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Assessing cross-cultural communication among the students of International Africa University in Sudan

تقييم التواصل بين الثقافات في أوساط طلاب جامعة افريقيا العالمية في السودان

A case study of students in Africa south East Asia and Sudan.

دارسة حالة: طلاب من افريقيا،جنوب شرق اسيا والسودان

A thesis submitted in partial fulfillment for the requirements of MA degree in English language and linguistics

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Dedication

This work is dedicated

To soul of my father

mother

and all friends

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Abstract

This study aims to assessing a cross-cultural communication among students of International University of Africa. This University receives students from different countries around the world (mostly Islamic), they are descendants of varies cultural origins, they speak many languages beside their country's official languages. The principle of study is aimed to asses to what extent does the cultural background effect on cross-cultural communication. The objective of the study is to raise the awareness of cultural differences which leads people to create a good environment for all people along their differences. The instrument for data collecting used in this study is questionnaire and samples are students from Africa, Asia and Sudan. The researcher analyzed the data and the result approved that the impact of cultural background is evident in the interaction among the students of International University of Africa, It also causes barriers between the students and impede their cultural integrity and put students into different groups based on their cultural and linguistic identities. On the base of these findings, the researcher has stated a number of recommendations to realize the research significance as well as the objectives of this research.

المستخلص

هدفت الدراسة الي تقييم التواصل بين الثقافات في اواسط طلاب جامعة افريقيا العالمية، هذه الجامعة تستقبل طلاب من مختلف دول العالم (غالبا من الدول الاسلامية) ينحدرون من مختلف الثقافات. كما انهم يتحدثون لغات مختلفة بجانب اللغات الرسمية لبلدانهم. كما هدفت الدراسة في الاساس للتقييم الي اي مدي تأثر الخلفية الثقافية في التواصل ما بين الثقافات المختلفة. يهدف البحث الي رفع ادراك المجتمع في التنوع الثقافي بين الناس والذي من شانه ان يقود الي خلق بيئة ملائمة لكل الناس علي اختلافاتهم. تبنت الدراسة نظام الاستبيانة لجمع البيانات كما اختارت طلاب من افريقيا، اسيا والسودان كعينة لمجتمع البحث. حلل الباحث البيانات التي جمعت بنظام التحليل الاحصائي والنتيجة كانت موافقاً لفرضيات البحث ــ مما يؤكد ان تاثير الخلفية الثقافية تظهر جلياً في التواصل بين طلاب جامعة افريقيا العالمية، كما ان هناك حواجز بين الطلاب في التواصل بسبب الاختلافات الثقافية. الهويات الثقافية تتشكل بين الطلاب بطريقة واضحة والتي من شانة ان تعيق الاندماج الثقافي بين الطلاب وتضعهم في مجموعات مختلفة بناءاً علي هوياتهم اللغوية والثقافية. بناءاً علي ما سلف، قدم الباحث عدداً من التوصيات لتحقيق اهداف البحث

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preface

Preservation of one's own culture
does not require contempt or
disrespect for other culture

"César Chavez'

CHAPTER ONE

Introduction

Chapter one

Introduction

0.1 Backgrounds

Communication is the only way by which people interact effectively, and maintain their daily life; it helps become more socialized (Wood, 2015). However, people differ in their manners and communication patterns. The differentiations explain the impact of the culture that they belong to.

The way people communicate emanates from their cultures. As some people speak more than one language, they also may know more than one culture, or have faculty of acting through a combination of cultures. Nevertheless, the only one basic truth is that, communication is a cultural product (Taylor, 1990).

Consequently, A cross-cultural communication rises as an important field of study, investigates the way of which people of different cultures behave within multi-cultural communities. Believing that through culture people learn to communicate, their behaviors convey meanings because it is learned, and shared that human phenomenon (KO, 2008). The sign language, body language and non-verbal communications are clearly differ from culture to another, neglecting of these aspects of communication are problematic.

Accordingly, people from one country may get used to do something in a certain way, this may consider to be appropriate to them, but the same behavior may perceived as wrong according to other culture,(Lui,2007). To tackling such problems, intercultural communication is imperative for reasons of globalization, people need to learn how to adapt, and thrive in unfamiliar environment to contribute in a constructive and peaceful manner,(Jackson,2014).

So in this era, the effective cross-cultural communication occurs when the individual acknowledges the rules, etiquettes required in different context, and executes this in appropriate situation.

1.1 Statement of the problem:

A cultural difference is obvious in communicating between people of different languages, and less obvious however between people who speak the same language (wood, 2015). In now days, people are in persistence mobilization A cross oceans for many purposes, students, businessmen, and mass migrants. This obligates for cultural differences awareness. (jakson2014). The lack of intercultural communication may leads to some difficulties among people of different cultural backgrounds, and even may cause misunderstanding. People may fail to create an appropriate environment between them when they fail to communicate properly amongst them, this is the point that the present study seeks to explore by raising certain questions to be answered through the investigation.

1.2 Research questions:

This study tries to provide answers to the following questions:

Q1- to what extent does the impact of student's culture affect their communication?

Q2- there any barriers between students interaction caused by their cultural differences?

Q3- How do the cultural identities structured among students of International Africa University?

1.3 Research hypotheses:

This study tends to test the following hypotheses:

1- It's hypothesized that the impact of cultural background is evident in the interaction among the students of International Africa University

2- There are barriers between the students caused by their cultural differences.

3- Students' different cultural identities are shaped clearly in their interaction within their university milieu.

1.4- Methodology:

The researcher adopts a quantitative approach to collecting data, uses questionnaire as a tool to examine their responses.. A semi-structured questionnaire will be designed to suit student cultural and linguistic background, and their responses will be taken as a data collected to answer research question and test hypotheses.

1.5- The objectives of the study:

The present study aims to realize the following objectives:

- To rise the importance of cultural difference awareness, and ways of its management.
- To examine how student's culture impacts on communication.
- The study seeks to reflect the cultural factors that influencing people's own behaviors, and that of others.
- To examine how students adapt their behaviors according to the demands of the situation.

1.6- The significance of the study:

The significance of this study coincides with the cultural diffusion that led by the globalization. The need to the learning of other's culture, social values, and believes is evident, because it helps to maintain our cultural differences management.

It has a great importance for its focusing on intercultural communication, or the impact of individual's culture on communication among students of international Africa University. The study also can help people from different cultures to communicate effectively, to create an appropriate environment for all.

1.7- limits of the study:

The scope of study is narrow, it investigates the impact of the individual's culture on cross-cultural communication, it carried out in Khartoum state, University of International Africa, Assessing

among the students of International Africa University, it limits to the population mentioned, so it cannot be generalized.

CHAPTER TWO

Literature Review and previous Studies

Chapter two

Literature Review and previous Studies

2.0 Introduction.

This study begins by introducing several terms related to communication, culture, intercultural communication and cross-cultural communication to facilitate our understanding to the nature of this kind of work.

In the era of globalization, when a new world with its new economic order, which means capitalism, that has been structured on the global scale, people of different cultural background have been thrown into contact. Cultural issues and linguistic diversity have emerged as new challenges face the scholars.

Since twentieth century, the interaction between people of different cultures have had increased extensively, for instance, some people may go to foreign countries to receive their education, and some others may work in multinational firm and accept job assignment in other countries.(Brislin,1986). This trend of the era has also increased international trade. Accordingly, intercultural interaction has become inevitable and even necessary.

This international interaction has arisen some difficulties in communicating between people of different cultures, especially between people who do not have shared ideas about each culture. The term of intercultural communication is emerged as a scientific field of study, interests in interaction between individuals and groups from different cultures, and examines the influence of cultures on which people are, how they act, feel, think, and evidently speak and listen. Intercultural communication is multidisciplinary approach that could be defined communicative process involving individuals referred back to cultures that distinguished.

The origin of intercultural study is generally accepted with the term of Edward. T Hall (1976). Who claimed to the first used the term, and most of his work was carried out under his influence,

then the concept has broaden in its definition by other scholars of communication, Rogers & Steinfatt(1999) state the term intercultural communication simply as the exchange of information between individuals who are unlike, this exchange involves verbal and nonverbal. For MŰller –Jacquier(2004), intercultural communication denote a peculiar communication situation, the varied language and discourse strategies, people from different cultural backgrounds use in direct face- to –face situation. This chapter will elaborate the general concepts of the study the following definitions and the analysis.

2.1 Definition of communication.

Communication is defined as systematic process in which people interact with, and through symbols to create meaning. to elaborate a little this definition, the process is in ongoing and always in motion, and moving forever, no one can claim or predict this process will stop as people's life goes on. But this process may influence with circumstances.

Communication is also a systematic, because it occurs within a system of interrelated parts that affect each other, in family communication for instance, each member is a part of the system. (Galvin, Dickson,& Marrow 2006) .

2.2 The concept of the culture.

Culture, a word has used as one of our every day vocabulary, it seems to be easy enough to everyone define it. However, its definition still bears some complexities.
We are trying to expose some different definitions in the following.

According to the anthologist, Geertz.(1973), culture is defined as historically transmitted patterns of meaning embodied in symbols, as a system of inherited conception that expressed in symbolic forms by which people communicate, perpetuate, and develop their knowledge about attitude toward life.

This definition contrasts to Hofsted's (1997) psychological viewpoint that state the culture is carried by every person within him/herself patterns of thinking, feeling, and potential acting which were learned throughout his/ her lifetime.

Cognitive and social contextual approaches that provided by Ting-Toom. defines a culture as learning meaning system that consist of patterns of tradition, beliefs, values, norms and symbols that are passed through generation to the next, and are shared to varying degrees by interacting members of the community.

2.3 Understanding cross-cultural communication.

The term cross-cultural communication is used interchangeably with term of intercultural communication from time to time.(Gundykunt,2003). However, he states that cross-cultural communication is a subcategory of intercultural communication. According to Gundykunt, & Kim (1996), the term cross-cultural communication is traditionally implies the some phenomena a cross-cultures, this claim has been reaffirmed by Gundykunt,(2003) that the study of cross-cultural communication focuses on comparison between cultures. He argues that it's essential to understand cross-cultural communication before attempting to understand intercultural communication, which means, understanding cross-cultural communication leads to understand what each culture values in term of interacting with other cultures.

2.3.1 Intercultural communication.

Intercultural communication is emerged increasingly as an important focus of research, teaching, and training. In some multi-national countries like the United States of America, which have already made up of people from divers cultural backgrounds, and styles of communications, the awareness of difference cultural communication and practices have arisen among the scholars.(Wood,2015).

Intercultural communication research involves an investigation of interpersonal interaction, interaction between

individuals or groups from different linguistic and cultural descendants. The form of this interaction varies; it may be face to face, or through written discourse.

With the advance of the technology, more studies paid the attention to the different type of interaction of people who have never been together, shared same world view, or even never seen each other through online (e.g. Skype call, video call, chat groups, emails etc). Intercultural communication may focus on verbal and nonverbal behaviors, attitudes, perceptions of people from languages and cultures interacting each other, the interlocutors may have different first language and speak the second language as a common to all of them, or use mixed code.

According to (Jackson,2014) intercultural communication situation takes many forms in our contemporary life, as in educational and geographical settings in which people are inevitably confronted around the globe, analyzing the discourse of immigrant who interacting with locals in his new resident, cultural shock or cultural adjustment, social network, intercultural friendship/ relation, identity shift and culture in new environment. These are some of concerns and interests of interculturist, and there may more others constitute parts intercultural communication study.

2.4 Culture as communication.

Culture is developed, shaped, transmitted and learned through both verbal and nonverbal form of communication. Cultural characteristics (customs, norms, rituals, and laws, etc) are created through the communication and shared by people. Individuals may not set out to create culture when they are interacting in relationships, groups and societies, but culture can take shape naturally and evolves through social discourse and interaction.

Communication and media communication make it possible to preserve and pass cultural elements from one place and time to another and from generation to the next. It's also the reverse is

true that communication practices are largely created and transmitted by culture. Over time, through the communication and interaction members of a culture develop history, pattern, custom, and rituals that distinguish them from other groups and influence who they interact each other, as well with outsider. For Hall.E.T.(1959) culture is a communication and communication is culture, this leads clearly to the complexity of communication-culture relationship.

2.5. Verbal and nonverbal communication.

Communication is viewed as consisting of two main types, verbal and non verbal communication, the distinction between the two is based on the media of production and the reception of messages. Verbal communication is produced using the vocal apparatus in human being. While nonverbal communication makes of others body parts in its production.

Verbal and nonverbal communication may be either intentional or unintentional; sometimes people sculpt their appearance carefully, just as they sometimes control their communications. For instance; in job interview, people are highly conscious of their dress and posture as well as the words they use. At other time, verbal and nonverbal communication may be unintentional, like; if interviewer asks a difficult question, the facial expression may reveals his/her feeling. Or a person may accidently speak ungrammatically. Wood(2015).

Generally, Communication process uses two channels, the oral channel through which verbal communication is received, and visual channel that enable people to recognize other instances of the nonverbal communication component.

2.5.1 Verbal communication

Language, the human symbolic system is the center of verbal communication. It plays very crucial role in conveying messages in interacting with others. Verbal communication involves the use of language in is spoken and written forms. This is what mentioned by Smith (1969).that language is seen in people's understanding as

a means through which they interact between human beings, in other word, language is takes place when the interaction of human is occurs- human interaction is equated with the communication.

Not far from these arguments. Nelson (1996) maintains the importance of the language in verbal communication, indicating that the unique contribution of human language is that serves to communicate, representation of states of affairs between peoples, transferring information from one mind to another.

2.5.2. Nonverbal communication as cultural bound.

Nonverbal communication is encompasses all aspect of communication other than word, it also includes paralinguistic features that comes with utterance (tone, pitch, etc) that effect the meaning.

According to Liu et al.(2011).it refers to simply to communication without using words, or use of non-spoken symbols to communicate a message. For Samovar et al.(2010), nonverbal communication is involves all those nonverbal stimuli in a communication setting that are generated by both the source and his/ her use of the environment and that have potential message value for the source, or the receiver.

Nonverbal communication is differing from culture to another, and yet, it's ambiguous and abstract. For instance, we cannot understand some one's smile unless we take the context to interpret it. Wood.(2015) states that our nonverbal behavior reflects and reproduces values, and norms of particular cultures and social communities to which we belong to.

There are some cross-cultural misunderstandings. According studies carried out by Siu Wa Tang in California and China, he found that only a few basic feeling and expression are understood a cross-cultures. He argues that the feeling expression of happiness and sadness are expressed like in similar way. Other example, in their mourning expression, Arabian women may dress in black while Indian may use the white for the same reason (from the perception of the Researcher).

Axtell,(2007) argues that, cross-cultural communication clashes may arose over a gift, an American for example might offend a Chinese by with a gift of clock, because in china clock is symbolize a death., the same is true to offer a gift to Arabian for first time may interpreted as bribe. Bringing a flower to dinner hosted by person from Kenya would puzzle the host because in Kenya flowers only given to express sympathy for a loss.

Other nonverbal communications might misunderstanding, eye contact for example, an American might consider a sign of disrespect or even suspicious when another person do not maintain eye contact, for Japanese, is the opposite, maintaining eye contact is a sign of disrespect, these are part of nonverbal communication differ according to culture.

2.6 Culture as learned

It has been said that cultural orientation begins at birth; this is clear from process of gendering or naming. And people will grow and learn the language that they are exposed to, and become accustomed to particular ways of being, Verbal and nonverbal behavior and general philosophy of life. Children acquire language and culture together in what is basically an integrated process at early age.

It's through language and cultural socialization that our primary cultural **believes**, **values, tradition, norms,** and **world views** are internalized, but that's varying in degrees. Jakson (2014).

2.6.1 Believes.

Believes are set of learned interpretation that form the basis for cultural members to decide what is wrong and what is not logical and correct. That is the basic assumption that people make about themselves and about other in the world, and about how we expect life to be. The religion forms the core of this believes in many cases, e.g. Muslims believe there is no God but Allah, and Christians believe that Jesus is son of God and the savior of the humanity. And Buddhism is fundamentally believed in reincarnation, which means, human are reborn after dying.

Believes May also be peripheral, ideas from their own creation. Jackson, (2014).

2.6.2 Values.

Values define as shared ideas about what is wrong and what is right, fair and unfair, just and unjust kind or cruel, important and unimportant. Lustig & KOerster(2010). It does also can be learned during the primary period of socialization from person's age, because child can naturally form his views about the nature, and the significance of human quality such as honesty, integrity and openness. According to Jackson (2014), values can impact on one's ethics, and serve in varies degrees as guiding principles on their daily life.

2.6.3 World view.

Cultural values and beliefs may cover many aspects of the society as freedom, equality, etc. this aspects can participate to form individual perception of world. The term world view as defined by Jandt,(2007) as a philosophical ideas of being. Accordingly, it's the way we look to the world; however, it deeply embodied in one's psyche and usually operates on subconscious level when it comes under complex questions as what is the purpose of the life? is the world ruled by law, chance, or God ? This of course are debatable questions arisen in cross-cultural world. Samovar, et al. (2010).

The world view can be seen through Buddhist for example, that each will continue after death in some other form (human, divine, or human). And Christians, Jews, and Muslims believe that there is only one life and the soul will be judged by God at the end of time, so the world view in many cases if it not in all seen by religious eyes.

2.6.4 Traditions.

People are exposed to both religious and non religious throughout their culturally shared traditions (customs, or rituals) that are in going to pass from generation to the next. Each tradition has its own rituals and practices, some cultural traditions include healing, folklores, myths, and legends. Funeral songs in certain dialects, and birthday celebration, wedding, and coming age, baby baptizing and whispering in certain Muslim communities, in addition to baby circumcising, death burial, there are religious celebrations, fasting and etc. people have gradually, or even have no understanding of the origins of certain customs, but they still transmit from generation to generation, from culture to another, they even have very strong emotional attachment to them, desire to share with their own children when they become parents Jackson,(2014).

2.7 Some approaches of cross-cultural communication.

There are many theories try to explain what effect the communication among people of different cultural backgrounds, in this point, the following three models of culture will be considered:

- Individualism – collectivism.

In this cultural, there are different values (individualism-collectivism) in former, the individual freedom is an essential values, while in the latter culture the group activities, or agreement valued.

Gudykunst,(2003) states that, different cultural values can affect the communication, he argues that, the communication is influenced by cultural norms, rules, and rituals related to group identity in term of the differentiation between in-group member and out-group member.

2.7.1 High and low context culture.

This may be defined in term amount of information given during communication. According to Hall (1976) people from High context culture tends to communicate with implicit messages, in which most information sent less verbally, Knowledge is situational, relational. Decisions and activities focus around personal face-to-face relationships, often around a central person who has authority. And more internalized understandings of what is communicated.

In contrast, people of low context culture communicate with abundant information in message, more interpersonal connections of shorter duration, and The Knowledge is more often transferable., While these terms are sometimes useful in describing some aspects of a culture, one can never say culture is 'high" or "low" because societies all contain both modes. "High" and "low" are therefore less relevant as a description of a whole people, and more useful to describe and understand particular situations and environments.

2.7.2 Uncertainty avoidance.

Hofsted articulated uncertainty avoidance, power distance, masculinity and femininity. Gudykunst and Lee (2003) indicate that people from high uncertainty avoidance culture tend to avoid situation where conflict may arose. Furthermore, they inclined to flow set of rules for almost every occasion.

Power distance, also can be classified into high and low context, in high power distance culture, people accept the power as their way of life. In low distance in other hand, people believe power shouldn't be used unless for absolute necessity.

Finally, cultural variability, masculinity and femininity, Masculine culture focuses on ego enhancement, where the feminine culture is focuses on the relationship enhancement. Examining such dimensions may help people to better understanding intercultural communication.

2.7.3 Gudysunst's approach for intercultural communication.

Anxiety, uncertainty management: this model of intercultural communication is very helpful for its breakdown of communication issues in comparing with other approaches. In their theory ' *communicating with stranger*' Gudysunst, and Kim provide that the central issue of communication is the ability of people to control (manage) their level of uncertainty, their cognitive ability to explain and predict the behavior of other person, anxiety, emotional apprehension, fear of different things that may occur in the interaction such as looking stupid, being rejected. this negative view toward the outsider group member can heighten one's anxiety level and minimize their motivation to interact with people outside one's group.Gudykunst,(2005). According to this based argument, if a person could control these mentioned, one would have better shared understanding, because the understanding is the core of success cross- cultural communication.

2.7.4 Culture in mental and behavioral point of view.

For the philosophy of mentalists, the salient aspect of culture exists in the mind, that's evident in the world. That a mental aspect of the culture includes beliefs, concepts, values, and rules. This view opposites the view of behaviorists that see the culture on external world.

Samovar,& Porter.(1997) have stated the culture as deposit of knowledge, experience, notion of time, roles, spatial relations, concept of the universe. It's also includes material objects and possessions acquired by group of people in the course of generations through individuals and group striving. This argument of course puts the emphases largely on the purpose intended by the writer for his topics.

for the behaviorists viewpoint however, the study of culture is empirically carried out, the majority of researches of intercultural communication was conducted in this frame work,

the writer selects materials that assist understanding of intercultural communication principles, taking as instrumental to achieve of success interaction of people of different background, this approach is fundamentally believe that culture is a social activity that takes place between people, which mean, people do each other to manifest culture.

John Gumperz(1982) is the pioneer scholar in empirical study of intercultural communication, he devoted too much of his study face to face interaction between people of different cultural background, he argues that the context very important factor of understanding intercultural communication taking the paralinguistic features into the consideration. This point reaffirmed by Samovar,& Porter.(1997) by emphasizing on people's nonverbal behavior as well.

2.8 Barriers to cross-cultural communication.

While the identity can provide the individual sense of belonging, it also can serve as a bias of negative views and reaction to those who are not belong to their cultural field. Samovar, et al(2012) state that people are naturally drown to people who share a similar language, culture, and way of being. The preference of things that are familiar to the individual can influence his perception, and attitude toward a new different things and people. This will result to stereotyping, prejudices, racism, and ethnocentrism. Jackson(2014); these points will be detailed in following elaboration to enhance the understanding.

2.8.1 Social categorization and othering.

Social categorization refers to the way which people put into conceptual category, in other word, it's a natural cognitive process by which we place individuals in social categorization, that's when we think of someone as a man versus a woman, old versus young, or black versus Asian or white. In general, thinking of others in terms their group memberships is known as social categorization.

Although thinking about others in terms their social categories memberships have some potential benefits for person who does the categorizing. Categorizing others rather than treating them as unique individuals with their own unique characteristics has a wide variety of negative and often unfair outcome for those who are categorized. It also distorts our perception such that we tend to exaggerate the differences between people of different social categories.

In group favourization (sometimes called in group bias), that is refers the situation in which people give preferential to those who are perceived to be part of in-group member. Ting-Toomey and Chung (2010) define in-group favourism as a positive attachment and predisposition for norms that are related to one's in-group that is if in-group member feel under threat from outsider. In-group favourism may accompany by out-group derogation (e.g. us vs. them discourse whereby us is positioned more favorably). Insufficient knowledge about the outsider and negative expectation can reduce the desire to contact with the people outside one's group, Gudykunst(2005).so it's quite naturally the discrimination, sexism, ageism, and racism may be resulted.

There the Cross-cultural communication is deeply affected by this complex social environment.

2.8.2 Ethnocentrism.

Ethnocentrism thinking may drive people to make false assumption about people who belong to different social and cultural environment.

Ethnocentrism is technical name for view of things in which one's own group is the centre of everything, and all others are scaled and rated with the reference to it. Cashden (2001) argues that ethnocentrism is negatively viewed the aspects of other cultures by standards of one's own culture. He went on saying that, it can lead to rejection of the richness and knowledge of other cultures. This of course will impact on the communication, or even impedes

the interaction between different cultures for its excluding others point of view and knowledge of the world.

Ethnocentrism can practically be defined as judging other people's culture by standard on one's own culture. Jandt (2004). In ethnocentrism one's own culture takes central position in his /her way of thinking and it's taken to be norm for everything. This means that one thinks of his one culture as normal, right and superior, while different other cultures are perceived as abnormal, inferior and wrong. This of course may lead to cultural and ideological conflict and impedes the means of intercultural communications.

Neuliep (2000). Identifies three categories of ethnocentrism, accordingly, in low ethnocentrism a person is insensitive in his/her interaction. When dealing with other cultures s/he treats them as aliens (otherness) e.g. when s/he speaks to them, his voice is lower or louder than it usual. In moderate ethnocentrism, a person will attempt to devaluate or minimize contact with out-group peoples and tries to interact with in-group people only as much as possible. In high ethnocentrism which is regarded as extreme one, people neglect foreigner and shows insensitivity toward other cultures by using racist connotations, hate, and violence (Jandit,2004).

Ethnocentrism is a gate toward stereotyping, prejudice, poor social relations, and eventually leads to xenophobia.

2.8.3 Stereotyping.

Stereotype is consider to be result of ethnocentrism, its known as strong tendency to characterize people from different cultural background unfairly, collectively and usually.

Stereotype is perceived as an idea that attributes certain characteristics,(personality trait or intelligence) intentional behavior to all the member of particular social class, or group of people. Jakson,(2014) accordingly, it imposes one's assumption on the others based on commonly held beliefs, generalization, without sufficient information to determine the reality of these

assumptions. People learn the stereotype during the socialization by way of messages about the out group member from people of in-group. It's usually infused emotion and portrays individuals and groups in negative light. This can devaluate individuals and group, which will result in perpetuate inequality (gender inequality, age inequality, religious and so on).inter-group communicating can affected negatively by common practices of stereotyping. Therefore, stereotype effect negatively the interaction of people in general and intercultural communication in particular.

2.8.4 Bias and prejudice.

Like stereotype, bias and prejudice are common phenomena that affect negatively intercultural relationship. All people have bias, they see the things in term of what they know, subjective, which is a personal preference, (like or dislike) this of course affect our objectivity toward things in our life.

Prejudice here refers to dislike, hatred of person or group without reason, since it rooted in person's early socialization, its cultural conditioned in many cases. When a person does not like things, he can receive and send negative message, or image from who very close to him (parents, teachers, and religion) this is strongly linked with fault stereotyped from very early age.

According to Samovor, et all (2010), prejudice is common in all over the world, it serves many social functions. Jackson (2014) reaffirmed that, there are different forms of prejudices that people can make, which impact negatively on the cross-cultural communication. for instance, individual may prejudice toward people who have different accent, second language speakers, believer of another religions, atheists or nonbelievers, minority groups ,foreigner or who have different colors, etc. he states that the fear and ignorance are often at the root of prejudices.

Samovor, et all (2010) has stated that prejudice may be expressed explicitly or implicitly. According to him, people try to keep their prejudicial thought toward a particular person, group, who may differ in term of gender, ethnic, religion, because they recognizing that is not politically correct to openly disparage

others. However, people may express their prejudices by employing ethnocentric speeches to denigrate out-groups members; this may create a conflict with the people who are prejudiced. Therefore, prejudice is destructive and very harmful to the intercultural communication.

2.8.5 Discrimination.

Discrimination can be thought as expression of prejudice, which means an expression of dislike. For the United Nations international convention on the elimination of all forms racial discrimination (ICERD.1989) defines that, the discrimination is any distinction, exclusion, restriction or preference based on race, color, descent or national, ethnic origin which has a purpose of effect of nullifying or impairing the recognition, enjoyment or exercise on an equal footing of human rights, and fundamental freedom, political, economic, social, cultural or any other field of life.

According to Jackson.(2014) discrimination can take place in many forms, it encompasses many issues, for example, an individual or groups may discriminate others based on age, language, accent, sex, gender, or pregnancy (in work situation), race, color, religion or national origins.

The term human rights that was mentioned above is refers to the basic and freedom to what all human are entitled, this includes, the right of life, liberty, freedom of thought and expression, and equality before the law. (Jackson, 2014).discrimination is one the barriers that effect deeply the interaction around the world.

2.8.6 Racism.

Smith,et al (2006) refer that, Racism is a contested term, which has no biological basis definition, its social construction that historically privileged people in position of power (white people in the United states of America against the black, or the same story in south Africa in the last century) it based on the

notion of the superiority and inferiority that biologically determined in the society. It has been always established as a relationship of domination, oppression and privilege that positions people differently in the society.

Jackson (2014) argues that, in spite of existing more regulations protecting human rights in many sectors of the societies, in many parts of the world, racism is still widespread and people may convey racist beliefs in a more subtle ways. For example, people who are in position of power may frequently interrupt ethnic minority speaker, giving them little time to speak and or insist on discussing topic that belittle them. Their intentions, facial expressions and postures may also convey the lack of the respect to the out-group member.

Accordingly, whether people covert or discover, racism can be extremely detrimental to intercultural communication. It can threaten the fabric of social harmony and can be harmful to the society.

2.8.7 Xenophobia.

Xenophobia is recognized as irrational fear (phobia) of stranger, or foreigners. Oxford dictionary defines, as deep rooted fear toward the foreigners. That is basically anyone who is different from one's self or one's group, especially in term of culture (way of being), language, and politics. While Racism is linked to the prejudice based on ethnicity, ancestry, or race, xenophobia differs for it encompasses any kind of fear related to individual or group perceived as being different. Xenophobia can manifest itself in many ways involving the relations and perception of in-group toward an out group, including fear of losing identity, suspicion of its activities, aggression and desire to eliminate its presence to secure and presumed purity.

Xenophobia is a dangerous as it has a potential to spawn hostile and violence reactions, e.g. mass expulsion, brutal killings of immigrants or particular Ethnic group such as atrocities that have

taken place in Bosnia, Nazi Germany, Rwanda and Darfur. Jackson (2014).

Xenophobia can also be manifested in form of unreal exaltation of another culture in which culture is referred an unreal stereotyped and exotic quality.

Intercultural communication can lead to overcome these problems for its involving people from different cultures and languages. In today's world, it makes an imperative to develop our cultural differences awareness and to manage this differentiation is a key to successful interaction. Samovar,et al (2010).

2.9 Review of previous studies.

   This section about the previous studies that will inform the researcher about the methods and techniques used by researcher who worked in same field .It will also provide information concerning the issues of instrumentation, sampling and data analysis.

2.9.1 The first study.

   This study was carried out in 2007 by Mohmmed Nasir Ali. The study investigates politeness problems that Sudanese Arabic speaker face in intercultural communication, particularly in what concerning of the thanking strategies, and the relationship between Sudanese colloquial Arabic, and Sudanese interlanguage English, aiming to see the degree of which thanking strategies used in Sudanese interlanguage English are accepted by native speaker of English language.

The study was carried out in Valley Nile University, thesis submitted for PHD. The researcher examines by using Discourse Completion Test (DCT) both in Arabic and English, and questionnaires to judge the appropriateness of English responses produced by Sudanese Arabic speaker, it's worth mentioning that the population sampling consist of 10 native English speaker from British citizens in Khartoum.

The study was come up with the same set of thanking strategies which was claimed to be universal.

The choice of thanking strategies is found to be influenced by choice of corresponding Arabic strategies.

 The judgment of the native speaker shows that, the Sudanese Arabic speaker has his own way of selecting thanking strategies, which was not always accepted by native speaker.

The result is the same with communication problems when it occurs between Sudanese Arabic speaker and native English speaker.

The present study differs from this study in certain points. First the present study investigates the problems of communication that

caused by individuals cultural background, that is how the different cultures can communicate. Secondly, the present study focuses on Sudanese and non Sudanese to measure how different people can see the thing differently, and the effect of this differentiation on their communication.

2.9.2 The second study.

This study was carried out in 2008 by Khalid Abdelgadir TajEldin .

The researcher was investigate cross-cultural pragmatics, the speech act in both English and Arabic language, investigates speech acts of requesting by Sudanese university students,(the choice of request strategies).

The research investigates also the impact of some social variable on their performance, includes different types of internal and external modifications.

The study was carried out in the University of Juba. The subjects of the study were 200 final year university students, chosen randomly from eight Universities. It uses the version of Discourse Completion Test (DCT) one of English and the other in Arabic, 100 subjects responded on each subject.

The result shows that the Sudanese university students have three universal request strategies. They use more direct and less conventionally direct strategies. And it shows also the social factors have an impact on the choice of strategies. The present study differs from this study in certain points. First the present study is investigate the problems of communication that caused by individuals cultural background, that is how the different cultures can communicate. Secondly, the present study focuses on how cultural governed behaviors in multicultural environment.

2.9.3 The third study.

This study was carried out by Shafikah Davids in 2013 in faculty of business master, in the Cape Penisula University of technology.

The study aimed to devise a communication strategy which will address intercultural communication specifically designed to assist mangers dealing with intercultural differences.

The core objective of the study was to establish whether the existing communication policy of the department of the justice and constitutional development adequately address intercultural communication in the work place to verify level of understanding of cultures amongst employee of (DOJ&C D) western Cape regional office in order to determine whether the lack of cultural knowledge contributes to miscommunication in the department.

The study employed a quantitive research approach, which non-probably sampling design in form of convenience sampling method was adopted as appropriate to the study.

The study resulted on that, cultural differences leads to misunderstanding, while a lack of cultural knowledge is appeared as a major contributing factors of miscommunication within the (DOJ&CD). The study also recommended the acquisition of the employee about others cultures will improve their understanding and reduce the chances of miscommunication.

The present differs from this study in many respects, first the present study investigates the intercultural problem within students of different cultures, and it focuses on the impact of their cultural background on the cross-cultural communication. It examines also how different cultures see the world differently.

The present study investigates mainly whether or not, that the cultural differences create barriers between students on intercultural communication, and the result will be generalized.

2.9.4 The fourth study.

This study was carried out in university of Edimburgh by Jian Jun Lui – in 2007.

it was aimed to investigate intercultural communication among Chinese post-graduate students at university of Edimburgh. The project specifically investigates the social relationship network of Chinese post-graduate students, their intercultural communication competence after one year abroad study and perceived real communication problem when they cross in intercultural interaction.

The researcher uses three instruments. Questionnaire, recording, and interview are adopted in this project.

The result revealed that Chinese students involved actively in English network, and their intercultural competence was improved in one year abroad study. But the study showed that most of Chinese students had difficulties in communicating with others from different culture. It reported that the language proficiency and problem of culture were the major two groups of communication problems of the students.

The finding suggestions put the more emphasis on the intercultural communication knowledge in china English language teaching.

The present distinguishes in not emphasizing only in intercultural competence, but it focuses on the impact on student's cultural background on the cross-cultural communication. It examines also how different cultures see the world differently.

The present study investigates mainly whether or not, that the cultural differences create barriers between students on intercultural communication.

Conclusion.

This chapter surveyed the literature on cross-cultural communication that is of relevance to this study. After first discussing what is meant by culture, communication, intercultural

communication by invoking different point of view related to different scholar about this interdisciplinary subject, basically around the notion of culture, and what is means.

It provides also certain theories attributed to intercultural communication, social construction, and other notions are culturally bounded. Culture as learned, that introduces behavioral school of point of view and the opposite, mental view point as well is provided. Barriers that supposed to be impeding intercultural communication also presented in brief details.

at the end, it provides some previous studies related to the topic, to give deep inside to the nature of the topic being studied.

CHAPTER THREE

Methodology

Chapter three
Methodology

3.0 Introduction.

This chapter explains the methodology of the study, in that, it will describe the method and techniques adopted, the instruments, the population, the samples and the procedures of data analysis.

3.1 Research method.

This study is analytical in its nature and descriptive in some aspects. It focus on speech communities (ethnography), how communication is patterned and organized, and how cultural aspects shape the interaction, it attempt to assess cross- cultural interaction.

3.2 Population and sampling.

The study was carried out in International University of Africa. The population of this study is all students of International University of Africa. The university is composed of students estimated around 75 countries from Africa and Asia content.

It's worth to shed light about International Africa University, the university established in 1992, A nonprofit higher education institution located in Khartoum, officially accredited and organized by Ministry of High Education and Scientific research, before that time, it was affiliated to International Islamic organization. Although the word Islamic was dropped, the Islamic studies are central to the institution's subjects, beside 30 colleges and research centers that made up the university.

Therefore. The institution attract students from different (almost entirely Islamic) countries estimated around 10000-14999 students.(WWW.4iCU.org). in that, they are classified in this order.

numbering	Category of the students	The percentage
1	African – non Sudanese	50%
2	Asian	25%
3	Sudanese	25%
4	The total	100%

A sample of 30 students was selected semi-randomly for the questionnaire of this study, that the participants was composed of these three mentioned above categories, in both genders (male & female).

3.3 Instruments.

The tool that the Research uses to collect data is a questionnaire, a printed form of data collection instruments which include questions or statements that informants expected to answer, in most cases anonymously. They are similar to the interviews, but the questionnaires are usually answered in written forms, whereas interviews are carried out orally.

The researcher opts to adopt questionnaire as a tool data collection, because it can be distributed to large group of participants in same time. This advantage is attached to questionnaire than any other tools of data collection.

3.4 Validity and Reliability.

To test the validity of the questionnaire, the researcher consulted three doctors work at university of Sudan of Science and technology and experts who give advices and their point of view, and they correct some Items of the questionnaire. The researcher takes their advices into the consideration.

The reliability of the questionnaire was calculated by SPSS. To checking reliability of the questionnaire, it was designed according to these formats: the choice (agree, disagree and neutral) questionnaire was distributed to the students of International Africa University. This procedure was done by counting the frequencies of responses; the percentage of each statement was calculated according to the number of piloting sample. The statement that realized statistical significant equaled to 50% or more was accepted as a reliable statement, and which did not realized the same was rejected.

3.5 Procedures of the study.

The copies of the questionnaires was distributed to the participants in hands to look over the statements, and the researcher assured them that the information provided will be kept confidential and only for the purpose of the research.

It's worth to mention that the researcher encountered some difficulties, it resulted from the multi-national, and multi-lingual nature of the university, to introduce himself as a student explains his case is very difficult, the student use very poor classic Arabic language within their university milieu, nevertheless, many students cannot understand even Arabic language unless the researcher speak as it written. Student from African English speaking countries participate with great interest, and other student from French speaking countries like Congo, Mali, and Tchad are also participated gladly after the statement was being paraphrased in French language; the ability of the researcher on using French language was helpful in this work. The same was done to the student from content of Asia as Chinese and others from the same region.

In addition to that, International Africa University is restricted with certain regulations; it bans distributions of any questionnaire inside the campus, or even just to ask students' opinions about anything without the permission of the authorities. Students do not collaborate unless they are being assured that the permission was taken from concerned authorities. The researcher met the Dean of the College, chef of the security, and then the social supervisor who explains the nature of university that receives foreign students with different cultural and linguistic background is demanded these regulations.

CHAPTER FOUR

Data Analysis and Discussion of Result

Chapter four

Data analysis and discussion of result

4.0 Introduction

In this chapter, the researcher analyzes the obtained data from students' questionnaire using SPSS program. Tables of frequencies and percentages are provided along with descriptive tables showing (mean, mode and standard devition). For the hypotheses test, the researcher use Chi-squire value test.

Nationality

	Frequency	Percent
Sudanese	9	30.0
Other	21	70.0
Total	30	100.0

Table (4.1)

The table represents the frequencies and percentages of the participants' nationality variable. As can be seen, most of the participants are from other nationalities with percentage (70%) while the Sudanese are (9) with percentage (30%)
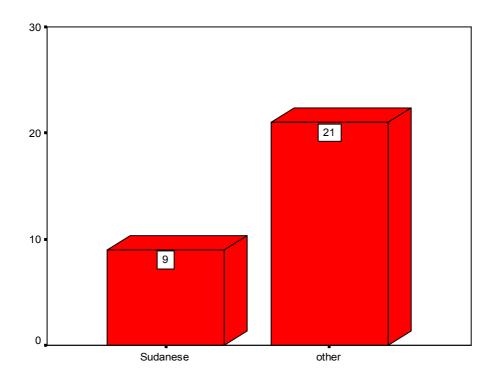
Figure (4.1)

Gender

	Frequency	Percent
Male	25	83.3
Female	5	16.7
Total	30	100.0

Table (4.2)

The table shows the gender variable of the study participants, which shows that (25) of the participants are males with percentage (83.3%) while only (5) females participate in the questionnaire with percentage (16.7%)
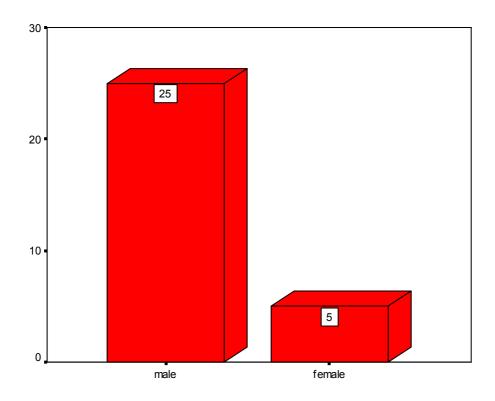
Figure (4.2)

It is hypothesized that the impact of cultural background is evident in their interaction

Statements	Agree	Neutral	Disagree
I have least two friends from all nationalities	22	1	7
	73.3%	3.3%	23.3%
There is something that I perceived as not always correct when I deal with other cultures	13	10	7
	43.3%	33.3%	23.3%
It's easy to communicate with students from other nationalities without difficulties	22	5	3
	73.3%	16.7%	10.0%

I can understand the ways of facial expression that people make to communicate with others easily	17	4	9
	56.7%	13.3%	30.0%

Table (4.3)

The table above shows the frequencies and percentages of the statements of the first hypothesis "*It is hypothesized that the impact of cultural background is evident in their interaction*". As it can be seen in the table, the participants response with disagree in the statements are (7) with percentage (23.3%), (1) participant remains neutral with 3.3% percentage and (22) response with agree and the percentage is (73.3%). As it is noticed the maximum percentage (73.3%) indicates that the participants agree with the statement. In the second statement "There is something that I perceived as not always correct when I deal with other cultures", (13) respond with agree with percentage 43.3%, (10) respond with neutral and the percentage is (33.3%) and (7) respond with disagree and its percentage is (23.3%). The maximum percentage represents (agree) as shown in the table.

In the third statement "It's easy to communicate with students from other nationalities without difficulties", (22) of the participants respond with agree with associated percentage (73.3%), (5) respond with neutral and the percentage is (16.7%) while (3) respond with disagree with percentage (10%). As the case in the previous statement, the maximum percentage represent (agree). In the fourth statement "I can understand the ways of facial expression that people make to communicate with others easily", (17) participants respond with agree with percentage (56.7%), (4) respond with neutral and its percentage (13.3%) and (9) respond with disagree with percentage (30%). The maximum percentage (56.7%) indicates that the participants agree with the statement.

Descriptive Statistics

	Mean	Mode	Std. Deviation
I have least two friends from all nationalities	2.5000	3.00	.86103
There is something that I perceived as not always correct when I deal with other cultures	2.2000	3.00	.80516
It's easy to communicate with students from other nationalities without difficulties	2.6333	3.00	.66868
I can understand the ways of facial expression that people make to communicate with others easily	2.2667	3.00	.90719

Table (4.4)

The table above shows descriptive statistics of the first hypothesis "*It is hypothesized that the impact of cultural background is evident in their interaction*". As it is shown in the table, the second column of the table represents the mean (average) which equal in total (2.4), while the third column which represents mode (the most frequent choice) is (3) which shows that students tend to agree the statements of the hypothesis, while the standard deviation is not more than (0.9).

Test Statistics

	Chi-Square(a)	df	Asymp. Sig.
I have least two friends from all nationalities	23.400	2	.000
There is something that I perceived as not always correct when I deal with other cultures	1.800	2	.407
It's easy to communicate with students from other nationalities without difficulties	21.800	2	.000
I can understand the ways of facial expression that people make to communicate with others easily	8.600	2	.014

Table (4.5)

The table shows the Chi-squire value test done for validating the first hypothesis "*It is hypothesized that the impact of cultural background is evident in their interaction*". The second column represents Chi-squire values as follows (23.400, 1.800, 21.800 and 8.600) while the degree of freedom (df) values which can be calculated as (N-1) are as follows (2, 2, 2 and 2). The last column represents the values of significance value (Sig.) which are as follows: (.000, .406, .000 and .014) and it is noticed that the values, except the second one are less that the Standard significance (.05) which means that the hypothesis statements are accepted and hence the hypothesis "*It is hypothesized that the impact of cultural background is evident in their interaction*".

Table of Frequencies

There are barriers between students caused by their cultural differences

Statements	Agree	Neutral	Disagree
I seems to me that people differ in ways of greeting according to their cultural background	21	1	8
	70.0%	3.3%	26.7%
Being a stranger is one of major barriers in interacting and communicating with people of other culture	14	7	9
	46.7%	23.3%	30.0%
People are quite insensible when dealing with different cultures	15	8	7
	50.0%	26.7%	23.3%
I feel sometimes as I perceived strangely when I interact and engage in oral communication with them	19	7	4
	63.3%	23.3%	13.3%

Table (4.6)

The table above shows the frequencies and percentages of the statements of the second hypothesis "*There are barriers between students caused by their cultural differences*". As it is shown in the table, in the first statement "I seems to me that people differ in ways of greeting according to their cultural background" the participants response with disagree in the statements are (21) with percentage (70%), (1) participant remains neutral with 3.3% percentage and (8) response with agree and the percentage is (26.7%). As it is noticed the

maximum percentage (70%) indicates that the participants agree with the statement. In the second statement "Being a stranger is one of major barriers in interacting and communicating with people of other culture", (14) respond with agree with percentage 46.7%, (7) respond with neutral and the percentage is (23.3%) and (9) respond with disagree and its percentage is (30%). The maximum percentage (46.7%) represents (agree) as shown in the table.

In the third statement "People are quite insensible when dealing with different cultures", (15) of the participants respond with agree with associated percentage (50%), (8) respond with neutral and the percentage is (26.7%) while (7) respond with disagree with percentage (23.3%). As the case in the previous statement, the maximum percentage represent (agree). In the fourth statement "I feel sometimes as I perceived strangely when I interact and engage in oral communication with them", (19) participants respond with agree with percentage (63.3%), (7) respond with neutral and its percentage (23.3%) and (4) respond with disagree with percentage (13.3%). The maximum percentage (63.3%) indicates that the participants agree with the statement.

Descriptive Statistics

	Mean	Mode	Std. Deviation
I seems to me that people differ in ways of greeting according to their cultural background	2.4333	3.00	.89763

Being a stranger is one of major barriers in interacting and communicating with people of other culture	2.1667	3.00	.87428
People are quite insensible when dealing with different cultures	2.2667	3.00	.82768
I feel sometimes as I perceived strangely when I interact and engage in oral communication with them	2.5000	3.00	.73108

Table (4.7)

The table above shows descriptive statistics of the second hypothesis "*There are barriers between students caused by their cultural differences*". As it is shown in the table, the second column of the table represents the mean (average) which equal in total (2.37), while the third column which represents mode (the most frequent choice) is (3) which shows that students tend to agree the statements of the hypothesis, while the standard deviation is not more than (0.84).

4.4 Chi-squire Value Test

	Chi-Square(a)	df	Asymp. Sig.
I seems to me that people differ in ways of greeting according to their cultural background	20.600	2	.000

Being a stranger is one of major barriers in interacting and communicating with people of other culture	2.600	2	.273
People are quite insensible when dealing with different cultures	3.800	2	.150
I feel sometimes as I perceived strangely when I interact and engage in oral communication with them	12.600	2	.002

Table (4.8)

The table shows the Chi-squire value test done for validating the second hypothesis "*There are barriers between students caused by their cultural differences*". The second column represents Chi-squire values as follows (20.600, 2.600, 3.800 and 12.600) while the degree of freedom (df) values which can be calculated as (N-1) are as follows (2, 2, 2 and 2). The last column represents the values of significance value (Sig.) which are as follows: (.000, .273, .150 and .002) and it is noticed that the values, except the second and the third ones are less that the Standard significance (.05). Unlike the previous hypothesis, this one cannot be accepted nor rejected as two of its statements are significant while the other two are not.

Table of Frequencies

Students cultural identities are shaped by their cultural differences and this may lead to miscommunication

	Agree	Neutral	Diagree
All students here use the same signs and body language when they interact among themselves	12	2	16
	40.0%	6.7%	53.3%
There are signs of stereotyping and prejudices among the students interaction caused by their cultural differences	13	8	9
	43.3%	26.7%	30.0%
I realized that my culture and my world opinion is not the same compared other students world view	23	2	5
	76.7%	6.7%	16.7%
I tend to share who see the world in a way that I do	23	4	3
	76.7%	13.3%	10.0%

Table (4.9)

The table above shows the frequencies and percentages of the statements of the third hypothesis "Students cultural identities are shaped by their cultural differences and this may lead to miscommunication". As it can shown in the table, in the first statement "All students here use the same signs and body language when they interact among themselves" the participants respond with agree in the

statements are (12) with percentage (40%), (2) participants remain neutral with 6.7% percentage and (16) respond with disagree and the percentage is (53.3%). As it is noticed the maximum percentage (53.3%) indicates that the participants disagree with the statement.

In the second statement "There are signs of stereotyping and prejudices among the students interaction caused by their cultural differences", (13) respond with agree with percentage 43.3%, (8) respond with neutral and the percentage is (26.7%) and (9) respond with disagree and its percentage is (30%). The maximum percentage (43.3%) represents (agree) as shown in the table.

In the third statement "I realized that my culture and my world opinion is not the same compared other students world view", (23) of the participants respond with agree with associated percentage (76.7%), (2) respond with neutral and the percentage is (6.7%) while (5) respond with disagree with percentage (16.7%). As the case in the previous statement, the maximum percentage represent (agree). In the fourth statement "I tend to share who see the world in a way that I do", (23) participants respond with agree with percentage (76.7%), (4) respond with neutral and its percentage (13.3%) and (3) respond with disagree with percentage (10%). The maximum percentage (76.7%) indicates that the participants agree with the statement.

Descriptive Statistics

Students cultural identities are shaped by their cultural differences and this may lead to miscommunication

	Mean	Mode	Std. Deviation

All students here use the same signs and body language when they interact among themselves	1.8667	1.00	.97320
There are signs of stereotyping and prejudices among the students interaction caused by their cultural differences	2.1333	3.00	.86037
I realized that my culture and my world opinion is not the same compared other students world view	2.6000	3.00	.77013
I tend to share who see the world in a way that I do	2.6667	3.00	.66089

Table (4.10)

The table above shows descriptive statistics of the third hypothesis "*Students cultural identities are shaped by their cultural differences and this may lead to miscommunication*". As it is shown in the table, the second column of the table represents the mean (average) which equal in total (2.31), while the third column which represents mode (the most frequent choice) is (3) which shows that students tend to agree the statements of the hypothesis, while the standard deviation is not more than (0.82).

Chi-squire Value Test

Students cultural identities are shaped by their cultural differences and this may lead to miscommunication

	Chi-Square(a)	df	Asymp. Sig.
All students here use the same signs and body language when they interact among themselves	10.400	2	.006
There are signs of stereotyping and prejudices among the students interaction caused by their cultural differences	1.400	2	.497
I realized that my culture and my world opinion is not the same compared other students world view	25.800	2	.000
I tend to share who see the world in a way that I do	25.400	2	.000

Table (4.11)

The table shows the Chi-squire Value test of the third hypothesis "*Students cultural identities are shaped by their cultural differences and this may lead to miscommunication*". The second column represents Chi-squire values as follows (10.400, 1.400, 25.800 and 25.400) while the degree of freedom (df) values which can be calculated as (N-1) are as follows (2, 2, 2 and 2). The last column represents the values of significance value (Sig.) which are as follows: (.006, .497, .000 and .000) and it is noticed that the values, except the second one are less that the Standard significance (.05) which means that the hypothesis statements are accepted and hence the hypothesis "*Students cultural identities are shaped by their cultural differences and this may lead to miscommunication*" is also accepted.

Overall Results

Looking at the previous tables of frequencies and percentage, the researcher notices that most of the responses of the participants tend to agree the statements of the first, second and the third hypothesis. The Chi-squire value test analysis proves that as well, for the values of (Sig) falls under the standard significance value (0.05). The research can confirm that all the hypotheses of the study are accepted statistically.

CHAPTER FIVE

Conclusions, Recommendations and Suggestions for further Studies.

Chapter five

5.0 Introduction

This chapter will provide the finding of the study together by answering the research questions and verifying the hypotheses. Data from Chapter Four will be accumulated under each question and hypotheses.

5.1 Result

The questions and hypotheses will be paired and the data that relate to them will be gathered so as to answer the questions and to check the hypotheses as well.

5.1.1 Question one and hypothesis one

Q1. To what extent do the impact students' culture effect on their communication?

H1. It hypothesized that the impact of cultural background is evident in the interaction among the students' of International Africa University.

To answer the question is to test hypothesis which is confirmed by statistical analysis and shown in chapter four. Therefore, the impact of cultural background is evident in the interaction among the students of International Africa University.

5.1.2 Question two and hypothesis two

Q2.Is there any barriers between students caused by their cultural differences?

H2. There are barriers between the students caused by their cultural differences.

For the statements related to this question and the hypothesis, the responses were equal between who agreed and those who disagreed. Thus, it cannot be accepted nor rejected.

5.1.3 Question three and hypothesis three

Q3. How the cultural identities are structured among the students of International Africa University?

H3. Students' cultural identities are shaped clearly in their interaction within their university milieu.

This question is answered by testing the paired hypothesis provided. The statistical result shows the conformation to the hypothesis in previous chapter. Hence, students' cultural identities are shaped by their cultural differences, and this may lead to miscommunication.

5.2 Recommendations

Based on the findings of this work, the researcher offers these following recommendations:

1. Based on the nature of International Africa University which receives students from different countries around the world, in that they have nothing in common except the Islamic religion, and neglecting cultural dimensions are problematic, therefore, the researcher recommends for intercultural activities to raise their cultural differences awareness.

2. Cultural differences are caused obstacles against students' cultural integrations, this problem must be removed so as to students can benefit from such rich cultural environment, and that can form them a good citizen of the world.

3. Arabic language serves as lingua franca among the students, but most of them have difficulties in using it. In addition, they use a classical language which is not used orally in the city. This leads the student to respond that they are perceived strangely when they communicate orally with others. The researcher recommends teaching them the current language that can help them to integrate easily in local culture.

Finally. The researcher observes that student are not interacting among themselves actively, their interaction is very limited. Their gathering is governed by their cultural identity, country origin or language. The researcher recommends to helps the students to overcome this cultural exchange limitation.

5.3. Suggesting for further research

Detailed ethnographical studies include cultural and linguistic diversity and their effect on intercultural communication.

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APPENDICES

Appendix

University of Sudan for Science and Technology

College of Graduate Studies

Department of English Language

Student's questionnaire

Thank you for agreeing to participate in this study that concerned intercultural communication, this questionnaire is intended to collect data for MA degree in English language.

I would like to assure you that all information provided will be kept confidentially and will be used only for the purpose mentioned.

Please tick on the relevant bracket below.

Nationality (…………………………),   gender (……………………..)

	Description	Agree	Neutral	disagree
1	I have at least two friends from all nationalities			
2	There is something that I perceived as not always correct when I deal with other cultures			
3	It's easy to communicate with students from other nationalities without difficulties			
4	I can understand the ways of facial expression that people make to communicate with others easily			
5	It seems to me that people differ in ways of greeting according to their cultural back ground			
6	Being a stranger is one of the major barriers in interacting and communicating with people of other			

	cultures			
7	People are quite insensible when dealing with different cultures			
8	I feel sometimes as I perceived strangely when I interact and engage in oral communication with them			
9	All students here use the same signs and body language when they interact among themselves			
10	There are signs of stereotyping and prejudices among the students interaction caused by their cultural differences			
11	I realized that my culture and my world opinion is not the same compared other students world view			
12	I tend to share and interact quite often with students who see the world in a way that I do			

Thank you once again.

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