



Arab American University, Faculty of Graduate Studies

**The Impact of Bilingualism and Biculturalism on Improving Intercultural
Communication in Ramallah's Private School**

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Student's declaration

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Dedication

I dedicated this research to contribute in the path of positive change and development to my humble and beloved country, Palestine.

Acknowledgements

Praise thanks to the one God, who taught man what he didn't know.

I would like to extend my thanks and appreciations to my family first and for most, for their extreme help and their encouragement for me to push through this thesis. I would also like to thank my husband Ahmad Qassrawi for being there for me and for his patience in completing this research. Last but not least, I want to thank my supervisor Dr. Aysar Yaseen and the members of the committee for their guidance with the problems I faced.

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The Impact of Bilingualism and Biculturalism on improving Intercultural Communication in Ramallah's private schools

Abstract

The world consists of multiple countries that uphold several diverse cultures and languages throughout generations. Each of these countries is trying to grasp on to their own heritage and identity. Communication is the key element for these countries to express verbally and non-verbally their needs and ideology. Hence, when it comes to communication between individuals of different backgrounds, a cultural and linguistic gap is made, or is it? Answering this question will generate huge influence and awareness upon individuals who are oblivion to what can and what can't cause clashes and confusions between societies. This research aims at answering the main question "Can biculturalism and bilingualism distort or facilitate intercultural communication?" This is the main question that will guide the public into seeking what those two factors can have impacts on communication in the Palestinian society. The researcher will conduct this research through one method to achieve solid, satisfying results. This method is done by distributing a well-defined questionnaire among high school students who were born in a foreign country, outside of Palestine and have returned to Palestine after a duration of time. There is much to expect from the outcome of the survey such as finding a pattern in miscommunication among the Palestinian citizenship and his foreigner interlocutor. It can contribute to the Palestinian community in a large scale. First, by getting a closer look at the culture of Palestine and not generalizing it under the label of Eastern cultures since it has its own customs. This will be the cultural aspect of the study. The other aspect is the language of the different dialects in Palestine which can also cause misunderstandings. Both will be beneficial to the global eye to understand both cultures.

The results of the study showed that the individuals who are bilingual and bicultural didn't face any obstacles or problems when they returned to Palestine after being abroad for a long duration. There are many possible reasons for this. Some of them may be due to frequent visitations, parent's role and technology.

Keywords: biculturalism, bilingualism, intercultural communication

Chapter One: Introduction and Theoretical background

This study will discuss the matter of being a bilingual person with two different cultural backgrounds associated with those languages. The field of study is mainly focused on communication and in particular about intercultural communication for those who were born abroad and returned to their homeland, Palestine. The researcher will first stress on the differences between the Western and Eastern cultures on a linguistic level and nonlinguistic level. Then, finding out if these differences can be melted through being bilingual and bicultural. In other words, to seek if their features can have effects, positively or negatively, on easing communication with society when the individual returns to his hometown Palestine after spending a period of time abroad or being born abroad. The framework of the study will be based on two specters. The first is seeking if biculturalism will cause clashes in the communication process at the early stages of interaction. The second is seeking if bilingualism will cause any type of hurdles and challenges between individuals of different linguistic features through Hymes and Chomsky's theories of communicative competence. This research is an essential add to the world of intercultural communication in order to establish the main points in which the Palestinians are varied culturally, socially, economically, politically and religious wise from those Western citizenships. To also enhance that the before mentioned levels are the key factors to create a society, culture and language in which all members have in common. All the previous studies have analyzed mainly the cross cultural communication obstacles between the West focusing on America and the East focusing on China and other Asian societies. Due to this, this research paper will attempt to fill the knowledge gap as it will discuss the differences between Palestine and western countries

Statement of the problem

This study has been already discussed and analyzed in previous studies and articles. However after reviewing the research relevant to the topic, they have been conducted only in foreign countries and not given enough attention in Palestine. In this study, the knowledge gap that the researcher will study the impact of bilingualism and biculturalism in improving intercultural communication in Ramallah's private school.

Objectives of the study

The objectives of the study revolves around four aims. They are:

1. To investigate the impact of bilingualism and biculturalism on improving intercultural communication in Ramallah's private school.
2. To find out if there is a significance differences on the impact of bilingualism and biculturalism due to culture, language, identity, ideology and culture shock.
3. To increase the awareness of the educational system (curriculum designers, teacher and students) of the importance of including cultural issues of foreign countries.
4. To find out the impact of the five demographic characteristics which are: age, gender, grade, and duration of living abroad and duration of living in Palestine on culture, language, identity, ideology and culture shock.
5. To encourage teaching the language of a foreign country by increasing student awareness of the target culture, stimulating students to be more interested in the foreign language and culture, developing the ability to function in the target culture and establishing an understanding of linguistic cultural referents, cultural

values and attitudes. This gives the students a sense of familiarity when they travel abroad.

Research Questions

This research will attempt to answer the following questions:

- 1- To investigate the impact of knowledge of bilingualism and biculturalism on improving student's communication ability in Ramallah's private school.
- 2- Are there any statistical significance differences at the ($\alpha < 0.05$) on the impact of bilingualism and biculturalism
- 3- Are there any statistical significance differences at the ($\alpha < 0.05$) on the impact of bilingualism and biculturalism due to culture, language, identity, ideology and culture shock.

Alongside these main questions the following sub questions will also be answered throughout the research:

Does culture have an impact intercultural communication?

To investigate if the knowledge of English and Arabic language have impact on intercultural communication

Does the individual's identity have an impact on intercultural communication?

Does the individual's ideology have an impact on intercultural communication?

Does cultural shock have an impact on intercultural communication among individuals?

Significance of the study

This study is hoped to be beneficial for students, ministry of education especially curriculum designers. The significance of this study can be reflected in the idea that students will be more aware and conscious about the differences between cultures in order to avoid cultural clashes and misunderstandings. So, the study will provide insights on how to function in a foreign country by being at least familiar with it when dealing with cross cultural norms. Additionally, to indicate that the ministry of education in Palestine should include cultural aspects of the English language. To encourage the educational system of curriculum designers, teachers to implement the idea of encouraging students to be more exposed to the foreign language and culture by many methods. These methods can be: using a 'pen pal' project to encourage students to write letters to people in other countries and stay in contact with, watching short films connected to the curriculum in English, a library corner containing English books, a bulletin board that has newspaper or magazine clippings in English. And to hang posters in class about the main linguistic features and cultural differences of a foreign country. The significance of the study is emerged out of being a novel study; not mentioned in previous works regarding the case study that is taken which is Ramallah.

Definitions of the terms

- 1- **Bilingualism:** (Hornby ,1977) points out, "bilingualism is not an all-or-none property, but is an individual characteristic that may exist to degrees varying from minimal competency to complete mastery of more than one language"
- 2- **Biculturalism:** The status in which an individual is in an inter-ethnic and mixed-ethnic relationship. They have internalized two cultures at the same time. (Nguyen, Angela-MinhTu & Huynh, Que-Lam & Benet, Veronica, 2009).

- 3- **Culture:** (Tylor ,1870) 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”
- 4- **Language:** The human method of communicating and sharing ideas, emotions and desires using a system that that includes symbols which are articulated voluntarily. (Sapir,1921)
- 5- **Intercultural communication:** The interaction of communication between two or more people who come from different cultural boundaries and backgrounds. (Auwalu Issa, Abba & Yunusa, Muhammad & Garga, Fatima.2015)
- 6- **Identity:** “refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities” (Jenkins 1996).
- 7- **Culture shock:** Oberg (1954) defined culture shock as a series of emotional reactions “precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse” This culture shock affects all those “people who have been suddenly transplanted abroad”. It is also described as the psychological disorientation the individual suffers when he enters a radically different cultural environment than the one he is used to back home.

Limitations of the study

As of this study, it can be outlined as:

Human limitations: The sample of the study was limited to students who are in grades 10-12 only

Locative limitation: The sample was chosen only in the district of Ramallah especially one private school.

Temporal limitations: The timeframe of the study was done in late 2019 which is a short period of time to conduct a long term study.

Topical limitation: The study only focuses on the impact of bilingualism and biculturalism on improving intercultural communication in Palestine especially Ramallah.

Summary

This chapter presents the main elements of a study. It included an introduction and the theoretical background of the study, the importance of the study, the main research questions, objectives of the study, statement of the problem, main definitions of the main terms included in the study, and the study limitations.

Chapter Two: Review of Related Literature

2.1 Communication

2.1.1 The Definition of Communication

Since communication is an abstract concept, many definitions have been added according to many aspects. However, it can be generally defined as a dynamic process in which thoughts are shared through symbols in particular settings. (DeVito, 1986) defined it more simply as “the process or act of transmitting a message from a sender to a receiver, through a channel and with the interference of noise”. As mentioned, both definitions hold the word “process” which indicates that it’s an ongoing non-static activity. According to (Anderson, 1987), the notion of a process implies time dimension in which characteristics, causes and consequences could change over the duration of the act. Nowadays, communication, according to (Watt, 2010), has become modern called communication technology. It encompasses all means of electronic devices to deliver a message. Since the invention of the first personal computer in the 1970s and the cellular phone in 1984, communication started to be virtual rather than face to face interaction through e-mail, instant messaging services, chat rooms, forums, social networking sites, interactive online gaming networks, and Web-logs (blogs).

2.1.2. The elements of communication

The process of communication has eight components that shape it into what it is known today. Firstly, is the sender of ideas, feelings and experience. Secondly, the receiver who is the one that takes the message from the source and interprets it (DeVito, 1986). Thirdly, encoding the message; meaning the sender has the option to use his own

selection of lexicons, grammatical structure, syntax and even non-verbal gestures closer to his language and culture in the way he prefers in order to get the message across according to his perspective. For example, a smile can interpret a greeting in one culture, but a bow in another culture is used to serve the same purpose. Fourthly, the message itself, which is the byproduct of encoding. It's the set of verbal and non-verbal, written, or symbols integrated in the sender's words to express his ideology at a particular context or environment. (DeVito, 1986) says the fifth component is the channel which is describes as the mean or vehicle the message is transmitted to the receiver. The sixth one is the decoding process. This process is receiver-oriented where he is the one responsible to interpret the message and link the meaning to the sender's external behavior. Feedback is the seventh element. Feedback is the verbal or non-verbal response to a person's message to another interlocutor. It can be words, gestures or even silence. This reaction is considered the first stage of feedback. The second stage is deciding what the person is going to act upon according to the response delivered to him. So, for example, if you smile at someone and the other person frowns his reaction compels you ask him if he is fine. The last component is noise. It's one of the many external stimuli that can influence the message by distorting it and therefore delivering it to the receiver as false or misleading information. (DeVito, 1986) went on to identify noise into three types: physical noise, psychological noise, and semantic noise. The first type is concerned with the noise that is present in the surrounding external environment such as a car horn, loud music, traffic and so on. The second type is concerned with the person's own opinions and beliefs. It includes the individual's way to raise judgment or be biased towards the message that is being sent. Close-mindedness or one's upbringing as examples that can distort the message. Hence, the receiver won't grasp the full image of the idea. The last type is

concerned with the lexicon. The sender's choice of words such as jargon, technical and complex terms, can affect the receiver's understanding of the intended message especially if he has a hard time figuring out the majority of the term's semantic meanings set in a particular context.

Any message can be sent in different ways. Since the rise of technology and the digital age, connecting between people have become easier and faster. Nowadays, the most mean for transmitted a message is by social media. People have to find a common language between them since they will be interacting with people from different languages and cultures. Language can also play a role in the selection of which social media outlet a culture favors. A mid-2010 report indicated that while 62 percent of U.S. Internet users were on Facebook, only 3 percent of the Japanese were. However, more than 16 percent of Japanese Internet users "tweeted," compared to 9.8 percent in the United States. One reason for this variation is that the Japanese language (as well as Chinese) enables users to say considerably more in the 140 character limit than can be said in English.

(Samovar, Porter, Roy, McDaniel, 2013).

2.1.3 The functions of communication

"Communication is powerful: It brings companions to our side or scatters our rivals, reassures or alerts children, and forges consensus or battle lines between us."

Keating (1994)

Commenting on Keating's words, communication is the key element for human race to express, convey, share and adopt their feelings, beliefs, ideas, and values to the others. All people communicate whether using verbal and non-verbal to fulfill their inner

needs. The reasons to use communication varies, but they are shared and utilized by the public in the same manner. First, communication is used to reflect an individual's identity. (Wood, 2011) suggest that "self is not innate, but is acquired in the process of communication with others." The way a person speaks and the points he is preaching can indicate the culture and mindset of that person. Through human interaction with others, information defines who you are and where you belong in society. Secondly, communication allows people to gain perception on people; paving the way to know information about each other. When two interlocutors engage in a conversation, both start to know a little about one another. This will build two factors: it assists in deciding how you are going to present yourself to that person and it helps you to know that person on a more personal level. Thirdly, merging in with other and mingling offers and satisfies a personal need. This is completed through socialization and having the sense of affection and belonging received by others. The last function of communication is persuasion. (Adler and Proctor, 1998) report that through verbal and non-verbal communication, people around the world seek to convince the person with their own ideas in hope to alter them into their own. This is a slow but steady process that can be effective in many ways. Examples are presented in everyday life such as selling products at work, asking someone for directions when lost, soliciting a higher grade from a professor, rallying a group of friends to work for a charitable cause.

Hymes also reported about the different variables that are included in communication. Appropriateness is one key element when an individual engages in communication. This means that an individual has to be keen on selecting the suitable lexicon and wordings in

their suitable context. Hymes says when we speak, we base our choice on the following variables:

- 1- Setting: The environment that the communication took place in whether school, home, doctor's appointment and so on.
- 2- Participants: The individuals involved in the conversation
- 3- Purpose: What is the intended meaning or message the speaker would like the receiver to comprehend such as request, demand, and apology and so on.
- 4- Channel: The mean in which the message is delivered by such as face to face or online or by telegram and so on.
- 5- Topic: The main theme or idea of the conversation such as cooking, wedding, interviews and so on.

2.1.4 The characteristics of communication

As previously mentioned, communication is considered a non- stop process. Thus, the first characteristics of communication is that it is dynamic. (Adler, Rodman and du Pre, 2016) say; communication can't be seen as a group of events that are separate from each other whereas it is seen as putting those events in a single motion altogether. Therefore it will have a beginning, middle and an end. Second, it is symbolic. By saying this, we mean that both words and gestures have always been arbitrary; i.e. the letters in a word or the gesture itself doesn't indicate the meaning or the word. For example, the letters, (t-a-b-l-e) make up the word table, but in other countries it can be spelled differently. The same applies to symbols in interaction. A person nodding his head in America can mean approval to an offer; however, in other parts of the world it can be perceived otherwise.

What makes these words and symbols comprehensible by the public is through common use which marks it as a linguistic or paralinguistic rule. (Karthik, 2013) explains that communication is also pragmatic meaning; it is emerged from a context which gives it its meaning. It is how utterances communicate meaning in a given context. Pragmatics also regards how people manage to communicate in various situations. Third, communication is a learned behavior. From the moment of the child is born, he is able to grasp new information and behavior and eventually have those information and behaviors stored in the brain to recall in times of need. Hence, being able to process new information and behavior has opened up the space to know how to communicate. The role of the environment and the parents are essential for the individual's use of that particular language in a particular setting.

2.1.5 The Types of communication

There are four main types of communication. They are: intercultural communication, intra-cultural communication, interpersonal communication, and intrapersonal communication. Before we talk about these types of communication, we have to explain that all of them emerge from either verbal or non-verbal communication. (Samovar, Porter, Roy, McDaniel, 2013) suggested that messages delivered verbally means that the language itself is used to express the aim of the speaker, while non-verbal communication is using gestures and body language to express a message and not using words. There are many reason why we use non- verbal communication: creating identity, regulating interaction, repeating the message and substituting for words. They continued to emphasize that these two types are interconnected and can't be separated. Hall emphasizes this idea when they write, "We need to understand that separating verbal and

nonverbal behavior into two separate and distinct categories is virtually impossible.” For example, we use our index finger over our lips when we say “please don’t yell” or “be quiet”.

With that being said, let us go back to the types on communication in the beginning, the major focus of this thesis will be on inter-cultural and interpersonal communication. (Lustig and Koester, 2006) contended that “intercultural communication is a symbolic, interpretive, transactional, contextual process in which people from different cultures create shared meanings.” However, each culture has its own regulation and values that messages are delivered by. (Ting-Toomey's , 1999) definition obtained four elements ,namely, to have two people from different cultural backgrounds, to have them both integrated in an interaction and to have them both come to common grounds on meaning in order not to suffer from misunderstandings, and ,lastly, the ability to understand what is being said. This indicates power, influence and dependence. (Ting- Toomey, 1999) also mentions the concept of the iceberg metaphor which is emerged from this type of communication. When speaking about culture, there are two aspects. The visible aspect known to the culture of that country in its food, behavior, architect, and institutions. Whereas the invisible aspect is the values, norms and beliefs of those visible areas. Moving on to intra-cultural communication, it is the kind of communication, according to (Gumperz, 1982) and (Kecskes, 2015), that occurs between members of the same society but have slightly different language conventions and language use with individual choices and preferences. How people do what they do is the issue here. (Sethi and Seth, 2009) described interpersonal communication as the way people convey feelings and information between two close individuals. (Hartley, 1999) defines it as being the face-to-

face interaction between two people where the content of information reflects the interpersonal characteristics of the individuals. However, (Surbhi, 2016) explains that intrapersonal communication is the type of internal conversation one has with himself. Self-talk and inner speech are other names for this. It occurs in our minds and it's a continuous process due to the human nature of ongoing analysis, thinking, interpreting, assessing, contemplating and feeling. Internal discourse, Solo-vocal communication and Solo written communication are the three levels of intrapersonal communication. The three aspects that govern the intrapersonal communication are: first, self-Concept which is the person's perspective towards the others based on his values, attitudes and belief. Second, perception which is what is received and analyzed from the outside world. Third, expectation which is the projections he hopes will happen in the upcoming future.

2.2 Intercultural Communication

2.2.1 The model of intercultural communication competence

(Spitzberg, 2017) claims that competence is regarded as a set of skilled behaviors by individuals but what may be considered competent in one culture may not be competent in another. So, competence relies on the social evaluation of the society. The model is presented into three level analysis: the individual system, the episodic system and the relational system. The individual competence depends on the characteristics one possesses in an interaction set in a casual normative social setting. The episodic system is the ability for an individual (actor) to facilitate competence impressions on the part of the receiver (co-actor) in a specific context. The relational system is the ability to have features that can uphold competence during the whole relationship span and not just in one particular situation or episode. The model depicts the process of interaction as the

function of both individuals' motivation and knowledge of communication in that context and having the skills to utilize both motivation and knowledge in communication. Many empirically derived factors have been studied to show how intercultural communication competence can be achieved. Such examples are frankness, adapting to cultures, the ability to adjust to different cultures, awareness of self and culture, social integration and strength of personality among other factors.

2.2.1.1 Adapt and Adjusting to different cultures

Intercultural adaptation is defined by (Cai and Rodriguez, 1997) as the communicative changes the interlocutors do in order to achieve understanding in cross-cultural conversations. Communication adaptation theory states the individuals use the strategy of divergence and convergence in speech according to the person in front of him.

Convergence is the way the person alters his linguistic or paralinguistic cues such as tone of voice or dialect to fulfill approval, enhance comprehension or to show solidarity.

Divergence is used by a person to emphasize differences with their partner. The person adjust his linguistics based on the perception he has towards the behavior of the opposite person. The adjustment are presented through interpretability strategies such as altering complex speech to much similar vocabulary and selecting topics that match with the other person. On the behavioral level, individuals can adjust and adapt with new cultures according to the longitudinal approach. One of them is the "W curve" projected in the four stages the person goes through during culture shock (will be discussed profoundly later on). These changes are not like the linguistic changes. They happen during a course of time not like the instant change one can make verbally.

2.2.1.2 Social integration

(Beresnevítě, 2003) reported that members of the minority groups of society are in constant process of adjustment and integration due to the different changes that occur to society. Integration is a term that prevailed in the ethnic policy discourse in most countries of Eastern Europe after 1990. (Jeannotte, 2008) described that social integration is a term that has been widely used in contemporary policy development by which its aim is to foster the societies that respect and tolerate diversity and other cultures. (Jeannotte, 2002) commented that “social cohesion is based on the willingness of individuals to cooperate and work together at all levels of society to achieve collective goals.” Social participation is the outcome of social integration. This participation can be through the construction and reconstruction of reality or the production or reproduction of social life. When participating in social life, individuals get involved in social relations that comprise grounds for successful strategies and satisfaction. The lack of such inclusion will lead to the opposite term which is social exclusion.

2.2.2 Etic and Emic

These approaches are significant in intercultural communication. They were proposed by (Pike, 1954). The etic approach seeks to compare and transcend cultural differences in terms of generalizable phenomenon. On the other hand, the emic approach suggests that each society has its own cultural specific, unique elements that can't be compared with other cultures. (Pike, 1990) stated that these terms were introduced as a response to the need to include non-verbal behavior in the linguistic description. Emic and etic researchers have various opinions on culture. (Morris, Leung, Ames, and Lickel, 1999)

pointed out that emic researchers tend to view culture as a whole incorporated system, whereas etic researchers assume that some cultural components should be isolated and should state hypotheses about their distinct antecedent and consequences. (Mason, 2014) suggests that the etic approach involves the analyzing of a cultural phenomenon from the point of view of a person not integrated in the culture being studied. However, emic approach involves the study of the cultural patterns of a society by a person that is living and is integrated in the culture being studied. (Almanna, Farghal,2015). (Rosa, Orey, 2012) added that the etic approach is called the inside observers and the outside observers. The etic observers sees the culture from a transcultural, comparative, and descriptive perspective. On the other hand, the inside observer sees the cultural from an internal view

2.2.3 The barriers of intercultural communication

(Politzer, 1968) commented “In foreign language pedagogy, it is generally assumed that constructions which are similar to those found in the native language are easy to learn, while those which contrast with native language construction are difficult”. What is meant by this is that there can be positive or negative transfer between the native language and the foreign language. Positive transfer occurs when the native language of a person and the foreign language he is engaged in are similar like Spanish and Italian. In this case communication can be easier and the native language will facilitate the understanding of the target language. On the other hand, negative transfer occurs when the native and the foreign language are very different like Arabic and English. Here is where the barriers of communication happen.

There are three main interferences between the native and foreign language if they are different. First, phonological interference where Arabic speaker who are learning English will have a hard time pronouncing some sounds such as /p/ and /v/. An Arabic speaker may say (unifersity) and (bark) instead of university and park. These two sounds are not in the Arabic language so, miscommunication may occur. Secondly, structural interference in which an Arabic speaker will carry the Arabic structure of sentences to English such as saying (I boy) instead of (I am a boy) because there is no verb (to be) in Arabic. Thirdly, meaning or conceptual interference in which the Arabic speaker will transfer the Arabic meaning purely into English such as saying the literal expression of (I am in charge of a family) by saying (I have a family on my neck). (Aqel, Tushyeh, 1986)

Just like any type of communication, intercultural communication can have several obstacles that can thwart or distort the information or the message between two individuals who come from different cultural backgrounds. One of these challenges is anxiety and stress. When one doesn't know what to do in a situation of cross-cultural interaction, he becomes more integrated and focused on that feeling and idea; making him more distant from the ongoing conversation. The second barrier can be the assumption of similarities between cultures rather than differences. Once a person assumes that the country he is currently in is similar socially and culturally, then he would eventually face more problems than he would have expected. The third barrier is ethno-centrism. This means that a person negatively judges another culture according to his own cultural standards. Thus, implying that your own culture is superior to other cultures and that other cultures are at a lower inferior status. This is most common in people who experience culture-shock will be discussed later on in this thesis. Other barriers are non-

verbal misinterpretations in gestures and body language, language problems, and prejudice.

2.3 Culture

2.3.1 The definition of culture

Anthropologists have claimed that there are two hundred to three hundred definitions for culture. It is said that man is an animal with culture. The only feature that differentiates us from animals is culture (Yazdi, 2005). (Goodenough, 1996) suggests that culture is a systematic association of the way people live. Therefore, the distinction is clear between humans and animals. (Newmark, 1998) defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. This indicates that each society has its own manner in expressing their thoughts and belief through the language and customs they have adopted through generations. (Newmark, 1988) sustains that language is not a component of culture. Other definitions claim that culture is a system of behaviors and modes that depend on unconsciousness as (Sapir, 1956) stated. (Rocher, 1972, 2004), an anthropologist, believes that “Culture is a connection of ideas and feelings accepted by the majority of people in a society”. (Hall, 1976) sees culture as genetically inherited and doesn't have the pillars to stand on its own but it's shared by the members of the society. (Hofstede, 1980: p. 21-23) defines culture as “the collective programming of the mind which distinguishes the members of one group from another.” To sum it up in one generalized definition; it is the unified mental, physical, and psychological programming a group of individuals share with each other that is different from that of another group of

individuals. These individuals create a society that are governed by their own social conventions that leads to the manner they treat and interconnect with other societies.

2.3.2 The elements of a culture

All cultures around the world have several universal elements. The first element is values. Social behavior is derived from these values and ideologies (Leung & Bond, 1989). (Kluckhohn, 1967:p. 395)) Described values as a “conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions”. Other definitions have associated values with guiding principles and goals such as (Schwartz and Bardi’s, 2001:p.269) definition as “desirable, trans situational goals, varying in importance, that serve as guiding principles in people’s lives”. Norms and ideologies are the second element. Some authors (for example, Gelfand, Nishii, & Raver, 2006) see values as “internal” and norms as “external influences on behavior.” An example on norms and ideologies is the idea that women should be subservient to men. Beliefs are another element. They revolve around the statements that the members of that society consider true or false. (Leung, 2002:p.228) called beliefs as social axioms which are proposed as “basic premises that people endorse and use to guide their behavior in different situations”. Behavioral intentions are the next element. This shows how each members of a certain culture may react when put in general situations. Attitudes are the items of culture that are liked or disliked by the people. Similarly (Robbins, 1998:p. 140) has set them as “evaluative statements—either favorable or unfavorable— concerning objects, people, or events”.

2.3.3 Co-culture, dominant cultures and counter-culture

A society may consist of two cultures that may or may not be merged together. The dominant culture which is the prevailing culture in that society. From this culture, co-cultures are born. (Yinger, 1960) suggests that these are the normative systems of smaller groups that differ from the larger dominant group in language, religion, food, and values but they are obliged to be a part of the bigger society since they are seen as a minority and hence inferior. (Hodkinson, 2002: p.30-31) pointed out four factors that distinguish sub-cultures. They are: consistent distinctiveness, identity, commitment, and autonomy. However, counter-cultures, which is a term that was widely spread in the 1960s to describe an emerging subculture, are the groups in society that are identified by their resistance and oppression to the dominant culture. These types of groups have to be on a high level of conformity, since they are at a status of rejection to other members. They also seem more totalistic than subcultures. (Yinger, 1960: p.629) made an analogy between sub-cultures and counter-cultures. The values of most sub-cultures probably contradict with those in the dominant culture but not drastically oppose. However, in contra-culture or counter-culture, the norms and values are completely contradictory with the larger society. Personality variables are maintained and developed in any culture, but this personality is influenced by a theme carried by a specific culture. In contra-culture, the theme itself expresses the tendencies of the members that created it in the first place. Finally, the norms of the subculture are certainly affected by the interactive relationship with the larger group, but this doesn't indicate that the norms of the subgroup are all a product of this interaction. A contra-culture can be understood only by giving full attention to the interaction of the group which is its bearer with the larger society.

(Yinger, 1960) explains these terms according to adolescents and teens. Research has shown that this age group have a culture of their own with moral standards and social pressure behind these standards. They are called 'adolescent peer culture when they are exposed to the subculture. On the subcultural level, some norms will be generated in teens that are unfamiliar to the elders. These norms come from the socialization within the sub-culture and not with the total or larger society. So, teens can have their own interests, games and topics that are separate from the dominant group. Since fashion and culture are interconnected, fashion can be an example of the influence teens have when they are in the dominant culture but at the same time practicing their sub-cultural norms. If a teen is pressured from his mates from the dominant culture to wear a style of clothing, he would follow the trend even if it can be disapproved by his culture in a way.

2.3.4 Multiculturalism

Due to international immigration, many people have travelled and settled in countries other than their own for various reason whether work, school, or a better lifestyle. This was where the term “multiculturalism” was generated. In the 1970s, the concept was known worldwide, but particularly in the Western countries. Its general aim is to help different societies from different cultural mindsets to cope peacefully with each other. However, since this concept is not fully applied or practiced by the members of the society, it has become criticized nowadays. The definition is sometimes seen negative. Some consider it as a political philosophy and a social doctrine. But, the goal of multiculturalism is to reach full, understandable integration of the minority groups into the majority groups. However, one point should be mentioned, multiculturalism is difficult to manage if the country is upholding too many cultures at once because then

clashes would erupt rather than solutions. But, if there are more than one culture as opposed to two or three, then multiculturalism is more manageable and tolerable (Berkes, 2010). (Hansen, 1945) stated that the current immigration situation is due to these three steps: first, the arrival of migrant workers and colonial immigrants; second, the arrival of their family members; third, refugee flows in the 1980s, and especially after 1989 due to the cold war that ended in 1991. Because of these factors, cultural diversity is present. Thus, frictions and hostilities are bound to happen between culturally diverse members. Post-cold war world, the global politics turned into multipolar and multi-civilized. Therefore, clashes among nations are more cultural rather than ideological, political or economic. (Hansen, 1945) followed up this by giving examples of immigration that made a country diverse culturally. Canada was initially built from the French and English nations. However, over the last 30 years, it has flourished into becoming a multi-ethnic, multi-cultural, multi-religious society. In Europe, the Netherlands went through the same process. Piet Voncken Dutch judge said in a conference in 2002 that without immigration, Holland would not be what it is today. He stated the following: ““Currently about one million Muslims live in the Netherlands; measures made in their interest are primarily focusing on their economic and social situation. In addition, concerning multicultural upbringing the state pays special attention to education. For example, children belonging to a minority group can learn in their native language as well besides Dutch in cities where they are present in a significant number. On state television and in regional and local media also programs are broadcasted in the mother tongue of the immigrants.””

Critics such as (Berkes, 2010) have pointed out the flaws of multiculturalism. First, it demolishes the legitimacy of the culture-based political institutions. Second, it takes

away the sense of togetherness and belonging the majority feel without the presence of the counter minorities. Third, the claim that this concept promotes having multiple identities rather than one or no identity which can lead to confusions and misguidance. Fourthly, it plays minority cultures off the dominant one. The next critique is that the dominant cultures are the only ones prone to resist and face against globalization. The last critique they say is that not all cultures are good and valuable, so it would be difficult for multiple cultures to live together in harmony. One culture will eventually prevail and control the other according to many factors such as power and race (Berkes, 2010).

Multiculturalism is fairly a new term, and its elements and associations are somehow not fully applicable into societies, especially Western societies that hold various types of cultures let alone the Eastern cultures as well. If this policy were to be implemented into all societies, many problems would be fixed for those minorities who either have been living in the larger societies for a very long time or those newcomers. Because of this, any newcomers in a foreign environment may or may not face impediments on the culturally point of view and on the linguistic point of view. This thesis will focus on one main question: Will the individuals who were born in Western societies or raised there while being young and came back to Palestine overcome the challenges of communication on the levels of linguistics and culture?

2.3.5 Culture shock

Based on (Xia ,2009) study, for recent decades, transportation and technology has played a major role in facilitating travel from one country to the other. This, as previously mentioned, will cause mixed cultures to live the same geographical are. Therefore,

causing cultural diversity. (Ferraro, 2006) mentioned that with many of its benefits, diversity, can affect people psychologically, physically, and linguistically.

Psychologically, once a person enters the new country he is going to undergo series of changes in order to cope with his surroundings. Some of these changes will be mostly on the emotional level. An individual will go from sad to happy to frustrated quickly (Hess, 1994). Initially, the term was first introduced by the anthropologist Kalervo Oberg.

Generally speaking, he described it as the psychological disorientation the individual suffers when he enters a radically different cultural environment than the one he is used to back home (Eschbach, 2001). Physically, (Maclachlan, 2009) added that culture shock can lead to physical disorientation by being relocated in another place that is far different from the individual's hometown. Finally, (Spackman, 2012) commented that because language is inseparable from culture, acquiring a second language means acquiring a second culture. Linguistically, it can cause an individual to go through culture shock due to the lack of acquisition to the new language. The Japanese language contains many words that can't be culturally translated into the English language. For example, there is no word corresponding to the English for "brother." Rather, Japanese has four words for "brother," used to distinguish between older and younger brothers as well as in different situations: addressing the brother requires one form, and talking about the brother with someone else requires a different form. Also, a Japanese learner of English living in America can suffer from culture shock if he calls the teacher, for example, in his/her name instead of just "teacher".

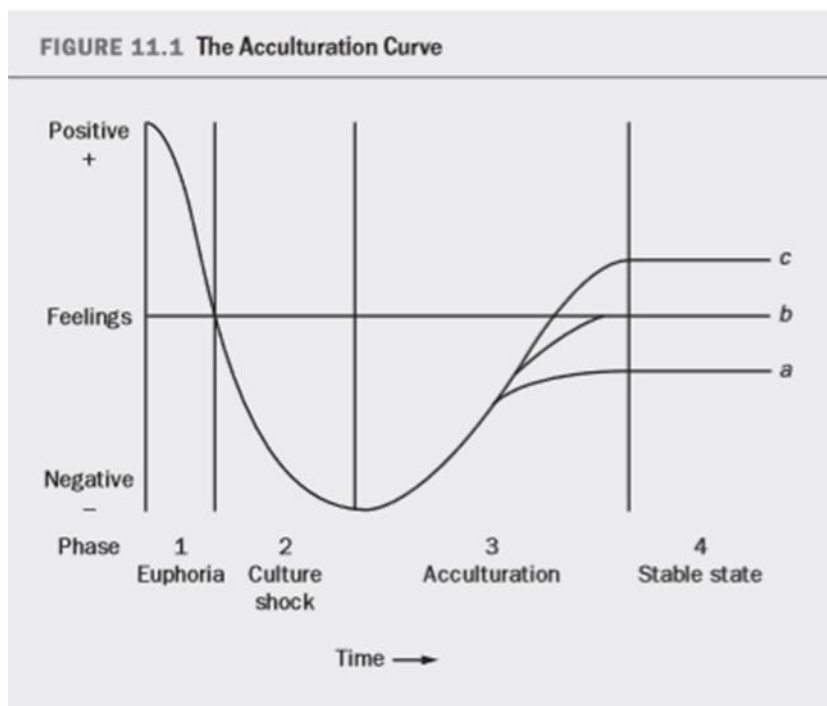
(Xia, 2009) continued by shedding light on the reasons that lead to culture shock.

First, reason of cultural shock are quite clear by now. Each country has its own policies,

values, religion, beliefs and ways of living. When a person is programmed from his birth or from his childhood period to do certain actions and to omit other by their parents, schools, institution, or the environment, then these instructions will be imprinted in his brain in the long run. So, the problem lies when this person immigrates to another country. He is going to feel discomfort because the people around him may shut him out due to his differences. After a period of time, if the person is unable to adjust to the new environment, he will be isolated and distance himself from society which causes bigger problems than there once were. (Mio, 1999), commented that the psychological impact that is left on the person is going to be negative. Stress, anxiety, depression and helplessness will start to build up. If those emotions are not lowered, the person may even become hostile and prejudice to the host culture, not being able to make valid decisions and rejecting the idea of adapting to the new culture. The English Renaissance composer William Byrd once said, “That song is best esteemed with which our ears are most acquainted” (Samovar, Porter, Roy, McDaniel, 2013). This gives the sense that we are only comfortable with what is familiar to us.

In order to adjust with the new cultural patterns, there are four stages of cultural shock that any individual will go through according to (Hofstede, G., Hofstede, G.J, and Minkov, 2010). The first phase is usually short (matter of two weeks). This is the euphoria or the honeymoon stage. In this stage, the person will be overwhelmed by the sightseeing, the new places to visit, and the food to taste. But soon enough, this stage will fade into a more complex emotional phase. This is known as the period of cultural shock or frustration period. After a month or so, the individual will be bored of the new places and lifestyle and starts to comprehend and dwell on that this is the new pattern he is

obliged to commit or at least to integrate into. This is where frustration, anger, hate and isolation and feeling homesick will kick in. The third stage is acculturation or adjustment phase. This is when the person will feel a bit familiar with the new values and life and he will alter his behavior accordingly but still sticking to his roots. The last stage is the stable state of mind. In this stage, three ways can happen. Either the person will be negative (a) due to the persistence of the person being alienated or excluded from society or it can be positive (c) in which the person will be bi-culturally adapted or he will be in a neutral phase of feelings (b). His attitude towards the new place will not be overwhelmingly positive nor negative. Of course, people go through these stages at different times according to their own vision. The following figure will show what has been discussed.



Other methods to practice can be to be more optimistic and self-confident.

(Aronson, 2005) claims that the lack of confidence to overcome a problem of any sort

will lead to failure. People with assertion and optimism will work hard enough to put themselves in a position mentally and physically to compensate his own ideology and adopt new ones. Another method is social support. When a person has friends or relatives that he can depend on in his times of needs and stressful moments, then this will ease his anxiety and dissociation (Xia, 2009).

Reverse cultural shock is the readjusting, and re- assimilating process the person experiences after spending a certain amount of time in the new culture. (Adler's, 1975) definition of culture shock is psychologically more descriptive and explanatory: "Culture shock is primarily a set of emotional reactions to the loss of perceptual reinforcements from one's own culture, to new cultural stimuli which have little or no meaning, and to the misunderstanding of new and diverse experiences. It may encompass feelings of helplessness, irritability, and fears of being cheated, contaminated, injured or disregarded."(p. 13.)

(Adler, 1981; Carlisle-Frank, 1992) stated that some people cope with the new environment with few symptoms while other may take them from a few months to a year to adjust. Studies mentioned that children and adolescents experience a great severity of reverse shock than adults (Gullahorn & Gullahorn, 1963). The main symptom was cognitive dissonance. In addition, the people who returned to their homeland thought they would go back to an unchanged status but the case was the opposite as (Gullahorn and Gullahorn, 1963) mentioned. Moreover, sojourners with more firmly established perceptions of themselves have suffered less. Research has concluded that returnees do experiences problems but the severity and types of them differ. Depression and anxiety was the most popular problems. The returnees felt these emotions because they were

living in two different cultures which are the dominant one such as American and the co-culture which is the Arab minorities in America. (Tanim, 2016) conducted a survey with his team regarding reverse culture shock. The participants were asked what was their biggest changes after they had returned to their hometown, 62,5 percent concluded that their own scale of values was changed, 25% started to see his own culture in a different point of view, and 12,5% experienced no difference between the two cultures after a period of 12 years abroad. (Yinger, 1960) commented on the behavioral state of being in a dominant culture that consists of co-cultures. He continued to propose that co-culture or sub-cultures can also be associated with the norms that are created from the frustrating and stressful situation the individual lives in between the minor group and the larger one. This introduces a social-psychological dimension, involving the individual's personality to maintain and develop these norms of his own culture. Specifically, such personality tendencies as frustration, anxiety, feelings of role ambiguity, and resentment are shown to be involved in the creation of the subculture. So, when the individual returns to his homeland will obtain the norms of the dominant culture due to his long stay and he would obtain the norms of the sub-culture that is constantly transferred to him by his parents, relatives, or from the members of society that share the same culture.

2.4 Language

2.4.1 The definition of language

“Language is the roadmap of a culture. It tells you where its people came from and where they are going”

RITA MAE BROWN (Amberg and Vause, 2009)

(Amberg and Vause, 2009) contended that language is considered to be one of the features of society. We speak in the same way that we walk. Both processes happen unconsciously. Since language is an unconscious action, it doesn't cross our minds that it can spark debates, wield power or cause conflict. Language holds within it power that can change the behaviors of many people from all classes in society. Example such as when the executive branch of the U.S government ordered all federal departments and agencies to use the plain communication (simplified expressions) in order to make the government more comprehensible and relatable when talking with the public as the public has the lay man class which can find difficulty in understanding sophisticated political phrases and expressions. Or when the city of Amsterdam obliged the mosques to use the Dutch language instead of the Arabic language which is more suitable since the language of Islam is Arabic. So, language can steer the community in any direction whether it's on the political, religious, economic or social level. With this kind of power to use one language over the other or to alter the degree of usage, many emotions will erupt. It can produce discrimination, prejudice, hate, isolationism, and tension between the public and the government or between the members of society themselves. Language and communication work hand in hand. Without language, communication won't take place. And without communication, language will not be used and therefore die eventually from lack of usage as to what happened to many languages in the past. Since language is part of communication, it has to be set in a social context because communication or engaging in a conversation doesn't occur without have the pillars of social context. There must be full understanding and recognition between the language itself and the people who use it. By this, the context, over time, will determine whether the person should use the slang variation with his friends and family or the formal variation when writing to your boss or

talking with him. This decision is based on the amount of knowledge one has on the language, the cultural atmosphere in that community and the certain social environment he is in. Hence, social context is the major element in language. Take for example an interview. When a person applies to a job, all he cares about is the way he is going to introduce himself using words and phrases wisely. Also, to choose the language appropriately to sound confident or an over-achiever. In addition, we judge people by their language during the first impression. The way someone talks (idiolect style) can hint his class, power, age and education by his use of simple or sophisticated lexicon, his proper use of grammar, his excessive use of imagery and exaggeration.

As for the definition of language, many who study language will agree on pinning the term in one precise explanation. (Amberg and Vause, 2009) suggest it is conceived as a rule-based system of signs. In other words, it implies that there are language conventions to it such as the regulations of law. The conventions meant here are the language rules that people have to oblige to. (Wardhaugh, 2009: p.2) defined language as to its function. He describes it as knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences. Simply, language is the set of symbols that a group of people have agreed upon to use in order to convey meaning and understanding among themselves (Samovar, Porter, Roy, McDaniel, 2013).

2.4.2. The functions of language

Jakobson (1960) claimed there are six functions of language but the main three are: informative, referential and emotive. The first function is considered the most important function. It means that there is information that needs to be sent and received and that the

content of the message is believable and valuable. It helps us deliver a message, describe things or give new information. The second function revolves around the factor of a context and describes a situation, object or mental state. The referential function of any singular term is to provide a positive answer to the question: „which individual is being spoken of? “, that is, to achieve determinacy of reference. What enables a singular term to carry out this function is the „determinant“ of the term. The last which is the emotive or expressive function. This function expresses ideas, thoughts and feelings using certain words in certain situations. Expressive function may or may not include real or true information but the main focus is the expressive phrase used. For example, “Yuck” is used to express disgust. (Jabbar, Hasan,2018)

(Samovar, Porter, Roy, McDaniel, 2013) claim that because language is a social practice, it has to be meaningful. There are three uses of language. First, we use it to maintain social interaction. We speak to family, friends, and strangers to express your internal thoughts or to change the person’s behavior. Either way, without the use of utterances, conversation would not have occurred. The second function of language is to adhere to social cohesion. By this, people join together to talk about past experiences, norms and values set from generations behind. This will give the next generation a hint on how that community holds its values which creates cohesion between the past, present and the future. The last function is the expression of identity. Language plays a major role in sculpting one’s identity like ethnic identity. For example using the Black English vernacular creates a sense of unity and belonging among the African Americans. It also contributes to your gender and age identity. From the vocabulary used, it is easy to pin point the age of the speaker or the gender if they are anonymous. As for gender, women

and men speak in differently. According to the U.S.A, women tend to ask more question, are more supportive in their speech style and are use more soften words. As for men, their language is more authoritative and assertive and are prone to interrupting the conversation.

2.4.3 Language and culture

The relationship between language and culture is synergetic. Language enables a group of people to create a social environment encompassing politics, economy, social support and education. In turn, culture is the one responsible for shaping those elements of the environment into what the culture sees right or wrong, approvable or not. To illustrate it more clearly, take a food staple. Each culture has a vocabulary for the important products but few words for the products that are lightly used. In the U.S, for example, uses the word “rice” to refer to the grain whether it is cooked, in the store, or in the field as explained by (Samovar, Porter, Roy, and McDaniel, 2013). (Hamers & Blanc, 2000) have come to the conclusion that language serves as an organizer of knowledge. And that there is reason to believe that language therefore influences organization. In (Jiang’s, 2000) perspective, language is the mirror of culture through which people can identify and recognize the culture through the ways of using language.

2.5 Bilingualism

2.5.1 The definition of bilingualism

This section will provide much support to the backbone of this thesis, since the whole research question depends heavily on biculturalism and bilingualism and their influences on communication.

Based on many studies, (Diaz, 1983) argues that being a bilingual person has great developments on the child's cognition especially from early ages since language is taught from childhood. However, there has been a negative side to being bilingual. So, this thesis will add knowledge as to whether bilingualism will be an advantage to the individual in communication or will it be a pitfall. Before going any further in this field, we must define the term. Anthropologists had difficulties in specifying the term to one definition as each had his own philosophy over the subject matter. Generally speaking, bilingualism as put by (Valdez & Figueora, 1994) is "knowing two languages".

One problem lies here. The word "know" can be complicated. The definition is classified into many types. There are degrees to which an individual can be competent or fluent in both languages linguistically. Therefore (Cutler, Mehler, Norris, & Segui, 1992) agree that to reach the native proficiency of both languages from all its aspects which is called true bilingualism is rare. Another type of bilingualism is the simultaneous bilingualism. This is acquired by the child from birth until one year. Two languages will be thrown at him, and he will eventually pick them both but not in a deep sense, claims (De Houwer, 2005). (Flege, 1992) suggested a third type of bilingualism which is the sequential bilingualism. This is when the person acquires the first language, for example, English then after a period of time, he acquires another such as Arabic. This type is also

more popular in the younger age. Having said this, researchers have discovered that learning a new language for children under the age of five is perceived to be more effective than over the age of five.

(Flege, 1992) continued to the other type of bilinguals. Elective bilinguals are the ones who learn another language in a formal environment like in schools to fulfill the educational purpose. These are also classified as additive bilinguals since the second language is added to their knowledge beside the first one which is considered to be at a higher level. Circumstantial bilinguals are defined as the people who learn another language in order to find a job or attend a school. They are usually immigrants learning the societal language. Subtractive bilinguals are closely related to the latter one. From their name, the child especially will start to use his original language and increase the usage of the second language, especially if the person travels from one country to another from early age and stays for a long period of time. He becomes more adjusted with the second language because it will become his source of expressing himself.

Another concept that is tuned with the definition of bilingualism is language dominance. A person will prefer practicing one language in certain settings such as in school and the other in another setting such as between friends. The reason behind this, as previously mentioned, is due to having more communication skills in one language over the other. So, the language he sees more capable of will be used in the more formal settings, (Gottardo and Grant, 2014) added.

We have discussed generally the positive side of bilingualism. On the other hand, there are some negative aspects to it. For example, some governments demanded that the immigrants that travel from one country to another should use the language practiced by

the majority of the society and not the minorities. Hence, the parents who speak with their children in their own language were encouraged to speak the other dominated language for the purpose of the governmental services mainly health and education and to be integrated well enough into society as (Dewaele, 2015) suggested. Let's give an example on the Arab parents whose children have been born abroad in America, for instance. Once they move from America in an Arab country such as Palestine, their main language will be Arabic and it will eventually be labeled as their most practiced. So, having different languages in the same home can cause a potential issue to children's linguistic, societal and cognitive structure.

(Beardsmore, 2003) argued that antagonism towards bilingualism are generated by two kinds of fear: fears reflecting societal preoccupations and fears centering on the individual. Under societal fears, he distinguishes educational fears and politico-ideological fears. Both of these fears will be present once the individual goes from one country to another. The former relates to the child's ability to cope with the two languages in education. The parents from middle classes can be supportive in this area by giving their child backup involvement during his learning process. This is called elite bilingualism. On the other side of the spectrum there is remedial or transitional bilingual education where the ultimate goal is to integrate the children as soon as possible into the monolingual education process. Moving to the socio-political fear, this is seen as a threat to national identity. When the person has two languages, he is seen as having two unclear personalities and political allegiances. This can also generate parental and cultural fears. From the parent's point, they may be concerned about their child's linguistics and therefore on their thinking developments. The cultural fears are present through the

child's decreasing knowledge of his parents' home culture and have the new culture overpowering in their behaviors.

For the purpose of the thesis, there has been some contradicting opinions as to whether being bilingual will be a problem or a solution in the communication process among diversity.

2.5.2 Multilingualism and its effects on communication

A closely knitted term with bilingualism is multilingualism. (Dewaele, 2015) mentioned a debate that sparked at the international symposium on bilingualism in Oslo in June 2011. They agreed on the bilingual person to refer to as an individual possessing the minimal proficiency of two language in most of the four skills which are reading, writing, speaking and listening. However, when it came to the term multilingualism, they were having some confusions. Because they had supposed that bilingualism would engulf the meaning of any number of languages. Also, simultaneously, the term trilingualism was proposed. So, they suggested that proposing the term multilingualism will mean that three to four languages obtained by the individual will go under this category. In the end, the association declared that multilingualism is two plus any number of languages. But the usage of bilingualism is more broad and popular than the multilingualism" (hits on Google Scholar show 133,000 for the former versus 50,600 hits for the latter).

(Dewaele and Stavans, 2014) have studied the precise measures to being multilingual. They claim that once a person has learned three or four or even five languages, he will not be fully fluent and competent in all of them in all the four skills. One or two languages in one or two skills will be practiced more often in a more profound manner. The rest will be vague minimal information in the back of the person's brain because the lack of frequent use. They sought to measure the participants who hold more than two languages according to two factors. First is how well they practice the language in use and second is the self-perceived oral and written proficiency in these languages.

Bi- and multilingualism have a positive effect in social -psychological perspective. (Kharkhurin, 2012) said that both improve divergent thinking and creativity. This could be due to the fact that the child perceives the world through two or more conceptual images and view events through the various enriched experiences. A multilingual and multicultural student offers a set of learning opportunities that will stimulate and enhance a wide range of competencies such as initiative taking, entrepreneurship, creative problem-solving and idea generation, and cultural awareness and expression. Creativity is powered more with the bilinguals, who have lived abroad for several years, who recall a functional multicultural learning experience. (Tadmor, Galinsky, and Maddux, 2012) were puzzled as to why not all individuals abroad perform at the same level. They soon discovered that bicultural individuals outperformed those who only identify with a single culture. In addition, bi- and multilingualism have also their fair share of impact on the person's personality. A study was conducted in this subject. The results were that knowing many languages increases open-mindedness and cultural empathy while

decreases the emotional stability. Research has also found that the more the person learns new languages, the less the communication anxiety will be, including in their original language. This is due to the fact that the person will be more exposed to many languages and cultures of those languages, therefore, he won't face any difficulties when it comes to dealing with various situations.

For the purpose of the thesis, studies have clearly shown the positive sides of multiculturalism more than the negative ones in establishing the personality and interaction with society. However, as previously discussed, it will take time to adjust to the new environment.

2.5.3 Communicative and idealized competence

Starting off with communicative competence, the term is consistent of two words. Communication and competence. The term communication has been previously defined and discussed excessively. However, the term competence is a term that is one of the most controversial lexicons in general and applied linguistics. It is associated by Chomsky who in his book 'Aspects of the theory of syntax' clarified what is the analogy of competence and performance. Competence is the monolingual speaker's-listener's knowledge of the language. Whereas performance is the actual use and practice of the language in everyday life. We will never say all the possible sentences in our language as long as we live. And yet we subconsciously know the rules of the English language otherwise we would hardly say anything meaningful. Chomsky made a difference between what we know and the practice of it. Communicative competence is separated by competence which is the knowledge of the grammar rules and the realisation of the rules as sentences such as 'The boy drank his milk'; this is called performance.

After Chomsky had proposed the notion of competence in the sense of the linguistic theory, many other theorists e.g. (Savignon, 1972) wanted to give competence from the point of view of communication. So, after many studies, they found that (Hymes', 1972) idea of communicative competence was the one suitable and it was broader than Chomsky's notion.

Communicative competence was defined by many. (Widdowson, 1983) make an analogy between competence and capacity. Competence here was defined under the communicative competence. He mentioned it as the knowledge of linguistic and sociolinguistics conventions. Whereas capacity here, he also meant communicative capacity. He defined it as the individual's usage of the language in order to create meaning. (Canale and Swain, 1980) and (Canale, 1983) determined communicative competence as the blend between the knowledge and the skills needed to establish communication. As for the knowledge part, they divided them into three categories. First, the knowledge underlying grammatical principles, knowledge of how to use language in a social context in order to fulfill communicative functions and knowledge of how to combine utterances and communicative functions with respect to discourse principles. For skills, it's the person's ability to use language in real life situations also known as performance. According to (Savignon, 1972:p.8) and many others e.g. (Canale and Swain, 1980); (Skehan., 1995, 1998) ;(Bachman and Palmer, 1996) report that communicative competence has many features such as its dynamic feature and not static one, it's more interpersonal rather than intrapersonal, and relative rather than absolute, lastly, it's defined by context.

To be brief, communicative competence refers to the ability to interact with other individuals in order to reach mutual meaning. Many communicative models have been spoken about such as the one first proposed by (Canale and Swain et al.,1980) which consisted of four components (grammatical, sociolinguistic, discourse and strategic competence). The model proposed by Bachman and Palmer (1996) consisted of two main categories which were broken down into subcategories. First the organizational knowledge which is divided into grammatical and textual knowledge; the second is pragmatic knowledge which is divided into three subcategories: lexical, functional and sociocultural knowledge. The model proposed by (Celce-Murcia, 1995) differs from that suggested by (Canale & Swain, 1980). Instead of the term grammatical competence, linguistic competence was used. Secondly, sociocultural competence was used over sociolinguistic competence.

2.6 Ideology

(Hamilton, 2006) defined ideology in a broad sense. It is the distinctive system in which norms, beliefs and facts are commonly shared and practiced by a group of people which, in turn, guides them through the conventions of their society politically, socially and economically. (Geertz, 1973: p. 193) mentioned that the concept of ideology is studied based on two interpretations. First, the interest theory and the strain theory. The first argues that ideology of a certain society is born from the continuous struggle between the different groups in that society. Eventually, the group with more power will project its ideology or point of views on the inferior groups. The latter theory suggest that ideology arises from the contradictions and antinomies in modern society.

(Mumby, 1989:p. 302) argues that ideology has a sturdy relationship with both discourse and power. It is concerned with the ways in which meaning in communication serves to produce, reproduce and resist the relation of domination. Discourse, here, is the mean by which domination in a society is created and represented. He continued to pin down the three principles that lead to ideology. First, he claims that ideology is not merely the shared values and beliefs that an individual or a group hold, but how they constitute in the subjectivity or consciousness of each social actor (individual). Agreeing with (Althusser, 1971), that a society's orientation towards the world depends on it ideological positioning that addresses each individual and allows them to be a part of the community in a rationale manner. Second, ideology should not be viewed as a neutral concept. Values and beliefs should not be just interconnected with political and social aspects, rather to be also tied with domination and power. It can achieve this level of domination in four functions: to deny the structural contradictions in the social system, to represent that some sectional interests are universally accepted and supported, the reification and objectification of humanly created phenomena such that they appear to be fixed and immutable, and through hegemony. The third principle is that ideology is correlated with discursive practices. Ideology is responsible for guiding and putting constraints in discourse.

2.7 Identity and multi-identity in culture

(Samovar, Porter, Roy, McDaniel, 2013) agree that ideology is an abstract, multi-layered concept that is a vital element in culture and in intercultural communication. Globalization has played a major role in creating a complex vision of cultural identities

due to constant immigration, cross-cultural marriage, international adoption and many factors that eased the process to have particular identities in a culture and to also have multi identities. Since the term is abstract and socially structured, it gave the theorists a hard time to narrow the definition into one. (Gardiner and Kosmitzk, 2008) see identity as “a person’s self-definition as a separate and distinct individual, including behaviors, beliefs, and attitudes.”(Ting-Toomey, 2005) considers identity to be the “reflective self-conception or self-image that we each derive from our family, gender, cultural, ethnic, and individual socialization process. Identity basically refers to our reflective views of ourselves and other perceptions of our self-images.

(Hecht, Jackson, and Ribeau, 2003) discussed the role of identity in intercultural communication is how the individual’s identity and the other’s identities influences the guidelines for communication. For example in the U.S, the interaction in classrooms are student centered. The student has the right to comment and ask question and to interrupt the teacher for more explanation. The teacher, in turn, has the right to assign a student to answer a question and raise debates. This guideline of behavior in both of the student’s identity and the teacher’s able predictability in action.

According to (Samovar, Porter, Roy, McDaniel, 2013), identity is dynamic, meaning it you can add to your original identity many other over time according to the situation and experiences an individual is exposed to. This also affect the way a person can chose which identity to go with when dealing with a certain situation. For example, the personality one has when he is in elementary school is going to change and develop when he moves to college or even high school. Life experiences, cultural socialization, and familial influences gives the chance to have multiple identities and these identities work

hand in hand; they are not isolated from each other. (Turner, 1987) suggested three categories for multiple identities. First, human identities which are the perceptions that link the individual with humanity and disconnects him from other life forms. Second, social identities which are the different groups a person belongs to such as race, religion, ethnicity, age, hometown and others. Social identities are the product of the clash between the members of the social group and the non- members (in-groups/out-groups). Personal identity is the traits of an individual that makes him unique and not brainwashed with the other in-groups. Example on this identity is having a gold medal or having a unique talent. Interaction in intercultural communication is based on these three categories. (Martin and Nakayama, 2011) discussed a multi-stage identity development models for minorities and majorities. Starting with the minority development model, the individual undergoes the initial stage which is the unexamined identity in which a person is lacking exploration of identity issues. The second stage is conformity in which the individuals will start to try to fit in with the dominant groups; leading to creating negative self - images. Resistance is the third stage in which the individuals will start to reject and oppose many cultural and social aspects of the dominant group and adhere more to their own values. Integration is the final stage where the individuals come to appreciate and present their own culture amidst the dominant culture but with having respect to the other cultural groups in that society. The majority development model is similar with the latter in the first stage. The second level is acceptance to the acquiescence to existing social inequities. Next, is the resistant stage in which the dominant group will be aware of the other inequities, question their own culture and begin to increase association with the minorities. Redefinition and reintegration present the fourth and fifth stage by which the

dominant group adheres their culture with the existing appreciation of the minority culture.

2.8 Differences between Western and Eastern cultures: linguistic and paralinguistic cues

It's globally known that the world consists of many different countries that have their own culture and way of communication. From this point of view, when individuals from different linguistic or culturally different backgrounds engage in an interaction, the gap between them will cause misunderstandings, misleading information, frustration and isolation from the others. In order to avoid such complications, there are apparent differences between the Western and Eastern societies regarding communication styles and cultural practices such as high and low context cultures, collectivism and individualism, indirect and direct communication, time adherence, privacy and personal space. In this thesis, the main focus is see whether the people who are born abroad and have attained a certain language and a certain pattern of cultural practices will suffer from confusion in communication or will their ability of being bicultural and bilingual be a gain to them when they move to Palestine.

2.8.1 High vs Low context

“The cultures of the world can be compared on a scale from high to low context” (Hall & Hall, 1990) defined context as the information that surrounds an event; it is bound up with the meaning of that event.

(Hall, 1976) suggested that cultures around the world are to be labelled under either high context culture or low context culture; according to the communicative style and the cultural background. As for the communicative style, it indicates the ways different people express themselves using their own language. The cultural background are confined to the history, religion, and societal factors that distinguishes a certain culture from another.

(Kim, 1998) pointed out that in high context cultures, the communicative style differs from the low context cultures. Relationship bonds are more close, social behavior norms are present and there is tight social hierarchy. Also, Hall discussed the message in the language itself. He emphasized that “a high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, or transmitted part of the message”. The message is embedded in the language itself, so, the listener has to figure out the meaning from previous shared knowledge or to hint it from between the lines. In HC cultures, the communication patten is linear which means that individuals speak one after the other. This leads to more interruption. Hence, based on (Ting-Toomey, 1988), the information will be ambiguous, indirect, reserved and understated. Lastly, the code of the language is more enforced in the nonverbal setting rather than the verbal utterances themselves. The listener has to rely on the environmental factors and gestures to understand the intended message.

Shifting gears to the communicative style but from the perspective of the low context cultures, there are differences. The message is more explicit through the use of language itself. The words and utterances are the main source of comprehension.

According to (Gudykunst & Ting-Toomey, 1988), Communication is direct, precise, dramatic, open, and based on feelings or true intentions.

They proceeded to elaborate on to the cultural issues of HC cultures and low context cultures. High context cultures are more cohesive, unified and don't like change. They depend greatly on history, their status, their religion and many other features to associate meaning to an event. On the other hand, low context cultures are more prone to individualism rather than collectivism. They see that the needs of the individual is more prominent than that of the group. In addition, (Tella, 2005) mentions politeness. In low context cultures, it is considered polite and normal to ask questions whereas in high context cultures they regard it as personal and offensive.

2.8.2 Collectivism vs Individualism

(Hofstede, 1981) claimed that Individual cultures are those that are concerned with themselves and close family members. However, collective cultures tend to be comfortable in the larger in-group of the society. Individualists care more of their own personal interest and forget the common good of the society. They are known for other features such as personal autonomy, privacy, self-realization, individual initiative, independence, individual decision making, and understanding of personal identity as the sum of attributes of the individual, and less concern about the needs and interests of others. Britain, Canada and the US are examples on individualism.

On the other hand, collectivistic societies emphasize loyalty to the group, they have emotional dependence on the group, less personal privacy, the idea that group decisions are more important than individual ones, interdependence. China, Japan, Pakistan and Arab societies are examples of collective societies given by (Baron & Byrne, 1997).

2.8.3 Direct vs indirect cultures

Direct cultures which exist in low context cultures are very clear and straight forward with their intentions, feelings and needs in a message. The speaker means every word he utters. However, indirect cultures tend to conceal their intentions, needs and feelings in their verbal messages. He would use other words and phrases to beat around the bush. Eastern cultures are more indirect than direct cultures according to (Gudykunst and Kim, [2003](#)). If a person, for example, was invited to a party but that person doesn't want to go. He would express his opinion in a way that is less face threatening. So, he would say yes to the invitation but then would not go. This way of expression is common because Eastern cultures consider giving a direct refusal would be embarrassing and awkward. Whereas in Western cultures, the matter is the opposite. They have the habit to be frank and honest with each other. They mean what they say and say what they mean. They depend on the words themselves to deliver a concise, precise message. Even social approval is more likely to occur with people who have this trait. Any person who speaks dubiously or in a hypocritical manner is considered to be untrustworthy and unreliable.

2.8.4 Time adherence

Time is universal. Our daily activities and schedules depend on time. A number of studies have been carried out and they concluded that the idea of perceiving time varies from one culture to another. One of these differences is being past-oriented or future-oriented. (Shirai and Beresnevicene ,2005) stated that individualistic cultures are more future-oriented because they are more concerned of the concrete events and the ‘here and now’ phrase, compared with the collectivists culture who are more present –oriented who believe in abstract events and focus on universal rules that apply across situations.

2.8.5 Privacy

Generally speaking, privacy is discussed by many scholar in various ways. (Hornby, A.S., 2004) defines “privacy” as “the state of being alone and not watched or disturbed by other people “or “the state of being free from the attention of the public.” (Yang and Tao, 2012) commented that because the society is developing, western communities pay more attention to privacy in their daily lives. Westerns feel that nobody not even organizations or the government should look at people’s personal files and information even if these information can benefit the group. In contrast, collectivist communities don’t mind compromising their personal information for the sake of the group. Therefore, to ask a women in the West about her age can be a problematic question because first it’s regarded as personal and second because being old means that a women has lost her beauty. In this case and for the benefit of avoiding miscommunication, Intercultural awareness of privacy is a must.

In conclusion, communication is a natural method through generations to express the opinions and needs of an individual. Without the members of the society, communication would not have took place and vise-versa. The problem in communication lies when two people from different cultural values and linguistic background interact in a conversation, vast pitfalls occur. Due to cultural diversity, people are bound to interact with each other despite their differences. Hence, to help avoid conflict and misunderstanding, many research has been conducted to raise awareness to about the differences between cultures in many aspects.

Chapter 3: Methodology and Procedures

3.1 Introduction

In this section of the study, the researcher discusses the methodology and its following procedures that was used to reach the results of the study. It includes the approach of the study, the sample selected, the instrument used to deduct results and the validity and reliability of the instrument.

3.2 Research Approach

The impacts of being a bi-lingual and bi-cultural on intercultural communication in Palestine was explored by a multiple of studies such as communicative competence by Hymes and Chomsky. The researcher's aim is to investigate the effect of several chosen dimensions on the communication process. A set of questions were included in the questionnaire on each dimension. The selected dimensions are ones that are widely and internationally used in studying cultures and languages within nations around the world. Other related dimensions were also a part of the research survey.

3.3 Sample of the study

The sample was selected in the city of Ramallah since the study is meant to cover the knowledge gap in Palestine. The target sample was chosen from Al-Najah Private Secondary school in Ramallah. The original population included 158 students but due to data screening (described later on), the sample illustrated in the table below was deducted to include 115 students distributed among three upper grades which are 10th, 11th, and 12th grade.

Table 1: Respondents according to Grade

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
10th grade	34	27.6	29.6	29.6
11th grade	39	31.7	33.9	63.5
12th grade	42	34.1	36.5	100.0
Total	115	93.5	100.0	
Missing System	8	6.5		
Total	123	100.0		

Source: Researcher's own compilation from SPSS

3.3 Instruments of the study

For the purpose of the study, the researcher designed a questionnaire of five domains and includes 69 items. The researcher explained the instrument of the study by the data collection and analysis procedures and the distribution of the instrument. The instrument will appear in the appendix.

3.3.1 Data collection and analysis procedures

The questionnaire was designed by a strategic and statistical manner in order to achieve the purpose of the study. Data was also included in the same manner. The questionnaire was distributed to the targeted sample face- to- face to a sure that the process went without any problems including time or other barriers linked to the nature of the questions. After that, the questionnaires were collected from the students and carefully analyzed through the SPSS.

3.3.2 Questionnaire distribution technique

The main reason for choosing this type of distribution which is by hand because it is a more reliable technique than others. (Cole , 2005) stated that questionnaires or surveys that are distributed among the targeted population by hand are more likely to respond more by 15% than those surveys performed on the Internet. This means that the missing data in the Internet will be in a higher rate than those given face-to-face.

Questionnaires were distributed to the students directly. The selected school was Al-Najah Secondary school in Ramallah. The school is consisted of 3,000 students of males and females. The response rates of the students were high and they were cooperative. They answered the questionnaire in the given timeframe given by the school's principle. They managed to finish answering them in the 40-minute class period.

3.4 Validity and reliability of the test

To ensure the content of the instrument and the sustainability of the questionnaire to the purpose of the study, the researcher gave it to three juries and they ensured its sustainability and they suggested some comments which was taken into consideration. In addition, the researcher tested the model of the questionnaire and made data screening and a normality test to ensure that the questionnaire is valid and reliable with a normal distribution.

3.4.1 Testing the model

Testing the measurement model is an important part in the analysis to make sure that the data entered is valid and suitable for further studies. This step includes a number of tests.

Data screening is performed to check for missing data and outliers. Normality test is also performed to ensure that the connection between variables are valid and appropriate.

3.4.2 Data collection

The dataset was examined for missing data and outliers. The population number was 158 students. 26 of them were excluded because the researcher excluded students from the 9th grade which came out to be 26 questionnaires. The number fell down to 123. Then the researcher deleted 8 questionnaire for not fulfilling the proper requirements such as answering all the questions of the questionnaire with the same response. Secondly, answering a question with two answers instead of one. Thirdly, if the student forgot or didn't answer a question and left it blank. All of these questionnaires were omitted because there would be dishonesty in the data analysis and they would be automatically invalid. So, the final target sample is 115 students.

3.4.3 Normality test

Testing for normality is an important part in multivariate analysis (Hair, Black, and Babin, 2010) and the Jarque-Bera (skewness- kurtosis) test was used for this test. Skewness values denotes the symmetry of the distribution (Pallant, 2010), whereas negative values indicate a shift towards the right and positive values indicate a shift to the left. Kurtosis indicates the peakness of the distribution (Pallant, 2010). Positive values signify peaked distribution, while negative values signify a flatter distribution. According to (Tabachnick and Fidell, 2007), the normal range for skewness-kurtosis value is +- 2.58.

Following this recommendation, all items in the dataset were found to be normally distributed. Most of the values are within the ± 1 . Only one case had the value above 1, which indicates that the dataset is distributed normally.

According to (Tabachnick and Fidell ,2007), kurtosis threshold below which the distribution is used to be said normal has an absolute value of less than three times its standard error. Variables outside this range indicate problematic kurtosis and consequently are short of sufficient variation. All items were in the acceptable kurtosis range.

Table 2: Skewness and Kurtosis values of all constructs (Lateral variables)

	Skewness		kurtosis	
	statistics	Std. Error	statistics	Std. Error
CU (culture)	.552	.226	.246	.447
LA (Language)	.668	.226	.528	.447
ID (Identity)	.601	.226	.005	.447
IDE (Ideology)	.755	.226	1.29	.447

CS (cultural Shock)	.354	.226	.608	.447
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Chapter Four: The results of the study

4.1 Introduction

This chapter discusses the results of the data analysis for the study with the purpose of figuring whether biculturalism and bilingualism will impact intercultural communication or thwart it, as indicated by respondents selected from Al-Najah Secondary school in Ramallah. The chapter began by explaining the descriptive statistics of both the demographic analysis and the inferential analysis. The demographic analysis is divided into two parts: the description of the sample and the second is the description of the constructs.

4.2 Descriptive Analysis

4.2.1 Descriptive sample-demographic statistics

The age range for the participants in the sample was between 14 and 18. Most participants were 16 years old, indicating a percentage of 34%. According to the gender distribution, females are slightly more than the male participants with a 51.3% to a 48.7% respectively. 36.5% of them are in the 12th grade while 33.9% are in the 11th grade and 29.6% are in the 10th grade. Their nationality of birth were either American or Palestinian. After analyzing, 58% of the participants are American, 42% of them labelled themselves as Palestinians. As for their native language, English prevailed the Arabic language with a 75% and 24% respectively. Arabic is considered their second language for 73.5% of the participants and a 26.5% is considered for the English language. The most frequent number of years the participants lived abroad was more than 6 years and less than 12 years, with a percentage of 41% and more than 12 years and less than 18 years, with a percentage of 31%. On the other hand, when these participants returned to Palestine, the most frequent number of years they lived in Palestine was more than 1 year and less than 6 years, with 60%. While 28% of the participants lived in Palestine for more than 6 years and less than 12 years. The table below summarizes the demographic characteristics of the participants of the study. As for the consequent variables, all the variables are measured on a Likert scale of 5 levels, where 1 indicates strongly disagree and 5 strongly agree. However, some variables were reversed where 1 indicates strongly agree and 5 strongly disagree. The reversed variables are as followed:

- 1- Culture item: Q6, Q8, Q10, Q13, Q15
- 2- Language item: Q20, Q9, Q18, Q11
- 3- Identity item: Q1, Q3, Q4, Q7

4- Cultural shock item: Q7

Table3: Analysis of demographic characteristics

Demographic characteristics		Percentage
Age	14	2.4%
	15	21.1%
	16	34.1%
	17	31.7%
	18	4.1
Grade	10 th	29.6%
	11 th	33.9%
	12 th	36.5%
Gender	Female	51.3%
	Male	48.7%
Place of birth	America	61.8%
	Palestine	17.1%
Nationality of birth	American	58%
	Palestinian	42%
Native language	English	75.9%
	Arabic	24.1%
Second language	English	26.5%
	Arabic	73.5%
Number of years abroad	More than 1 and less than 6	27%
	More than 6 and less than 12	41.7%
	More than 12 and less than 18	31.3%
Number of years in	More than 1 and less than 6	60%
	More than 6 and less than	28.7%

Palestine	12	11.3%
	More than 12 and less than 18	

4.2.2 Description of Constructs

There are five clear constructs in the questionnaire which are culture, language, identity and ideology. In this section of the thesis, the researcher will divide them into parts and tables and discuss them afterwards. The number of frequencies and their corresponding percentage will be shown in the tables below beside each question of the questionnaire.

The impact of culture and communication

In this section of the thesis, the researcher started with the first construct of the questionnaire. The table below indicates the culture part of the questionnaire and the percentage of how many respondents answered from strongly agree to strongly disagree. The main discussion is the impact that culture has on communication. Hence, indicating the strength in correlation between culture and communication according to the respondents.

Table 4: The percentage of responses in the cultural part of the questionnaire

Questions	Strongly agree	Agree	neutral	Disagree	Strongly disagree
	frequencies, percentage	No. of frequencies, percentage	No. of frequencies, percentage	No. of frequencies, percentage	No. of frequencies, percentage
1-I was taught the culture of my birth place	47 40.9%	30 26.1%	23 20%	12 10.4%	3 2.6%
2- I was encouraged to learn and respect the dominant host culture(41 35.7%	40 34.8%	26 22.6%	6 5.2%	2 1.7%

English - westerner culture)					
3- I spent more time learning the co-culture (Palestinian culture) while being abroad	24 20.9%	28 24.3%	34 29.6%	18 15.7%	11 9.6%
4-I was so enthusiastic to learn and practice the co-culture after arrival	36 31.3%	36 31.3%	29 25.2%	9 7.8%	5 4.3%
5 – I spent more time learning and practicing the co-culture while abroad	13 11.3%	29 25.2%	33 28.7%	29 25.2%	11 9.6%
6 – I found myself forced to learn the dominant culture so I had to feel as an insider	7 6.1%	17 14.8%	25 21.7%	37 32.2%	29 25.2%
7 – I didn't see a big difference between the dominant and the co-culture	6 5.2%	11 9.6%	24 20.9%	38 33%	36 31.3%
8 – I was unaware of the Palestinian culture (values, norms, customs) while being abroad	5 4.3%	10 8.7%	14 12.2%	36 31.3%	50 43.5%
9 – I value the culture of my birth place(dominant culture	42 36.5%	33 28.7%	24 20.9%	9 7.8%	7 6.1%
10 – I am undecided about the value and respect I have for my co-culture	5 4.3%	13 11.3%	18 15.7%	36 31.3%	43 37.4%
11 – In the future, I will teach my children the two cultures(dominant and co-culture) at equal scale	43 37.4%	25 21.7%	29 25.2%	11 9.6%	7 6.1%
12 –In the future, I will teach my children the assimilation of two cultures with extra focus on the dominant culture	33 28.7%	24 20.9%	31 27%	19 16.5%	8 7%
13- In the future, I will only teach my children the dominant culture(English/western culture)	6 5.2%	4 3.5%	15 13%	39 33.9%	51 44.3%
14- I feel more comfortable and effective	22	14	37	25	17

when communicating English cultural values	19.1%	12.2%	32.2%	21.7%	14.8%
15- I feel embarrassed and less effective communicating Palestinian culture values	4 3.5%	11 9.6%	11 9.6%	29 25.2%	60 52.2%

As seen by the table above, two thirds of the respondents are confident that they value and respect the co-culture not the Western culture. Also, 52.2% of the respondents didn't feel embarrassed and have less effective communication when they discuss the Palestinian culture values. This indicates that they feel less comfortable communicating the Western culture values. Although the majority of the respondents were born in America, they tended to have an effective communication when it comes to the Palestinian culture values. Because of this, 45.1% of the respondents learnt the Palestinian culture while being abroad either by their parents or the school or the environment. Since 61.8% of the respondents are American according to their birth place, 40.9% of them were taught the culture of their birth place. Moreover, a third of them were spending more time learning the Palestinian culture more than the Western culture. In conclusion to this point, 62.6% of the respondent which means the majority of them were enthusiastic to learn the co-culture (Palestinian) culture after they arrived to Palestine. This will affect them in the future, since they value the Palestinian culture more, it's apparent they will teach their children the Palestinian culture as well. As shown in the table 78.1% of them oppose to teaching their children the dominant culture and focus on it far from the Palestinian culture. Meanwhile, 36.5% of the respondents value the culture of their dominant culture which is the Western culture. As a conclusion, the respondents spent more time practicing and learning the co-culture when they were abroad and after they arrived to Palestine. Also, they were more excited to extend their learning of

the Palestinian culture and pass it on to their children in the future. Therefore, the respondents have more loyalty and respect for the Palestinian culture.

The impact of Language and communication

In this section of the thesis, the researcher started with the first construct of the questionnaire. The table below indicates the culture part of the questionnaire and the percentage of how many respondents answered from strongly agree to strongly disagree. The main discussion is the impact that culture has on communication. Hence, indicating the strength in relationship between culture and communication according to the respondents.

Table 5: The percentage of responses in the language part of the questionnaire

Question	Strongly agree	Agree	neutral	Disagree	Strongly disagree
1I was encouraged to speak English early age until 6 years old (before joining school)	40 34.8%	32 27.8%	18 15.7%	16 13.9%	9 7.8
2I was also encouraged to speak Arabic at early age until 6 years old (before joining school)	49 42.6%	35 30.4%	19 16.5%	9 7.8%	3 2.6%
3I was so enthusiastic to learn Arabic while abroad before joining school	25 21.7%	30 26.1%	43 37.4%	11 9.6%	6 5.2%
4I was so enthusiastic to learn English more than Arabic before joining school	13 11.3%	22 19.1%	45 39.1%	29 25.2%	6 5.2%
5I spent more time learning and practicing the co- language (Arabic than English)	13 11.3%	15 13%	38 33%	33 28.7%	16 13.9%
6I spent more time learning and practicing the dominant language (English) than Arabic	29 25.2%	39 33.9%	21 18.3	20 17.4%	6 5.2%
7I didn't see any difference between the two languages when	8	16	24	38	29

communicating	7%	13.9%	20.9%	33%	25.2%
8I value the Arabic language as my co-language	41 35.7%	37 32.2%	18 15.7%	11 9.6%	8 7%
9 I value the dominant language more than the co-language language	20 17.4%	21 18.3%	37 32.2%	29 25.2%	8 7%
10In the future, I will teach my children the co-language (Arabic) and the dominant language (English) equally	65 56.5%	26 22.6%	11 9.6%	12 10.4%	1 0.9%
11In the future, I will only teach my children the dominant language (English)	2 1.7%	8 7%	9 7.8%	34 29.6%	62 53.9%
12I feel more comfortable when communicating in the co-language (Arabic)	5 4.3%	14 12.2%	51 44.3%	27 23.5%	18 15.7%
13I feel more comfortable when communicating in the dominant language (English)	50 43.5%	29 25.2%	31 27%	4 3.5%	1 0.9%
14I understand fully the message when it is delivered to me in the co-language (Arabic)	49 42.6%	33 28.7%	20 17.4%	8 7%	5 4.3%
15I understand fully when the message is delivered to me in the dominant language (English)	93 80.9%	16 13.9%	4 3.5%	2 1.7%	0 0%
16After learning the co-language (Arabic), communication became easier	52 45.2%	36 31.3%	23 20%	2 1.7%	2 1.7%
17Being bi-lingual (speaking two languages) helps a lot in communication	83 72.2%	21 18.3%	8 7%	1 0.9%	2 1.7%
18Being bilingual causes a gap between the two languages	8 7%	12 10.4%	31 27%	50 43.5%	14 12.2%
19I feel competent enough to deliver the intended message in	29	38	24	13	11

Arabic	25.2%	33%	20.9%	11.3%	9.6%
20 I feel hesitant to speak in Arabic when communicating with locals	16 13.9%	17 14.8%	22 19.1%	39 33.9%	21 17.1%

As for the language construct, 72.2% of the respondents agreed that being a bi-lingual person helps a lot in communication. When you can communicate in two languages it will automatically facilitate communication. Therefore, 80.9% of the respondents feel that they understand more when the message is delivered to them in English. While 42.6% of them understand the message when it's delivered in Arabic. Despite this, Slightly more than half of the respondents were encouraged to speak the English language instead of Arabic until they reached 6 years old which is before they joined school while two thirds (73%) of them were encouraged by either their parents, school or environment to speak the Arabic language. In addition almost half (47.5%) of them were enthusiastic to learn the Arabic language despite of being in an English-speaking country. While 20.4%, which is considered as a low percentage, were enthusiastic to speak the English language. A third were more excited to communicate in the Arabic language more than the English language before joining school. 67.9% of them value and consider the Arabic language as their primer language. In addition, almost all the respondents want to teach their children in the future the same language that they like to learn and practice which is the Arabic language.

However, 93.8% of the respondents understand the message fully when it is delivered to them in English in comparison to 71.3 % of them understand the message when it is delivered to them in Arabic.

76.5% of them saw a difference in communication when they started to learn the co-culture. The flow or process of communication become easier. Meaning the respondents can speak with more confident and their messages will be clearer.

Generally speaking, the respondents were more confident in learning the Arabic language. Also, they respected and valued Arabic. Apparently, they understood the message only when it was delivered in English but they feel more comfortable with their Arabic language as mentioned before.

The impact of identity on communication

In this section of the thesis, the researcher started with the third construct of the questionnaire. The table below indicates the identity part of the questionnaire and the percentage of how many respondents answered from strongly agree to strongly disagree. The main discussion is the impact that one's identity has on communication. Hence, indicating the strength in relationship between identity and communication according to the respondents.

Table 6: The percentage of responses in the identity part of the questionnaire

Question	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I see myself as a Westerner	13 11.3%	14 12.2%	41 35.7%	25 21.7%	22 19.1%
I see myself as a Palestinian	64 55.7%	35 30.4%	13 11.3%	2 1.7%	1 0.9%
I suffered from multiple identities during communication after returning home	18 15.7%	14 12.2%	27 23.5%	37 32.2%	19 16.5%
My identity changes based on the type of communication I was engaged in	17 14.8%	33 28.7%	26 22.6%	20 17.4%	19 16.5%
I think identity can tell a lot about a person's culture	32 27.8%	44 38.3%	28 24.3%	6 5.2%	5 4.3%

I practiced the Palestinian's identity when I returned	42 36.5%	44 38.3%	19 16.5%	4 3.5%	6 5.2%
I feel isolated when I practice the Western identity	4 3.5%	11 9.6%	34 29.6%	37 32.2%	29 25.2%
I see a gap between the Palestinian identity and the Western's identity	29 25.2%	34 29.6%	34 29.6%	10 8.7%	8 7%

An individual's identity is part of his culture that go hand in hand. Based on the respondents' answers almost two thirds of them agree with this statement.

As for the respondent's identity, 55.7% of them see themselves as a Palestinian while 23.5% of them see themselves as a Westerner. This indicates that the respondents are loyal to their original home country's identity. To emphasis on this more, 74.8% of them practiced the Palestinian identity when they returned to Palestine. Almost half of the respondents didn't suffer from multiple identities when they returned to Palestine which indicates that they had previous understanding and practice for the Palestinian culture (as mentioned previously the culture part) which in turn didn't form conflicts in choosing the Western or the Palestinian ideology. Therefore, slightly more than half of them didn't see a gap between the Palestinian's identity and the Western's identity in comparison to 15.7% opposing this motion. In summary, the majority saw themselves as Palestinian when they returned which means they practiced the norms and values of the Palestinian identity when communicating to make sure there are no misunderstandings.

The impact of ideology on communication

In this section of the thesis, the researcher started with the fourth construct of the questionnaire. The table below indicates the ideology part of the questionnaire and the

percentage of how many respondents answered from strongly agree to strongly disagree. The main discussion is the impact that one's values and norms (ideology) has on communication. Hence, indicating the strength in relationship between ideology and communication according to the respondents.

Table 7: The percentage of responses in the ideology part of the questionnaire

Question	Strongly agree	Agree	neutral	Disagree	Strongly disagree
I like to practice the Palestinian culture since I live in Palestine	56 48.7%	35 30.4%	15 11.3%	6 5.2%	5 4.3%
I spent more time understanding and practicing the Western culture regardless of being in Palestine	24 20.9%	27 23.5%	27 23.5%	26 22.6%	11 9.6%
I value and respect the Palestinian culture	90 78.3%	17 14.8%	7 6.1%	0 0%	1 0.9%
I value and respect the Western culture	42 36.5%	35 30.4%	30 26.1%	3 2.6%	5 4.3%
I didn't find a gap between the two cultures	13 11.3%	11 9.6%	33 28.7%	29 25.2%	29 25.2%
I value and respect the culture of my co- culture	61 53%	34 29.6%	18 15.7%	1 0.9%	1 0.9%
I suffered many cultural problems when communicating	12 10.4%	15 13%	30 26.1%	36 31.3%	22 19.1%

Identity and ideology are connected with each other. If an individual practices a certain identity of a certain country he will also practice the corresponding values and norms (mindset) of that same country.

According to the table, 48.7% of the respondents tend to practice the Palestinian culture when they returned to Palestine. While 4.3% of them don't feel comfortable practicing the Palestinian culture and used the Western culture when communicating with others. In addition, since it is common sense for an individual to practice and utilize the ideology that is dominant in a country, 78.3% of them value the Palestinian culture when they returned to Palestine. Similar results for this section was clear in the previous part (identity). Almost half of them didn't see a gap between the two ideologies when engaged in communicating and they showed value and respect to the Palestinian ideology which created no conflicts when they returned to Palestine.

The impact of cultural shock on communication

In this section of the thesis, the researcher started with the five and final construct of the questionnaire. The table below indicates the cultural shock part of the questionnaire and the percentage of how many respondents answered from strongly agree to strongly disagree. The main discussion is the impact of experiencing cultural shock on communication. Hence, indicating the strength in relationship between cultural shock and communication according to the respondents.

Table 8: The percentage of responses in the culture shock part of the questionnaire

Question	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I experienced a sense of excitement in the few weeks of arriving to Palestine	43 37.4%	40 34.8%	15 13%	8 7%	9 7.8%
I suffered anxiety from frequent miscommunication	20 17.4%	20 17.4%	26 22.6%	28 24.3%	21 18.3%
I felt isolated and neglected from the people around me in the beginning due to lack of understanding	17 14.8%	22 19.1%	21 18.3%	25 21.7%	30 26.1%
I received help to overcome and adjust to the co- culture	25 21.7%	30 26.1%	23 20%	19 16.5%	18 15.7%
It took me more time to adjust to the co- culture	27 23.5%	28 24.3%	26 22.6%	22 19.1%	12 10.4%
After adjusting to the co- culture, I found it easier to communicate with others	40 34.8%	47 40.9%	20 17.4%	4 3.5%	4 3.5%
Being bi-cultural and bi-lingual causes confusion when communicating due to the conflicting messages and the cultural gap	15 13%	22 19.1%	28 24.3%	31 27%	19 16.5%

According to the researchers and what has been discussed in the literature review, people experience a sense of excitement when they arrive to a new society since it is different than what they are coped with. Based on this, 37.4% of the respondents strongly experienced a thrill due to being in a new culture and environment other than what they used to live in. This is why 23.5% of them took more time to adjust to the co-culture. Moreover, 34.8% of the respondents found it easier to communicate with other in the society after adjusting with the co-culture because according to the table, a third of them suffer anxiety when they first arrived because of frequent miscommunication. On the other hand, they didn't feel isolated

and alone due to these misunderstandings because half of them received help from their surroundings and environment to overcome and adjust to the Palestinian culture in general.

4.4 Inferential Analysis

After analyzing and discussing the demographic background of the questionnaire and each construct that follows the demographic information, inferential analysis is needed to expand and deepen the analysis of data even more to reach define results.

According to Trochim (2020) Inferential analysis is a branch of statistics that allows the researcher to infer from the raw data what the respondents might have thought when they answered the survey. The researcher used the ANOVA test to achieve this type of analysis.

Table 9: The impact of both the American culture and the Palestinian on the number of years spent abroad

Years abroad	American Culture vs communication (MEAN)	Palestinian culture vs communication (MEAN)
More than 1 and less than 6	3.6	3.5
More than 6 and less than 12	3.7	3.4

More than 12 and less than 18	3.7	3.2
Total	3.7	3.4

ANOVA

Amer_Culture_Comm vs years abroad

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.366	2	.183	.579	.562
Within Groups	35.390	112	.316		
Total	35.755	114			

ANOVA

pal_culture_Comm vs years abroad

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1.113	2	.557	.738	.480
Within Groups	84.475	112	.754		
Total	85.588	114			

According to the first table, we can see that the average of the respondents' answers were between 3.7 and 3.4 for the American culture and the Palestinian culture with the number of years mentioned respectively. Based on the Likert scale, 3 is considered a neutral response. This means that they didn't respond neither positively nor negatively on how their culture was impacted by the number of years they stayed abroad. Hence, it didn't matter for them whether they stayed one year or more than 18 years abroad, their American or Palestinian culture did not get influenced. According to the ANOVA test, if the p value was higher than 0.05, it indicates no significance between the variables but if it is lower than 0.05, there is significance. In this case, the value was higher than 0.05 which indicates that there was no significance between the number of years and the respondent's culture. They simply don't affect each other.

Table 10: The impact of both the American culture and the Palestinian on the number of years spent in Palestine

Years Palestine	Amer_Cu_Comm	pal_cu_Comm
more than 1 and less than 6	3.6993	3.4106
more than 6 and less than 12	3.5758	3.4343
more than 12 and less than 18	3.6923	3.0256
Total	3.6630	3.3739

ANOVA

pal_cu_Comm vs years in Palestine

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.005	1	.005	.007	.933
Within Groups	85.583	113	.757		
Total	85.588	114			

ANOVA

Amer_Cu_Comm

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.353	2	.177	.559	.574
Within Groups	35.402	112	.316		
Total	35.755	114			

According to the first table, we can see that the average of the respondents' answers were also between 3.7 and 3.4 for the American culture and the Palestinian culture with the

number of years in Palestine as mentioned respectively. Based on the Likert scale, 3 is considered a neutral response. This means that they didn't respond neither positively nor negatively on how their culture was impacted by the number of years they stayed in Palestine. Hence, it didn't matter for them whether they stayed one year or more than 18 years, their American or Palestinian culture did not get influenced. As for the ANOVA test, it also shows no significance between the variable as the p. value is higher than 0.05.

Table 11: The impact of both the English language and the Arabic language on the number of years spent abroad.

Years_abroad	Amer_lan_co m	Pal_lan_com
more than 1 and less than 6	3.5699	3.3387
more than 6 and less than 12	3.5694	3.4219
more than 12 and less than 18	3.8889	3.1319
Total	3.6696	3.3087

ANOVA

		Sum of Squares	Df	Mean Square	F	Sig.
Amer_lan_com	Between Groups	2.521	2	1.260	2.736	.069
	Within Groups	51.589	112	.461		
	Total	54.110	114			
Pal_lan_com	Between Groups	1.767	2	.884	1.775	.174
	Within Groups	55.774	112	.498		
	Total	57.541	114			

According to the first table, we can see that the average of the respondents' answers were also between 3.7 and 3.3 for the American Language and the Palestinian language with the number of years abroad as mentioned respectively. Based on the lickret scale, 3 is considered a neutral response. This means that they didn't respond neither positively nor negatively on how their language was impacted by the number of years they stayed abroad. Hence, it didn't matter for them whether they stayed one year or more than 18 years, their American or Palestinian language did not get influenced. As for the ANOVA test, it also shows no significance between the variables as the p. value is higher than 0.05.

Table 12: The impact of both the English language and the Arabic language on the number of years spent in Palestine.

Mean

Years_Palestine	Amer_lan_com	Pal_lan_com
more than 1 and less than 6	3.7101	3.2101
more than 6 and less than 12	3.6869	3.5152
more than 12 and less than 18	3.4103	3.3077
Total	3.6696	3.3087

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
	Between Groups	.998	2	.499	1.052	.353
Amer_lan_com	Within Groups	53.113	112	.474		
	Total	54.110	114			
	Between Groups	2.077	2	1.038	2.097	.128
Pal_lan_com	Within Groups	55.465	112	.495		
	Total	57.541	114			

According to the first table, we can see that the average of the respondents' answers were also between 3.7 and 3.3 for the American Language and the Palestinian language with the number of years in Palestine as mentioned respectively. Based on the lickret scale, 3 is considered a neutral response. This means that they didn't respond neither positively nor negatively on how their language was impacted by the number of years they stayed in Palestine. Hence, it didn't matter for them whether they stayed one year or more than 18 years, their American or Palestinian language did not get influenced. As for the ANOVA test, it also shows no significance between the variables as the p. value is higher than 0.05.

The remaining variables which are: identity and ideology were tested and all showed the same results as the previous tests done regarding the impact of the American side of the variable and the Palestinian side of the variable in connection with how many years they stayed abroad or in Palestine. The answers were neutral in nature and there were no significance between the variables.

The cultural shock part was tested in relationship between the number of years spent abroad and the results are showed as explicit in the table below.

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.

	Between Groups	10.329	2	5.165	3.137	.047
Pal_CS_com	Within Groups	184.401	112	1.646		
	Total	194.730	114			
	Between Groups	9.029	2	4.514	2.502	.087
Amer_CS_com	Within Groups	202.102	112	1.804		
	Total	211.130	114			

There is a slight significance between the Palestinian culture shock when they returned and the number of years they spent abroad. The respondents only showed positivity and agreement regarding that they needed to receive help from their surroundings in order to overcome their anxiety about miscommunication. They had to adjust to the co-culture (Palestinian culture) since it was a new environment to them and they had to oblige with the society's norms, culture and language so to avoid cultural and linguistic clashes.

The impact of the American side of culture shock on their Nationality at birth

The table below depicts a strong significance between the American culture shock and their nationality at birth. However, the Palestinian culture shock showed no significance. The reason behinds this is that those respondents who were born in America and their nationality will automatically be American will suffer from culture shock when he returns to Palestine. In connection with the before-mentioned point, American culture is different from the Palestinian culture in terms of both the cultural perspective and the linguistic perspective.

Hence, the individual will come across obstacles such as lack of communication because he has little or no knowledge of the co-culture or clashes in gestures and body language which can come out as offensive.

ANOVA

Amer_CS_com

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	17.586	1	17.586	10.446	.002
Within Groups	185.191	110	1.684		
Total	202.777	111			

The table below showed the impact of the English language on the respondent's cultural shock when they arrived to Palestine. The p. value is below 0.05 which indicates that there is significance between the two regarding the students' responses based on the number of years spent abroad . When an individual's first or native language is English due to his nationality at birth or due to the language dominant in the society he grew up in, he will suffer from culture shock when he returns to Palestine. Language is the main method to deliver a message when communicating. So, if the individual's language is different from the interlocutor's (in Palestine), the message will be misunderstood or will not be delivered accurately. Clashes in language creates a barrier to confusion and frustration. Most respondent's agreed on this point and experienced this in Palestine. While the Palestinian language (Arabic) doesn't

have a significance with their culture shock when they returned (p. value more than 0.05) because it is the same language which means that language will not be a barrier for communication.

Table 13: The impact of the English language on their cultural shock when they returned to Palestine

ANOVA

Amer_lan_com

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	5.075	4	1.269	2.846	.027
Within Groups	49.035	110	.446		
Total	54.110	114			

The table below indicates the impact of the American culture on their culture shock when they returned to Palestine. There is no significance between the two regarding the students responses despite the number of years spent abroad because the value is higher than 0.05. This means that the respondents don't have problems and miscommunications in their

cultural values or norms when they returned to Palestine. In the previous point, the English language affects the culture shock but the American culture doesn't impact their culture shock. There is reasons as to why this happens. The respondents may be in a co-culture upbringing when they were abroad. Their parents, schools, relatives and environments may have affected them. When an individual is immersed partially or fully in the co-culture (Palestinian culture) when he is abroad, the person will not suffer from culture shock because he was raised on the co-culture and he practiced the values, norms and traditions even if it was a short duration. They will be accustomed and coped with it.

Table 14: The impact of the American culture on their culture shock when they returned to Palestine

ANOVA

Amer_Cu_Comm

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	2.660	4	.665	2.211	.072
Within Groups	33.095	110	.301		
Total	35.755	114			

Table 15: The impact of gender, age, grade on the five construct of the study (culture, language, identity, ideology and culture shock)

Sig (p.value)	Culture	language	Identity	ideology	Culture shock
gender	.706	.526	.596	.116	.488
age	.561	.305	.595	.65	.518
grade	.621	.441	.524	.503	.88

The table above indicates that there are no significance and impact between age, gender and grade on the five constructs of the study. Starting off with gender, being a male or a female will have no apparent impact on their ideology when they return to Palestine. We can't suggest weather the males were less influenced than females or not but the results showed that gender doesn't play a role in the way the individuals think and operate accordingly about a country's culture and language. In addition, both genders were not affected by culture shock. This shows that there is no particular sex is affected by culture shock when he travels from his original hometown to any foreign country. Females are not influenced more than males on this topic. They both experience the same level of exposure to the new culture and language. Moving to age and grade, the results showed that there is no significance (p.value higher than 0.05) also between the respondents age and grade and the five constructs.

Summary of main finding points

The study showed different results than what was expected. The previous studies regarding this topic explained that an individual that was living in a Western country and decided to

travel and settle back to an Eastern country, his intercultural communication will be thwarted and misunderstood. However, this current study showed some main finding as follows:

- The Western culture the respondents acquired from being abroad didn't affect their communication when they returned to Palestine. Meaning they coped and blended well with the Palestinian culture. They had previous background knowledge on how the Palestinians' norms, values and traditions are from the way they engaged with the minority of the Arab society abroad. Therefore, they didn't suffer culture clashes.
- The English language (dominant language in the West) the respondents acquired from being abroad didn't affect their communication fully when they returned to Palestine. Meaning they coped and blended well with the Arabic language after a period of time. They had some previous background knowledge on how the Arabic language was spoken and delivered from the way they engaged with the minority of the Arab society abroad. Therefore, they didn't suffer linguistic clashes or misunderstandings.
- The Western identity the respondents acquired from being abroad didn't affect their communication when they returned to Palestine. Meaning they coped and blended well with the Palestinian identity. They had previous background knowledge on how the Palestinians expressed their identity from the way they engaged with the minority of the Arab society abroad. Therefore, they didn't suffer culture clashes.
- The Western ideology the respondents acquired from being abroad didn't affect their communication when they returned to Palestine. Meaning they coped and blended well with the Palestinian ideology. They had previous background knowledge on how the Palestinians expressed their ideology from the way they engaged with the minority of the Arab society abroad. Therefore, they didn't suffer culture clashes.

- According to culture shock, the only construct that slightly impacted their communication was the English language. It caused some miscommunications and misunderstandings in language. This can be because the respondents don't know all the lexicons, expressive phrases or grammar of the Arabic language. They may have obtained some lexicon they heard or dealt with while being abroad but the Arabic language is wider and more expanded than what they came across abroad. So, some phrases may be misunderstood.
- There were many reason that impacted and may have directed the results of the study in this direction and they are summarized as follows:
 - 1- The Parent's role
 - 2- The School's role and religious reasons
 - 3- The environment
 - 4- Frequent visitation
 - 5- Family ties
 - 6- Technology
- None of the demographic characteristics of the respondents in the study such as age, gender and grade is a huge impact on the five constructs studied which are culture, language, identity, ideology and culture shock.

Chapter Five: Discussion, Conclusion and recommendations

5.1 Introduction

In this last section of the study, the researcher includes the discussion of the results, the main practical implications for the future, recommendations for future research and the overall conclusion.

5.2 Discussion

The research findings show that the majority of the respondents are 16 and 17 of age which is a good indicator that they are mature enough to answer the questionnaire in a proper manner which in turn helps to have reliable results. Also, the vast majority of the respondents are American according to their nationality at birth. This contributed to the research because they are the targeted population for the study. The research, however, showed different outcomes than those previous studies regarding the same study. The results indicated that the studied constructs: culture, language, ideology and identity did not have significance or impact on their intercultural communication when they returned to Palestine which is their original hometown. No matter the number of years spent abroad, their language, culture, identity and ideology of the West didn't show any signs of influence on communication. The majority of previous studies around the same study suggest that practicing the Western language, culture, ideology and identity abroad will impair communication when going back to the East because of different language and culture. Hence, an individual that is bilingual and bicultural will have difficulties in communication.

Despite this and based on the researcher of this study, the results of the study were not as expected; they were different than the majority of other previous studies. There can be different reasons why the results came out like this and are briefly explained below.

The first, can be the upbringing and the role of the parents. When the parents are Palestinians, the place of their accommodation will not affect their way of raising their children. The majority of parents tend to raise and teach their children from an early age the rules, customs and values of the Palestinians. They teach them to greet their relatives whether face to face or online according to what is known in their co-culture. Also, they try to communicate with them in Arabic whether in their own homes or out in public. As to their identity and ideology which are interconnected, they teach them to express their thoughts and ideas in the manner

of their culture. Parents encourage their children to do this in order not to lose the identity, culture and language of their hometown and stick or be obliged with the Western culture. It's a kind of loyalty.

The second reason can be the role of the schools they enroll in. Parents are more likely to enroll their children when they are abroad in Islamic schools or at least a school where the majorities are Arabs. They do this in order for their children to keep in contact with their culture and language by engaging with Arab students and staff. These type of schools will provide them with the same culture that their parents give them at home. However in schools, it is in a much wider range as they contact and speak with more people than they do at home. This is connected to a religious reason in which these individuals are engaged and participated in extra curriculum after school regarding memorizing or reciting the Quran or the Hadeth (الحديث)

The third reason can be the environment that surrounds them. If the individuals engage in a conversation with another interlocutor who shares with him the same cultural and linguistic background, then he will acquire some cultural information. His friends, teachers, family members and other Arabs in public are the ones the individual will feel comfortable communicating with. Therefore, when this individual returns back home, he may observe and touch slight difference in culture and language.

The fourth reason is due to frequent visitations. Exchanged visits are an important factor for enhancing communication between people. When these visits are exchanged between individuals from different cultures and languages, this can help ease the barrier of miscommunication over time. Individuals who are abroad have relatives in Palestine and vice versa. During the period of 18 years (the maximum duration stay of the individuals), the possibility of them visiting their relatives in the west countries is high. Aunts, uncles and

cousins can stay with them over the summer break for two or three months for example. They are then bound to engage in conversation at the end of the day. When they do this, they become more familiar with Arabic language and the Palestinian culture. Also, if the individuals and their parents decide to visit their relatives in Palestine, they will have a clearer observation of the Palestinian culture and language. Therefore, when they return to Palestine, communication is not a problem.

The fifth reason is family ties. This is linked with the frequent visitations. If a family, especially if it was an extended Arab family, has strong bonds and great communication with one another, then they are more likely to contact and see each other more often even if they are separated by countries. Strong united ties among the members of the family in Palestine is essential. It is considered one of the main traits of Arab countries. We own a sense of collectivism that can assist in building strong relationships. Therefore, the more interaction there is, the less accidents of culture clashes and miscommunication.

The sixth reason is technology. If we rewind the clock to 20 years ago, we can see that the world was not familiar with technology and the means of communications like we are today. Social media such as Facebook, WhatsApp and others impacted the way people connected. Communication became in one click. It made communication easier and faster; saving time and effort. So, the individuals who are abroad may have frequent access to the internet which in turn helped them interact with Arab people around them. Also, technology helped people to learn new languages online without the assistance of a teacher or mentor. Therefore, these individuals may have picked up the Arabic language from online courses or other sources on the internet.

The results of the research questions test the impact of bilingualism and biculturalism as follows:

- **Does culture have an impact on intercultural communication?**

The tests were conducted to figure out if both the American culture (Western culture) and the Palestinian culture (co-culture) of the respondents affected or impacted intercultural communication when they returned to Palestine by the number of years they stayed abroad or the number of years they stayed in Palestine. According to the results, individuals who stayed one year to more than 18 years abroad and obtain American culture or Palestinian culture did not affect their intercultural communication when they returned to Palestine. This test showed that despite the number of years they stayed abroad whether less than a year or more than 18 years, they didn't suffer in communication. Those who were raised in an American culture while being abroad, obliged eventually to the co-culture (Palestinian Culture) in a smooth manner when they returned to Palestine. The researcher suggests this can be due to a number of reasons. First, the individual's parents may have raised them to learn and practice the co-culture in their homes and when communicating with relatives. The parent's role here can make their children be more familiar with the co-culture's norms and values. Hence, when they return to the co-culture after a period of time, they won't see it as a new culture to deal with. They will have background information about the dos and don'ts in the culture. Secondly, their enrollment in Arab or Islamic schools abroad can have a huge impact on obtaining the co-culture. When teachers teach them in early ages the right Arab habits such as greetings, gestures and body language, this will enhance their co-culture more. Lastly, their environment can contribute to this also. If they have friends and relatives who are Arab and they constantly communicate with them face to face or even online, they will have shared information. Although previous studies showed that individual's communication will be affected based on their culture when they return to Eastern countries especially those who obtain an American culture. This rejects the research hypothesis and previous findings.

To investigate the knowledge of the English and Arabic language's impact on intercultural communication

The tests were conducted to figure out if both the American language (English) and the Palestinian language (Arabic) of the respondents affected or impacted intercultural communication when they returned to Palestine by the number of years they stayed abroad or the number of years they stayed in Palestine. According to the results, individuals who stayed one year to more than 18 years abroad and obtain the English language or Arabic language did not affect their intercultural communication when they returned to Palestine. This test showed that despite the number of years they stayed abroad whether less than a year or more than 18 years, they didn't suffer in communication. Those who were raised in an American culture while being abroad, coped eventually to the Arabic language in a smooth manner when they returned to Palestine. The researcher suggests this can be due to a number of reasons. First, the individual's parents may have raised them to learn and practice Arabic in their homes and when communicating with relatives. The parent's role here influenced them to be more familiar with the co-culture's language. Hence, when they return to the co-culture after a period of time, they won't see it as a new language to deal with. They will have background information about the causes of miscommunication when engaging in a conversation or understanding a delivered message. Secondly, their enrollment in Arab or Islamic schools abroad can have a huge impact on obtaining Arabic. When teachers teach them in early ages the right Arabic linguistic features such as pronunciation, habits such as greetings, and lexicon, this will enhance their Arabic more. Lastly, their environment can contribute to this also. If they have friends and relatives who are Arab and they constantly communicate with them face to face or even online, they will have shared information and will observe more precisely how Arabic is spoken, written, and understood (hearing)

Although previous studies showed that individual's communication will be affected based on their language and it is a barrier when they return to Eastern countries especially those who obtain an American language. This rejects the research hypothesis and previous findings.

On the other hand, the results revealed that those who are born and raised on the English language will suffer from culture shock in the beginning of their stay in Palestine. By this result, we may suggest that the individual's don't obtain the Arabic language fully in all its perspectives when they are abroad otherwise they won't have barriers in language and communication when they first arrive. As mentioned in previous theories, individuals are prone to culture shock in language if the two countries are different in language because they will overwhelmed by the amount of Arabic used on a daily basis and it surrounds them more than it did when they were abroad. For example, while being abroad, the person can interact in English as being the dominant language and in Arabic as we mentioned beforehand. However, when he returns to Palestine, the only language is Arabic so they will feel somewhat confused to new linguistic features or new lexicon they are not used to or they didn't practice when they were abroad. This part of hypothesis is in alignment with previous work.

Does the individual's identity have an impact on intercultural communication?

The tests were conducted to figure out if both the American identity of a person and the Palestinian identity of the respondents affected or impacted intercultural communication when they returned to Palestine by the number of years they stayed abroad or the number of years they stayed in Palestine. According to the results, individuals who stayed one year to more than 18 years abroad and obtain American identity or Palestinian identity did not affect their intercultural communication when they returned to Palestine. This test showed that despite the number of years they stayed abroad whether less than a year or more than 18

years, they didn't suffer in communication. Those who were raised in an American culture while being abroad, obliged eventually to his Palestinian identity and it appeared in the many situations of communication in a smooth manner when they returned to Palestine. The researcher suggests this can be due to a number of reasons. First, the individual's parents may have raised them and encouraged them to be proud of their identities and to express them freely without feeling isolated when they communicate with relatives or other people. The parent's role here can make their children be more familiar with the Arab identity. Hence, when they return to the co-culture after a period of time, they won't see it as a new culture to deal with. They will have background information about the dos and don'ts in the culture which will have them act accordingly based on their identity. Secondly, their enrollment in Arab or Islamic schools abroad can have a huge impact on obtaining the co-culture identity. When teachers teach them in early ages the right Arab identity and how to be loyal to the co-culture language, culture, norms and values and try to stick with them despite the majority of the population practicing the Western identity. Lastly, their environment can contribute to this also. If they have friends and relatives who are Arab and they constantly communicate with them face to face or even online, they will have shared information. Although previous studies showed that individual's communication will be affected based on their identity, meaning he will have different identities and shift between them according to the different situations they encounter when they return to Eastern countries especially those who obtain an American identity. This rejects the research hypothesis and previous findings.

Does the individual's ideology have an impact on intercultural communication?

The tests were conducted to figure out if both the American culture (Western culture) and the Palestinian culture (co-culture) of the respondents affected or impacted intercultural

communication when they returned to Palestine by the number of years they stayed abroad or the number of years they stayed in Palestine. According to the results, individuals who stayed one year to more than 18 years abroad and obtain American culture or Palestinian culture did not affect their intercultural communication when they returned to Palestine. This test showed that despite the number of years they stayed abroad whether less than a year or more than 18 years, they didn't suffer in communication. Those who were raised in an American culture while being abroad, obliged eventually to the co-culture (Palestinian Culture) in a smooth manner when they returned to Palestine. The researcher suggests this can be due to a number of reasons. First, the individual's parents may have raised them to learn and practice the co-culture in their homes and when communicating with relatives. The parent's role here can make their children be more familiar with the co-culture's norms and values. Hence, when they return to the co-culture after a period of time, they won't see it as a new culture to deal with. They will have background information about the dos and don'ts in the culture.

Secondly, their enrollment in Arab or Islamic schools abroad can have a huge impact on obtaining the co-culture. When teachers teach them in early ages the right Arab habits such as greetings, gestures and body language, this will enhance their co-culture more. Lastly, their environment can contribute to this also. If they have friends and relatives who are Arab and they constantly communicate with them face to face or even online, they will have shared information. Although previous studies showed that individual's communication will be affected based on their culture when they return to Eastern countries especially those who obtain an American culture. This rejects the research hypothesis and previous findings.

Does cultural shock have an impact on intercultural communication among individuals?

According to the tests conducted to see whether the respondents will suffer from culture shock when they return to Palestine or not. The results indicated that the respondents that were born in America and are their nationality is American experienced a sort of culture shock when they returned. They may have suffered from isolation and embarrassment due to the overwhelming new culture that could be a new experience for them regarding the language and the culture. However, based on previous theories on culture shock, the timeframe of this setback is temporary and usually lasts a couple of months. After that, the respondents didn't feel any miscommunication or clashes in the traditions, norms or values when engaging in a conversation or a situation. As the researcher mentioned above, the respondents didn't see the co-culture or Arabic as an obstacle to overcome.

Are there any significance and impact between age, gender and grade and the five constructs of the study (culture, language, identity, ideology and culture shock?)

Based on the results of the study, demographic characteristics of the respondents such as age, gender and grade have no impact or any significance on the culture, language, identity, ideology and culture shock. Whether they were males or females, from grades 10-12 or aged from 15-18, it didn't influence their culture understanding, language comprehension, expression of their identity and ideology in the foreign country or their slight experience of culture shock.

5.3 Conclusion

In summary, the thesis was conducted to seek whether the impact of bilingualism and biculturalism will ease communication or not in Palestine. Previous studies have shown that encountering and engaging in a conversation different from your linguistic and cultural background will eventually be difficult and the individual will face clashes. However, this thesis showed the opposite. Respondents (students), who are

bilingual and bicultural, experienced no clashes or obstacles when they returned to Palestine. Their language, culture, identity and ideology were not influenced or shaped according to the situations they were put in. They even didn't experience major culture shock, sense of isolation or embarrassments. There may be many reasons as to why this is the outcome of this thesis (as previously explained). Countries all around the world have their own culture, language and identities that their individuals commit and conform to. Different cultures and languages allow the country to define itself. This study is seeking to figure whether bilingualism and biculturalism will facilitate or thwart intercultural communication. The sample population that was selected was high school students from a private school on Ramallah. They were the ones who were either born in Western countries such as Canada and American or they stayed a certain number of years there. Those students then eventually returned with their parents to their hometown Palestine. As for their age and grade range, it was selected deliberately for the purpose of the study. Their ages ranged from 15-18 years old. The grades were from 10-12th grades. The reasons why school students were chosen because their age range is young and it is the appropriate age to study their culture and language while they were abroad. They are fit to absorb the Western culture and language. When they return to Palestine, they may experience culture and linguistic clashes and miscommunication. The number of years they spent abroad was selected according to their age and grade. The least year was one year and the most spent years was 18. In addition, it was important for the researcher to add the number of years they are living in Palestine for. This will indicate if their culture or language was influenced by the number of years or not. Many other constructs were also studied other than culture and language such as identity, ideology and culture shock which is the main construct of the study. The method of the study was to distribute

questionnaires among these students and based on their responses the results were shown.

5.4 Recommendations for future research

Having the case study of this research in Palestine is for a reason. As mentioned in the introduction and specifically the significance of the study, the same subject was discussed and written in depth but in other Arab and Eastern countries. However, the researcher decided to fill this knowledge gap by selecting Palestine. The results showed that individuals who are born abroad and came back to Palestine were not very influenced by the West culture let it be its culture or language or any other discussed constructs. This conclusion can have some practical recommendations for future studies:

- The results can encourage parents to immigrate to foreign countries without being worried about their children's communication barriers when they return to their Arab hometown. Parents will be less concerned about their children having trouble dealing with multiple identities or being left out due to miscommunication and culture clashes. To put it simply, they won't worry about the mental or emotional implications of coping with two cultures.
- On a social level, the individuals won't be excluded in the Palestinian society because they have some shared background from when they lived abroad. This helps them be engaged and included in all types of communications. Multiculturalism in Palestine will be the outcome of this process
- To have a large sample population more than the 115 samples collected from one private school. There are many schools in other directories in Palestine such as Nablus, Ramallah and Jerusalem that students who are born abroad are enrolled in. If

a more variety of students were included, it will enrich the results more. In addition, there can be a comparison to see which directories in Palestine is most effected considering this topic.

- To conduct a research on the same topic but with individuals who are considered a native Westerner and which decided to come settle in Palestine for whatever reason. A study on those individuals may show new and different results than the current study. In other words, to study the individuals who are considered individualists in a foreign country and came back to a collective country. To see if the results will differ or not.

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Appendices

Appendix 1: Questionnaire

Please answer each question in an honest manner. Your name will be anonymous for privacy purposes.

Domain one: Personal Information:

No. of questions	Question
1	Age:
2	Grade: 9 <input type="checkbox"/> 10 <input type="checkbox"/> 11 <input type="checkbox"/> 12 <input type="checkbox"/>
3	Gender: Female <input type="checkbox"/> Male <input type="checkbox"/>
4	Place of birth:
5	Nationality at birth:
6	How many years have you stayed abroad? <input type="checkbox"/> More than 1 and less than 6 years <input type="checkbox"/> More than 6 and less than 12 years <input type="checkbox"/> More than 12 and less than 18 years
7	How many years have you been in Palestine? <input type="checkbox"/> More than 1 and less than 6 years <input type="checkbox"/> More than 6 and less than 12 years

	<input type="checkbox"/> More than 12 and less than 18 years
8	My native language (first) is:
9	My second language is:
10	My third language is: (if any)

No. of Question	Question	Strongly agree	Agree	neutral	Disagree	Strongly disagree
1	I was taught the culture of my birth place					
2	I was encouraged to learn and respect the dominant host culture (English/American culture)					
3	I spent more time learning the co- culture (Palestinian culture) while being abroad					
4	I was so enthusiastic to learn and practice the co- culture after arrival					
5	I spent more time learning and practicing the co- culture while abroad					
6	I found myself forced to learn the dominant culture so I had to feel as an insider					
7	I didn't see big differences between the dominant and the co- culture					
8	I was unaware of the Palestinian culture (values,norms,customs..)					

	while being abroad					
9	I value the culture of my birth place (dominant culture)					
10	I am undecided about the value and respect I have for my co- culture					
11	In the future, I will teach my children the two cultures (dominant and co-culture) at an equal scale					
12	In the future, I will teach my children the assimilation of two cultures with extra focus on the dominant culture					
13	In the future, I will only teach my children the dominant culture(English/American culture)					
14	I feel more comfortable and effective when communicating English cultural values					
15	I feel embarrassed and less effective communicating Palestinian cultural values					

Domain Two: Culture: The correlation between culture and communication

Domain three: Language: The correlation between language and communication

No. of Questions	Question	Strongly agree	Agree	neutral	Disagree	Strongly disagree
1	I was encouraged to					

	<p>speak English at early age until 6 years old (before joining school)</p>					
2	<p>I was also encouraged to speak Arabic at early age until 6 years old (before joining school)</p>					
3	<p>I was so enthusiastic to learn Arabic while abroad before joining school</p>					
4	<p>I was so enthusiastic to learn English more than Arabic before joining school</p>					
5	<p>I spent more time learning and practicing the co-language (Arabic than English</p>					
6	<p>I spent more time learning and practicing the dominant language (English) than Arabic</p>					
7	<p>I didn't see any differences between the two languages when communicating</p>					
8	<p>I value the Arabic language as my co-language</p>					
9	<p>I value the dominant language more than the co-</p>					

	language language					
10	In the future, I will teach my children the co-language (Arabic) and the dominant language (English) equally					
11	In the future, I will only teach my children the dominant language (English)					
12	I feel more comfortable when communicating in the co-language (Arabic)					
13	I feel more comfortable when communicating in the dominant language (English)					
14	I understand fully the message when it is delivered to me in the co-language (Arabic)					
15	I understand fully when the message is delivered to me in the dominant language (English)					
16	After learning the co-language (Arabic), communication became easier					
17	Being bi-lingual (speaking two languages) helps a					

	lot in communication					
18	Being bilingual causes a gap between the two languages					
19	I feel competent enough to deliver the intended message in Arabic					
20	I feel hesitant to speak in Arabic when communicating with locals					

Domain four: Identity (Who you are and what you are)

No. of Questions	Question	Strongly agree	Agree	neutral	disagree	Strongly disagree
1	I see myself as a Westerner					
2	I see myself as a Palestinian					
3	I suffered from multiple identities during communication after returning home					
4	My identity changes based on the type of communication I was engaged in					

5	I think identity can tell a lot about a person's culture					
6	I practiced the Palestinian's identity when I returned					
7	I feel isolated when I practice the Western identity					
8	I see a gap between the Palestinian identity and the Western's identity					

Domain five: Values, Norms and culture (How you perceive life or your beliefs about life) The correlation between ideology and communication

No. of Questions	Question	Strongly agree	agree	neutral	Disagree	Strongly disagree
1	I like to practice the Palestinian culture since I live in Palestine					
2	I spent more time understanding and practicing the Western culture regardless of being in Palestine					
3	I value and respect the Palestinian culture					
4	I value and respect the Western culture					
5	I didn't find a gap between the two cultures					
6	I value and respect the culture of my co-culture					

7	I suffered many cultural problems when communicating					
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Domain six: (Reverse) Culture shock: The correlation between (reverse) culture shock and communication

No. of Questions	Question	Strongly agree	agree	neutral	disagree	Strongly disagree
1	I experienced a sense of excitement in the few weeks of arriving to Palestine					
2	I suffered anxiety from frequent miscommunication					
3	I felt isolated and neglected from the people around me in the beginning due to lack of understanding					
4	I received help to overcome and adjust to the co- culture					
5	It took me more time to adjust to the co- culture					
6	After adjusting to the co- culture, I found it easier to communicate with others					
7	Being bi-cultural and bi-lingual causes confusion when communicating due to the conflicting messages and the					

	cultural gap					
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