whether the effects of the treatment will last or not. Finally, the Cultural Intelligence Scale (CQS) is a self-report measure, and as mentioned in the literature review, the validity of such a measure relies upon the assumption that students are both capable and willing to make an accurate self-assessment. This assumption may or may not be true. For example, if students have never interacted interculturally, perhaps they are not able to accurately self-report CQ even if they have the desire to do so.

In an ever-shrinking world, intercultural competence is a vital skill for participating in the global economy. As such, schools and universities have a responsibility to make sure that they are preparing their students to

successfully communicate cross-culturally. This study proposed DBQs as a new method of intercultural training. While the study failed to find any significant effects of DBQs, such experimentation is nonetheless valuable. Development requires an environment where failure is possible and seen as a necessary step on the road towards improvement. Future research may yet validate DBQs as an effective method of intercultural training, but if this study encourages others to also innovate and experiment and incorporate intercultural training into their teaching, it will have been a success nonetheless.

### **5.5 Recommendations**

This study has resulted in a number of recommendations both in terms of pedagogical practice and further research.

Firstly, school teachers and university instructors should continue to seek new ways to develop the intercultural competence of their students. Firstly, English teachers should consider in what ways they can expose their students to cultural content in addition to linguistic content. Special care should be given to considering how best to protect the local culture while developing cross-cultural understanding, and of course what is appropriate in a university setting may not be appropriate in a primary school. This requires wisdom and shrewdness. Secondly, this study demonstrates that personal interaction with foreigners is a powerful way to enhance intercultural competence. Teachers should find creative ways to provide their students with this experience, perhaps through guest visits or

virtual interaction. Thirdly, teachers should be careful to avoid creating stereotypes and caricatures. The best way to do this is to include conflicting perspectives within the target culture in the lesson. This demonstrates in a clear manner that people in the target culture are unique individuals just as much as in the local culture, and as such it is the student's task to get to know and evaluate each person individually rather than jumping to (positive or negative) conclusions based upon overgeneralization. Finally, teachers should continue to innovate and experiment with new methods of instruction. Their experiments may not always be successful, but over time their professional practice will improve, and their students will be blessed by their teacher's dedication to the craft of teaching. Education of the next generation is too important to neglect.

In terms of research, further studies should seek to more conclusively determine the usefulness of DBQs in intercultural training. As a first step, this would include addressing the weaknesses of the current study already mentioned in the previous sections. However, in addition to these things, additional means of evaluation should be utilized, both quantitative and qualitative. Additional quantitative instruments could include assessment of CQ by the researcher rather than relying upon self-assessment. Qualitative instruments, moreover, may reveal changes in perspective that quantitative assessments fail to identify. Furthermore, future research could employ DBQs which utilize a variety of target cultures. This current study only used American culture in the training. Future studies could use

a different culture or even a mix of cultures. Finally, future research should gauge whether DBQs have differing levels of usefulness in different contexts and among different age groups.

Moreover, the metacognitive processes involved in intercultural communication should be more carefully investigated. Wineburg's (1991) seminal study on the nature of metacognitive processes in the field of history could serve as an example here. Wineburg conducted a qualitative study comparing the manner in which novices and experts interact with historical texts. From this analysis he determined that experts had developed a number of different skills and strategies for evaluating historical texts. Future research could similarly compare the thought processes of novices and experts in intercultural communication. Studies could evaluate their interaction with DBQs, as in this study, or even their performance in an artificially-created intercultural situation. While it may be problematic to identify intercultural experts in the same way that Wineburg chose historians, determining the exact metacognitive strategies used in successful intercultural communication would be tremendously useful in the preparation of intercultural training programs.

Finally, further research should be conducted on a model of CQ development. This includes identifying stages which individuals go through as their CQ intelligence increases. Additionally, it includes scrutinizing exactly how various factors affect the development of CQ. This study's findings concerning previous interactions with foreigners are

particularly in mind here. This study has raised questions over what exactly is the difference between personal and virtual interactions and why they have opposite effects upon the treatment success. Thus, future research must determine more precisely what is happening and how this phenomenon can be harnessed to create effective intercultural training.

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## **Appendices**

## Appendix A: Instrument in English

Dear student, greetings,

This is an experimental study in the field of English teaching methodology. The researcher hopes that you will cooperate by answering truthfully all of the items of this questionnaire. All that you write will be kept confidential and only used for the purposes of scientific research. The reason for including the registration number is for the purpose of matching pre- and post-tests.

Section: _____
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### You must answer in English numerals

Registration No.: \_\_\_\_\_ Faculty: \_\_\_\_\_ Major: \_\_\_\_\_ Gender: \_\_\_\_\_

1. How many foreign friends do you have? \_\_\_\_\_ friends in person \_\_\_\_\_ friends on the internet
2. How many times have you dealt with foreigners? \_\_\_\_\_ in person \_\_\_\_\_ on the internet
3. How many times have you travelled outside of Palestine? \_\_\_\_\_ times
4. How many times have you travelled outside of the Middle East? \_\_\_\_\_ times
5. How long was the longest time you spent abroad? \_\_\_\_\_ days
6. How often do you use English in social settings (outside the classroom)?  
 a. At least once a day    b. Several times a week    c. Once a week    d. Once a month    e. Several times a year  
 f. Less than once a year
7. How long have you stayed in an English-speaking country?  
 a. Never    b. More than a week    c. More than a month    d. More than 6 months    e. More than a year
8. When was this experience? \_\_\_\_\_ days ago
9. Have you ever studied with a foreign teacher before now?                      a. Yes                      b. No

**Read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE (1 = strongly disagree; 7 = strongly agree)**

1. I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.	1	2	3	4	5	6	7
2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	1	2	3	4	5	6	7
3. I am conscious of the cultural knowledge I apply to cross-cultural interactions.	1	2	3	4	5	6	7
4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.	1	2	3	4	5	6	7
5. I know the legal and economic systems of other cultures.	1	2	3	4	5	6	7
6. I know the rules (e.g., vocabulary, grammar) of other languages.	1	2	3	4	5	6	7
7. I know the cultural values and religious beliefs of other cultures.	1	2	3	4	5	6	7
8. I know the marriage systems of other cultures.	1	2	3	4	5	6	7
9. I know the arts and crafts of other cultures.	1	2	3	4	5	6	7
10. I know the rules for expressing nonverbal behaviors in other cultures.	1	2	3	4	5	6	7
11. I enjoy interacting with people from different cultures.	1	2	3	4	5	6	7
12. I am confident that I can socialize with locals in a culture that is unfamiliar to me.	1	2	3	4	5	6	7
13. I am sure I can deal with the stresses of adjusting to a culture that is new to me.	1	2	3	4	5	6	7
14. I enjoy living in cultures that are unfamiliar to me.	1	2	3	4	5	6	7
15. I am confident that I can get accustomed to the shopping conditions in a different culture.	1	2	3	4	5	6	7
16. I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.	1	2	3	4	5	6	7
17. I use pause and silence differently to suit different cross-cultural situations.	1	2	3	4	5	6	7
18. I vary the rate of my speaking when a cross-cultural situation requires it.	1	2	3	4	5	6	7
19. I change my nonverbal behavior when a cross-cultural situation requires it.	1	2	3	4	5	6	7
20. I alter my facial expressions when a cross-cultural interaction requires it.	1	2	3	4	5	6	7

(Ang et al., 2007, p. 366)

## Appendix B: Instrument in Arabic

شعبة: \_\_\_\_\_

أخي الطالب/ أختي الطالبة، تحية وبعد،  
هذه الدراسة تجريبية في مجال أساليب تدريس اللغة الانجليزية. لذا يأمل الباحث منك التعاون و الاجابة بصدق عن فقرات هذه الاستبانة، وتأكد من أن ما سيكتب سيكون سراً ولن يستخدم إلا لغرض البحث العلمي. ان سبب استخدام رقم التسجيل في هذه الاستبانة يأتي لغرض التوفيق بين النتيجة قبل وبعد المساق.

### يرجى كتابة الأرقام باللغة الانجليزية

رقم التسجيل: \_\_\_\_\_ كلية: \_\_\_\_\_ تخصص: \_\_\_\_\_ جنس: \_\_\_\_\_

1. كم صديق اجنبي لديك؟ \_\_\_\_\_ صديق واقعي \_\_\_\_\_ صديق افتراضي "عن طريق الانترنت"
2. كم مرة تعاملت مع اناس من دول اخرى؟ \_\_\_\_\_ شخصياً \_\_\_\_\_ بواسطة الانترنت
3. كم مرة سافرت خارج فلسطين؟ \_\_\_\_\_ مرة
4. كم مرة سافرت خارج الشرق الاوسط؟ \_\_\_\_\_ مرة
5. ما هي اطول فترة قضيتها في الخارج؟ \_\_\_\_\_ يوم
6. كم عدد المرات التي تكلمت بها في اللغة الانجليزية مواقف اجتماعية (خارج الصفوف)؟  
ا على الاقل مرة واحدة كل يوم ب عدة مرات في الاسبوع ج مرة في الاسبوع د مرة في الشهر ه عدة مرات في العام و أقل من مرة في العام
7. هل قضيت اي وقت في بلد في يتواصل أفراده باللغة الانجليزية؟  
لا أبداً ب أكثر من أسبوع ج أكثر من شهر د أكثر من 6 شهور ه أكثر من سنة
8. متى كانت هذه التجربة؟  
قبل \_\_\_\_\_ يوم
9. هل درست مع مدرس أجنبي من قبل؟  
ب لا نعم

اقرأ الجمل التاليه واختر الاجابه التي تنطبق على قدراتك. اختر الاجابة التي تصفك فعلا حيث [1= اعراض بشدة، 7= وافق بشدة]

7	6	5	4	3	2	1	1. انا على درايه بالمعرفة الثقافيه التي استخدمها عند التعامل مع اناس ينتمون لخلفيات ثقافيه مختلفة .
7	6	5	4	3	2	1	2. اكيف معرفتي الثقافيه عند التعامل مع اناس ينتمون لثقافه غير مالوفه عندي .
7	6	5	4	3	2	1	3. انا على درايه بالمعرفة الثقافيه التي استخدمها للتفاعل البين ثقافي.
7	6	5	4	3	2	1	4. اقوم بفحص دقة معرفتي الثقافيه عند التعامل مع اناس من ثقافات اخرى.
7	6	5	4	3	2	1	5. اعرف النظام الاقتصادي والقانوني للثقافات الاخرى.
7	6	5	4	3	2	1	6. اعرف الكلمات والقواعد الخاصة باللغات الاخرى.
7	6	5	4	3	2	1	7. اعرف القيم الثقافيه والمعتقدات الدينيه للثقافات الاخرى.
7	6	5	4	3	2	1	8. اعرف نظام الزواج الخاص بالثقافات الاخرى.
7	6	5	4	3	2	1	9. اعرف الفنون والحرف الخاصة بالثقافات الاخرى.
7	6	5	4	3	2	1	10. اعرف القواعد الخاصة بالتعبير غير اللفظي للثقافات الاخرى.
7	6	5	4	3	2	1	11. استمتع بالتفاعل مع الناس الذين ينتمون لثقافات اخرى.
7	6	5	4	3	2	1	12. انا واثق بانني قادر على التفاعل الاجتماعي مع الناس في ثقافتهم غير المألوفه لدي.
7	6	5	4	3	2	1	13. انا متأكد بانني قادر على التعامل مع الضغوط الناتجة عن التكيف مع ثقافة مغايرة
7	6	5	4	3	2	1	14. اتمتع بالعيش بثقافات غير مالوفه لدي.
7	6	5	4	3	2	1	15. انا على ثقة بانني قادر على التكيف مع شروط التسوق الخاصة بثقافة اخرى.
7	6	5	4	3	2	1	16. اقوم بتغيير السلوك اللفظي كنبرة الصوت واللهجة حسبما تقتضي الحاجة للتعامل البين ثقافي.
7	6	5	4	3	2	1	17. استخدم الوقفات الكلامية والسكوت باشكاله المختلفه لتناسب مع الظروف البين ثقافيه.
7	6	5	4	3	2	1	18. انواع بسرعة الكلام عندما تقتضي الظروف البين ثقافية.
7	6	5	4	3	2	1	19. اقوم بتغيير سلوكي غير اللفظي عندما تقتضي الظروف البين ثقافية.
7	6	5	4	3	2	1	20. اقوم بتغيير تعابيري الوجهية حسبما تقتضي التفاعلات البين ثقافيه.

## Appendix C: Sample Document-Based Question (DBQ)

### CRIME AND PUNISHMENT

In America, how do different beliefs on the causes of crime produce differing views on how crime should be punished?

#### DOCUMENT A

July 2003

Until the mid-1970s, rehabilitation was a key part of U.S. prison policy. Prisoners were encouraged to develop occupational skills and to resolve psychological problems — such as substance abuse or aggression — that might interfere with their reintegration into society. Indeed, many inmates received court sentences that mandated treatment for such problems.

Since then, however, rehabilitation has taken a back seat to a "get tough on crime" approach that sees punishment as prison's main function, says Haney. [...]

"Right now there's such a focus on punishment — most criminal justice or correctional systems are punitive in nature — that it's hard to develop effective rehabilitative programs," says Morgan.

**Etienne Benson** is a professor of the history of science at the University of Pennsylvania.

حتى منتصف 1970، كانت إعادة التأهيل جزءاً أساسياً من سياسة السجن في الولايات المتحدة. فقد تم تشجيع السجناء على تطوير المهارات المهنية لحل المشاكل النفسية-مثل تعاطي المخدرات أو العدائية-التي قد تتداخل مع إعادة إدماجهم في المجتمع. في الواقع، تلقى العديد من السجناء أحكاماً كفلت العلاج من مثل هذه المشاكل. يقول هاني "ومنذ ذلك الحين، ومع ذلك، فقد اتخذ التأهيل دوراً هامشياً" "يتمثل بالتشدد ضد الجريمة" و يرى بأن العقاب هو وظيفة السجن الرئيسية.

يقول مورغان: "في الوقت الراهن هناك تركيز على العقاب -معظم أنظمة العدالة الجنائية أو الأنظمة الإصلاحية هي ذات طابع عقابي - حيث إنه من الصعب تطوير برامج تأهيل فعالة".

إتيان بنسون هو أستاذ تاريخ العلوم في جامعة ولاية بنسلفانيا.

<http://www.apa.org/monitor/julaug03/rehab.aspx>

1. What does Etienne Benson think should be the purpose of prisons?

#### DOCUMENT B

May 14, 2006

Our primary concern here is with what has been called the retributive justice of God, or that which God's nature requires him to require of his creatures. Retributive justice [means that] God gives to each of us that which is our due. It [means that] God treats us according to our deserts. Retributive justice is thus somewhat synonymous with punishment. This is a necessary expression of God's reaction to sin and evil. Retributive justice is not something which God may or may not exercise, as is the case with mercy, love, and grace. Retributive justice, i.e., punishment for sin, is a matter of debt. It is something from which God cannot refrain doing lest he violate the rectitude and righteousness of his nature and will. Sin must be punished.

**Sam Storms** is a pastor at Bridgeway Church in Oklahoma City, Oklahoma.

إن مذهبنا هنا بشكل أساسي هو ما يُدعى بالعدالة الجزائية للرب، أو طبيعة الرب التي تتطلب منه الفرض على مخلوقاته. العدالة الجزائية (تعني أن) الرب يعطي لكل منا ما يستحقه. إنها (تعني أن) الرب يُعاملنا وفقاً للخصائص المناسبة لنا. وبالتالي فإن العدالة الجزائية تترادف بعض الشيء مع العقوبة. إنه تعبير ضروري لردة فعل الرب على الخطيئة والشر. إن العدالة الجزائية ليست شيء قد يمارسه الرب أو لا، كما هو الحال في الرحمة والحب والنعمة. إنما يُقصد بالعدالة الجزائية العقوبة للخطيئة، إنها مسألة دين. إنها شيء لا يمكن للرب الكف عن فعله خشية أن ينتهك طبيعته وقوته التي تحمل الانتقام والصلاح. إن الخطيئة يجب أن تُعاقب.

سام ستورمز قس في كنيسة بريجوي في مدينة أكلهوما، ولاية أكلهوما.

<http://www.samstorms.com/all-articles/post/justice-and-wrath>

2. According to Sam Storms, what is the reason that wrongdoing must be punished?

**DOCUMENT C**

December 19, 2011

[I]f young men and women are taught violence and create a system where violence is the norm then you will always have high levels of violence in some communities no matter how many jobs you create.

We as a nation should take a closer look at treating violence as a public health issue and invest the necessary resources to work on changing behaviors regarding violent thinking. People need help with working out everyday situations that can lead to violence. Everybody needs a positive outlet to help them channel all of their negative energy in order to get past old habits that lead to acts of violence over the pettiest issues.

We can hire everybody in the world but if we fail to change the way people think about violence then violence will continue to spread like an infectious disease.

**Tio Hardiman** is the director of CeaseFire Violence Interrupters in Chicago which works with the community to reduce violent crime.

تيو هارديمان هو مدير مؤسسة وقف إطلاق النار ومقاطع العنف في شيكاغو التي تعمل مع المجتمع للحد من جرائم العنف.

[http://www.huffingtonpost.com/tio-hardiman/unemployment-and-homicide-rate\\_b\\_1158151.html](http://www.huffingtonpost.com/tio-hardiman/unemployment-and-homicide-rate_b_1158151.html)

[إذا] كان تدريس الرجال والنساء الشباب والعنف وخلق نظام حيث العنف هو القاعدة عندها سيكون لديك دائماً مستويات عالية من العنف في بعض المجتمعات بغض النظر عن عدد الوظائف التي تقوم بتوفيرها.

يجب علينا كأمة أن نلقي نظرة فاحصة على معالجة العنف بوصفه مشكلة صحية عامة واستثمار الموارد اللازمة للعمل على تغيير السلوكيات المتعلقة بالتفكير بالعنف. الناس بحاجة للمساعدة في حل مواقف الحياة اليومية التي يمكن أن تؤدي إلى العنف. الجميع يحتاج إلى مخرج إيجابي لمساعدتهم على توجيه كل طاقاتهم السلبية من أجل التخلص من العادات القديمة التي أدت إلى أعمال عنف على مدى أبسط القضايا.

يمكننا توظيف جميع العالم، ولكن إذا فشلنا في تغيير طريقة تفكير الناس حول العنف فسوف يستمر العنف بالانتشار مثل الأمراض المعدية.

**3. What does Tio Hardiman think causes violence?****DOCUMENT D**

March 19, 2012

It's always interesting to read the quotations of people who knew a mass murderer before he killed. They usually express complete bafflement that a person who seemed so kind and normal could do something so horrific.

Friends of [a man], who is accused of massacring 16 [...] civilians, have expressed similar thoughts. Friends and teachers describe him as caring, gregarious and self-confident before he [...] apparently "snapped." As one childhood friend told *The Times*: "That's not our Bobby. Something horrible, horrible had to happen to him."

Any of us would be shocked if someone we knew and admired killed children. But these days it's especially hard to think through these situations because of the worldview that prevails in our culture.

According to this view, most people are naturally good, because nature is good. The monstrosities of the world are caused by the few people [...] who are fundamentally warped and evil.

This worldview gives us an easy conscience, because we don't have to contemplate the evil in ourselves. But when somebody who seems mostly good does something completely awful, we're rendered mute or confused.

But of course it happens all the time. That's because even people who contain reservoirs of compassion and neighborliness also possess a latent potential to commit murder.

إنه لأمر مثير للاهتمام دائماً قراءة اقتباسات الأشخاص الذين يعرفون القاتل الجماعي قبل أن يقتل. هذه الاقتباسات عادة ما تعبر عن الحيرة الكاملة حول شخص بدا من النوع اللطيف والعادي ولكن بإمكانه أن يفعل شيئاً مروعاً جداً.

أصدقاء [رجل]، منهم يقتل 16 مدنياً [...], أفصحوا عن أفكار مماثلة. الأصدقاء والمعلمون وصفوه بأنه كان عطوفاً واجتماعياً وواثقاً من نفسه قبل أن [...] يقوم على ما يبدو " يفقد عقله". وكما قال أحد أصدقاء الطفولة لصحيفة التايمز: " هذا ليس صديقنا بوبي. شيء فظيع، فظيع حدث له".

أي واحد منا سيصدم إذا قام شخص يعرفه ويحترمه يقتل الأطفال. ولكن في هذه الأيام من الصعب بشكل خاص التفكير في هذه الحالات بسبب النظرة السائدة في ثقافتنا.

ووفقاً لهذا الرأي، فإن معظم الناس خيرون بالفطرة، لأن الطبيعة هي الخيرة. فوحشية العالم تسببت بها قلة من الناس [...] الذين هم في الأساس مشوهون وأشرار.

هذه النظرة تمنحنا ضميراً واعياً، لأنه لن يكون علينا التفكير بالشر الذي بأنفسنا، ولكن بالنسبة لشخص يبدو في الغالب جيداً ويقوم بفعل مروّع تماماً، فإننا نقدم إما نلتزم الصمت أو نشوش.

ولكن بالطبع يحدث ذلك دائماً، ذلك لأن الأشخاص الذين تسكنهم الرحمة وحسن الجوار لديهم إمكانيات كامنة لارتكاب جريمة قتل.

David Brooks is a columnist for *The New York Times*.

ديفيد بروكس هو محرر عمود في صحيفة نيويورك تايمز.

<http://www.nytimes.com/2012/03/20/opinion/brooks-when-the-good-do-bad.html>

#### 4. What does David Brooks think causes crime?

### DOCUMENT E

May 22, 2012

Indeed, the lack of employment opportunities looms large as a factor influencing crime. As William J. Wilson described in his seminal book *When Work Disappears*, a major reason for the discrepancy between violent behavior among whites and blacks after adolescence is joblessness. He cites a study by Delbert Elliott of the University of Colorado and writes, "A large proportion of jobless black males do not assume adult roles and responsibilities, and their serious violent behavior is therefore more likely to extend into adulthood."

في الواقع، إن عدم وجود فرص عمل يلوح كعامل مؤثر للجريمة. وكما وضع وليام جيه ويلسون في كتابه الطليعي عندما يختفي العمل، فالمسبب الرئيسي لتباين السلوك العنيف بين البيض والسود بعد سن المراهقة هو البطالة. ومن دراسة أجراها ديلبرت إليوت من جامعة كولورادو يذكر ويلسون أن، "نسبة كبيرة من الذكور السود العاطلين عن العمل لا يمارسون أدوار ومسؤوليات الكبار، وسلوكيات العنف الخطيرة هذه من المرجح ان تمتد الى مرحلة البلوغ".

David Vognar is a social worker in Chicago.

ديفيد فونجر هو باحث اجتماعي في شيكاغو.

[http://www.huffingtonpost.com/david-vognar/chicago-crime\\_b\\_1525341.html](http://www.huffingtonpost.com/david-vognar/chicago-crime_b_1525341.html)

#### 5. What does David Vognar think causes crime?

### DOCUMENT F

August 24, 2012

The American justice system, like most of those in at least the Western world, is built on an idea called retributive justice. [...] It defines justice as appropriately punishing someone for an act that's harmful to society. Our system does include other ideas: incapacitating a criminal from committing other crimes, rehabilitating criminals to rejoin society, and deterring other potential criminals. At its foundation, though, retributive justice is about enforcing both rule of law and more abstract ideas of fairness and morality. Crimes are measured by their damage to society, and it's society that, working through the court system, metes out in-turn punishment. Justice is treated as valuable and important in itself, not just for its deterrence or incapacitative effects. In a retributive system, the punishment fits the crime.

بني نظام العدالة الأمريكي، كمعظم هؤلاء على الأقل في العالم الغربي، على فكرة تدعى العدالة الجزائية. [...] إنه يُعرّف العدالة بالمعاقبة الملائمة لشخص ما لفعل ضار بالمجتمع. ويتضمن نظامنا أفكار أخرى: إضعاف وتعجز المجرم من اقتراف جرائم أخرى، و إعادة تأهيل المجرمين لينضموا مرة أخرى للمجتمع، و ردع المجرمين المحتملين الآخرين. بالرغم من أن في تأسيسها، كانت العدالة الجزائية عن فرض سيادة القانون والأفكار الأكثر تجريباً كالنزاهة والأخلاق. حيث تُقاس الجرائم بمدى ضررها على المجتمع، وإنه المجتمع الذي يعمل ممن خلال نظام المحاكم لتخصيص العقوبة الملائمة للجريمة. تؤخذ العدالة باعتبارها قيمة ومهمة بحد ذاتها، ليس فقط لأثارها الرادعة والمسببة للعجز للمجرمين من حيث ارتكاب جرائم أخرى. في النظام الجزائي، العقوبة تتلائم مع الجريمة.

Max Fisher is a former writer and editor at *The Atlantic*.

ماكس فشر كاتب ومحرر سابق في ذا أتلانتك.

<http://www.theatlantic.com/international/archive/2012/08/a-different-justice-why-anders-breivik-only-got-21-years-for-killing-77-people/261532/>

#### 6. According to Max Fisher, what is the purpose of the American justice system?

**DOCUMENT G**

December 19, 2012

We would need to begin by recognizing the difference between punishment and restraint. When people are dangerous to themselves or others, we restrain them — whether they are children or adults. But that is altogether different from gratuitously inflicting pain on them for the sake of revenge or to “teach them a lesson” — for the only lesson learned is to inflict pain on others. People learn by example: Generations of research has shown that the more severely children are punished, the more violent they become, as children and as adults. The same is true of adults, especially those in prison. So the only rational purpose for a prison is to restrain those who are violent from inflicting harm on themselves or others, while we help them to change their behavior from that pattern to one that is nonviolent and even constructive, so that they can return to the community.

It would be beneficial to every man, woman and child in America, and harmful to no one, if we were to demolish every prison in this country and replace them with locked, safe and secure home-like residential communities. [...] Such a community would be devoted to providing every form of therapy its residents needed (substance abuse treatment, psychotherapy, medical and dental care) and every form of education for which the residents were motivated and capable (from elementary school to college and graduate school). Getting a college degree while in prison is the only program that has ever been shown to be 100 percent effective for years or decades at a time in preventing recidivism. Prisoners should be treated with exactly the same degree of respect and kindness as we would hope they would show to others after they return to the community. As I said, people learn by example.

**James Gilligan** is a professor of psychiatry and law at New York University.

سيكون علينا البدء بإدراك الفرق بين العقاب وضبط النفس. عندما يكون الناس خطرين على أنفسهم أو غيرهم، ونقوم بردعهم-سواء كانوا أطفالاً أو بالغين. ولكن هذا يختلف تماماً عن إلحاق الألم بهم من أجل الانتقام أو "تقنينهم درساً" - ذلك لأن الدرس الوحيد المستفاد هو إلحاق الألم بالآخرين. يتعلم الناس بالليل: فقد أظهرت أجيال من الأبحاث أن الأطفال الذين يتعرضون للعقاب الشديد، يصبحون أكثر عنفاً، كأطفال وبالغين. ذات الشيء ينطبق على البالغين، وخاصة أولئك القابعين في السجن. لذلك الغرض المنطقي الوحيد للسجن هو كبح جماح أولئك الذين يمارسون العنف من إيذاء أنفسهم أو الآخرين، حيث نساعدهم على تغيير سلوكهم من هذا النمط إلى آخر مسالم وبناء، حتى يتمكنوا من العودة إلى المجتمع.

وسيكون من المفيد والأمن لكل رجل وامرأة وطفل في أمريكا، إذا قمنا بهدم كل سجن في هذا البلد واستبداله بمناطق سكنية مؤمنة ومغلقة كالمنازل [...]. هنا سيكرس هذا المجتمع الامن السبل لتوفير كل شكل من أشكال العلاج التي يحتاجها ساكنوه (العلاج من تعاطي المخدرات، والعلاج النفسي، والرعاية الطبية ورعاية طب الأسنان) وكل شكل من أشكال التعليم التي كتبت الدافع وراء جعل المقيمين محفزين وقادرين (ابتداء من المدرسة الابتدائية إلى الكلية والتخرج من الجامعة). إن الحصول على شهادة جامعية في السجن هو البرنامج الوحيد الذي أثبت أن يكون فعالاً بنسبة 100 في المئة لسنوات أو عقود في وقت منع الانتكاس. ينبغي أن تكون معاملة السجناء جميعاً واحدة وبذات درجة الاحترام واللفظ حيث أننا نأمل أن هذه الطريقة في المعاملة سوف تظهر للآخرين بعد عودتهم إلى المجتمع. كما قلت، الناس تتعلم بالقدوة.

**جيمس غيلغان** هو أستاذ علم النفس والقانون في جامعة نيويورك.

<http://www.nytimes.com/roomfordebate/2012/12/18/prison-could-be-productive/punishment-fails-rehabilitation-works>

7. What does James Gilligan say about punishing criminals? Why?

**DOCUMENT H**

February 10, 2014

The University of Chicago recently released a study that revealed the fact that 92 percent of African American youth between the ages of 16 and 19 are currently unemployed in the state of Illinois; this information should serve as a wake-up call for the nation. [...]

These numbers are real, and people should understand why the violence is so high in the African American community. As a matter of fact, more than 75 percent of the over 400 homicides in Chicago occurred in the African American community in 2013. This is bad all across the board. Additionally, some academic professionals do their best to avoid taking on the issue of poverty and a direct link to violence, suggesting that

أصدرت جامعة شيكاغو مؤخراً دراسة كشفت عن حقيقة أن 92 في المئة من الشباب الأمريكيين من أصل أفريقي والذين تتراوح أعمارهم بين 16 و 19 عاطلون عن العمل حالياً في ولاية إلينوي. وهذه المعلومات ينبغي أن تكون بمثابة صيحة استيقاظ للأمة. [...] إن هذه الأرقام حقيقية، ويجب على الناس أن تفهم أسباب ارتفاع العنف بشكل كبير في مجتمع الأمريكيين الإفارقة. في حقيقة الأمر، إن أكثر من 75 في المئة من 400 جريمة قتل وأكثر قد وقعت في شيكاغو بين الأمريكيين من أصل أفريقي في عام 2013. وهذا أمر سيء على كافة الأصعدة. بالإضافة إلى ذلك، يبذل بعض الأكاديميين قصارى جهدهم لتجنب الحديث عن قضية الفقر ووجود صلة مباشرة للعنف، وبالمقابل يقرحون أن يقوم الناس بتغيير الطريقة التي يفكرون بها، أو تغيير سلوكهم مع عدم وجود أية موارد. إن بإمكان الأشخاص ذوو الموارد

people should just change the way they think, or change their behavior with no resources. At least people with resources can schedule a visit to a counselor or psychiatrist, but the many unemployed youth do not have the resources to help them change their behavior.

How can we really expect the African American community to be free from violence when thousands of African American youth are trying to survive from day-to-day in their environment without any resources?

**Tio Hardiman** is the director of CeaseFire Violence Interrupters in Chicago which works with the community to reduce violent crime.

تيو هارديمان هو مدير مؤسسة وقف إطلاق النار ومقاطع العنف في شيكاغو التي تعمل مع المجتمع للحد من جرائم العنف.

[http://www.huffingtonpost.com/tio-hardiman/unemployment-and-violence\\_b\\_4751144.html](http://www.huffingtonpost.com/tio-hardiman/unemployment-and-violence_b_4751144.html)

على الأقل أن يأخذوا موعداً لزيارة مستشار أو طبيب نفسي، ولكن كثير من الشباب العاطلين عن العمل لا يملكون الموارد اللازمة لمساعدتهم على تغيير سلوكهم.

كيف يمكننا حقاً أن نتوقع قيام المجتمع الأمريكي من أصل أفريقي بالتححرر من العنف في الوقت الذي تحاول فيه الآلاف من الشباب الأمريكيين من أصل أفريقي البقاء على قيد الحياة يوماً بعد يوم في بيئة معدمة الموارد؟

8. According to Tio Hardiman, why is violence so high among African Americans (black people)?





## **Appendix D: List of Abbreviations**

<b>ABC</b>	Affective-Behavioral-Cognitive
<b>An-Najah</b>	An-Najah National University (Nablus, Palestine)
<b>Beh. CQ</b>	Behavioral Cultural Intelligence
<b>CCCS</b>	Collaborative Communication Competence Scale
<b>Cog. CQ</b>	Cognitive Cultural Intelligence
<b>CQ</b>	Cultural Intelligence
<b>CQS</b>	Cultural Intelligence Scale
<b>DAE</b>	Describe, Analyze, Evaluate
<b>DBQ</b>	Document-Based Question
<b>DIE</b>	Describe, Interpret, Evaluate
<b>DMIS</b>	Developmental Model of Intercultural Sensitivity
<b>EFL</b>	English as a Foreign Language
<b>IBAI</b>	Intercultural Behavioral Assessment Indices
<b>ICAPS</b>	Intercultural Adjustment Potential Scale
<b>ICCI</b>	Intercultural Communicative Competence Inventory
<b>ICSI</b>	Intercultural Conflict Style Inventory
<b>IDI</b>	Intercultural Development Inventory
<b>Met. CQ</b>	Metacognitive Cultural Intelligence
<b>Mot. CQ</b>	Motivational Cultural Intelligence
<b>MPQ</b>	Multicultural Personality Questionnaire
<b>NHST</b>	Null Hypothesis Significance Testing

## Appendix E: Letter from University Administration

An-Najah  
National University

Vice President Office for Administrative  
Affairs



جامعة  
النجاح الوطنية

مكتب نائب الرئيس للشؤون الادارية

الرقم : 2016/1

التاريخ : 2016/1/25

السيد جوناتان رايت المحترم

تحية طيبة وبعد،

### الموضوع : تدريس دورات تنمية الكفاءات باللغة الانجليزية

بناءً على موافقة السيد أ.د. ق.أ. رئيس الجامعة يرجى العلم بأن الموافقة لك تمت على تدريس دورات تنمية الكفاءات باللغة الانجليزية، والتي عقدت خلال الفصل الدراسي الاول 2016/2015، وفق البرنامج التالي المعد بالتعاون مع وحدة تنمية الكفاءات:

الرقم	الدورة	الموعد
1.	تنمية كفاءات باللغة الانجليزية	9-8
2.	تنمية كفاءات باللغة الانجليزية	10-9
3.	تواصل بين الثقافات	1-12
4.	تواصل بين الثقافات	2-1

وذلك لبحث الماجستير بعنوان: فاعلية الأسئلة القائمة على الوثائق في تحسين الكفايات البين ثقافية لدى طلبة جامعة النجاح الوطنية، وفق ما أفاد به مكتب د. نائب الرئيس لشؤون العلاقات الخارجية والدولية.

مع وافر الإحترام والتقدير،،،

صبري ناصر  
نائب الرئيس للشؤون الإدارية  
جامعة النجاح الوطنية

نسخة / السيد أ.د. ق.أ. رئيس الجامعة المحترم

/ السيدة د. نائب الرئيس لشؤون العلاقات الخارجية والدولية المحترمة

/ الملف

جامعة النجاح الوطنية  
كلية الدراسات العليا

فاعلية الاسئلة المبنية على الوثائق في تحسين  
الكفاءات الثقافية لدى طلبة جامعة النجاح الوطنية

اعداد

جوناثان ادوين رايت

اشراف

د. سوزان عرفات

د. فايز محاميد

قدمت هذه الأطروحة استكمالاً لمتطلبات درجة الماجستير في أساليب تدريس اللغة الانجليزية بكلية الدراسات العليا في جامعة النجاح الوطنية في نابلس ، فلسطين.

2016

## فاعلية الاسئلة المبنية على الوثائق في تحسين الكفاءات الثقافية لدى طلبة جامعة النجاح الوطنية

اعداد

جوناثان ادوين رايت

اشراف

د. سوزان عرفات

د. فايز محاميد

### الملخص

تهدف هذه الدراسة الى تقييم فاعلية الاسئلة القائمة على الوثائق في تحسين الكفايات البين- ثقافية عند طلبة جامعة النجاح الوطنية في فلسطين. لقد بدأ استخدام مثل هذه الاسئلة في مجال التاريخ لاحتوائها على مجموعة من المصادر الاولية التي يتوجب على الطلبة تحليلها لتمكينهم من الاجابة على اسئلة مقالية. ويأتي هذا البحث ليؤكد امكانية تطبيق هذه التقنية للتعامل مع القضايا البين-ثقافية بحيث يمكن لهذه الاسئلة ان تحاكي تجربة حقيقة غير مباشرة للتواصل الثقافي وذلك لحث الطلبة على تحليل قضايا ثقافية متضاربة قد تحتويها تلك المصادر الاولية الاصلية والتي بدورها تعكس واقعا معقدا في التواصل بين الثقافات حيث لا يمكن للمرء الاستدلال على الثقافة التي ينتمي اليها الفرد عن طريق المعتقدات او الممارسات التي يقوم بها فقط. لذا، يتوجب تدريس الطلبة على عدم التعميم او اطلاق الصور النمطية. كما تهدف الدراسة الى تحديد ما اذا كان التدريب باستخدام هذه التقنية فعال ام لا. وقد اعتمد الباحث نموذج الذكاء الثقافي كإطار نظري لدراسته.

ولتحقيق اهدافه، أجرى الباحث امتحانا قبليا و آخر بعديا للمجموعات والتي اشتملت على عينة عشوائية مكونة من (42) طالبا قسموا الى مجموعتين متساويتين تجريبية وضابطة، وقد اعطيت كل واحدة منها (12) جلسة علاجية من قبل مدرس اجنبي مدة كل جلسة (50) دقيقة. او قد دربت المجموعة الضابطة على مهارات التواصل باللغة الانجليزية في حين تلقت المجموعة التجريبية تدريباً على التواصل الثقافي باستخدام الاسئلة القائمة على الوثائق كوسيلة تعليمية. كما

اعد الباحث استبانة اجاب عليها الطلبة قبل خضوعهم للعلاج تتعلق بخبراتهم السابقة بالتواصل مع الاجانب. اما اداة الدراسة فقد اقتصرت على ترجمة مقياس الذكاء الثقافي الذي طبق قبل وبعد العلاج.

ولتحليل نتائج هذه الدراسة تم استخدام معادلتى إحصاء: الأولى (ANCOVA) ، أي معادلة حساب المتغير وامتداد تلك المعادلة لحساب متغيرين (MANCOVA) إذ تبين من خلال الدراسة أنه لا توجد فروقات كبيرة ما بين معالجة أو دراسة المجموعة الضابطة ومعالجة المجموعة التجريبية والتي تعرضت لتجربة البحث. إلا أن الدراسة وجدت بأن التفاعل والتواصل المسبق مع الأجانب كان له كبير الأثر على نجاح التجربة.

ما يثير الاهتمام والدهشة في آن واحد هو أن هذه الدراسة وجدت أن التواصل المباشر والمسبق مع الأجانب أو من خلال الإنترنت كان له نتائج عكسية. حيث أوضحت النتائج أن أولئك الأشخاص الذين لم يكن لهم تواصل مباشر مع الأجانب قد أحرزوا تقدماً وتطوراً ملحوظاً في معدل الذكاء الثقافي (CQ) أكبر مقارنة مع أولئك الذين كان لهم تواصل مباشراً مع الأجانب. على الضد من ذلك، فقد تبين أن الأشخاص الذين لم يتواصلوا مع الأجانب من خلال الإنترنت لم يبدوا تحسناً أو تغييراً يذكر في مستوى معدل الذكاء الثقافي. ومن ناحية أخرى وجدت الدراسة أن الأشخاص الذين كانت لهم تجربة أو تواصل مسبق مع الأجانب من خلال الإنترنت أبدوا تحسناً وتطوراً كبيراً على مستوى معدل الذكاء الثقافي.

قام الباحث باقتراح وتبيين عدة مسارات لأبحاث مستقبلية والعديد من الدلالات والمضامين العملية والتي من الممكن اسقاطها على الممارسات التربوية. إذ أنه من الضروري بمكان ألا يأل المعلمون جهداً في البحث وتطوير أساليب وطرق عرض المحتوى الثقافي واللغوي على الطلاب. وفي نفس الوقت، يجب أن يحرص المعلمون على النأي بأنفسهم عن رسم صورة نمطية ومسيوكة عن الثقافة المنوي ايصالها للطلاب وذلك من خلال تقديم نظرة سطحية وضحلة عن تلك الثقافة.

كما يقع على عاتق المعلمين توفير امكانية التواصل المباشر مع الأجانب لما له من عظيم

الأثر على التجربة التعليمية. كما تبرز الحاجة هنا بأن تنهل الأبحاث المستقبلية من هذه التقنية الجديدة في التعليم (DBQs) في مجالات وسياقات أخرى وتجارب أخرى لكي تصل إلى تقييم فوائده ومنافعها بشكل أوسع.