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Faculty of Graduate Studies

**Diversity in Cultural Values amongst
Expatriate Palestinian University Students**

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**This thesis was submitted in partial fulfillment of the
requirements for the Master's degree in Intercultural
Communication and Literature**

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Declaration

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

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Dedication

I dedicate this master thesis to the souls of my beloved parents whom upon their request I promised to achieve this goal. A special feeling of gratitude to all my family; dear brothers, darling husband and precious son and daughters who supported and inspired me all the way.

Dear friends and colleagues, I will always appreciate being there when I needed.

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List of Abbreviations

ICC	Intercultural communicative competence
IS	Intercultural sensitivity
ISS	Intercultural sensitivity scale
DMIS	Developmental Model of Intercultural Sensitivity
UN	United Nations
ICCI	The Web-based Intercultural Communication Competence Inventory Scale
ISS-15	Short Form of the Intercultural Sensitivity Scale
SPSS	Statistical Package for the Social Sciences

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Abstract

This study measured the level of cultural diversity of the Palestinian university students studying abroad. As a theoretical framework, the researcher adapted Milton J. Bennett's theory (1986); the Developmental Model of Intercultural Sensitivity (DMIS) to give answers for the questions of the study. The researcher used both quantitative and qualitative approach to address the research questions. An online questionnaire was used as an instrument during the second schooling year of 2020-2021, as well as, conducting interviews for more in-depth data. The researcher used the descriptive statistics method to analyze the outcome data. The convenience sample was one hundred twenty-three respondents of expatriate Palestinian university students who are enrolled in a variety of major and higher educational institutions outside the country mainly from the United States of America and the European countries.

The results were calculated using SPSS program. To summarize the most important points of the results, there was low level of the sample responses characterized by the first three ethnocentric stages of the (DMIS) scale. Whereas, there was high level of the sample about Ethnorelative dimension that consists of the most advanced stages these are: acceptance, adaptation, and integration. The highest stage was acceptance, while the second ranked stage is integration. That reflects good indications that expatriate Palestinian students are possessing high level of Intercultural communicative competence (ICC) skills, and multicultural worldviews.

Based on the study's results, the researcher recommended the Palestinian Ministry of Education, universities administrations, pedagogical experts, educators and teachers to recognize the importance of enhancing and measuring the (ICC) level of their students.

Key words: Culture, Intercultural Communication, Intercultural Communication Competence, Diversity, Intercultural Sensitivity.

Chapter One

Introduction

1.1 Preview:

This introductory chapter gives an overall point of view about the research. It presents the statement of the problem, the aim and objectives, the hypotheses, and the questions of the study. It also shows the expected significance of the study with its limitations, and the operational definitions used within.

1.2. Introduction:

Cultural differences are usually the main cause of communication barriers among expatriate people all over the world. Whether they are new foreign emigrants, traders, workers of all sectors, or students, gaining intercultural communicative competence (ICC) is extremely necessary for effortless life transformation and easy adaptation within the new community. University students are the most vulnerable group that can be easily exposed to such discomfort that could cause a serious hindrance to their ongoing learning process. As mentioned in (Savicki, 2013, p.1) "study abroad students are faced with acculturative stress by virtue of encountering differences in assumptions, values, and expectations of daily living in their host culture." This could mean that due to the sudden change, young age, and lack of international experience, they are bound to experience greater discomfort challenges.

Nevertheless, it depends on the extent of the intercultural competence training that they had been acquiring throughout their previous schooling years. Educational systems must address this approach in a way to keep pace with the contemporary needs of globalization, "globalization adds new concepts to the literature one of which is Intercultural Communication Competence (ICC). Education is one of the key factors in the way to (ICC)" (Penpek, Yurdakul & Cerit, 2009).

As the globalization tendency is increasing in all aspects of human life, especially when it comes to one's career path or profession, it has increasingly become important to provide school learners with the proper educational training that prepares them with the needed skills to become interculturally competent. They need to be ready for the challenges ahead when studying abroad.

Today, most companies and institutions are targeting foreign markets and international related businesses. Therefore, they are searching for workers who possess the appropriate intercultural communicative skills. Those who are armed with such intercultural sensitivity (IS) skills are in higher demand when it comes to employability.

As a part of the Palestinian community under occupation, Palestinian students may encounter greater obstacles in acquiring intercultural communication skills in comparison to average students anywhere else. This is due to obstacles and cultural siege strategies imposed by the Israeli occupation. Unlike in many other places in the world, diversity of nationalities is rarely noticed within the Palestinian territories. Ironically, Palestine possesses an incredibly high potential of cultural diversity due to its significant religious and historical importance. However, due to the intended cultural, social, economic, and media isolation strategy, that Israel has been implementing upon the Palestinian society, it has not even come close to its potential. (Tartoori, 2017, p.1) asserts, "The State of Palestine faces many challenges; the most prominent is the Israeli Occupation and its illegal practices such as control of borders, resources, illegal settlements expansion, land confiscation and Judaization of historic sites." For example, Gaza under the Israeli sieges is greatly suffering by different means; economically, healthily and culturally even within other cities in Palestine.

Throughout the twentieth century until today, the Palestinian society have been considered as one of best-educated societies not only in our region but also around the world. In spite of all hardships, Palestinians always sought for the best educational and employment opportunities. They have always headed to gain the best higher education from the most well-

known universities in the developed countries such as the (USA), the (UK), and the European Union. The occupation restrictions, exile, as well as the hard political situations have imposed such destination on Palestinians.

No one can deny the fundamental contribution the Palestinians have made on the neighboring countries and worldwide. For example, Talal Salman, the chief editor of Al Safeer Lebanese newspaper, issued on 2014 an article by the name of "Palestinians, the Jewelry of the Middle East". He States the tremendous role of the Palestinians on the Lebanese educational and economic sectors. He pointed out several names of well-known Palestinian figures who highly and positively affected the Lebanese community, like Talal Abo Ghazaleh, Yousef Baydas, Haseeb Sabagh, Kamal Al Sha'er and many others (Salman, 2014). Despite the replacement and exile, Palestinian students have fought for their right of education. They have carried the Palestinian cause wherever they go and have always dreamt of returning home to construct, serve, and participate in the development of their society.

One of the major concerns of the Palestinian Ministry of Education is how to overcome the barriers created by the occupation, and to provide the universal job market with the needed well intercultural qualified Palestinian share of employees. Developing (ICC) skills of individuals could be only constructed, not naturally acquired, as confirmed by Bennett "Perhaps people acquired the abilities from short sojourns or training programs. In any case, like knowledge, the skills are not very useful unless they are accompanied by an Acceptance/Adaptation worldview" (Bennett, 1993, p.6). Accordingly, the Palestinian educational system developed to somehow curriculums and teaching plans, as well some international programs, to support this concept.

It is undeniable; the world is becoming more and more of a global village. Borders between countries are almost invisible due to the ongoing technological revolution, the internet and the tremendous transformational development. The demand for employees who are skilled

with a high level of (ICC) is increasing every day. Accordingly, schools and universities should work hard to prepare their students for this multicultural world. Evaluating the extent of efficiency of the Palestinian educational system in reinforcing the intercultural diversity traits-like tolerance, acceptance of the others, broad-mindedness for cultural diversity, interchange participation, and lastly unbiased- among Palestinian students is necessary and wanted but is not available so far. Accordingly, the researcher aims to assess the impact of the educational system practiced in Palestinian schools on the level of (ICC) among Palestinian university students learning abroad.

To do so, the researcher uses both qualitative and quantitative approach route by employing a survey questionnaire and interviewing expatriate Palestinian university students to collect data. The researcher uses a descriptive statistics method to analyze the outcome data. The questionnaire is organized and published on Google Drive Survey. The link of the questionnaire was published on relevant social media platforms. These are usually groups formed by expatriate Palestinian students studying in foreign countries. The researcher constructs the questionnaire in English of two parts. The first part contains seven questions mainly concerning personal data of the respondents. The second section contains twenty statements that cover the questions of the research. The population of the research is all Palestinian students studying abroad. As a framework, the researcher will follow Milton J. Bennett's theory the Developmental Model of Intercultural Sensitivity (DMIS), which presents a guideline for the sequence of stages, which people usually pass to become interculturally competent (Bennett, 1993, p.27). The researcher of the study uses amended statements of the intercultural sensitivity scale (ISS) (Chen & Starosta, 2000, p. 15).

1.3. The Statement of the Problem:

To integrate better within foreign cultures, the Palestinian Ministry of Education gives high interest and effort to enhance multicultural education through the curriculums and teaching strategies. The English Language National Team, who wrote the English Language Curriculum for Public Schools in Palestine, Grades 1-12 points out that, “effective cross-cultural communication is possible only with a good understanding of the other cultures.” (The team, 2016, p.9). They clearly confirmed the importance of (ICC) skills by impeding them within the aims of the curriculum. The demand for getting a clear understanding of the efficiency of this effort and the level of (ICC) among the expatriate Palestinian students is essential. Unfortunately, such information is missing in Palestine. After searching for information on the Ministry of Education's and The Palestinian Central Bureau of Statistics' platforms about expatriate Palestinian university students, the researcher got to the conclusion that once students travel abroad, there is no kind of follow up to see if they easily adapting in the host cultures or not. No clear statistics or any kind of related registrations found. Knowing if students are easily acclimatized or not within the new society is unavailable. Such information is extremely needed for the Palestinian educational system and pedagogical experts; as it helps them well plan and manage needed strategies that can enhance multicultural diversity sense among Palestinian students nationwide. In doing so, they can adjust or change less functional techniques and accommodate the requirements of this new era of globalization. Therefore, the researcher seeks to fill this gap and give a clear vision of the capability of expatriate Palestinian university students to communicate easily with other cultures around the world.

1.4. The Aim and Objectives of the Study:

To highlight the extent of efficiency of the Palestinian Ministry of education system in promoting (ICC) level of learners, the researcher of this study aims to achieve the following:

1.4.1. Aim:

The overall aim of this study is to assess the level of diversity in cultural values amongst expatriate Palestinian university students studying abroad.

1.4.2. Objectives:

The current study has the following objectives:

- 1.4.2.1.** To assess the sample of the population's level of (ICC) according to their personality traits.
- 1.4.2.2.** To assess the sample of the population's level of (ICC) using Milton J. Bennett's theory the Developmental Model of Intercultural Sensitivity (DMIS).
- 1.4.2.3** To examine if previous international experience has a significant influence on the (ICC) level on the sample.
- 1.4.2.4.** To investigate the most frequent situations in which they might encounter problematic cultural values upon new experiences.

1.5. Hypotheses of the Study:

The researcher develops three main hypotheses to be examined in this study:

1.5.1. The (ICC) level of the sample differs according to the sample's tolerance personality traits.

1.5.2. Previous international experience has a significant influence on the (ICC) level of the sample.

1.5.3. There are specific situations where expatriate Palestinian university students face problematic cultural values.

1.6. Questions of the Study:

The researcher aims to give answers to the following questions:

1.6.1 The Main Question of the Study:

1- What is the level of cultural diversity amongst expatriate Palestinian university students?

1.6.2 The Sub-Questions of the Study:

1- What is the relationship between personality traits and the (ICC) level of the sample?

2- What is the relationship between international experience and the (ICC) level of the sample?

3- What are the most common social situations where the sample usually face problematic cultural values?

1.7. The Significance of the Study:

Acquiring (ICC) skills plays an important role for the Palestinian students to earn better educational and professional opportunities. The findings of this research will redound to give the Palestinian society a clear vision on the impact and efficiency of the recent Palestinian educational system on the expatriate Palestinian students' strength of (ICC). The following are some of these research expected significances:

1.7.1. It will be a good reference for the Palestinian Ministry of Education to assess the level of intercultural diversity content used in curriculums, as well as the whole teaching-learning system.

1.7.2. It will be a reference for pedagogical experts, educators, and teachers to adjust their learning systems and resources to accommodate the new demands of globalization and international communication.

1.7.3. It will benefit parents in Palestine by giving them a clear understanding of how much their sons and daughters are gaining (ICC) skills and how much interculturally competent they will be by the end of their school grades.

1.7.4. Eventually, Palestinian students, who will participate in the strong competition in the coming global economic race will benefit when taking the needed procedures and work on adjusting the existent weaknesses. In addition, it will raise the awareness amongst students to the importance of improving their (ICC) for their future.

1.7.5. It will be a reference for both national and international employers who are seeking for employees with multicultural skills to get a clear vision about the level of (ICC) among future Palestinian graduates.

1.7.6. It will help experts to point out the most common social situations where the sample usually face problematic cultural values. This way they can establish new strategies and plans to help students overcome these barriers.

1.8. Limitations of the Study:

This study has the following potential limitations:

1.8.1 A lack of probability sampling might occur. This might occur for several reasons; mainly due to the Corona Virus crisis that is hitting the world and might continue for an unknown time.

1.8.2 Most of the expatriate Palestinian university students came back home after most universities' adaption of online education; therefore, they may not be appropriate for the purpose of this research as sample of research.

1.8.3 Lack of local prior research on the topic might make it difficult to gain clear information this research required.

1.8.4 The period when the research is conducted will be limited between February 2021 and June 2021.

1.9. Operational definitions

This research has the following operational definitions:

1.9.1. Culture

Culture is a wide concept. This study tests the extent of cultural differences impact on the Palestinian expatriate university students studying abroad. We may simply define it as all that bonds a group of people who share a related geographical area together, culture can be reflected in all what they usually do or say. It represents a collection of beliefs, habits, living patterns and behaviors practiced. Scholars tried to define culture in different ways, (Ricard, 1993, p.22) for example, regards culture to involve all of the beliefs and ornamented systems of conduct of a community: their ways of reasoning, perception, and enactment and the real infestations of these. (Brown, 2000, p177) defines culture as "the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time".

1.9.2. Intercultural Communication

This happens whenever people of different cultural backgrounds communicate with or encounter with each other. Misunderstanding of communication may occur because of the

different cultural contexts. This study tries to evaluate the extent of barriers faced by expatriate Palestinian university students due to such misunderstanding of communication.

1.9.3. Intercultural Communication Competence (ICC)

In recent years, with the help of the modern scientific and technological development, living with diversity of cultures, ethnicity and attitudes is becoming increasingly important. Accordingly, different terminologies have conceptualized to express and work with such differences. One of the most used terms within this sector is (ICC) Intercultural Communicative Competence. (ICC) refers to the capacity to adapt cultural differences and to be able to use this adaptation to interact properly with people of different cultures. (Alred and Byram, 2002) explain intercultural communicative competence as the capacity to change one's knowledge, attitudes, and behaviors so as to be open and flexible to other cultures, they add that it becomes a critical issue for individuals to survive in the globalized society of the 21st century. On the other side, communication competence is explained by (Chen,1990, p. 44) as "the ability to effectively and appropriately execute communication behavior to elicit a desired response in a specific environment". While the existence of communication competence in an intercultural context, requires special skills of tolerance and accepting the other's behaviors and traits. This research evaluates the (ICC) level of the expatriate Palestinian students.

1.9.5 Diversity

The diversity concept's literature began to appear in the 1990s. It was directly related to culture. Many scholars characterize it as differences in people based on their various identifications with group membership. For example, it is consistent with Carnevale & Stone's definition as "differences in values, beliefs, and behaviors learned and shared by groups of interacting people defined by nationality, ethnicity, gender, age, physical characteristics, sexual

orientation, economic status, education, profession, religion, and any other grouping that generates identifiable patterns." (Carnevale & Stone, 1995, p. 89).

1.9.4. Intercultural Sensitivity (IS)

The researcher of the study uses the Developmental Model of Intercultural Sensitivity (DMIS) scale, presented by Bennett (1986). (Chen & Starosta, 1997, p.5) define (IS) as the ability of adapting, apprehending and respecting cultural diversity, and to strengthen human's perception that guides to suitable and successful conduct in intercultural communication. In his study Chen (1997) defines (IS) as one of the most essential capabilities that enable persons to sustain effectively in the culturally different community and like these dissimilarities. Moreover, he also clarifies main elements of intercultural sensitivity as self-confidence (sense of self-value), self-regulation, accepting, sympathy, interchange participation and lastly unbiased. Accordingly, intercultural sensitivity is a matter of empathy and participating instead of replacing other cultures. A skill can enhance and develop Intercultural competence.

1.9.5. Developmental Model of Intercultural Sensitivity (DMIS)

Milton J. Bennett in his theory Developmental Model of Intercultural Sensitivity (DMIS) presents a framework for the sequence of stages, which people usually pass through to become interculturally competent (Bennett, 1986). The researcher sought to identify the (ICC) level of the sample of population using the (DMIS) theory as a framework.

1.10. Summary

The introduction above stresses the need for such a research for developing the modern Palestinian pedagogical sector and its vital effect on the learning-teaching process. To be able to

meet up with the globalization challenges and the demands of 21st century, Palestinian students should be adequately armed with the needed tools and skills to be interculturally competent communicators. As an English teacher, the researcher aims to assess the level (ICC) among expatriate Palestinian students. The first chapter presents also the statement of the problem, the aim and objectives of the study, and the questions of the study. Furthermore, it emphasizes the significance of the study, presenting its limitations, and the operational definitions used within.

Chapter Two

Theoretical Background and Literature Review

2.1. Preview:

This chapter consists of two parts. Firstly, the theoretical background section that introduces the theoretical framework this study uses, as well as, the international scale used to construct the statements of the questionnaire. Secondly, the literature review section that presents some of the existing literature that has been written about the concept of measuring the intercultural communication competence level.

2.2. Theoretical Background

Many scholars have sought to study and give theories concerning the factors that influence the capability of humans to avoid cultural burdens created by cultural differences to become excellent multicultural communicators. Discovering these factors enables researchers to assess individuals' (ICC) skills adequately. For example, in his study "Assessing Communication Competency for Intercultural Adaptation" Brent D. Ruben points out seven factors regarding behavior of an individual that will enhance effectiveness of intercultural communication as; display of respect, interaction posture, orientation to knowledge, empathy, role behaviors, interaction management and tolerance of ambiguity. To describe his theory, he says it "involves the systematic collection and analysis of behavioral observation data ... Preliminary use of pilot instruments indicates that the methodology provides a relatively efficient technique for generating reliable assessments of interactive competence in a variety of social settings" (Brent, 1976, p.334).

In 1988, Chen also states in his paper named "Relations of the Dimensions of the ICC" four basic components for (ICC) as; personal attributes, communication skills, psychological adaptation, and cultural awareness. These four main components are then divided into various sub-dimensions to simplify the evaluation of competent levels of communicators, such as;

knowing one self, being able to perform both verbal and non-verbal behaviors. As well, being able to face the stress of a new environment and deal with values, customs, norms and social systems of different cultures (Chen, 1988, p. 41). In another study (Vuckovic, 2008) has listed the factors affecting the (ICC) ability of individuals as culture, perceptions, roles and identities, communication styles and personality.

This study follows the steps of the following well-known theory of (ICC) evaluation. In addition, it uses a reliable instrument that measures human behavior traits to assess the interactive competency of the sample.

2.2.1. The Developmental Model of Intercultural Sensitivity (DMIS)

The Developmental Model of Intercultural Sensitivity (DMIS) created by Milton J. Bennett in (1986) is a grounded theory; built on constructivist point of view. The basic presumption of this model is that as person's encounter of cultural difference progresses to be more sophisticated, his/her confidence in intercultural communication enriches as well. Each stage is expressive of a specific world-view (Bennett 1986). It uses a systematic methodology that has been widely applied to many quantitative research conducted for similar studies that aim to identify the level of (ICC) of individuals. As well, the researcher of this study finds it a good framework to assess the (ICC) level of the expatriate Palestinian university students.

In his theory, Milton presents a framework for the sequence of stages, which people usually pass through to become interculturally competent. He says that (ICC) can only be constructed, people do not just perceive intercultural competence directly. They have to go through the six stages that he clearly determined. He shows the different ways people can respond to cultural differences. He did so as an attempt to help educators to work better in preparing students for cross-cultural encounters by identifying as he calls "the underlying cognitive orientations individuals use to understand the cultural difference" (Bennett, 1993, p. 2).

Moreover, the (DMIS) assumes that humans usually draw barriers between “self” and “other” that steer their intercultural interaction. It presumes that the event of reality usually built through conception, and that more complicated intuitive levels yield more complicated multicultural encountering. It examines how, when, and why people resist and push back other cultures customs at various stages during their intercultural development. It also suggests that cultural diversity capability work most efficiently when ordered to developmental willingness of individuals (Bennett, M. & Bennett J., 2004).

Bennett's scale has six different stages of increasing sensitivity to cultural differences. The first three are Ethnocentric which are: The Denial of cultural differences, followed by the Defense against cultural differences, then: The Minimization of cultural differences. The last three stages called the Ethnorelative, which consists of: Acceptance of cultural differences, Adaptation to cultural differences, followed by the Integration of cultural differences into identity. "The sequence of these experiences became the “stages” of the DMIS" (Bennett 2004). Figure (2.1) shows the six (DMIS) stages of increasing sensitivity to cultural differences.

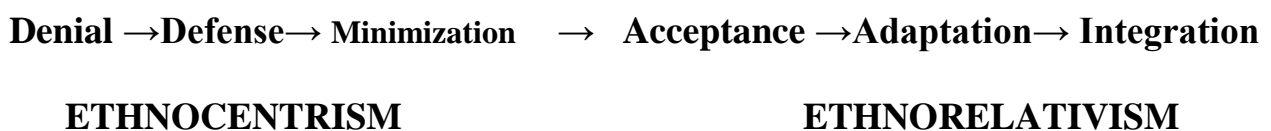


Figure (2.1) (DMIS) Stages of Development

(Bennett, 1986)

2.2.1.1 Ethnocentrism (Denial → Defense → Minimization)

The first and extreme ethnocentric stage is Denial. If an individual denies that there is cultural differences in this diverse world, and if he/she does not believe in other cultures existence, then he/she is in stage one of denial. Nevertheless, these are few or rare in this world

of globalization. People of this stage may never have multicultural experience or proper multicultural educational programs what so ever, they must be lack of any kind of tolerant personality qualities and likely to avoid any kind of cultural diversity if they can.

People in the Defense stage think that cultural differences are exist, but their own cultural norms and traits are the best. vice versa, if they think that the others do things in a better way than they do. In this stage, discrimination against other cultures, as well as, stereotype people of other groups may appear in ways that are more complex. They are usually ignorant or tend to avoid multicultural issues.

Normally when individuals start to recognize that there is diversity of cultures around them, they usually start to focus on what we as humans share and have in common. That is Melton's third category named as Minimizing cultural differences. He considers it as the most complex strategy for avoiding cultural differences, as it is the final stage of ethnocentrism. Those who are operating at minimization are usually nice, friendly, and drown by their humanity. They believe that all people are similar. For example, if they are part of a culturally diverse organization each one must have equal opportunity (Bennett, M. & Bennett J., 2004). All the above three stages regard the person's own culture as the reference feedback, which make them ethnocentric.

2.2.1.1 Ethnorelativism (Acceptance → Adaptation → Integration)

Moving to the Acceptance stage represents the beginning of the cultural concept of Ethnorelativism. In acceptance stage, people believe that the others cultures are equal but different. A person's ethical position can be one of many positive positions towered a cultural context. The influence of this relativity makes all possible positions look equally acceptable. However, it does not mean agreement or liking of other's cultural differences. People

characterized by this stage of acceptance recognize the value of diversity, but they do not have intercultural skills yet.

This leads us to the Adaptation stage, which usually occurs when an individual conduct intense casual interaction with other cultures. He/she starts to think or behave out of his/her own cultural context- the comfort zone. A person does not forget his original culture; it is just adapting not adopting to the new customs, "In the behavioral code-shifting from adaptation, the feeling of some aspect of another culture is given form in appropriate behavior" (Bennett & Castiglioni, 2003).

Both acceptance and adaptation stages are conscious intercultural interactive practices that more accessible by time and with exercise. Consequently, the final stage of (DMIS) the Integration will naturally emerge with new behaviors. People characterized by integration are usually multicultural in their worldviews. Here Bennett clearly sheds the focus on the sense of identity, "At some point, their sense of cultural identity may have been loosed from any particular cultural mooring, and they need to reestablish identity in a way that encompasses their broadened experience. In so doing, their identities become "marginal" to any one culture." (Bennett, 1993).

To brief, the Ethnocentric stages are consequent ways of avoiding cultural differences firstly, by denying their existence, secondly, by building defenses against them then, by minimizing their importance. While the Ethnorelative stages are ways to accept cultural differences, and adapting diversity of perspectives, or by integrating the whole concept into a meaning of intercultural identity.

2.2.3. Intercultural Sensitivity Scale (ISS) by Chen, G. M., and Starosta (2000)

The researcher used some of the statements of this scale to construct the questionnaire. It is one of the most common scales used by scolders who wanted to examine the (ICC) level of

people. The researcher needed to change some of the statements to make them more suitable for the Palestinian context. According to Danijela, Jelena, Guo-Ming, and Darko, (2015) "Intercultural Sensitivity Scale (ISS) is the main assessment tool for measuring intercultural sensitivity as an affective component of intercultural communication competence". Accordingly, it is worthy to shed the light on this scale.

In (2000), Chen, G. M., and Starosta, W. J. issued a study entitled "The Development and Validation of the Intercultural Sensitivity Scale" in which they present their (ISS) scale. According to Chen and Starosta (2000) intercultural sensitivity is one of the previous demands of (ICC). The writers issued three versions of the scale. The original version was composed of 72 items, then reduced into 44 items, in the second draft, in the last stage it became 24 items. According to Chen (1997), intercultural sensitivity is mainly concentrating on emotions, although it is also connected to the cognitive, affective and behavioral aspects of communication. "A positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication" (Chen & Starosta, 1997, p.5). In order to develop this instrument, the writers constructed their model on three conceptual dimensions of (ICC); intercultural awareness, intercultural sensitivity, and intercultural adroitness.

2.3. Literature Review

This section presents three types of related studies that talk about evaluating (ICC), local, Arab, and foreign studies:

2.3.1. Local Studies

To my knowledge, there has been no local research found that evaluates the level of intercultural communication competency of the expatriate Palestinian university students.

However, three very interesting relevant research relatively discuss the extent of intercultural competency among Palestinian students in different aspects, the researcher finds it greatly beneficial to shed the light on them as follows:

2.3.1.1. Insaf Abbas conducted a research in (2011) named “Palestinian and Global Cultural Dimensions in English for Palestine Textbooks for Grades 11&12”. In this research, she highlights and investigates the cultural and intercultural dimensions presented in the Palestinian English syllabus, mainly 11th and 12th books. As well as other important issues as examining the intention to expose Palestinian students to global and intercultural dimensions in these curriculums, and checks if it matches the need of the Palestinian students to suit their identity. Moreover, it provides an overview of how 11th and 12th books present and handle these dimensions. The method of this study was descriptive and analytical. It uses a survey as a measuring tool and analysis the contents of the textbooks for 11th and 12th Grades (Abbas, 2011).

The results of the research according to Insaf show that "the books were very rich in these various cultural aspects and that these various dimensions were interwoven and interrelated. These books successfully explored vital global and intercultural issues to a great extent but simultaneously they succeeded to some extent in applying the strategy of the planners" (Abbas, 2011). That means that the Palestinian English curriculum; English for Palestine which is mainly used in all governmental and most of the private schools is satisfactorily presents intercultural and global concepts. This can create international awareness among Palestinian students, particularly expatriate Palestinian university students. Although she adds that, the application of the planners of the books' strategy is successful to some extent.

That proves that acquiring good foreign language, English language for example, is not enough to be a good intercultural communicator. A person should be having special tolerant humanitarian skills, such as, acceptance for the others, communicating facility, and previous

knowledge of the differences may he or she encounter in the foreign distance. This comes on the responsibility of the teachers to bear in mind during the teaching-learning process.

One similarity between Abbas' research and the current research project is that her study examines if the syllabus displays intercultural issues, global concerns, and themes in a sufficient way. She also answers the question of to what extent is the exposure to the international and foreign culture informative is widening for the student's thinking. Since the aim of the current research is to get a clear vision of the capability of expatriate Palestinian university students to communicate easily with other cultures around the world, and wither students' international experiences contribute in enhancing their (ICC) skills, here Abbas' research is relevant to the aim of the current research. In the other hand, this study differs from Abbas' by the fact that it measures the (ICC) level of expatriate Palestinian university students. In addition to the examine the most frequent situations in which they encounter problematic cultural issues.

2.3.1.2. Dalia S. Shamallakh from Gaza Strip issued a research paper in April 2020 by the name of "Investigating Elements of Intercultural Communicative Competence in English for Palestine B12". She aims to explore the components of (ICC) (acculturation) in English for Palestine Book 12. The focal point is on locating cultural elements correlated to the British and American culture. She uses a survey as a tool that consists of a checklist that involves thirty-four cultural elements, which used for the analysis purpose. She says, "The findings of the study indicate that the elements of intercultural communicative competence, particularly those referring to British and American cultures, are not well covered. Only nine elements out of thirty-four are introduced" (Shamallakh, 2020).

The researcher sees that the findings of Dalia's research which points that the elements of (ICC) in book 12 are insufficient, contradicts with the previous one. According to Insaf's research findings and analyzing books 11 and 12, she adds, " These books successfully explored vital global and intercultural issues." (Abbas, 2011).

Nevertheless, both studies address the importance of including intercultural elements among English language curriculums in Palestine. The English Language National Team, (1999) in the English, Language Curriculum for Public Schools in Palestine, Grades 1-12 points out that, “effective cross-cultural communication is possible only with a good understanding of the other cultures.” In addition, teachers and educators should plan for goals that focus on intercultural communicative awareness. Given these opinions, this research aims to test if the Palestinian educational system, including the main curriculum used- English for Palestine- addresses these aspects and to what extent it is successful in conveying intercultural communication competency skills to students' minds.

2.3.1.3. Some of research done by Israeli scholars try to evaluate the (ICC) level of the Palestinian students studying in Israeli Universities. Lately, many Palestinian students from east Jerusalem and the territories occupied in (1948) are heading to learn in Israeli universities such as Hebrew University and Haifa University. Of course, by time these students, as part of the Palestinian community and culture, got used to deal with the Israeli occupation multicultural society's language, traits, and customs. They possess the Israeli identification card, which enables them to study in those universities and interact easily.

One study conducted in (2010) by two Israeli researchers Kristen Olsen and Holly Olsen, named “Language Use, Attitude, and Linguistic Identity Among Palestinian Students in East Jerusalem”. Their study measures the Palestinian students in East Jerusalem cultural traits and intercultural competency. The research mainly investigates the Language-switching, attitude, and linguistic identity among 10th-grade female students in East Jerusalem. The researchers got to the conclusion that the sample of the research "is influenced by current political, social, and ethnic conflicts. The students make decisions to use English, Hebrew, and Arabic—the 3 regional languages—based on issues of hegemony and social influences. Participants in this study track locations and reasons for secondary language-switching" (Kristen & Holly, 2010, p.31).

Moreover, it presents a clear insight for the sample's language attitudes for Arabic, English, and Hebrew; and as they say, "explore linguistic ignominy and ethno-linguistic identity" (Olsen, K. & Olsen, H., 2010, p.31)

The above-mentioned sector of Palestinian university students is forced to deal and interact with a strange, invented culture and language imposed on them due to the Israeli occupation, although they are at home. That is one clear dispute between the participants of their study and this research, which deals with participants studying abroad. If we look at the bright side, this strange and unique condition surely provides them with intercultural competency and flexibility they may need in their future educational or professional lives abroad. It is worth mentioning that most schools in the occupied east Jerusalem use the Palestinian curriculum English for Palestine.

The above-mentioned studies are somehow relating to this research, but there is no local research that examine the level of (ICC) among expatriate Palestinian university students. Lack of needed information noticed in this era of globalization. Such information is essential for several community sectors like students, educators, employees, and employers. In addition, it can highlight the main problems that arise in interacting with another culture. Whereas, several similar types of research had been done in different Arab and foreign countries as the following section shows.

2.3.2. Arab Studies

Several Arab researchers conducted studies on the subject of intercultural communicative competence of students in their countries. In this section the researcher presents a selection of Saudi and Jordanian studies categorized according to each country.

2.3.2.1. Saudi Arabian Studies

Lamyaa Bin Obaida conducted a research in (2015) called “Increasing Cultural Competence for Saudi English Language Learners in the UK”. She aims to investigate the importance of intercultural competence in English Language Learning for Saudi learners. She uses a quantitative approach and questionnaires methodology to collect data from 87 Saudi students studying at UK universities. The results of her study show that "some form of cultural awareness preparation, such as workshops, can be beneficial for newly arrived students in the UK." (Bin Obaida, 2015). The results also show that "the main fear was of confidence in communicating in English with others in the host country" (Bin Obaida, 2015). She emphasizes on the complexity of the need in giving effective support to students wanting to develop their cultural competency.

Another Saudi study conducted by Alqahtani, (2011) named “An Investigation into the Language Needs of Saudi Students Studying in British Postgraduate Programs and the Cultural Differences Impacting on them”. Although he explores the intercultural competence of postgraduate Saudi students, the focus is more on the educational needs of participants in UK higher academic institutions and on the cultural problems, they may encounter. However, he does not present enough information about the level of (ICC) or cultural problems among undergraduate participants. The researcher uses both qualitative and quantitative approaches with three groups of participants to collect and analyze the needed data. He comments on the results of his study by saying that, "there are indeed specific needs that relate only to Saudi students studying in the UK, and that a number of these do relate to cultural difference." He adds, "The needs of Saudi Arabian students are not being met, as they continue to encounter problems with the academic culture of the British higher education system." (Alqahtani, 2011).

Alhazmi (2010) conducted a study by the name of, "Saudi International Students in Australia and Intercultural Engagement: A Study of Transitioning from a Gender Segregated Culture to a Mixed Gender Environment". In his study, he examines the effect of gender-segregated education on Saudi students joining the mixed gender Australian education context. Although this research observes Saudi Students, the focus is on how gender integration influences their intercultural interaction proficiency; it does not examine the sample's level according to their personal traits and international experience like this research.

It is apparent from the three above Saudi studies that Saudi university students may face different intercultural communicative problems due to the wide cultural gap between the USA, Australian, and UK cultures. Alqahtani (2011) says, "It is apparent from anecdotal information that the needs of Saudi Arabian students are not being met, as they continue to encounter problems with the academic culture of the British higher education system." That means the Saudi educational system needs to establish special ways of educational treatments and set goals to bridge this gap.

2.3.2.2. Jordanian Studies:

No Jordanian studies that evaluate the (ICC) level of expatriate Jordanian University students. However, three similar studies conducted to evaluate other sectors of Jordanians than university students. Later on, the researcher presents some of them in details:

In (2014) Al Shdaifat, Fayez Hamed Abdo conducted a research by the name of "Cross-cultural Competence, Human Resource Management Practices, Cross Cultural Adjustment and Adaptive Performance among Jordanian Military Leaders in United Nations Peacekeeping". The researcher tests the connection between cross-cultural competence, human resource management practices, cross-cultural adjustment and adaptive performance by using 279 Jordanian military leaders as a sample who took part in the United Nations (UN) missions. The findings of this study

revealed that, "the advancement of knowledge in the field of cross-cultural management as evidenced by the fact that cross-cultural competence and human resource management factors are vital to facilitate a military leader's psychological adjustment and adaptive performance in the United Nations' missions" (Al Shdaifat, 2014).

There are two main differences between Al Shdaifat's study and this one; the first in the sample of the study, while the first uses Jordanian military leaders in (UN) peacekeeping as participants, this study uses expatriate Palestinian university students. Secondly, Fayaz examines cross-cultural competence, while the researcher of this study examines intercultural competence. Even though both terms are interrelated, there is one difference, which is cross-cultural competence means interaction between groups within the same culture, while intercultural competence means interaction between people of different cultures. That means that these Jordanian leaders participated in (UN) missions within the Arab culture while Palestinian expatriate students participating as a sample in this research are living and interacting in completely different cultures.

2.3.3. Foreign Studies

As mentioned before, the researcher of this study uses Milton J. Bennett's theory (1986) the "Developmental Model of Intercultural Sensitivity" (DMIS) as a framework to follow. Moreover, the researcher uses amended statements of the "Intercultural Sensitivity Scale" (ISS) invented by Chen, G. M., and Starosta (2000). Many other foreign researchers present measurable scales for assessing the level of (ICC) among groups of people. Here are some of them.

2.3.3.1. Exploring and Assessing Intercultural Competence scale by Alvino Fantini (2007)

Alvino Fantini's conducted a research project named "Exploring and Assessing Intercultural Competence", a research project of the Federation of The Experiment in International Living (FEIL). In which he asserts a theory says that measuring (ICC) can be implemented in four approaches: knowledge, attitude, skills, and awareness. He gives a group of statements scholars can use for tools that assess (ICC) levels (Fantini, 2006). He pointed out that individuals need special personal characteristics to acquire (ICC) skills. Fantini explains more about his theory by saying that "Its purpose was to explore and develop a comprehensive construct of intercultural competence tool for its assessment, and investigate intercultural outcomes on participants and their hosts in select civic service programs including implications for their lives and work." (Fantini, 2007).

He also presents a list of 87 different international tools issued by different scholars to assess intercultural communication competence level of individuals. The following are some of these scales: "The Rainbow Model of Intercultural Communication Competence", by Bernd Kupka and André Everett, University of Otago, Susan Wildermuth, University of Wisconsin-Whitewater. This Model of Intercultural Communication Competence consists of ten components of competence: (1) foreign language competence, (2) cultural distance, (3) self-awareness, (4) knowledge, (5) skills, (6) motivation, (7) appropriateness, (8) effectiveness, (9) contextual interactions, and (10) intercultural affinity.

Another example of (ICC) scale Fantini presents is "The Web-based Intercultural Communication Competence Inventory" (ICCI), developed by Kupka & Everett, is briefly introduced as a test of the Rainbow Model of (ICC). According to the writers,

The (ICCI) is a response to the call for a more comprehensive assessment of (ICC) through the integration of multiple perspectives. Therefore, the (ICCI) includes self and peer-evaluations and was created to enable organizations to tailor intercultural communication training to the specific needs of individuals aspiring to cross cultural borders (Kupka & Everett, 2007).

Another scale by the name of “The Behavioral Assessment Scale for Intercultural Communication” (BASIC) issued by Olebe, Koester, (1989). There is also the Intercultural Competency Scale" by Elmer, (1987) an Australian Second Language Proficiency Ratings (ASLPR) project. These are only a selected samples of what Fantini listed in his article (Fantini,2007, p88).

Like this research, many researchers have studied the impact of specific personal factors on individuals' level of (ICC). For example, Vuckovic, (2008) in his research “Intercultural Communication: A Foundation of Communicative Action”, as well as, Guo-Ming Chen (1989) in his research “Relations of the Dimensions of the Intercultural Communication Competence”, also Ruben (1976) in his study “Assessing Communication Competency for Intercultural Adaptation”, they all stated different personal elements affecting the (ICC) ability of a person, like personal attributes, perceptions, identities, social skills, psychological adaptation, and flexibility, and many others.

Then there is the Intercultural Development Inventory (IDI) scale, developed by both Drs. M.J. Bennett and M. Hammer. It uses a 44-item inventory based on the Developmental Model of Intercultural Sensitivity (DMIS) to assess the extent of an individual's intercultural development along a continuum that ranges from extreme ethnocentrism to what Bennett calls Ethnorelativism. According to Bennett, Ethnorelativism is the ability to function at a high level of relational and social involvement in a non-native culture. The (IDI) is a statistically reliable,

valid measure of intercultural sensitivity. The (IDI) was constructed and tested over a 3-year time period by Mitch Hammer at American University and was piloted successfully by Milton Bennett in both corporate and educational settings. The (IDI) instrument and analysis services are available only to those people who have completed a qualifying seminar. The 3-day seminars prepare people to explain and implement the (IDI) in corporate, academic, and other organizational settings.

The researcher of this research chose to use Bennett theory (1986) the Developmental Model of Intercultural Sensitivity (DMIS) as a framework. As mentioned in the first section of this chapter above, Bennett's scale has six different stages of increasing sensitivity to cultural differences; Denial → Defense → Minimization → Acceptance → Adaptation → Integration. Under each stage, individuals usually experience various behavioral reactions towards cultural differences, which by suitable intercultural education they will eventually upgrade to the following stage (Bennett, 2006). The researcher also uses the Intercultural Sensitivity Scale (ISS) issued by Chen, and Starosta in (2000) to construct some of the statements of the tool of the research. The researcher adjusted some of the sentences to make them more consistent with the Palestinian contexts.

2.3.3.2. Example of Studies that use the Intercultural Sensitivity Scale (ISS)

From China, Wang, and Zhou, (2016) in their study "Validation of the Short Form of the Intercultural Sensitivity Scale (ISS-15)" (2016), assert that (ISS) was applied on samples from USA, Germany, Malaysia, Turkey, Philippine, China. The researchers reduced the last 24- item version of the (ISS) to create 15-item version (ISS-15) to suit its use for a non-native English

speaker. They translated and wanted to test its validity in the Chinese context. The results reveal that the (ISS-15) is valid and reliable for use in cross-cultural research.

From Serbia, a study named "Intercultural Sensitivity Scale: Proposal for a Modified Serbian Version" issued in (2015) by Danijels S. Petrovic, Jelena Starcevic, Guo-Ming Chen, and Darko Komnenic. They declare that (ISS) is the main evaluation tool for assessing intercultural sensitivity as an important feature of (ICC). They thought that it is worth checking the validity of the (ISS) to be used for another cultural context as it was constructed based on an American sample. The results reveal that "the compatibility of factor structure is not satisfactory and the application of the scale requires modification." (Petrović, Starcenic, Chen, and Komnenic, 2015). They present and recommend a modified version of (ISS) for application in Serbia. They call it (ISS-15), they present it with evidence for the effectiveness of its usage.

Richard L. Griffith, Leah Wolfeld, Brigitte K. Armon, Joseph Rios, and Ou Lydia Liu issued an American research report in (2016) by the name of "Assessing Intercultural Competence in Higher Education: Existing Research and Future Directions". The objectives of their study are to recognize the recent approach of (ICC), revise current assessments, suggest a modern model for evaluating the coming youth (ICC), and discourse main evaluation issues. To summarize the findings, they say that the current literature is not clear enough regarding (ICC) construct. The writers assert that the recent assessment tools of (ICC) depend on self-report styles. In addition, they suggest a new framework of assessment rely on "a model of the social thinking process developed by Grossman and colleagues that describes the knowledge, skills, and abilities that promote success in complex social situations." (Griffith, Wolfeld, Armon, Brigitte & Liu, 2016). Their study resembles this research in terms of assessing university students (ICC) level as one of their schooling results, and if they are ready to efficiently interact in multicultural environment. In the other hand, the writers propose a new

framework of measuring the (ICC) level of students to be used in future, which is something also proposed in this research for the Palestinian context.

In (2013), Loise Jeannin issued a Thai research by the name of "Students' Perception of Diversity in an International Classroom". The main aim of the researcher is to explore and understand students' perception of diversity in order to meet better their needs in multi-cultural classroom in Thailand. By performing a questionnaire on students of bachelor and master degrees participating in international classrooms, the researcher answers two main questions these are "How does diversity affect students' learning in an international setting? What kind of diversity is the most disturbing for learners?" (Jeannin, 2013). She found that cultural teaching techniques as well as cultural diversity affect positively on the Thai students' learning outcomes (Jeannin, 2013). There is one main difference and one similarity between Jeannin's study and this one. The main difference is that Loise sought to evaluate University Thai students' level of (ICC) inside their homeland but in international classrooms, whereas this research assesses the level of Palestinian university students studying, living, and interacting completely with different cultures in different countries. Jeannin's study resembles this one by trying to give an answer for the same following question: What is the most common situation that causes disturbance in cultural diversity?

2.4. Conclusion

The first section of this chapter presents the theoretical background followed. The researcher found that the "Developmental Model of Intercultural Sensitivity" (DMIS) created by Bennett (1986) is the most suitable and applicable theory to be followed in the Palestinian context. This section also sheds the light on the "Intercultural Sensitivity Scale" (ISS)

developed by Chen, G. M., and Starosta (2000) that the researcher uses to construct the statements of the questionnaire.

The second section offers a number of previous local, Arab, and foreign studies. Some of these literatures resemble this research by focusing on measuring the level of (ICC) amongst different groups of people in multiple societies and in different contexts. For example, Obaida (2015) conducted a research by the name of "Increasing Cultural Competence for Saudi English Language Learners in the UK". Al Shdaifat (2014) conducted a research by the name of "Cross-Cultural Competence, Human Resource Management Practices, Cross Cultural Adjustment and Adaptive Performance among Jordanian Military Leaders in United Nations Peacekeeping". Both studies' aims are similar to the main aim of this research, but different in the details and the place of applications.

Griffith, Wolfeld, Armon, Rios, and Liu issued An American research report in (2016) by the name of "Assessing Intercultural Competence in Higher Education: Existing Research and Future Directions". Their study resembles this research in terms of assessing university students (ICC) level as one of their schooling results but for American not Palestinian students. Another Thai research by the name of "Students' Perception of Diversity in an International Classroom" issued in (2013) by Loise Jeannin. The writer tries to give an answer for one of same questions of this study as well: What is the most common situation that causes disturbance in cultural diversity?

Other scholars present reliable and valid international scales that measure the level of (ICC) amongst different groups. For example, Fantini (2007) asserts an (ICC) scale that relies mainly on the assessing the personality qualities of individuals. He also presents a list of 87 different (ICC) scales issued by different scholars worldwide. After examining many of these scales, the researcher thought that the Intercultural Sensitivity Scale by Chen, and Starosta

(2000) is the most suitable one for the Palestinian context that accommodate well with the aim and objectives of the research.

Chapter Three

Methodology

3.1. Preview

In order to examine the extent of intercultural communicative competency amongst Palestinian university students studying abroad, the researcher uses both quantitative and qualitative approach by employing a survey questionnaire and conducting interviews to collect data. The researcher uses a descriptive procedure for the analysis. This chapter gives an overall view of the research methodology, the population and the sample of the study. It also defines the research instrument, its validity and reliability. In addition, it presents a detailed description of the study procedures and the statistical analysis used.

3.2. Research Approach

The researcher uses a quantitative approach to address the research questions. According to Bhandari (2021) “Quantitative research is the process of collecting and analyzing numerical data. It can be used to find Patterns and averages, make predictions, test causal relationships, and generalize results to wider populations”. As the quantitative approach is especially used for social sciences research that usually measures a characteristic side of a population, the researcher thought it is the most appropriate for the aim of this study. After all, this study is a social kind of research that tests the level of intercultural communication competency (ICC) amongst Palestinian University students. “Quantitative research is widely used in the natural and social sciences: biology, chemistry, psychology, economics, sociology, marketing, etc.”.

Moreover, the researcher uses the descriptive statistics method to analyze the outcome data of the survey. That strategy has been used as it can give a summary of the numerical data found, it also introduces averages, percentages and variability with the use of charts and tables.

By doing so, it gives clear and visual analysis for the outcome data usually collected by surveys. Besides, a questionnaire is the best instrument that can examine such approach _ the (ICC) level of the population. Griffith, Wolfeld, Armon, Brigitte and Liu, (2016) say that “A survey can be standardized and norm-referenced to allow higher education institutions to make inferences about the (ICC) of both an individual and a group. Moreover, surveys can include multiple types of selected-response item formats that may better capture the multidimensional nature of (ICC).” They add, “For example, Likert-scale responses may be adequate to capture attitudinal components of (ICC)” (Griffith, Wolfeld, Armon, Brigitte & Liu, 2016). For that reason, a questionnaire that uses Likert-scale in the second section is used for this study as an instrument that targets evaluating the level of intercultural communication competence amongst expatriate Palestinian university students.

To get more in-depth information, the researcher uses qualitative approach by interviewing four expatriate Palestinian university students who are enrolled in different foreign universities. The researcher conducted the interviews by phone. The three open-ended questions of the interview were constructed to gain extra data mainly to answer the second and third sub-questions of the research. Then a descriptive method was used to analyze the interviewees’ responses. The questions of the interview are presented in Appendices (B).

3.3. The Population of the Study

After approaching both the Palestinian Ministry of Education and the Palestinian Central Bureau of Statistics by different means, the researcher found that there are no available statistics of the total number of expatriate Palestinian university students _ the intended population of the study. According to Mr. Monther A. Salahat, Head of Programming and Analysis Department, Computer and Information GD, Ministry of Education and Higher

Education, such information is hard to be gained as an unknown number of expatriate Palestinian students might not come back home or even will not be able to finish their education. So, upon the available statistics, the researcher adopted the average number of expatriate Palestinian university students who returned home and were registered as applicants for high certificates' equivalency. Table (3.1) shows the Palestinian university students who accredited their high certificates distributed by year and degree from 2017 till 8th Mar.2021.

Table (3.1) Accredited high certificates

(Ministry of Education and Higher Education, 2021)

Year	Bachelor	High Diploma	Mid- diploma	Doctorial	Master	Total Grand
2017	94	2	2	204	162	464
2018	371	--	9	889	729	1998
2019	313	4	6	1045	647	2015
2020	212	--	7	946	411	1576
2021	16	--	--	95	97	208

By calculating the average number of the accredited high certificates belonging to Palestinian university students studying abroad in the last four schooling years (2017-2020), the average number of the population of the study is (1063). The sample of the study is compared with that, as shown below.

3.4. The Sample of the Study

The sample of the study is convenience. One hundred twenty-three respondents of expatriate Palestinian university students who are enrolled in a variety of major and higher educational institutions outside the country mainly from the United States of America and the

European countries as the results below show. Those respondents filled the on-line survey, that the researcher made on Google drive and was distributed in different social media platforms. The percentage of the sample is (11.6 %) from the whole above-mentioned number of the population, which is relatively acceptable.

3.4.1. Personal and Demographic Questions Analysis

3.4.1.1. Distribution of the sample based on gender

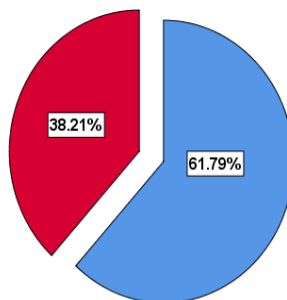
Table (3.2)

Distribution of the sample based on the Gender

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	76	61.8	61.8	61.8
	Female	47	38.2	38.2	100.0
	Total	123	100.0	100.0	

Gender

Male
Female



Graph (3.2) Distribution of the sample based on the Gender.

Table (3.2) shows the distribution of the sample of this study based on gender variable. The table shows that 76 (61.8%) of the sample are males whereas 47 (38.2%) are females.

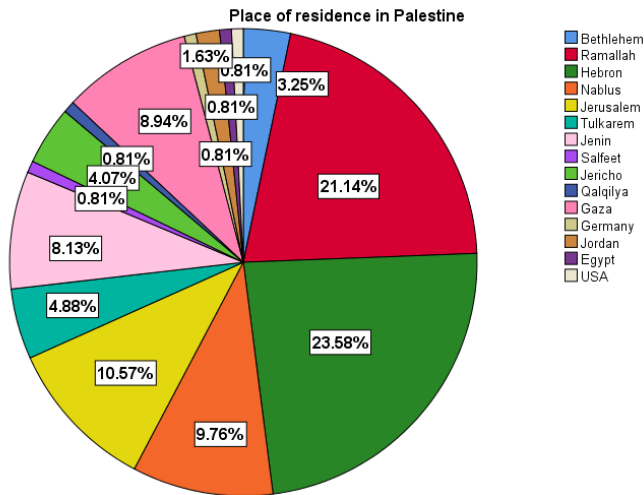
A distinct difference between the two genders, this is likely due to the nature of the Palestinian conservative society that would prefer females to continue their higher education inside the country.

3.4.2. Distribution of the sample based on place of residence in Palestine

Table (3.3)

Distribution of the sample based on the place of residence in Palestine

Place of residence in Palestine					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bethlehem	4	3.3	3.3	3.3
	Ramallah	26	21.1	21.1	24.4
	Hebron	29	23.6	23.6	48.0
	Nablus	12	9.8	9.8	57.7
	Jerusalem	13	10.6	10.6	68.3
	Tulkarem	6	4.9	4.9	73.2
	Jenin	10	8.1	8.1	81.3
	Salfeet	1	.8	.8	82.1
	Jericho	5	4.1	4.1	86.2
	Qalqilya	1	.8	.8	87.0
	Gaza	11	8.9	8.9	95.9
	Germany	1	.8	.8	96.7
	Jordan	2	1.6	1.6	98.4
	Egypt	1	.8	.8	99.2
	USA	1	.8	.8	100.0
	Total	123	100.0	100.0	



Graph (3.3) Distribution of the sample based on the place of residence in Palestine

Table (3.3) and graph (3.3) show the distribution of the sample based on place of residence in Palestine variable. The table shows that the highest percentage of the sample is from Hebron 29(23.6%), then the residents of Ramallah 26 (21.1%). Conversely, the lowest percentage is from Salfeet.

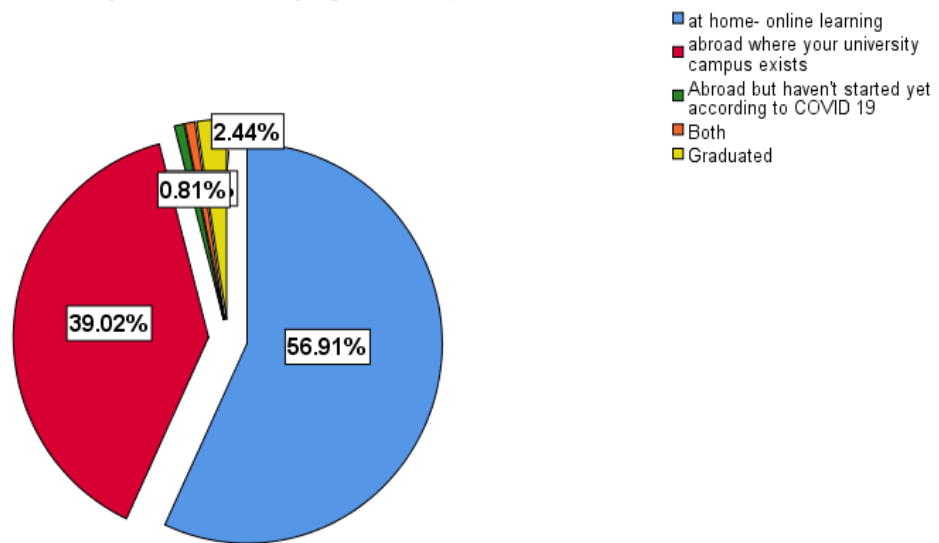
3.4.3. Distribution of the sample based on the current studying condition

Table (3.4)

Distribution of the sample based on the current studying condition

What is your current studying condition, due to COVID 19 crises?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At home- online learning	70	56.9	56.9	56.9
	Abroad where your university campus exists	48	39.0	39.0	95.9
	Abroad but haven't started yet according to COVID 19	1	.8	.8	96.7
	Both the first and second	1	.8	.8	97.6
	Graduated	3	2.4	2.4	100.0
	Total	123	100.0	100.0	

What is your current studying condition, due to COVID 19 crises?



Graph (3.4) Distribution of the sample based on the current studying condition

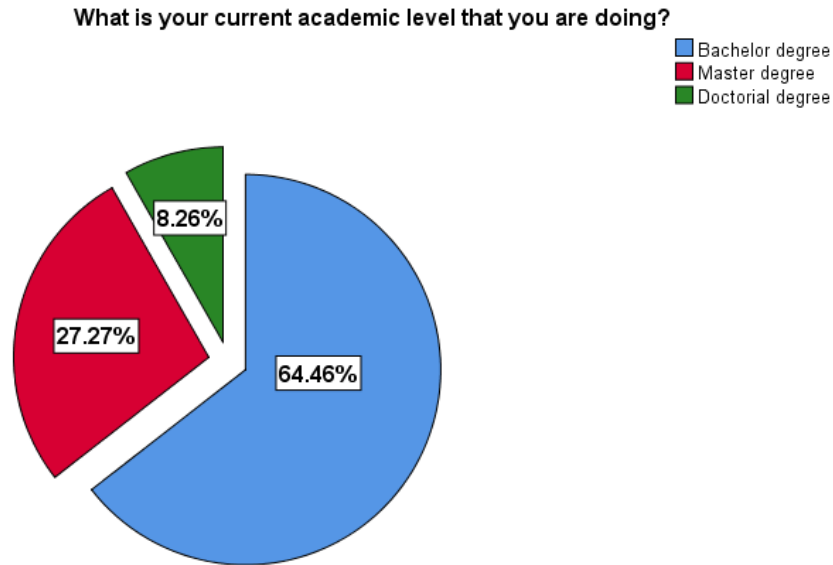
Table (3.4) and graph (3.4) show the distribution of the sample based on current studying condition due to the COVID 19 crises variable. The table shows that the highest percentage of the sample are studying from home using online learning 70 (56.9%). Whereas, 48(39%) study abroad where their universities campus exists.

3.4.4. Distribution of the sample based on the current academic level

Table (3.5)

Distribution of the sample based on the current academic level

What is your current academic level that you are doing?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bachelor degree	78	63.4	64.5	64.5
	Master degree	33	26.8	27.3	91.7
	Doctoral degree	10	8.1	8.3	100.0
	Total	121	98.4	100.0	
Missing	System	2	1.6		
Total		123	100.0		



Graph (3.5) Distribution of the sample based on the current academic level

Table (3.5) and graph (3.5) show the distribution of the sample based on current academic achievement that they are doing. The table shows that the highest percentage of the sample are doing Bachelor Degree 78(63.4%). Whereas, 33(26.8%) are studying master and the least percentage 10(8.1%) are doing Doctoral degree.

3.4.5. Distribution of the sample based on the place of their universities

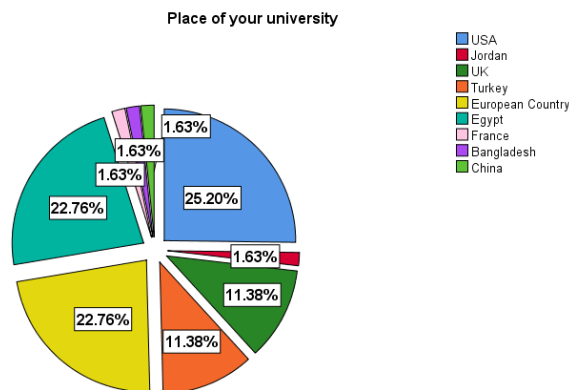
Table (3.6)

Distribution of the sample based on the place of their universities

Place of your university					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	USA	31	25.2	25.2	25.2
	Jordan	2	1.6	1.6	26.8
	UK	14	11.4	11.4	38.2
	Turkey	14	11.4	11.4	49.6

	European Country	28	22.8	22.8	72.4
	Egypt	28	22.8	22.8	95.1
	France	2	1.6	1.6	96.7
	Bangladesh	2	1.6	1.6	98.4
	China	2	1.6	1.6	100.0
	Total	123	100.0	100.0	

Distribution of the studied sample based on the place of their universities



Graph (3.6) Distribution of the sample based on the place of their universities

Table (3.6) and graph (3.6) show the distribution of the sample based on the place of their universities. The table shows that the highest percentage of the studied sample study in USA universities as their percentage is 31(25.2%) whereas 28(22.8%) study in European Countries, 28(22.8%) study in Egyptian Universities, 14(11.4%) in UK universities and the other percentage is fragmented among the other mentioned countries.

3.4.6. Distribution of the sample based if they have gotten any kind of international experience during your schooling years and before entering university.

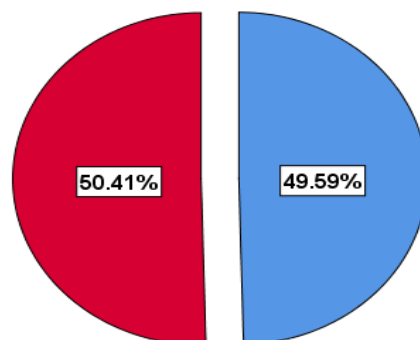
Table (3.7)

Distribution of the sample based on if they have gotten any kind of international experience during their schooling years and before entering university

Did you get any kind of international experience outside Palestine during your schooling years and before entering university?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	61	49.6	49.6	49.6
	No	62	50.4	50.4	100.0
	Total	123	100.0	100.0	

Did you get any kind of international experience outside Palestine during your schooling years and before entering university?

■ Yes
■ No



Graph (3.7) Distribution of the sample based on if they have gotten any kind of international experience during their schooling years and before entering university

Table (3.7) and graph (3.7) show the distribution of the sample based on if they have gotten any kind of international experience outside Palestine during their schooling years and

before entering university. The table shows that the sample was divided somewhat equally as 61 (49.6%) who stated yes whereas 62 (50.4%) stated no.

3.5. The Instrument of the Study

To cover the questions of the research, the researcher developed an online questionnaire that is organized and published on Google Drive Survey Programmer. It targeted expatriate Palestinian university students that are studying abroad now. The link to the questionnaire was distributed on relevant social media platforms. In most foreign countries, expatriate university Palestinian students usually form groups on social webs like Facebook and WhatsApp. Such accounts usually made for the purpose of acquaintance and getting the support of all kinds from each other. The researcher reached some members of such groups and they expressed their willingness to cooperate and publish the link on these platforms. The questionnaire was published from second until thirteenth of March 2021. One hundred twenty-three respondents who are studying in variety of foreign and Arab countries have filled it.

The researcher has constructed the questionnaire in English of two parts. The first part contains seven multiple-choice questions regarding general information about the respondents. The second section contains twenty statements. These statements were organized according to Milton J. Bennett's theory the Developmental Model of Intercultural Sensitivity (DMIS), which presents a guideline for the sequence of stages, which people usually pass to become interculturally competent (Bennett, 1993, p.27). It is meant to be the theoretical framework to be used later on in the analysis procedure. For further details see the questionnaire in appendix (A) page (89), you can also click here: [the link of the research questionnaire](#).

The researcher uses statements of the Intercultural Sensitivity Scale (ISS) (Chen, G.M., & Starosta, 2000, p.15). To make it more consistent with the Palestinian situation, the researcher

thought that some of these statements need to be amended, for example, the last version of (ISS) consists of 24 statements, the researcher uses only 20. For this section, the researcher applied a five-level Likert scale to explore the stages of cultural diversity amongst the target sample. Following is the scale explanation:

- 1= strongly agree; which means 100% agreement.
- 2= agree; up to 75% agreement.
- 3= uncertain; 50% agreement.
- 4= disagree; 25% agreement.
- 5= strongly disagree; 0% agreement

3.6. A Guide of the Analysis

As mentioned before this research follows "The Developmental Model of Intercultural Sensitivity (DMIS)" by Bennett. The main two stages and their six sub-divisions of this theory are considered as dimensions for measuring the level of cultural diversity of the sample. To answer the main question: What is the level of cultural diversity amongst expatriate Palestinian university students? and the first sub-question of the study: What is the relationship between personality traits and the (ICC) level of the sample? the researcher used the following detailed guide of the analysis strategy, showing each stage of the (DMIS) theory with its related statements, numbered as appeared in the questionnaire:

3.6.1. Ethnocentrism (Denial → Defense → Minimization)

1. Denial →

12- I often deny the existence of cultural differences among people from other cultures.

16- I find it hard to accept the opinions of people from other cultures.

17- I find it difficult to make friends with people from other cultures.

2. Defense →

14- I feel annoyed when people from different cultures disagree with me.

13- I think my culture is better than other cultures.

18- I think people from other cultures are narrow-minded.

20- I find it difficult to reach a mutual understanding with people from other cultures.

Minimization →

15- I easily get embarrassed when interacting with people from other cultures.

19- I avoid joining a group discussion with people from other cultures.

11- I find it very hard to talk in front of people from different cultures.

3.6.2. Ethnorelativism (Acceptance → Adaptation → Integration):

1. Acceptance →

2- I respect the way people from different cultures differently behave

7- I respect the values of people from different cultures.

9- I always show my understanding when interacting with people from other cultures.

2. Adaptation →

4 -I am open-minded to people from other cultures.

5- I tend to wait before forming an impression when interacting with people from other cultures.

10- I try to learn new things about other cultures when interacting with groups of other cultures.

3. Integration

1- I feel confident when interacting with people from other culture.

3- I can be as sociable as I want to be when interacting with people from different cultures.

6- I often appreciate various views raised by people from other cultures.

8- I enjoy interacting with people from other cultures.

Question number (6) of the first section is meant to answer the second sub –questions: What is the relationship between international experience and the (ICC) level of the sample? While question number (7) of the same section is made to answer the third sub-question: What are the most common social situations that the sample usually has cultural problems with?

3.7. Validity of the Instrument

3.7.1 Face Validity

The questionnaire of the study was presented to a referee committee of instructors in the fields of social studies at Arab American University and Birzait University in Ramallah, in addition to the researcher's supervisor and a specialist in data analysis. Then it was modified accordingly. The referees are:

1- Dr. Nedal Jayousi the Director of National Erasmus+ office in Palestine – Ramallah.

2- Dr. Ayman Yousef, lecturer in Conflict Resolution Department at Arab American University – Ramallah.

3- Dr. Amjad Shehadeh, a lecturer at Birzeit University – Birzeit.

4- Mr. Ahmad Baerat, a researcher at Almostakbal Center for researches – Ramallah.

Each one of the committee members had some significant modifications, omissions or additions to be made on the questions of the questionnaire. For example, Dr. Amjad recommended the researcher to specify examples of the annoying situations that may be caused by cultural differences regarding question number seven - first section. He also suggested to give the respondents the chance to add other problematic situations that may happened with them due to cultural differences. The referee committee's recommendations are presented in details in appendix (C).

3.7.2 Criterion Related Validity

In order to measure the internal validity and consistency of the statements, the researcher used the criterion-related validity test that presents the correlation coefficient between each paragraph in one field and the whole fields.

Table (3.8)
Correlation Coefficient of denial

	Statement	Pearson Correlation	P-Value (Sig.)
1.	I often deny the existence of cultural differences among people from other cultures	.736**	.000
2.	I find it hard to accept the opinions of people from other cultures	.757**	.000
3.	I find it difficult to make friends with people from other cultures	.764**	.000

Table (3.8) shows the correlation coefficient for each paragraph of denial and the total of this dimension. The p-values for all paragraphs are less than 0.05. Thus, the correlation coefficients of this dimension are significant at $\alpha = 0.05$. Thus, it can be stated that the paragraphs of this dimension are valid to measure what they were set for.

Table (3.9)
Correlation Coefficient of defense

	Statement	Pearson Correlation	P-Value (Sig.)
1.	I think my culture is better than other cultures	.703**	.000
2.	I feel annoyed when people from different cultures disagree with me	.714**	.000
3.	I think people from other cultures are narrow-minded	.794**	.000
4.	I find it difficult to reach a mutual understanding with people from other cultures.	.757**	.000

Table (3.9) shows the correlation coefficient for each paragraph of defense and the total of this dimension. The p-values for all paragraphs are less than 0.05. Thus, “the correlation coefficients of this dimension are significant at $\alpha = 0.05$. Thus, it can be stated that the paragraphs of this dimension are valid to measure what they were set for”.

Table (3.10)
Correlation Coefficient of Minimization

	Statement	Pearson Correlation	P-Value (Sig.)
1.	I find it very hard to talk in front of people from different cultures	.767**	.000
2.	I easily get embarrassed when interacting with people from other cultures	.806**	.000
3.	I avoid joining a group discussion with people from other cultures	.850**	.000

Table (3.10) shows the correlation coefficient for each paragraph of minimization and the total of this dimension. The p-values for all paragraphs are less than 0.05. Thus, “the correlation coefficients of this dimension are significant at $\alpha = 0.05$. Thus, it can be stated that the paragraphs of this dimension are valid to measure what they were set for”.

Table (3.11)
Correlation Coefficient of Acceptance

	Statement	Pearson Correlation	P-Value (Sig.)
1.	I respect the way people from different cultures differently behave	.729**	.000
2.	I respect the values of people from different cultures	.826**	.000
3.	I always show my understanding when interacting with people from other cultures	.772**	.000

Table (3.11) shows the correlation coefficient for each paragraph of acceptance and the total of this dimension. The p-values for all paragraphs are less than 0.05. Thus, “the correlation coefficients of this dimension are significant at $\alpha = 0.05$. Thus, it can be stated that the paragraphs of this dimension are valid to measure what they were set for”.

Table (3.12)
Correlation Coefficient of Adaptation

	Statement	Pearson Correlation	P-Value (Sig.)
1.	I am open-minded to people from other cultures	.814**	.000
2.	I tend to wait before forming an impression when interacting with people from other cultures	.753**	.000
3.	I try to learn new things about other cultures when interacting with groups of other cultures	.726**	.000

Table (3.12) shows the correlation coefficient for each paragraph of adaptation and the total of this dimension. The p-values for all paragraphs are less than 0.05. Thus, “the correlation coefficients of this dimension are significant at $\alpha = 0.05$. Thus, it can be stated that the paragraphs of this dimension are valid to measure what they were set for”.

Table (3.13)
Correlation Coefficient of integration

	Statement	Pearson Correlation	P-Value (Sig.)
1.	I feel confident when interacting with people from other cultures	.785**	.000
2.	I can be as sociable as I want to be when interacting with people from different cultures	.794**	.000
3.	I often appreciate various views raised by people from other cultures	.791**	.000
4.	I enjoy interacting with people from other cultures	.809**	.000

Table (3.13) shows the correlation coefficient for each paragraph of integration and the total of this dimension. The p-values for all paragraphs are less than 0.05. Thus, “the correlation coefficients of this dimension are significant at $\alpha = 0.05$. Thus, it can be stated that the paragraphs of this dimension are valid to measure what they were set for”.

3.8. Reliability of the Questionnaire

The researcher uses both the Split Half Coefficient and The Alpha-Cronbach Coefficient Methods to measure the reliability of the questionnaire.

3.8.1. Split Half Coefficient Method

The researcher used Pearson correlation for the averages of odd and even statements.

Whereas the modified Pearson correlation coefficient using Spearman-Brown equation.

Table (3.14)

Correlation coefficients of odd questions and even questions for statements of the questionnaire (Split-Half Coefficient)

Reliability Statistics			
	Part 1	Value	1.000
		N of Items	1 ^a
	Part 2	Value	1.000
		N of Items	1 ^b
	Total N of Items		2
Correlation Between Forms			.730
Spearman-Brown Coefficient	Equal Length		.844
	Unequal Length		.844
Guttman Split-Half Coefficient			.843
a. The items are: Odd			
b. The items are: Even			

The above table shows that the correlation coefficient between the means of even and odd statements is high (0.730). By using the spearman brown formula, we found that the consistency coefficient is: $= (2 * 0.73) / (1+0.73) = 84.4\%$ and that is a high level of consistency.

3.8.2 Alpha-Cronbach Coefficient Methods

The researcher also uses Cronbach alpha in order to test the reliability and consistency of the questionnaire.

Table (3.15)

Cronbach Alpha (Reliability) of the Questionnaire

Dimension	Cronbach Alpha	Number of Statements
Denial	.616	3
Defense	.718	4
Minimization	.733	3
Acceptance	.667	3
Adaptation	.646	3
Integration	.805	4

The level of Cronbach alpha was high for all the dimensions of the scale. The highest was for Integration (0.805) whereas the least value for Denial (0.616).

3.9. Ethical Issues

The researcher has conducted this thesis in partial fulfillment of the requirements for the master degree in Intercultural Communication and Literature at Arab American University Ramallah, Palestine. Permissions to conduct this study were granted by the Faculty of Graduate Studies. Respondents of the study were informed about the purpose of the study and their participation was voluntary. All the data of this study is confidential and used only for the purpose of academic research only.

3.10. Summary

In this chapter, the researcher has shed the light on the study approach, the population, and the sampling type used. The procedures implemented to construct the instrument of the study have been defined in details. In addition, a guide for the analysis has been specified.

Furthermore, it provides needed explanations about the reliability and validity of the research tool, and then ethical issues have been clarified as well.

Chapter Four

Results and Analysis

4.1. Preview

In this chapter, the researcher presents a descriptive analysis for the survey results on measuring the level of cultural diversity amongst expatriate Palestinian university students. These results were calculated using (SPSS) program. This chapter shows the frequency of the sample in each stage of the (DMIS) theory by showing the means, the standard deviation and the percentage for each statement related to each stage and dimension. It also presents whether there is significant difference between the different variables. In this chapter, the researcher also links the findings with the questions and the hypotheses of the study.

4.2. The Frequency of the Sample in each Stage of the (DMIS) Theory

To answer the main question of the research that is: What is the level of cultural diversity amongst expatriate Palestinian university students? The researcher used Bennett's scale (DMIS) in order to measure the (ICC) level of the sample. Following the frequency of the sample in each stage of (DMIS) theory is presented.

4.2.1. Denial

Table (4.1)

The means, standard deviation and the percentage of agreement for the statements of the first stage that is denial.

	Statement	N	Mean	Std. Deviation	Percentage
1.	I often deny the existence of cultural differences among people from other cultures	123	2.31	1.15	46.18%
2.	I find it hard to accept the opinions of people from other cultures	123	2.24	1.19	44.72%

3.	I find it difficult to make friends with people from other cultures	123	2.08	1.11	41.63%
Mean		123	2.21	1.15	44.17%

In order to analyze the first dimension of the study that is the denial index, the researcher used the means, standard deviation, percentage for each statement of the stage and ranked them descending based on the mean.

Table (4.1) shows that the mean of the denial is (2.21), with standard deviation of (1.15) and the average percentage is (44.17%). This means that there is low level of the sample responses about the denial dimension.

The highest statement is “I often deny the existence of cultural differences among people from other cultures” with a mean of (2.31), a standard deviation of (1.15) and the arithmetic mean is (46.18). The second ranked statement is “I find it hard to accept the opinions of people from other cultures” with a mean of (2.24), standard deviation (1.19) with percentage of (44.72%). The third statement is “I find it difficult to make friends with people from other cultures” with a mean of (2.08), standard deviation of (1.11), and the percentage is (41.63%).

The results on table (4.1) reveal that the “denial” stage is the least frequent one amongst the sample. It is the first and most extreme stage of the (DMIS). This stage is based on the thought that the culture of a person is the best culture ever. A person in this stage often does not differentiate or tolerate cultural differences, so they often tend to separate themselves from other cultures’ communities (Cushner, McClelland, & Safford, 2012, p. 155).

The results show that the percentage of expatriate Palestinian university students living the denial stage is the lowest. People who deny and reject the existence of other cultures are rare, especially in this globalization era of the social media and other worldwide interaction facilities available for humans. Now adays, intercultural communication means are more flexible and assessable than before, mainly for the sector of expatriate university students.

Therefore, it is normal to see such a result that reveals that the percentage of the sample who are living the denial of cultural diversity stage are relatively seldom, as they supposed to be psychologically, linguistically, and practically well trained and prepared for intercultural diversity. This resamples the results of Loise Jeannin's study (2013). She found that cultural teaching techniques as well as cultural diversity affect positively on the Thai students' (ICC) learning outcomes.

4.2.2. Defense

Table (4.2)

The means, standard deviation and the percentage of agreement for the statements of the second stage that is defense.

	Statement	N	Mean	Std. Deviation	Percentage
1.	I think my culture is better than other cultures	123	2.90	1.26	58.05%
2.	I feel annoyed when people from different cultures disagree with me	123	2.39	1.05	47.80%
3.	I find it difficult to reach a mutual understanding with people from other cultures.	123	2.24	1.00	44.88%
4.	I think people from other cultures are narrow-minded	123	2.04	1.00	40.81%
Mean		123	2.39	1.08	47.89%

Table (4.2) shows that the mean of the defense is (2.39), with standard deviation of (1.08) and the average percentage is (47.89%). This means that there is low level of the sample responses about the defense stage.

The highest statement is “I think my culture is better than other cultures” with a mean of (2.90) and the standard deviation is (1.26) and arithmetic mean of (58.05%). The second ranked statement is “I feel annoyed when people from different cultures disagree with me” with a mean of (2.39), standard deviation (1.05) with percentage of (47.8%). The third statement is “I find it difficult to reach a mutual understanding with people from other cultures.” with a mean of (2.24), the standard deviation is (1.00), percentage is (44.88%). The fourth ranked statement is “I think people from other cultures are narrow-minded” with a mean of (2.04), standard deviation (1.00) with percentage of (40.81%).

Defense is the second stage of Bennett’s theory (DMIS). People in this stage may have stereotyping behaviors towards people of other cultures. They also feel threatened by other cultures differences, accordingly a person characterized by this stage can be very aggressive and critical of other cultures’ differences (Cushner, McClelland, & Safford, 2012, p. 157).

Fortunately, this category is low amongst expatriate Palestinian University students as the results show. That means that Palestinian learners are well trained to manage anxiety and embrace patience and tolerance toward cultural diversity. According to Bennett (1993) moving from this stage also requires self-control and open-mindedness, as well as proper knowledge of the host culture. This result is compatible with Abbas’ study’s findings that revealed that after analyzing English for Palestine books 11 and 12, she adds, " These books successfully explored vital global and intercultural issues." (Abbas, 2011). In the Other hand, the researcher sees that the findings of Shamallakh 's research which points that the elements of (ICC) in book 12 of English for Palestine are insufficient, contradicts with the findings of this research (Shamallakh, 2020).

4.2.3 Minimization

Table (4.3)

The means, standard deviation and the percentage of agreement for the statements of the third stage that is minimization.

	Statement	N	Mean	Std. Deviation	Percentage
1.	I find it very hard to talk in front of people from different cultures	123	2.33	1.17	46.67%
2.	I easily get embarrassed when interacting with people from other cultures	123	2.17	1.08	43.41%
3.	I avoid joining a group discussion with people from other cultures	123	2.17	1.25	43.31%
Mean		123	2.22	1.17	44.46%

Table (4.3) shows that the mean of the minimization stage is (2.22), with standard deviation of (1.17) and the average percentage is (44.46%). This means that there is low level of the sample responses about the minimization stage.

The highest statement is “I find it very hard to talk in front of people from different cultures” with a mean of (2.33), standard deviation of (1.17) and arithmetic mean of (46.67%). The second ranked statement is “I easily get embarrassed when interacting with people from other cultures” with a mean of (2.17), standard deviation of (1.08) and percentage of (43.41%). The third statement is “I avoid joining a group discussion with people from other cultures” with a mean of (2.17), the standard deviation is (1.25), and percentage of (43.31%).

The third stage in the (DMIS) theory and the last one of the ethnocentric dimensions is the Minimization stage. In this stage a person starts to recognize commonalities between his/her

culture and the others. They usually begin to realize that all humans are equal despite of their cultural diversity (Cushner, McClelland, & Safford, 2012, p. 158). But at the same time, they still find it hard and embarrassed, or even tend to avoid communicating with people from other cultures.

Again, the results show that the percentage of the sample who are experiencing the minimization stage are relatively low. Such indication is positively suggesting that most of the sample have succeeded to move away from the first and the most isolated dimension that is the Ethnocentrism. Regarding Minimization, Bennett says that “This stage is often the most difficult to move from because people at this stage think that they are doing okay” (Bennett, 1993). Minimization is the transformational stage through which learners need to develop interaction skills like listening, self-awareness, and open-mindedness to be able to overcome it and move to the next stage. Again, that proves that the Palestinian curriculum has succeeded to present (ICC) values and traits. That contradicts with Shamallakh’s research “Investigating Elements of Intercultural Communicative Competence in English for Palestine B12”, in which she aims to explore the components of (ICC) (acculturation) in English for Palestine Book 12. The findings of her research revealed that the elements of (ICC) in book 12 of English for Palestine are insufficient (Shamallakh, 2020).

4.2.4. Acceptance

Table (4.4)

The means, standard deviation and the percentage of agreement for the fourth stage in Bennette’s (DMIS) theory that is acceptance.

	Statement	N	Mean	Std. Deviation	Percentage
1.	I respect the way people from different cultures differently behave	123	4.30	0.90	86.02%

2.	I respect the values of people from different cultures	123	4.26	0.86	85.20%
3.	I always show my understanding when interacting with people from other cultures	123	4.13	0.92	82.60%
Mean		123	4.23	0.90	84.61%

Table (4.4) shows that the mean of the acceptance stage is (4.23), with standard deviation of (0.90), and the average percentage is (84.61%). This means that the highest stage of the sample responses is about the acceptance stage.

The highest statement is “I respect the way people from different cultures differently behave” with a mean of (4.30), standard deviation of (0.90), and the arithmetic mean is (86.02%). The second ranked statement is “I respect the values of people from different cultures” with a mean of (4.26), standard deviation (0.86) with percentage of (85.2%). The third statement is “I always show my understanding when interacting with people from other cultures” with a mean of (4.13), standard deviation is (0.92), percentage is (82.60%).

The fourth stage of (DMIS) and at the same time, the first stage of the Ethnorelativism dimension is “Acceptance”. In this stage individuals start to realize and respect cultural differences in both values and behaviors. “This stage promotes the belief that one's own culture is just one of the many cultures that exists in the world” (Bennett, 2011). To reach this stage students need to gain intercultural skills like respect and appreciate other's beliefs and traits. The results show that the percentage of the sample who are experiencing acceptance stage are high. Such indication is positively suggesting that the sample have moved away from the first and the most isolated dimension that is the ethnocentric. Personality traits plays an important role in this stage. Fantini (2007) and many other scholars assert an (ICC) scale that relies mainly on the assessing the personality qualities of individuals. The (ISS) scale the researcher of this study uses to assess the (ICC) level of the sample relies mainly on testing the extent of tolerance

of the personality traits that the sample characterized with. The highest level of the sample responses is about the acceptance stage. That means that they are possessing high a good level of tolerant personality traits toward foreign cultures and that they are longing to learn new cultural values.

4.2.5. Adaptation

Table (4.5)

The means, standard deviation and the percentage of agreement for the statements of the fifth stage that is adaptation.

	Statement	N	Mean	Std. Deviation	Percentage
1.	I try to learn new things about other cultures when interacting with groups of other cultures	123	4.20	0.91	84.07%
2.	I am open-minded to people from other cultures	123	3.97	1.05	79.35%
3.	I tend to wait before forming an impression when interacting with people from other cultures	123	3.83	0.92	76.59%
Mean		123	4.00	0.96	80.00%

Table (4.5) shows the mean of the adaptation is (4.00), with standard deviation of (0.96) and the average percentage is (80%). This means that there is high level of the sample responses about the adaptation stage.

The highest statement is “I try to learn new things about other cultures when interacting with groups of other cultures” with a mean of (4.20) and standard deviation is (0.91) and arithmetic mean of (84.07%). The second ranked statement is “I am open-minded to people from other cultures” with a mean of (3.97), standard deviation (1.05) with percentage of

(79.35%). The third statement is “I tend to wait before forming an impression when interacting with people from other cultures” with a mean of (3.83), standard deviation of (0.92), and the percentage is (76.59%).

The fifth stage of the (DMIS) theory is adaptation. In this stage a learner starts to be more confident when interacting with people from other cultures. He/she usually has the skill to look at things from different perspectives. Therefore, he/she can alter his/her behavior and reaction to get more efficient interaction. (Bennett, 2011). They are also longing to learn more and more about the host cultures. In the same time, they do not usually give up their original culture, or abandon their own identity for the new culture. From the researcher point of view, losing one’s original identity is not a favorable thing to reach. To have the ability to shift easily from an individual’s culture to the others’ is good and wanted, but not to give up his/her identity, a thing teachers and educators should keep in mind when teach (ICC). Having the third highest percentage of the research sample experiencing this stage reflects good indications of the sample possessing high level of (ICC) skills.

4.2.6. Integration

Table (4.6)

The means, standard deviation and the percentage of agreement for the statements of the sixth stage that is integration.

	Statement	N	Mean	Std. Deviation	Percentage
1.	I enjoy interacting with people from other cultures	123	4.18	0.96	83.58%
2.	I feel confident when interacting with people from other cultures	123	4.11	1.01	82.28%

3.	I often appreciate various views raised by people from other cultures	123	4.07	0.91	81.30%
4.	I can be as sociable as I want to be when interacting with people from different cultures	123	4.07	0.97	81.30%
Mean		123	4.11	0.96	82.11%

Table (4.6) shows the mean of the integration is (4.07), with standard deviation of (0.96) and the average percentage is (81.3%). This means that there is high level of the sample responses about the integration stage.

The highest statement is “I enjoy interacting with people from other cultures” with a mean of (4.18), standard deviation of (0.96), and the arithmetic mean is (83.58%). The second ranked statement is “I feel confident when interacting with people from other cultures” with a mean of (4.11), standard deviation of (1.01), with percentage of (82.28%). The third statement is “I often appreciate various views raised by people from other cultures” with a mean of (4.07), the standard deviation is (0.91), and the percentage is (81.30%). The fourth statement is “I can be as sociable as I want to be when interacting with people from different cultures” with a mean of (4.07), the standard deviation is (0.97), and the percentage is (81.30%).

Integration is the sixth and the highest stage to gain (ICC) in the (DMIS) scale. Here Bennett clearly sheds the focus on the sense of identity, "At some point, their sense of cultural identity may have been loosed from any particular cultural mooring, and they need to reestablish identity in a way that encompasses their broadened experience. In so doing, their identities become “marginal” to any one culture." (Bennett, 1993). According to Cushner, McClelland, & Safford (2012), it is seldom for students to reach this stage of cultural sensitivity. During integration a student is able to have different cultural experience shift in and out of their own ideology. They often keep a modest personal identity and see themselves as "in-process". (2012, p. 165). Even though achieving this level is not easy and rare as it requires

acquiring high level of intercultural communication skills, the results in table (4.6) show that the second highest percentage of the sample are characterized by this level. A positive indication that tells us a lot about the samples' (ICC) qualifications and the training system they had experienced. On the other hand, Palestinians characterized by integration are also sticking to their norms, traditions, and religious teachings. Expectedly, loosing the identity threat, is not noticed between expatriate Palestinian even though a scientific future study is recommended to prove this theory.

4.3. The Frequency of the Sample in each of the Two Main Dimensions of the (DMIS) Theory.

4.3.1. Ethnocentrism Dimension (Denial → Defense → Minimization)

Table (4.7)

The means, standard deviation and the percentage of agreement for the Ethnocentrism

	Statement	N	Mean	Std. Deviation	Percentage
1.	Denial	123	2.21	1.15	44.17%
2.	Defense	123	2.39	1.08	47.89%
3.	Minimization	123	2.22	1.17	44.46%
Mean		123	2.27	1.13	45.51%

Table (4.7) shows the mean of Ethnocentrism is (2.27), with standard deviation of (1.13), and the average percentage is (45.51%). This means that there is low level of the sample responses about the Ethnocentrism dimension.

The highest rank is “defense” with a mean of (2.39), the standard deviation is (1.08), and arithmetic mean of (47.89%). The second rank is “minimization” with a mean of (2.22),

standard deviation of (1.17), and percentage of (44.46%). The third is “denial” with a mean of (2.21), the standard deviation is (1.15), and percentage of (44.17%).

Ethnocentrism dimension is all about the individual’s own culture. Other groups are judged according to their ethnic aspects like language, behavior, religion, and custom. Ethnocentrism dimension consist of three stages: Denial → Defense → Minimization. In other words, the ethnocentric stages are consequent ways of avoiding cultural differences firstly, by denying their existence, secondly, by building defenses against them then, by minimizing their importance. Having a low percentage of the sample responses about ethnocentrism indicates that they free of the restrictions of this kind of mindset, and that the curriculum used in Palestine generally presents multicultural concept properly. The English Language National Team, asserts this concept (1999) in the English, Language Curriculum for Public Schools in Palestine, Grades 1-12 by saying that "Patterns of language usage vary across cultures and reflect differences in values, norms, and beliefs about social roles and relationships in each culture". They add, "To learn another language is to learn new norms, behaviors and beliefs that are appropriate in the new culture, and thus to extend one’s sociocultural competence to new environments." (2016, p.9).

4.3.2. Ethnorelativism Dimension (Acceptance→Adaptation→Integration)

Table (4.8)

The means, standard deviation and the percentage of agreement for the Ethnorelativism

	Statement	N	Mean	Std. Deviation	Percentage
1.	Acceptance	123	4.23	0.90	84.61%
2.	Adaptation	123	4.00	0.96	80.00%
3.	Integration	123	4.11	0.96	82.11%
Mean		123	4.11	0.94	82.24%

Table (4.8) shows the mean of Ethnorelativism is (4.11), with standard deviation of (0.94), and the average percentage is (82.24%). This means that there is high level of the sample responses about the Ethnorelativism dimension.

The highest stage is “Acceptance” with a mean of (4.23), with standard deviation of (0.90), and arithmetic mean of (84.61%). The second is “Integration” with a mean of (4.11), standard deviation of (0.96), with percentage of (82.11%). The third stage is “Adaptation” with a mean of (4.00), the standard deviation is (0.96), and the percentage is (80%).

The Ethnorelative is ways to accept cultural differences, and to adapt diversity of perspectives, or by integrating into a meaning of intercultural identity. People characterized by the three stages of ethnorelativism are usually multicultural in their worldviews. As shown by the results above, having the highest percentage of the research sample experiencing this dimension reflects good indications of possessing high level of (ICC) skills.

It also proves that the Palestinian English curriculum; English for Palestine which is mainly used in all governmental and most of the private schools in Palestine, is satisfactorily presents intercultural and global concepts. The results are consistent with Abbas’ research’s results named “Palestinian and Global Cultural Dimensions in English for Palestine Textbooks for Grades 11&12”. It showed that "the books were very rich in these various cultural aspects and that these various dimensions were interwoven and interrelated". She adds “These books successfully explored vital global and intercultural issues to a great extent but simultaneously they succeeded to some extent in applying the strategy of the planners." (Abbas, 2011).

People of this dimension are also characterized by flexibility of switching from their own culture and the host’s. One study that support the idea of Palestinian students acquiring this skill is conducted in 2010 by two Israeli researchers Kristen Olsen and Holly Olsen. The study is named by “Language Use, Attitude, and Linguistic Identity Among Palestinian Students in East Jerusalem”. Their study measures the Palestinian students in East Jerusalem

cultural traits and intercultural competency. The research mainly investigates the Language-switching, attitude, and linguistic identity among 10th-grade female students in East Jerusalem. Moreover, it presents a clear insight for the sample's language attitudes for Arabic, English, and Hebrew. The researchers get to the conclusion that the sample of the research make decisions to switch using English, Hebrew, and Arabic—the 3 regional languages—based on issues of hegemony and social influences. Participants in this study track locations and reasons for secondary language-switching." (2010, p.31). It is worth mentioning that most schools in the occupied east Jerusalem use the Palestinian curriculum English for Palestine.

The previous results and their analysis prove that there is direct relationship between the personality traits that students usually acquire during their schooling years and throughout the curriculum they study and their (ICC) level. That gives an answer for the first sub- question of the research that is: What is the relationship between personality traits and the (ICC) level of the sample? Each stage requires special personality traits to achieve. For example, Minimization is the transformational stage through which learners need to develop interaction skills like listening, self-awareness, and open-mindedness to be able to overcome it and move to the next stage. Being the highest stage is “Acceptance” and the second rank stage is “Integration” means that the sample is characterized by high quality of multicultural interaction personality traits like tolerance, open-mindedness, acceptance of diversity, patience, and modest personality identity. This also validate the first hypothesis of the research that is: The (ICC) level of the sample differs according to the sample's tolerance personality traits.

4.4. The Differences of the Sample’s Responses about Different Variable

In this section, the researcher will use the Null-hypothesis to know the differences of the sample’s responses about different variables.

4.4.1. There are no significant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to gender

Table (4.9) T-test Gender

	Gender	N	Mean	Std. Deviation	Std. Error Mean	t- value	Sig.
Denial	Male	76	2.34	0.94	0.11	10.155	0.002
	Female	47	1.99	0.67	0.10		
Defense	Male	76	2.53	0.82	0.09	1.404	0.238
	Female	47	2.17	0.72	0.10		
Minimization	Male	75	2.36	0.99	0.11	3.887	0.051
	Female	46	1.98	0.82	0.12		
Acceptance	Male	76	4.14	0.72	0.08	0.281	0.597
	Female	47	4.37	0.63	0.09		
Adaptation	Male	76	3.86	0.72	0.08	0.05	0.823
	Female	47	4.23	0.71	0.10		
Integration	Male	76	4.02	0.79	0.09	0.505	0.479
	Female	47	4.25	0.71	0.10		
Ethnocentrism	Male	75	2.41	0.82	0.09	4.246	0.042
	Female	46	2.06	0.68	0.10		
Ethnorelativism	Male	76	4.01	0.65	0.07	0.023	0.88
	Female	47	4.28	0.66	0.10		

The above table shows that there are insignificant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to gender except for the denial as the P value is (0.002) and t- value is (10.11) and

this difference was for the best interest of males as they have a mean of (2.34) vs. (1.99) for females. Besides, there is a difference in the Ethnocentrism as a total and it was for the best interest of males (2.41) vs. females (2.06).

The insignificant difference between the two genders indicates that males and females are receiving about the same (ICC) training and teaching skills during their schooling years. Although there is a slight difference in the denial stage that males experiencing denial are more than females. To interpret this result, females often characterized by kindness and sensitivity towards others more than males, who tend to have more strict thoughts about their culture and traditions.

4.4.2. There are no significant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to place of residence in Palestine

Table (4.10)

Differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to place of residence in Palestine.

ANOVA						
		Sum of Squares	Df	Mean Square	F	Sig.
Denial	Between Groups	12.15	14.00	0.87	1.19	0.29
	Within Groups	78.61	108.00	0.73		
	Total	90.76	122.00			
Defense	Between Groups	11.97	14.00	0.86	1.4	0.16
	Within Groups	65.66	108.00	0.61		
	Total	77.63	122.00			
Minimization	Between Groups	14.05	14.00	1.00	1.14	0.33
	Within Groups	93.22	106.00	0.88		
	Total	107.27	120.00			
Acceptance	Between Groups	5.71	14.00	0.41	0.83	0.63
	Within Groups	52.98	108.00	0.49		

	Total	58.70	122.00			
Adaptation	Between Groups	8.16	14.00	0.58	1.08	0.38
	Within Groups	58.06	108.00	0.54		
	Total	66.22	122.00			
Integration	Between Groups	6.22	14.00	0.44	0.74	0.74
	Within Groups	65.28	108.00	0.60		
	Total	71.50	122.00			
Ethnocentrism	Between Groups	10.78	14.00	0.77	1.30	0.22
	Within Groups	62.89	106.00	0.59		
	Total	73.67	120.00			
Ethnorelativism	Between Groups	4.88	14.00	0.35	0.77	0.70
	Within Groups	48.67	108.00	0.45		
	Total	53.54	122.00			

The above table shows that there are insignificant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to place of residence in Palestine. So, the level of cultural diversity amongst all expatriate Palestinian students are the same, regardless to their place of residence in Palestine. It means that students in all Palestinian cities are equally receiving the same (ICC) training skills, because they all are being taught by the same educational system, using the same authorized curriculum.

4.4.3. There is no significant difference at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to place of university

Table (4.11)

Differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to place of university.

ANOVA						
		Sum of Squares	Df	Mean Square	F	Sig.
Denial	Between Groups	1.767	4	0.442	0.586	0.674
	Within Groups	88.989	118	0.754		
	Total	90.755	122			
Defense	Between Groups	2.952	4	0.738	1.166	0.329
	Within Groups	74.674	118	0.633		
	Total	77.626	122			
Minimization	Between Groups	6.279	4	1.57	1.80	0.133
	Within Groups	100.99	116	0.871		
	Total	107.269	120			
Acceptance	Between Groups	1.72	4	0.43	0.891	0.472
	Within Groups	56.975	118	0.483		
	Total	58.696	122			
Adaptation	Between Groups	2.628	4	0.657	1.219	0.307
	Within Groups	63.595	118	0.539		
	Total	66.222	122			
Integration	Between Groups	1.893	4	0.473	0.802	0.526
	Within Groups	69.608	118	0.59		
	Total	71.501	122			
Ethnocentrism	Between Groups	2.639	4	0.66	1.078	0.371
	Within Groups	71.027	116	0.612		
	Total	73.666	120			

Ethnorelativism	Between Groups	1.499	4	0.375	0.85	0.496
	Within Groups	52.045	118	0.441		
	Total	53.544	122			

The above table shows that there are insignificant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to place of university. Accordingly, the level of cultural diversity amongst all expatriate Palestinian students are the same, regardless to the kind of the host foreign culture of their universities. It means that all expatriate Palestinian university students are having the same (ICC) skills regardless which kind of culture they are living in and experiencing, again because they all are taught by the same educational system, using the same authorized curriculum.

4.4.4. There are no significant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to educational level that the respondents are studying

Table (4.12)

There are no significant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to educational level that the respondents are studying

ANOVA						
		Sum of Squares	Df	Mean Square	F	Sig.
Denial	Between Groups	2.163	2	1.082	1.452	.238
	Within Groups	87.919	118	.745		
	Total	90.083	120			
Defense	Between Groups	3.999	2	1.999	3.256	.042

	Within Groups	72.460	118	.614		
	Total	76.459	120			
Minimization	Between Groups	2.345	2	1.173	1.323	.270
	Within Groups	102.828	116	.886		
	Total	105.173	118			
Acceptance	Between Groups	2.443	2	1.222	2.662	.074
	Within Groups	54.144	118	.459		
	Total	56.588	120			
Adaptation	Between Groups	5.023	2	2.511	5.006	.008
	Within Groups	59.200	118	.502		
	Total	64.222	120			
Integration	Between Groups	2.923	2	1.461	2.591	.079
	Within Groups	66.555	118	.564		
	Total	69.478	120			
Ethnocentrism	Between Groups	2.660	2	1.330	2.208	.115
	Within Groups	69.880	116	.602		
	Total	72.539	118			
Ethnorelativism	Between Groups	3.160	2	1.580	3.855	.024
	Within Groups	48.359	118	.410		
	Total	51.519	120			

The above table shows that there are insignificant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to educational level that the respondents are studying except for the defense, adaptation, and Ethnorelativism. Accordingly, the researcher used (LSD) to determine the sources of differences for these dimensions. As the following table shows.

Multiple Comparisons							
LSD							
Dependent Variable	(I) What is your current academic level that you are doing?	(J) What is your current academic level that you are doing?	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Defense	Bachelor degree	Master	.21096	.16273	.197	-.1113	.5332
		Doctoral	.63141*	.26321	.018	.1102	1.1526
	Master degree	Bachelor	-.21096	.16273	.197	-.5332	.1113
		Doctoral	.42045	.28287	.140	-.1397	.9806
	Doctoral degree	Bachelor	-.63141*	.26321	.018	-1.1526	-.1102
		Master	-.42045	.28287	.140	-.9806	.1397
Adaptation	Bachelor degree	Master	-.16744	.14709	.257	-.4587	.1238
		Doctoral	-.74017*	.23791	.002	-1.2113	-.2690
	Master degree	Bachelor	.16744	.14709	.257	-.1238	.4587
		Doctoral	-.57273*	.25568	.027	-1.0790	-.0664
	Doctoral degree	Bachelor	.74017*	.23791	.002	.2690	1.2113
		Master	.57273*	.25568	.027	.0664	1.0790
ETHNORELATIVIS	Bachelor degree	Master	-.02844	.13294	.831	-.2917	.2348
		Doctoral	-.59359*	.21503	.007	-1.0194	-.1678
	Master degree	Bachelor	.02844	.13294	.831	-.2348	.2917
		Doctoral	-.56515*	.23109	.016	-1.0228	-.1075
	Doctoral degree	Bachelor	.59359*	.21503	.007	.1678	1.0194
		Master	.56515*	.23109	.016	.1075	1.0228
*. The mean difference is significant at the 0.05 level.							

The analysis above demonstrated that the differences for defense was for the best interest of Bachelor students. That refers to the samples' lack of experience and young age at this stage. Accordingly, it is expected that they tend to have defensive identity towards cultural differences and be more sticking to their culture than the other more advanced educational level students. While for the adaptation and ethnorelativism it was for the best interest of PhD. Students of PhD. are older, they usually possess more intercultural knowledge that enhance their cultural diversity. Therefore, it is something logical for them be the highest especially in the ethnorelativism as the most advanced dimension in Bennett's (DMIS) scale.

4.4.5. There are no significant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to the question: Did you get any kind of international experience outside Palestine during your schooling years and before entering university?

Table (4.14)

Differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to the question: Did you get any kind of international experience outside Palestine during your schooling years and before entering

University

ANOVA						
		Sum of Squares	Df	Mean Square	F	Sig.
Denial	Between Groups	2.163	2	1.082	1.452	.238
	Within Groups	87.919	118	.745		
	Total	90.083	120			
Defense	Between Groups	3.999	2	1.999	3.256	.042
	Within Groups	72.460	118	.614		
	Total	76.459	120			
Minimization	Between Groups	2.345	2	1.173	1.323	.270
	Within Groups	102.828	116	.886		
	Total	105.173	118			
Ethnocentrism	Between Groups	2.660	2	1.330	2.208	.115
	Within Groups	69.880	116	.602		
	Total	72.539	118			

ANOVA						
		Sum of Squares	Df	Mean Square	F	Sig.
Acceptance	Between Groups	2.443	2	1.222	2.662	.074
	Within Groups	54.144	118	.459		
	Total	56.588	120			
Adaptation	Between Groups	5.023	2	2.511	5.006	.008
	Within Groups	59.200	118	.502		
	Total	64.222	120			
Integration	Between Groups	2.923	2	1.461	2.591	.079
	Within Groups	66.555	118	.564		
	Total	69.478	120			

Ethnorelativism	Between Groups	3.160	2	1.580	3.855	.024
	Within Groups	48.359	118	.410		
	Total	51.519	120			

To answer the second sub-question of the research which is: What is the relationship between international experience and the (ICC) level of the sample? The above table shows that there are insignificant differences at ($\alpha \leq 0.05$) in the sample responses about diversity in cultural values amongst expatriate Palestinian university students attributed to if they got any kind of international experience outside Palestine during their schooling years and before entering university. 61 of the respondents answered this question with yes while 62 answered with no. Accordingly, we can say that the second hypothesis of the research - that is: Previous international experience has significant influence on the (ICC) level of the sample. - has proved to be false. These results contradict with Faten's study (2020) "The Impact of International Higher Education Aid on Promoting Intercultural Communication: Case Study of Erasmus+ in Palestine", which revealed that the international multicultural exchanging programs has significant influence on the (ICC) level of Palestinian students (Al-Tawil, 2020).

To get a clearer view on the influence of previous international experience on the (ICC) level of the expatriate Palestinian university student, the researcher used qualitative approach by conducting interview by phone with four students. One of the interviewee students Masa Milhem who is studying low in University of Essex, Colchester Town, Britain asserts that she had several previous international travels before entering the university. She mainly traveled to USA and Turkey for family visits. Moreover, her parents encouraged her and her brothers to participate in different school scholarships and international trips during their schooling years. She got her primary and secondary education at Al- Najah School and the American School; two of the well-known international schools in Ramallah that use English as the main language for teaching. According to Milhem, having previous multicultural interaction and high level of educational

training during her school years prepared her well for the cultural transformation she had to face when she started university in Britain three years ago. Of course, she adds, there were some strange terms and regulations concerning different aspects like transportation, climate difference, and university rules but she soon got used to in no time.

Of course, the chance of having such luxury that Masa enjoyed is not available for most Palestinian student. It seems that she is one sample of student living a welfare high economic and social situation who had a lucky chance to travel and gain good multicultural interactive opportunities before university. But does that mean that less fortunate students who did not have similar opportunities for different reasons had more adapting difficulties within the new cultures. A question that the researcher tried to gain an answer from the other three interviewees who as they said had never had the chance to travel abroad before going to university. Hadeel Al-Atrash, for example, asserts that although she had never been outside Palestine before going to study Computer Science in North Central Texas College (NCTC), Texas, USA, but it did not take her long time to integrate and adapt within the American culture. Al-Atrash says that her good English language command helped her a lot in this respect. She adds, some of her colleagues expressed their surprise for having such good accent for a newcomer. She thinks that the strong educational regime that promotes cross-cultural issues she got at school had positive influence on her intercultural communication competence level. She adds, in addition, being social-media and foreign TV films and programs follower greatly contributed to minimize the burden of cultural differences and in enhancing her personal cultural diversity.

On the other hand, Sami Hatem a Palestinian student who is studying master degree in business administration in Turkey, says that coping in the Turkish society was not so difficult; as most of Turkish people are Muslims and we as Palestinians share lots of common traditions and religious norms with them, especially in terms of clothing and food. But, the most annoying point he encountered when he first came to Istanbul, is that people outside the university campus

rarely speak English. They may understand some Arabic as it is the language of the Holy Quran but they do not speak other than Turkish. Accordingly, he adds, he had to learn some daily spoken Turkish language in order to be able to easily interact with the surroundings. He says that Turkish people greatly honor and respect their own language and culture, so he felt that he should learn how to respect their values and traditions as well. The researcher got to the conclusion that Sami possesses the needed skills and personality traits that enabled him to cope with the new environment as well as to have the tolerance traits to enable him to learn the new values of the Turkish culture.

The quantitative analysis presented in the first part of this section for the second sub-question which is: What is the relationship between previous international experience and the (ICC) level of the sample? gives an exact numerical view on the percentage of the sample who had previous international experience before entering university. As mentioned above, the parentage is almost the same. 61 respondents had previous international experience before entering university, while 60 did not have. These results also reveal that about half of the sample have the financial and social ability to travel before the age of eighteen. While in the second qualitative part of this analytical section the researcher sheds the light on relationship between international experience and the (ICC) level of sample. The interviews give an in-depth view on the importance of such previous experiences for easier transformation and adaptation for the sample, at the same time, students with no such opportunities could manage coping the new culture armed with their linguistic excellency and multicultural competence skills that they had acquired during their schooling years.

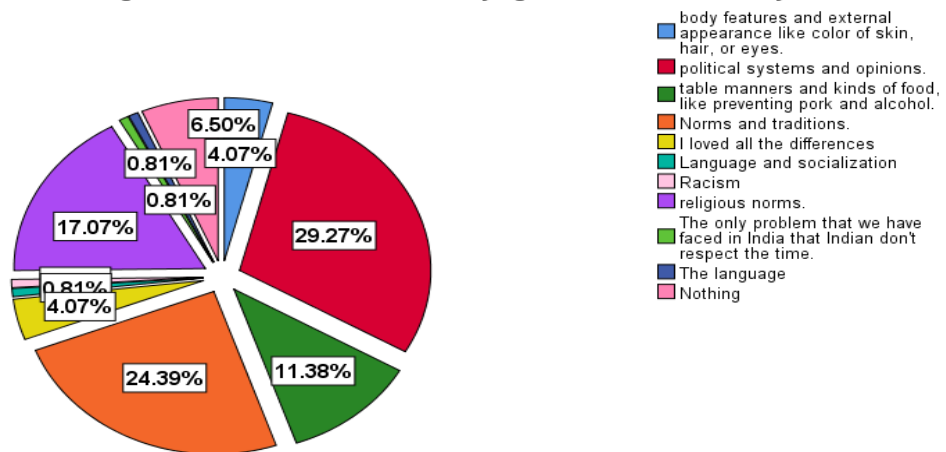
4.4.6. To answer the third sub-question of the research that is: What are the most common social situations that the sample usually has problems with? The following table investigates the most frequent situations in which the sample encounter problematic cultural values.

Table (4.15)

Distribution of the sample based on the situation causes the most annoying cultural differences for them

Which of the following situations causes the most annoying cultural differences for you?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	body features and external appearance like color of skin, hair, or eyes.	5	4.1	4.1	4.1
	political systems and opinions.	36	29.3	29.3	33.3
	table manners and kinds of food, like preventing pork and alcohol.	14	11.4	11.4	44.7
	Norms and traditions	30	24.4	24.4	69.1
	I loved all the differences	1	.8	.8	74.8
	Language and socialization	1	.8	.8	74.0
	Racism	5	4.1	4.1	73.2
	religious norms.	21	17.1	17.1	91.9
	The only problem that we have faced in India that Indian don't respect the time.	1	.8	.8	92.7
	The language	1	.8	.8	93.5
	Nothing	8	6.5	6.5	100.0
	Total	123	100.0	100.0	

Which of the following situations causes the most annoying cultural differences for you?



Graph (4.8) Distribution of the sample based on the situation causes the most annoying cultural differences for them

Table (4.15) and graph (4.8) show the distribution of the sample based on the situation that causes the most annoying cultural differences for the sample. The table shows that the political systems and opinions ranked the first on this scale 36(29.3%), whereas 30(24.4%) stated norms and traditions, 21(17.1%) stated religious norms, and 14(11.4%) stated that table manners and kinds of food, like preventing pork and alcohol are the most annoying situation of all.

To get a clearer qualitative answer for this question the researcher tried to get the interviewees imprisoned on the most frequent situations in which they face problematic cultural differences. Milhem for example says that as a low B/A student, she has been facing a strong wave of anti-Palestinian groups that are usually called pro-Israel in Britain. She adds, these people are brain washed and deceived by the colonial media discourse that is being armed to distort the Palestinian cause and to present Palestinians as terrorists. Rashed Rafeeq as well, says that the overall idea formed about the Palestinian issue is constructed upon what is mainly presented in the American media. Rafeeq studies Business Administration in University of Ohio. He says, although the Palestinian issue have lots of supporters, on the other hand, there are a massive number of what so called white racists who are characterized with bias and stereotyping against foreigners in general and eastern cultures. There are special neighborhoods that he does not prefer to inter and interact with.

These answers are consistent with the relevant quantitative results presented above in table (4.15) that say that political situation and opinions is the main cause for cross-cultural discomfort. Hatem in the other hand, had no problem regarding this aspect but he says language was a serious problem that hinder his communication process within the Turkish society as mentioned before.

The results show that the political systems and opinions is the main cause for cross-cultural discomfort amongst the expatriate Palestinian university students. This is largely

owing to the Israeli lobby colonial discourse that continuously aimed to distort the facts using all kinds of media platforms. That is nothing new, colonizers throughout history tend to use a discourse that portrays indigenous people in a way that could gain the support of their public people's opinion. They always use threatening words like; tourists, security, defense and fear. Keeping their people under threat of the danger coming from the others can provoke the public to give the permission needed to continue with the oppressive and discriminatory policy colonizers usually use against the indigenous. Jodi Byrd mentioned in her book, *The Transit of Empire: Indigenous Critiques of Colonialism*, how this discourse was used since the beginning of the establishment of the United States of America. Jodi adds that The United States of American Declaration of Independence called the indigenous people who were executed and erased by the white man invaders as merciless Indian savages. The Indigenous Critical theory provides a diagnostic way of reading and interpreting the colonial logics that underpin cultural, intellectual, and political discourses. (Byrd, 2011, p.21). The same discourse Israelis constantly use in their media and literature to justify their crimes. This is how it goes when history is written by the colonizers as Walter Benjamin in his book *Illumination* illustrates, he says that history must only be written by the indigenous people or else history narration would be like a puppet in the hands of the power. (Benjamin, 2007, p.253)

“The Historical Materialistic Theory” by Walter Benjamin and “The Indigenous Critical Theory” by Jodi A. Byrd, both set examples of critiques of the policy colonizers had been using to portray a deceiving picture of the past throughout history and still nowadays. The Israeli occupation is considered as another side of the same coin of this universal, colonial, liberal, and capital systems. Unfortunately to a large degree, that is clearly reflected on the world's point of view and consequently on how people treat each other in multicultural contexts.

Chapter Five

Recommendations and Suggestions

5.1. Preview

Chapter five contains two sections. The first one presents the researcher's recommendations to promote the (ICC) level of the Palestinian students based on the results of the research above. The second section proposes further research to be conducted in the future that could evaluate the level of cultural diversity amongst Palestinian students.

5.2. Recommendations:

5.2.1. Recommendation for the main question of the study that is: What is the level of cultural diversity amongst expatriate Palestinian university students?

The researcher proposes to the Palestinian ministry of education to establish a framework of measuring the intercultural communication competency level of high grades of Palestinian students nationwide to be used in future, which is something does not exist now while exists in different countries around the world. This could be an evaluation tool that can be applied for different educational levels but it is better implemented on twelfth grade students as they are expected to move to study at universities that exist in different cultural contexts.

Such a framework assessment tool of (ICC) is highly recommended as it would examine whether Palestinian students are ready to interact efficiently in multicultural environment. In the other hand, it examines if the Palestinian educational system positively and efficiently

addresses multicultural teaching and cultural diversity techniques that really affect Palestinian students' learning outcomes through interactive competency in various cultural contexts.

The researcher suggests a similar proposal to the Palestinian universities, through which they could measure the (ICC) level of their students so they could manage to work on improving the student's (ICC) level accordingly.

Local and international institutions are also recommended to work on promoting cultural diversity by facilitating intercultural dialogue and students exchange programs for students of all levels.

5.2.2. Recommendation for the first sub-question of the study that is: What is the relationship between personality traits and the ICC level of the sample?

The results of the study revealed that there is significant relationship between personality traits and the (ICC) level of the sample. Therefore, school administrations, and most importantly, teachers should work on embracing special personal attributes and cultural knowledge that would enhance acquiring intercultural sensitivity traits among students. The Palestinian Ministry of Education presented by the department of psychological counseling at schools, and can also work hand in hand with teachers at schools to achieve this goal.

These positive personal characteristics as presented before could involve, tolerance, patience, manage anxiety, competence, adaptation, and respect for people of other cultures and many more. Alternatively, learners need to be able to prevent having all kinds of negative personal qualities as discrimination, racism, intolerance, and stereotyping. The researcher

recommends to apply more cultural training plans and techniques that would enhance these favorable qualities.

Ministry of education by the department of psychological counseling at schools, and can work hand in hand with teachers at schools to achieve this goal. Other social local institutions like all types of local media and private social sector are recommended to take part in reinforcing positive traits and ICC skills among students.

5.2.3. Recommendation for the second sub-question of the study that is: What is the relationship between international experience and the ICC level of the sample?

Although the results unexpectedly revealed that there is no significant relationship between having previous international experience and the (ICC) level of the sample, the researcher recommends the international educational institutions in Palestine such as Erasmus + and the British Counsel to involve more learners in international students exchanging programs and increase cross-cultural trips between Palestine and other countries.

The researcher also recommends the Palestinian Ministry of Education provide international scholarships for high-achieving students and enhance twins' programs between Palestinian schools and foreign countries. Such experiences would provide students with practical multicultural experiences and knowledge, and raise their self-confidence in using foreign languages and in integrating with people of different cultures.

5.2.4. Recommendation for the third sub-question of the study that is:

What are the most common social situations that the sample usually has problems with?

The outcomes of the research revealed that political systems and opinions are the main cause of intercultural problems that expatriate Palestinian university students usually face. To overcome this kind of hinder. The researcher recommends all related components the Palestinian community to take deliberate steps to alter this stereotyped perception about Palestinian people which created by the Israeli colonial media system. The local and international Palestinian media agencies should work hand in hand with the different and freely available social media platforms to prove the fakeness of the occupational colonial media.

The researcher also recommends to establish a strong, neutral, and objective Palestinian journalism away from all kinds of partisan, that talks in behalf and demonstrate the true perception of the Palestinian society would hopefully show the world what is real and fake. Parents, teachers, and educators, as well should keep on targeting children toward adapting tolerant behavioral traits that will eventually reflect on the Palestinian image around the world.

5.2.5. General Recommendations

In general, the researcher recommends the Palestinian Ministry of Education to recognize the importance of enhancing and measuring the ICC level of their students. This will prepare and urge Palestinian students to seek studying in the best higher education institutions around the world.

Palestinian universities administrations as well, should do their best to achieve such goal. They should demonstrate that their graduated students are appropriately prepared to compete in this 21st century global workforce race.

A general recommendation also for the pedagogical experts, educators, and teachers to be always up to date and to adjust their learning systems and resources to accommodate the new demands of globalization and international communication concept.

It is highly recommended to establish a new framework of measuring tool of the intercultural communication competency level for the next generations of high graders Palestinian students nationwide. A tool that is suitable for the Palestinian context, the theoretical framework used in this study based on Bennette's model; The Developmental Model of Intercultural Sensitivity could be a good one, taking in to consideration the special features of the Palestinian society.

5.3 Suggested Studies

The researcher suggests to conduct more advanced studies in the context of intercultural communication here are some proposals:

5.3.1. To conduct a similar study that evaluate the level of the (ICC) amongst Palestinian university students but who are studying at local universities. Checking if Palestinian universities really succeeded in applying enough intercultural learning strategies and programs that would lead to create high intercultural notion amongst their students. that would prepare them to study or work abroad.

5.3.2. As agreed before, students should be taught the skills of thinking internationally and to possess positive personality traits at early stages. Therefore, a similar study that examines students' (ICC) level of different levels at local schools would be beneficial. Especially for twelfth graders as they are expected, at least some of them, to seek learning or working opportunities in a different cultural context after school. This kind of research should be conducted with the help of the Palestinian Ministry of Education, which should take corporate

responsibility for implementing appropriate measures according to the results of such studies to promote the (ICC) level of the Palestinian students.

5.3.3. To conduct a research that measures the Palestinian university students studying at the Israeli universities. It can point out the main problems and situations that confronting them, in a way to find suitable solutions.

5.3.4. To conduct more research on the effect of international exchange programs and workshops at different educational levels on participants' (ICC) level.

5.3.5. Finally, a similar qualitative approach research could be done as a follow-up for this study. Such a research would give more in-depth and clearer vision on the level of the expatriate Palestinian university students. In addition it would be an assessment tool for the whole educational Palestinian system.

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Appendices

Appendix (A): The Tool of the Research

Questionnaire- Introduction:

Dear Respondent,

The following questionnaire has been developed to collect the necessary information about the level of intercultural communicative competency (ICC) amongst expatriate Palestinian university students. This questionnaire is conducted in fulfilment of the requirements for my master's degree thesis at Arab American University.

This questionnaire consists of two parts: the first part comprises personal data whereas the second part includes the items of the questionnaire. The collected data will be kept strictly confidential for academic research purposes only.

Thank you for your cooperation.

Mai Melhem

* Required

First section

This section contains seven different multiple choice questions. Please choose the best answers that represent your personal data.

1. 1- Gender *

Mark only one oval.

☐ Male

☐ Female

2. 2- Place of residence In Palestine *

Mark only one oval.

- ☐ Jerusalem
- ☐ Ramallah
- ☐ Hebron
- ☐ Jenin
- ☐ Jerico
- ☐ Tulkarem
- ☐ Nablus
- ☐ Bethlehem
- ☐ Gaza
- ☐ Qalqilya
- ☐ Other: _____

3. 3- What is your current studying condition, due to covid 19 crises,, ? *

Mark only one oval.

- ☐ abroad where your university campus exists.
- ☐ at home- online learning.
- ☐ Other: _____

4. 4- What is your current academic level that you are doing? *

Mark only one oval.

- ☐ Bachelor degree
- ☐ Master degree
- ☐ Doctorial degree

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Questionnaire- Introduction:

5. 5- Place of your university *

Mark only one oval.

- ☐ UK
- ☐ USA
- ☐ European country
- ☐ Other: _____

6. 6- Did you get any kind of international experience outside Palestine during your schooling years and before entering university? *

Mark only one oval.

- ☐ Yes
- ☐ No

7. 7- Which of the following situations causes the most annoying cultural differences for you? *

Mark only one oval.

- ☐ table manners and kinds of food, like preventing pork and alcohol.
- ☐ clothing like traditional costumes
- ☐ religious norms.
- ☐ body features and external appearance like color of skin, hair, or eyes.
- ☐ Norms and traditions.
- ☐ political systems and opinions.
- ☐ Other: _____

Section Two

This section consists of twenty statements. Please choose the best alternative that expresses your real answer.

Meaning of alternatives:

1= strongly disagree

2= agree

3= uncertain

4= disagree

5= strongly agree

8. 1- I feel confident when interacting with people from other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

9. 2- I respect the way people from different cultures differently behave. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

10. 3- I can be as sociable as I want to be when interacting with people from different cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

15. 8- I enjoy interacting with people from other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

16. 9- I always show my understanding when interacting with people from other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

17. 10- I try to learn new things about other cultures when interacting with groups of other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

18. 11- I find it very hard to talk in front of people from different cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

19. 12- I often deny the existence of cultural differences among people from other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

20. 13- I think my culture is better than other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

21. 14- I feel annoyed when people from different cultures disagree with me. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

22. 15- I easily get embarrassed when interacting with people from other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

23. 16- I find it hard to accept the opinions of people from other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

24. 17- I find it difficult to make friends with people from other cultures. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

25. 18- I think people from other cultures are narrow-minded. *

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

26. 19- I avoid joining a group discussion with people from other cultures.*

Mark only one oval.

1 2 3 4 5

Strongly disagree ☐ ☐ ☐ ☐ ☐ strongly agree

27. 20- I find it difficult to reach a mutual understanding with people from other cultures. *

Mark only one oval.

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree

End of Survey

Thank you very much for taking my survey, wishing you all luck and success.

Appendix (B): The Questions of the Interviews

1) Have you ever had any previous international experience before entering university?

If yes

A) How do you think this experience affected your adaptational process within the new culture?

If no

B) How do you think having such experience before entering university would have affected your intercultural communication skills, and simplified your adaptation process within the new cultural context?

2) What are the most common social situations where you faced problematic cultural values?

3) To what extent do you think the educational system that you were enrolled in succeeded in introducing cross-cultural concepts and in promoting your intercultural communication competence skills?

Appendix (C): Modifications Made by the Referee Committee on the Survey

Name	Modifications
Dr. Nedal Jayousi	Amending some statements to avoid ambiguity
	Editing some statements linguistically
	Deleting some unnecessary or repeated statements
	To clarify the meaning of each of the five levels of measurement in section two.
Dr. Ayman Yousif	Adding level of education aspect to the personal data in the first question
	To add some statements that related to the role of religion, traditions, and political system in the (ICC) level of the respondents
	To consult a statistical expert for the efficiency of the questionnaire.
	Clarifying many terms that were not clear
Dr. Amjad Shehadeh	Changing some terms to have simple and direct Language
	Merging two sections in to one to avoid repetition of the same ideas
	To add the rest of unmentioned Palestinian cities in the place of resident, first section.
Mr. Ahmad Baerat	Amending statement no. 9 second section to avoid statistical ambiguity in the analysis by deleting verbal and nonverbal terms from the statement.

الملخص

التنوع الثقافي لدى طلبة الجامعات الفلسطينية الدارسين في الخارج

تتمتع فكرة العولمة بمكانة يُعتدُّ بها حول العالم، وحتى نستطيع أن نتماشى مع هذه الموجة، فإنه من الضرورة بمكان للعملية التعليمية في فلسطين تعزيز مفهوم كفاءة التواصل بين الثقافات لدى الطلاب؛ ذلك للأهمية القصوى التي يقتضيها مستقبلهم المهني. حيث إن معظم الشركات والمؤسسات في مجالات شتى تستهدف الأسواق الخارجية والشركات الدولية؛ لذلك فهم يبحثون عن موظفين يمتلكون المهارات الضرورية التي تمكنهم من التواصل مع ثقافات مختلفة بطريقة سلسة وعملية. وعليه، عملت هذه الدراسة على قياس مستوى التنوع الثقافي لطلبة الجامعات الفلسطينية الدارسين في الخارج، كما قامت الدراسة بفحص ما إذا كانت هناك علاقة بين مستوى التنوع الثقافي لدى عينة الدراسة وسماتهم الشخصية المكتسبة. إضافة إلى ذلك، اختبرت الدراسة مدى تأثير وجود خبرة دولية سابقة لدى الطلاب على مستوى التنوع الثقافي، وسلطت الضوء على أكثر المواقف إشكالية التي يواجهها الطلبة الفلسطينيون الدارسين في الخارج نتيجة اختلاف الثقافات.

للإجابة على أسئلة البحث استخدمت الباحثة نظرية ميلتون بينيت (1986) كإطار نظري والتي تحمل عنوان "النموذج التطوري لقياس حساسية التنوع الثقافي". حيث يقدم ميلتون في نظريته إطاراً لتسلسل المراحل التي يمر بها الناس عادةً ليصبحوا مؤهلين للتعايش مع الثقافات المختلفة. يتدرج مقياس بينيت في ست مراحل مختلفة لتطور الحساسية ضد الاختلافات الثقافية، تركزت المراحل الثلاثة الأولى حول العرق، والتي أطلق ميلتون عليها اسم محور الـ Ethnocentric؛ وهي: أولاً إنكار الاختلاف الثقافي، يليه الدفاع ضد الاختلاف الثقافي، ثم تقليل الاختلافات الثقافية. فيما تمحورت المراحل الثلاثة الأخيرة حول الترابط بين الأعراق المختلفة والذي سميت بمحور الـ Ethnorelativism؛ بحيث تبدأ المرحلة الرابعة بتقبل الاختلاف الثقافي، ثم التكيف معه، وصولاً إلى الاندماج الكامل مع الثقافة المختلفة في المرحلة السادسة والأخيرة. ولقد قام ميلتون بإنشاء أداة قياس لتحديد مستوى التنوع الثقافي لدى الأفراد حسب المراحل الستة للنظرية. ولقد قامت الباحثة باستخدام هذا المقياس مع تكيف بعض الجمل المستخدمة في الأداة لتتواءم مع المضمون الفلسطيني.

استخدمت الباحثة المنهج الكمي والنوعي للإجابة عن أسئلة البحث؛ حيث تم إنشاء استبيان إلكتروني ونشره عبر شبكة الإنترنت جوجيل كأداة لجمع البيانات خلال فترة الفصل الثاني للعام الدراسي 2020-

2021. بالإضافة الى اجراء مقابلات مع اربعة من الطلاب الجامعيين الفلسطينيين الدارسين خارج البلاد. وقد تكونت عينة الدراسة من مائة وثلاثة وعشرين من الطلاب الجامعيين الفلسطينيين المغتربين بشكل رئيسي في الولايات المتحدة الأمريكية والدول الأوروبية. وقد استخدمت الباحثة منهج الوصف التحليلي لتحليل البيانات الناجمة عن الاستبيان والمقابلات.

أظهرت نتائج البحث أنّ النسبة الأكبر من العينة المشاركة تتصف بسمات المرحلة الرابعة؛ وهي مرحلة القبول. أمّا ثاني أكبر نسبة فكانت تنتمي للمرحلة السادسة، وهي مرحلة الاندماج الكامل والأكثر تقدماً في معيار نظرية ميلتون المعتمدة في البحث. بالإضافة إلى ذلك، أظهرت النتائج أنه لا يوجد فرق كبير بين المتغيرات المختلفة في إجابات العينة حول التنوع في القيم الثقافية بين طلاب الجامعات الفلسطينية المغتربين يعزى إلى كل من الجنس ، أو مكان الجامعة ، أو المستوى التعليمي الذي يدرسه الطلاب ، أو ما إذا كان لديهم خبرة دولية سابقة من عدمها. و أخيراً ، أظهرت النتائج أن النظم السياسية واختلاف الآراء السياسية هي السبب الرئيسي للمشكلات المتعلقة بالاختلافات الثقافية التي تواجه طلاب الجامعات الفلسطينية المغتربين.

أعطت نتائج هذا البحث رؤية إيجابية حول تأثير وكفاءة نظام التعليم الفلسطيني الحالي على مستوى التنوع الثقافي لدى الطلاب الفلسطينيين المغتربين. كما أنه يثبت أن منهج اللغة الإنجليزية الفلسطيني "اللغة الإنجليزية لفلسطين" ، والذي يتم استخدامه في جميع المدارس الحكومية ومعظم المدارس الخاصة في فلسطين، يعرض بشكل مُرضٍ مفاهيم دولية متعددة الثقافات تهَيّئ الطلاب على الاتصاف بسمات شخصية متسامحة وضرورية للتفاعل الفعال بين الثقافات المتنوعة.

وبناءً على نتائج الدراسة أوصت الباحثة كلاً من وزارة التربية والتعليم الفلسطينية وإدارات الجامعات والخبراء التربويين والمعلمين بإدراك أهمية تعزيز وقياس مستوى التنوع الثقافي لدى طلابهم. كما أوصت باستحداث إطار جديد لأداة قياس مستوى التنوع الثقافي لدى الأجيال القادمة من الطلاب الفلسطينيين على الصعيد الوطني. كما وتقترح إجراء أبحاث أخرى في مجال قياس وتطوير مستويات كفاءة التبادل الثقافي لدى الطلاب الفلسطينيين.