

# **Adama Science and Technology University**



## **Research Report**

**on**

**An Investigation into Intercultural Communication Competence of  
Freshman Students in Adama Science and Technology University**

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## **Abstract**

*Intercultural communication competence is the ability to communicate effectively in multicultural contexts. It comprises three aspects: knowledge, attitude and skills. This study aimed at investigating the intercultural communication competence of 2016/ 2009 entry freshman students. The study employed a quantitative research design in which descriptive survey method was principally utilized. A questionnaire adapted from Intercultural Sensitivity Scale and Assessment of Intercultural Communication was used as a sole data gathering tool. The questionnaire was administered to 308 students who were selected through systematic random sampling. The sample size was calculated with 95% confidence level. The data collected through the questionnaire was analyzed with SPSS version 21. The results of the study revealed that the freshman students had high intercultural sensitivity. It also revealed that the students had positive attitude toward students who share different cultural background. Paradoxically, the results revealed that the freshman students exhibit average intercultural knowledge. The study, therefore, recommended that multicultural events that aim at exhibiting the artifacts, values and beliefs of the different cultural groups in the country should be organized at campus level. Besides it recommended that language course designers should incorporate lessons that raise the awareness of students about the diversity of the cultures in the country.*











## **Chapter One: Introduction**

### **1.1 Background of the Study**

As a young field of study, the history of intercultural communication study can be traced back to 1950's. It was originally studied by American anthropologists who were mainly interested in foreign cultures and languages. The anthropologists were concerned with foreign culture and languages because they were given the responsibilities of training American diplomats to be assigned to foreign countries. Edward T. Hall is considered as the founder of the field of intercultural communication study (Rodgers, et al, 2002).

Intercultural communication is defined by many scholars as a communication between individuals who share different culture (Ting-Toomey 2012; Bennet, 2002; Gudykunst and Mody, 2002; Samovar, Porter and McDaniel, 2009). Intercultural communication can be experienced at international and national level. In the current ever globalized world, intercultural communication is experienced at international level in all parts of the world. It is quite common to see individuals sharing different racial and cultural background work in the same company, attend lessons in the same classroom in schools and universities and live in the same neighbourhoods. In the same manner, different individuals sharing different ethnic and cultural background work, learn and live together within national boundaries as well. In both contexts, individuals need to acquire intercultural communication competence in order to effectively interact in multicultural contexts (Fantini and Tirmizi, 2006; Samovar & Richard 1991).

In addition to language competence, intercultural competence which is the ability to interact effectively in multicultural contexts is a vital competence that needs to be acquired by individuals who study, work and live in multicultural environment (Deardorff, 2011). Intercultural (communication) competence contains three fundamental elements: knowledge, attitude and skills. Therefore, an individual is said to have intercultural competence when he/she is competent in all the three aspects. Intercultural communication competence can be developed through the experience of living in multicultural environment. In fact, the competence can also be gained through training as well (Byram, 1997).

One of the typical places where intercultural communication competence is manifested in our country's context is an educational environment. Especially, our universities host students from diverse ethnic and cultural backgrounds. All our universities are the demonstration arenas of our cultural diversity. Therefore, we can assume that when the freshman students enter into a different cultural environment, they need to interact with their new dorm mates and classmates. In so doing, in addition to speaking the common language, the freshman students need to have intercultural competence that enables them to mix with their new colleagues.

### 1.2 Statement of the Problem

Different scholars have defined intercultural communication in different ways for different purposes. What is often considered as intercultural communication is the communication between individuals from different countries. The notion of intercultural communication can be broad to involve individuals from different race and country, and it can also be narrowed to involve individuals from different ethnic or cultural background. Indeed, for the purpose of this study, intercultural communication is considered as a communication between people who share different cultural background (Triandis, 1989; Samovar, Porter and McDaniel, 2009; Ting-Toomey, 1999). The communication between individuals from different race, ethnicity and culture can be considered as intercultural communication. For example, a communication between an American and Ethiopian is intercultural communication, and the same is true for a communication between an individual from Oromo ethnic background and an individual from Amhara ethnic background. Hence, we can see that intercultural communication could occur at different level and circumstances.

In the same vein intercultural communication competence refers to the communicators' knowledge, motivation and skills during communicative encounters with a person or a group sharing a different culture. Scholars who attempted to measure the intercultural communication competence of individuals tried to measure intercultural communication competence from different aspects: intercultural sensitivity, intercultural knowledge,

intercultural attitude and intercultural skill. Intercultural sensitivity is used in the sense of individual's ability to be aware of cultural differences and manage the differences in a way that enables the interactants to achieve their communicative goals. According to Deardorf (2006) and Byram (1997) knowledge refers to communicator's understanding about the personal similarities and differences of people, knowledge of key values and world views, awareness of the language, and knowledge of information specific to a particular culture, while the attitude is related to the intention, the need and the desire to communicate with the cultural other(s). The attitude may also be about respecting other cultures, being tolerant of cultural difference and avoiding stereotypes and prejudices against the cultural others. Skills, on the other hand refer to the real manifestation of the communicatively effective behavior that will help the communicators to achieve their communicative goal(s). It is an individual's ability to interact adequately in communicative situations (Wiseman, 2003).

Ethiopia is home to more than eighty ethnic groups living in different parts of the country. In some big cities and towns, many people with different ethnic background cohabit peacefully. In addition to the big cities and towns, Ethiopian universities are typical places in which students of different ethnic/cultural background are hosted. All universities in the country admit students having different ethnic/cultural background from all over the country. We can fairly assume that our universities are typical places where our diversity and multiculturalism is truly manifested.

When students enter into this ethnically diverse multicultural environment, they may encounter culture shock because of differences in culture. Since they are usually forced to live and learn with students who share different culture, they may face challenges in coping with the new multicultural situation. Indeed, in their attempt to handle their challenge, they are required to communicate with other students who do not share their language and ways of lives. We know that such a communication requires the use of a common language and the knowledge of at least some aspects of the culture of the communicating party (individual). Several studies have suggested that effective communication between two individuals sharing different cultural background takes

place if the communicating parties have common language, some knowledge of each other's culture and cultural sensitivity. The sheer ability of a language may not guarantee effective communication. Individuals need to be aware of the cultural framework which guides a communication process. This situation necessitates intercultural communication and intercultural communication competence (Fritz and Mollenberg, 2001).

Although Adama Science and Technology University, which is administered by Ministry of Science and Technology, admits students by administering its own entrance examination, students from all regions of the country have been enrolled to study in the Engineering and Natural Science fields. Similar to the other comprehensive universities, ASTU hosts students from all the Regions and City Administrations of the country. The university is situated in the de facto capital of Oromia Regional State; however, since the university is administered by the Federal Government, the working languages in the university are Amharic and English. That is, Afan Oromo is used in the university only for interpersonal communication between/among the Oromo students. Similar to the language, the culture of the Oromo ethnic group is revealed in and practiced by only the students from the Oromo cultural background.

The University is a typical place where multilingualism and multiculturalism are observed. Each student manifests the culture of his/her ethnic or place of origin, and this situation makes intercultural communication mandatory. In fact intercultural communication requires intercultural communication competence. Therefore, in this study the researcher aimed at assessing the intercultural communication competence of freshman students who are enrolled in ASTU in 2016(2009) academic year.

### 1.3 Objective of the study

The major objective of the study is to assess the intercultural communication competence of freshman students at ASTU.

## Specific Objectives

The specific objectives of the study are to:

- determine students' cross-cultural sensitivity;
- investigate students' cross-cultural knowledge (savoir);
- find out students' cross-cultural attitude about cultural others.

## 1.4 Hypothesis

Five main hypotheses were developed to test the objectives built on the comparative analysis of the populations:

H<sub>1</sub>: ASTU's freshman students have high intercultural sensitivity.

H<sub>2</sub>: The intercultural sensitivity of students from different ethnic background is different.

H<sub>3</sub>: The intercultural sensitivity level of male and female students is different.

H<sub>4</sub>: The intercultural sensitivity level of students at different age group is different.

H<sub>5</sub>: The intercultural sensitivity level of unilingual, bilingual and multilingual students is different.

## 1.5 Research Questions

The study attempts to answer the following questions:

1. What is the degree of cross-cultural sensitivity of freshman students?
2. Do freshman students have appropriate cross-cultural knowledge?
3. What are the attitudes of freshman students about the cultural others?

## 1.6 Significance of the study

The study aims at assessing freshman students' intercultural communication competence, and the results of the study are expected to reveal the level of the students' intercultural communication competence. If the results show that the students' level of intercultural communication competence is low, the university can plan intervention programs that aim at highlighting the issues of intercultural communication competence and the importance of intercultural communication competence in peaceful coexistence of people who share different cultural background. Besides, language course designers can benefit out of the results because if the level of students' intercultural competence is low, course

designers can incorporate lessons that could enhance the level of students' intercultural communication competence.

### 1.7 Delimitation of the Study

The study aims at assessing the intercultural communication competence of only 2016 (2009 EC) entry first year students. The issue to be investigated is intercultural communication competence which has cross-cultural sensitivity, knowledge, and attitude aspects. The study doesn't involve second year and above students.

### 1.8 Limitation of the Study

The study employed only one method of data collection because of the nature of the investigation. Besides, it has employed indirect methods of assessing intercultural communication competence. Had we employed several data collection tools and direct method of assessing intercultural communication competence, the study could have revealed detailed understanding about the intercultural communication competence of the freshman students.

## **Chapter Two: Review of Related Literature**

### **2.1 What is culture?**

Defining culture has always been challenging for scholars. As a result different literatures provide different definition of the term. Despite the diversity and broadness of the definitions provided by different scholars, we prefer to broadly define culture as all the non-natural aspect of human environment. Every aspect of human lives that are creations of human beings is the manifestation of a culture (Samovar, Porter and McDaniel, 2009). The notion subsumes all aspects of human ways of lives including language, belief system, value system, ways of dressing, modes of production, etc. In regard to the broadness and complexity of the notion Hall (1976:16) explains:

Culture is man's medium; there is not one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and organized, as well as how economic and government systems are put together and function.

Culture in any society enables its members to simplify life by providing patterned guidance regarding what to do or what not to do. In fact, we need to know that culture has got several fundamental properties. One of the characteristics of culture is that it is not something that is genetically inherited; rather it is learned. The other property of culture is that it has different but highly interrelated aspects. The third property is that even if it is dynamic by its very nature, it is handed down from generation to generation through different methods such as stories, education, media, etc. The last but not the least property is that it is symbolic. That is to say it is manifested through symbols which are shared by the presumed members of the culture (Samovar, Porter and McDaniel, 2009).

### **2.2 Communication**

Communication is a symbolic means by which human being survives in the world as a social animal. People have been able to share their feelings, values and needs through some form of communication. Literally, communication is exchanging information

through different forms of medium. Traditionally, the majority of human communication takes place in the form of speaking and listening. Speaking and listening are the major forms of communication employed by both literate and illiterate people. In fact, literate people can communicate through written form. In addition to spoken and written forms, fundamental human communication takes place in non-verbal ways. People may knowingly or unknowingly communicate many things through their physical appearance, posture, gesture, etc. (Samovar, Porter and McDaniel, 2009). The spoken, written and non-verbal communication can take place with the assistance of different technologies. Especially, these days, the advancements in technology have had tremendous impact on communication processes.

### 2.3 Competence

In almost all mainstream dictionaries the term competence is defined as the ability to do something efficiently and successfully. It is related to the quality of being competent. In the field of language teaching and linguistics, the term competence was first introduced by Dell Hymes in 1966 in his reaction to Chomsky's abstract conception of competence as an ideal language system that enables speakers to produce and understand an infinite number of sentences in their language, and to distinguish grammatical sentences from ungrammatical sentences (Canale and Swain 1980). The Linguistics conception of the term competence embraces four competence areas, namely, linguistic competence, sociolinguistic competence, discourse competence and strategic competence (Rickheit, Strohner, and Vorwerg, 2008; Hymes, 1972).

### 2.4 Intercultural Communication

Intercultural communication embraces two broad and multifaceted notions: culture and communication. Culture, is a complex system that dictates every aspect of human life in a particular community (Houghton, 2013). Accordingly, it shapes and guides the communication process within a particular community. According to Hall (1998: 55 Cited in Houghton, 2013), "any culture is a system of creating, sending, storing and processing information". Communication, on the other hand, is one of the manifestations of a culture in which people exchange their needs and feelings. The definition of

intercultural communication is not that far from the separate meanings of culture and communication. Straightforwardly speaking, intercultural communication is a communication between individuals sharing different cultural background. If culture is considered as a system, intercultural communication is said to be challenging since each system is unique in terms of dictating how members should lead their lives and communicate within cultural boundaries and with outsiders.

Although intercultural communication involves all forms of communication, verbal and non-verbal, spoken and written, face-to-face and distance, etc. many studies are mainly concerned with face to face verbal and non-verbal communications in situations where people of diverse cultures work, study or cohabit together. That is to say, when people of different cultures engage in some kind of face to face communication, they often echo their native culture which is unique in different aspects even if they are using common language. Sharing a common language may not necessarily guarantee smooth and effective intercultural communication. The cultural aspects other than the verbal language can have profound impact on the communication between people of different cultural backgrounds.

Indeed, the field of intercultural communication came into existence in order to investigate the impacts of the cultural aspects, other than the verbal language on the communication process of individuals sharing different cultural background. As a young field of study, its scope is also limited to studying the interaction between people in the West with the people in the Orient. Not much has been investigated about the interaction between individuals in Africa or individuals within national boundaries.

### 2.5 Intercultural Communication Competence

Intercultural competence and intercultural communication competence are often interchangeably used to refer to the ability to communicate effectively and appropriately in situations where individuals from different cultural background come into contact (Deardorff, 2011; Spitzberg 2009. Kim (1991: 259) defines intercultural communication competence in somewhat broader manner as “the overall internal capability of an

individual to manage key challenging features of intercultural communication: namely, cultural differences and unfamiliarity, inter-group posture, and the accompanying experience of stress.” It is obvious that most of the definitions of intercultural communication competence revolve around the essence of ability, efficiency, successfulness and the likes (Deardorf, 2009). Many scholars in the field also agree that intercultural communication competence involves three competence areas: knowledge, skills and attitude (motivation) (Morreale, Spitzberg, and Barge, 2007; Ting-Toomey, 1999; Gudykunst, & Mody, 2002).

The knowledge aspect of intercultural communication is concerned with individual’s awareness and understanding of the rules and the norms of the culture, the language, and expectations associated with the culture of the people with whom you are interacting (Samovar, Porter and McDaniel, 2009). According to Morreale, Spitzberg, and Barge (2007) the knowledge aspect of communication competence consists of two types of knowledge. These are content knowledge and procedural knowledge. Content knowledge includes knowing the topics of the communication; vocabularies, contextual meanings, and the likes. The procedural knowledge is concerned with arranging and designing the ways of performing the content knowledge in appropriate contexts. To be full competent individuals need both forms of knowledge.

The communication skills that we have developed for interpersonal communication within a particular culture may not always be appropriate and necessary for intercultural communication (Samovar, Porter and McDaniel, 2009). There are skills elements that need to be taken into account in intercultural communication. For example, the issue of tolerance of ambiguity and respect for otherness may not be required in intra-cultural communication. However, in intercultural communication, in addition to language skills, a competent cross-cultural communicator should develop the skills of behavioural flexibility, communicative awareness, knowledge discovery, and empathy (Dorn and Cavalieri-Koch 2005). They further elaborate the skills as:

**Tolerance of ambiguity**

The ability to accept lack of clarity and to be able to deal with ambiguous situations constructively

**Behavioural flexibility**

The ability to adapt your own behavior to different requirements and situations

**Communicative awareness**

The ability to identify and use communicative conventions of people from other cultural backgrounds and to modify your own forms of expression correspondingly

**Knowledge discovery**

The ability to acquire new knowledge of a culture and cultural practices and to use that knowledge in real-time communication and interaction

**Respect for otherness**

Curiosity and openness, as well as a readiness to suspend disbelief about other cultures and belief about your own

**Empathy**

The ability to understand intuitively what other people think and how they feel in given situations

(Page 5)

Attitude is the fundamental element in intercultural communication since both knowledge and skills come next to attitude. After all, if an individual doesn't have positive attitude toward the other culture, he/she may not develop the knowledge and the skills required in communication with the cultural others. Even if an individual has got knowledge and skills to communicate with cultural others, the knowledge and the skills may be imbued with stereotypes and prejudices which can impede smooth and effective intercultural communication (Scollon and Scollon, 1995). Indeed, it is only a motivated individual who attempt to communicate with cultural others.

## 2.6 Theoretical Framework

The contemporary world is highly characterized by multiculturalism. The advancements in transportation, national and international migration and globalization have resulted in multicultural environments in almost all parts of the world (Portalla and Chen, 2010; Byram, 1997). It is quite common for people of diverse culture to work together and live in the same neighbourhood in almost all over the world. These multicultural environments require individuals to be competent in intercultural communication (Fantini, 2006).

Intercultural communication competence is individual's knowledge, motivation and skills to communicate effectively with a person sharing a different culture (Samovar, Porter and McDaniel, 2009; Byram, 1997). Portalla and Chen (2010: 21) explain "Intercultural communication competence (ICC) can be conceptualized as an individual's ability to achieve their communication goal while effectively and appropriately utilizing communication behaviors to negotiate between the different identities present within a culturally diverse environment."

Intercultural communication competence is vital for individuals who study, work and live in multicultural environments. Students, workers, managers, etc need to develop intercultural communication competence in order to survive and thrive effectively in multicultural environments (Deardorf, 2009; Sinicrope, et al, 2007). Intercultural communication competence can develop naturally through the experience of living in multicultural environment, or it can be developed through trainings (Bhawak and Richard, 2000).

Intercultural communication competence can be tested using different techniques. Different scholars in the field have developed different methods of assessing intercultural competence (Fantini, 2009; Fantini, 2006; Byram, 1997; Ruben, 1976; Chen and Starosta, 1999). There are direct and indirect ways of assessing intercultural communication competence. The direct assessment methods employ paper and pencil performance test, portfolio assessment and interviews (Byram 1997; Fantini, 2006). The direct assessment

method is mainly advocated by Council of Europe, and it is mainly employed in European Countries.

The indirect assessment methods do not employ paper and pencil assessment methods or interviews. Rather, they focus on attitude survey, intercultural sensitivity assessment, behavioural assessment, cross-cultural adaptability, etc. Scholars in the field of intercultural communication have developed several models and tools that could be employed in indirectly measuring the intercultural communication competence of individuals in different contexts (Chen and Starosta, 1999; Ruben, 1989; Spitzberg and Kupach, 1984; Spitzberg, 2000; Fantini, 2006). Most of these measuring models and tools have been developed in the Western countries although they have been replicated in different situations on different subjects in different parts of the world. The models and the tools have mainly been tested on university students and international managers. Among them Chen and Starosta's Intercultural Sensitivity Scale (ISS), Behavioral Assessment Scale for Intercultural Competence (BASIC) and Assessment of Intercultural Competence (AIC) are widely employed in different contexts.

Intercultural Sensitivity Scale was developed by Chen and Starota in early 1990's. According to Chen and Starosta (1997: 5) "Intercultural Sensitivity is an individual's ability to develop positive emotion toward understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication." This model explains intercultural communication competence in three dimensions: intercultural sensitivity, intercultural awareness and intercultural adroitness (Fritz et al, 2005; Chen and Starosta, 2000). According to their explanation intercultural sensitivity is composed of four elements which include self-concept, open-mindedness, nonjudgmental attitudes and social relaxation. They used intercultural awareness to mean the interactants' ability to recognize the similarities and differences between their cultures. Besides, it is composed of self-awareness and cultural awareness. Intercultural adroitness, on the other hand refers to the behavioral aspects of intercultural communication. It is mainly concerned with the development of appropriate behavior that

enables the interactants to achieve their communicative goals (Chen and Starota, 1997; Fritz, Mollenberg and Chen, 2005).

Intercultural Sensitivity Scale is composed of twenty-four statements in the form of Likert Scale, which asks respondents to rate from strongly agree to strongly disagree. The statements are categorized under five factors: interaction engagement, interaction enjoyment, interaction attentiveness, interactional confidence, and respect for cultural difference.

Assessment of Intercultural Communication (AIC) is one of the indirect methods of assessing intercultural communication competence. It has been principally employed in Alvino Fantini's Project, which aimed at assessing sojourners' and hosts' intercultural communication competence. The project was sponsored by the Federation of The Experiment in International Living with funding support from the Center for Social Development at Washington University, St. Louis, Missouri, and it produced a comprehensive report (Fantini, 2006). AIC is composed of questionnaires that mainly address the knowledge, attitude and skills factors of intercultural communication competence. In addition to the questionnaires, the model employs interviews as well.

Behavioral Assessment Scale for Intercultural Competence (BASIC) was developed by Koester & Olebe (1988). The model was based on Ruben's earlier work. The model is composed of eight factors, viz Display of Respect, Orientation to Knowledge, Empathy, Interaction Management, Task Role Behavior, Relational Role Behavior, and Tolerance for Ambiguity, and Interaction Posture. Display of respect refers to one's ability to show respect for another person, while orientation to knowledge is about the way people explain themselves and the world around them. Empathy refers to the ability to understand the world as others do (Ruben, 1976). Interaction management is concerned with the interactants' skills of sensing the atmospheres of the communication context. It involves the skills of employing conversational strategies that enable interactants to achieve their communication goal. Task role behavior, on the other hand refers to individual's behavior that involves the generation of ideas to be used in group problem

solving activities, while rational role behavior is about individual's skills in establishing good rapport with group members(Chen, 1992). Tolerance of ambiguity is related to individual's ability to positively react to uncertain and ambiguous situations without display of discomfort. Finally, Interaction Posture refers to individual's ability to respond to others in descriptive, non-evaluative, and nonjudgmental ways (Chen, 1992).

Since this particular study is attempting to assess the intercultural communicative competence of freshman students, the researchers believe that the indirect methods of assessment can be employed for the purpose. Specifically Chen and Starota's intercultural sensitivity scale and Fantini's Assessment of intercultural communication models will be adapted as the underpinning theories of the study.

## **Chapter Three: Methodology of the study**

### **3.1 Research Design**

Since the study involves cross-cultural sensitivity assessment, attitude survey, and cross-cultural knowledge assessment, quantitative research design was principally employed for the study. Specifically, descriptive survey was employed as a principal method of the study. Description of frequencies, mean, mode and standard deviation had been conducted throughout the analysis. Besides, in the hypothesis testing analysis of variance (ANOVA) had been employed.

### **3.2 Population of the Study**

Freshman students who were admitted to the university in 2016 (2009) academic year were the population of the study. ASTU admitted 1555 students in 2016 (2009) academic year. These students have come from almost all regions of the country. From the total population, 308 subjects had been selected using systematic random sampling with the confidence level of 95%.

### **3.3 Sampling Technique**

Systematic random sampling technique was employed for the study. The sample size was calculated with 95% confidence level and 5% confidence interval. In accordance with the calculation, 308 subjects were selected by taking every fifth students from the list of freshman entry students.

### **3.4 Method of Data Collection**

A questionnaire was employed as the sole method of data collection. The questionnaire which contained close-ended questions was administered for the selected subjects. The questions in the questionnaire were adapted from the Intercultural Sensitivity Scale developed by Chen and Starota and Assessment of Intercultural Competence's (AIC) standardized attitude survey questions developed by Alvino Fantini. The questions adapted from Chen and Starosta contained twenty-four questions compiled in the form of likert-scale from strongly agree to strongly disagree. Chen and Starosta's questions

address five areas of intercultural sensitivity-- Interaction Engagement, Interaction Confidence, Interaction Enjoyment, Interaction Attentiveness (Participants' effort to understand what is going on in intercultural interaction), and Respect for Cultural Differences. Whereas, the questions adapted from the AIC developed by Fantini's address two areas of intercultural communication competence—knowledge and attitude. There are twenty questions that aim at eliciting data from the respondents regarding intercultural knowledge and intercultural attitude.

### 3.5 Method of Data Analysis

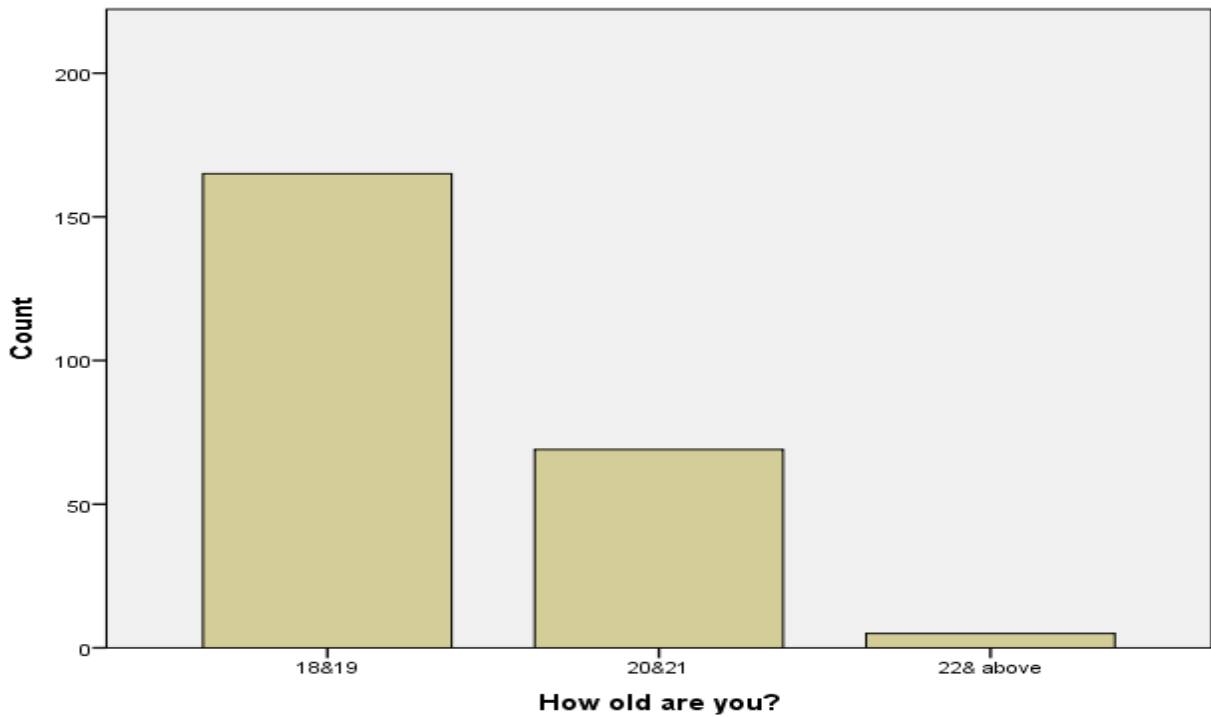
The data obtained through questionnaire were analyzed quantitatively with the aid of SPSS Version 21. The percentage, mean, variance, standard deviation of the data had been statistically analyzed using the SPSS. In addition, variations in intercultural sensitivity between males and females, between the different age groups and between respondents of different cultural backgrounds have been calculated using ANOVA.

## Chapter Four: Results and Discussions

This section of the report presents the results of the questionnaire. First the demographic information of the participants of the study has been presented. This is followed by the questionnaire data and results. Each result presentation has been followed by brief discussions.

**Table 1: Age of the Participants**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 18&19	165	68.2	69.0	69.0
Valid 20&21	69	28.5	28.9	97.9
Valid 22& above	5	2.1	2.1	100.0
Valid Total	239	98.8	100.0	
Missing 99	3	1.2		
Total	242	100.0		

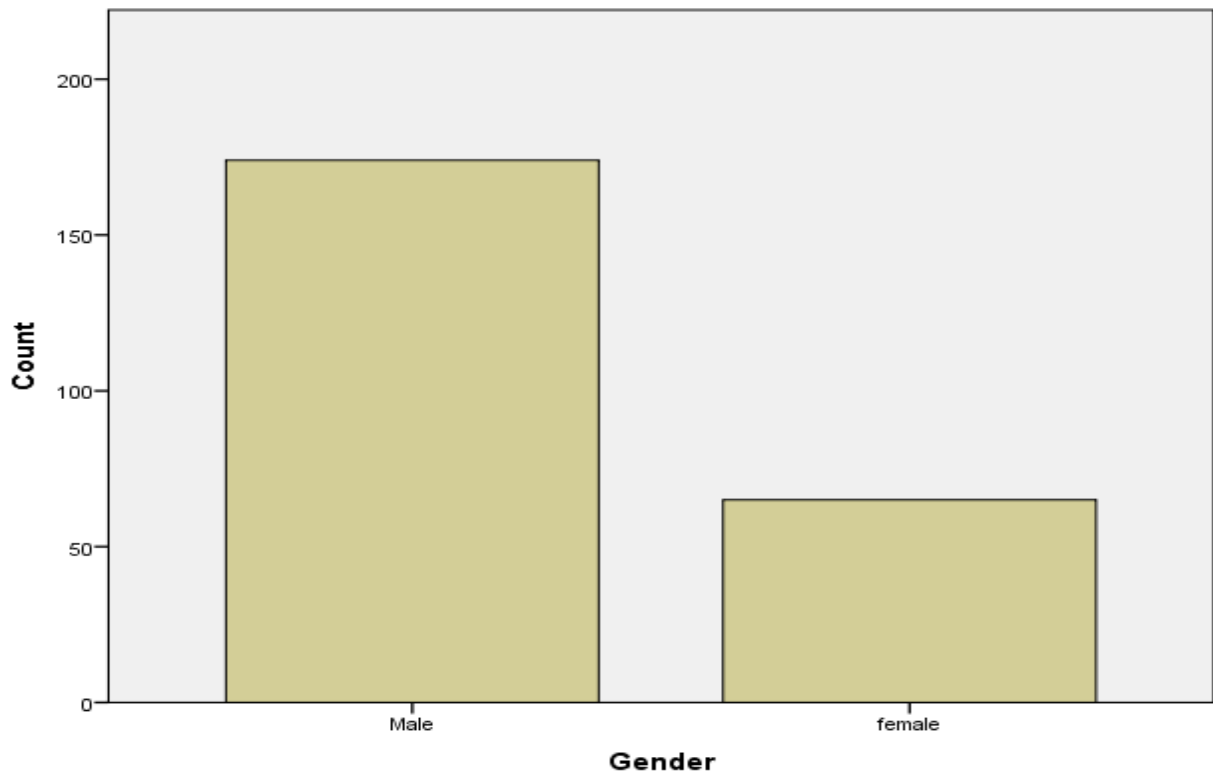


**Figure 1: Age of the Participants**

As can be seen in the above table, the majority (68.2 %) of the participants are eighteen and nineteen years old, while only 2.2 % of the participants are 22 and above years old. Participants within the age range of 20& 21 constitute 28% of the study population.

**Table 2: Gender of the Participants**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	174	71.9	72.8	72.8
	female	65	26.9	27.2	100.0
	Total	239	98.8	100.0	
Missing	99	3	1.2		
Total		242	100.0		

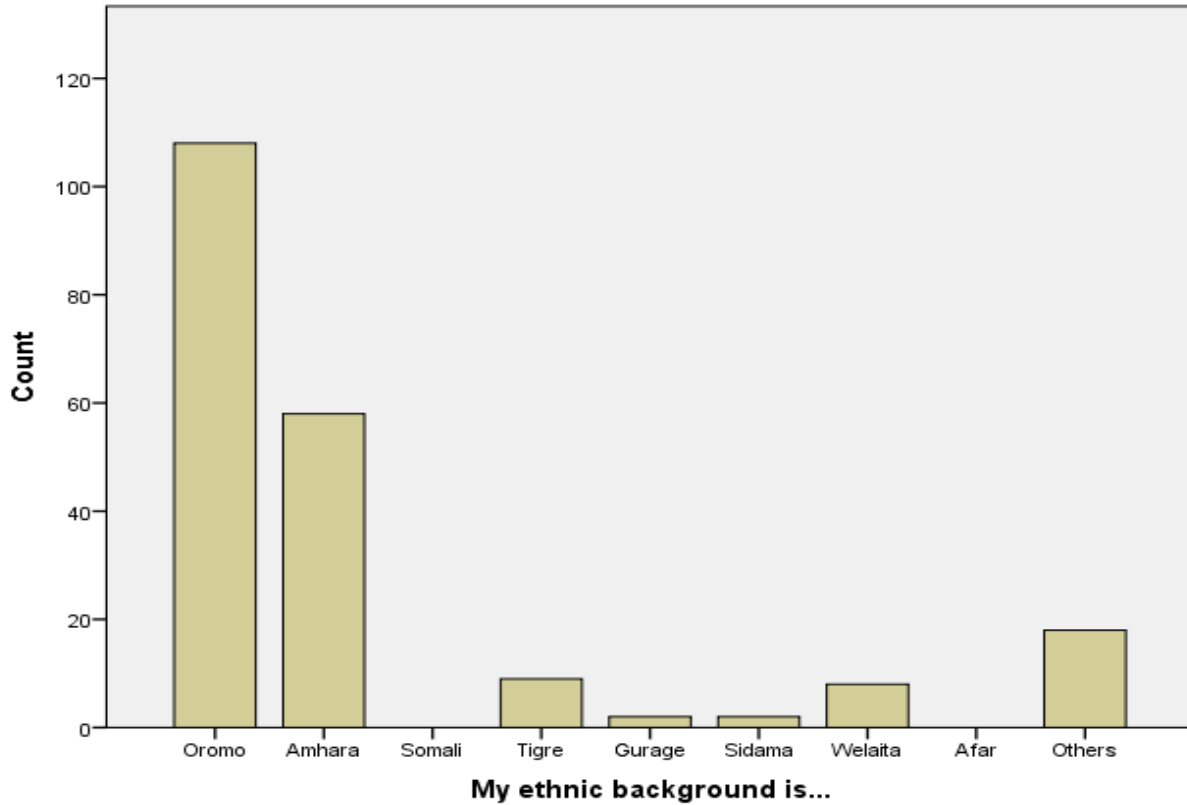


**Figure 2: Gender**

As it can be seen from table two and figure 2, the majority (72.8 %) of the participants are males, while females constitute 27.2 % of the study population.

**Table 3: Ethnic Background of the Participants**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Oromo	108	44.6	52.7	52.7
	Amhara	58	24.0	28.3	81.0
	Tigre	9	3.7	4.4	85.4
	Gurage	2	.8	1.0	86.3
	Sidama	2	.8	1.0	87.3
	Welaita	8	3.3	3.9	91.2
	Others	18	7.4	8.8	100.0
	Total	205	84.7	100.0	
Missing	99	37	15.3		
Total		242	100.0		

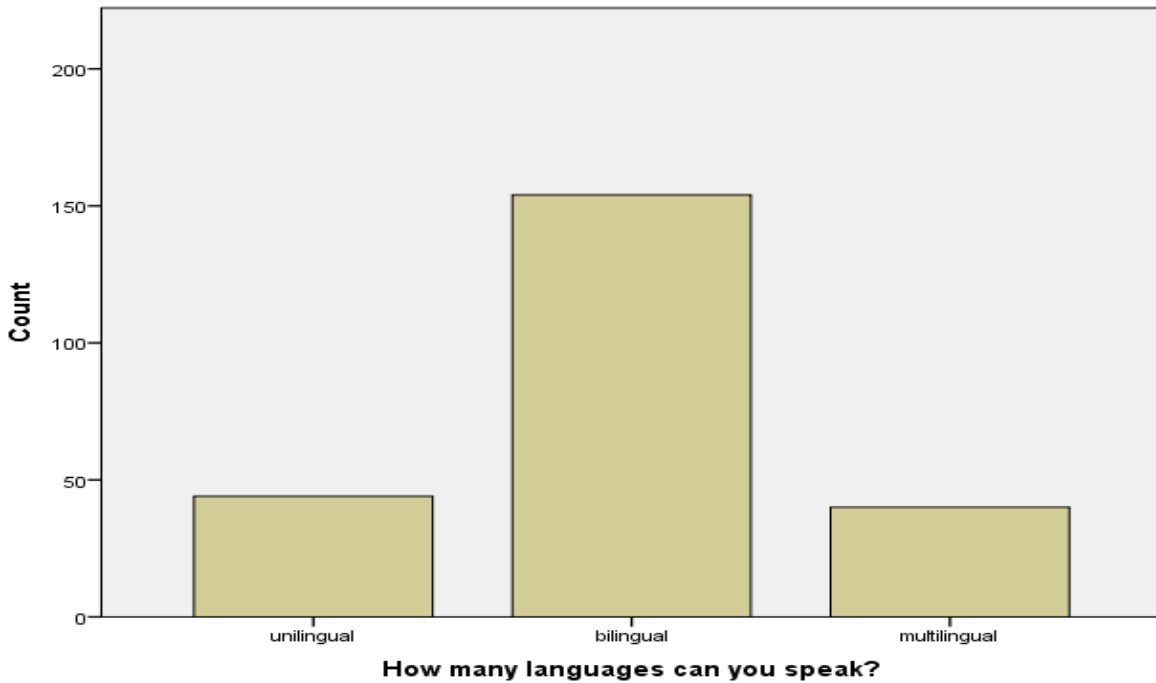


**Figure 3: Ethnic Background of the Participants**

Table 3 and Figure 3 shows that the majority (52.7 %) of the participants reported that they belonged to the Oromo ethnic group, while 28.3 % of the participants said that they belonged to the Amhara ethnic group. Participants with Tigran ethnic background constitute 4.4 % of the study population. On the other hand, participants with the Gurage, Sidama and Wolaita ethnic background represent 1.0%, 1.0%, 3.9% of the study population respectively. 10% of the respondents reported that they belonged to other “minority” ethnic groups.

**Table 4: Language Ability of the Participants**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	unilingual	44	18.2	18.5	18.5
	bilingual	154	63.6	64.7	83.2
	multilingual	40	16.5	16.8	100.0
	Total	238	98.3	100.0	
Missing	99	4	1.7		
Total		242	100.0		



**Figure 4: Language Ability of the Participants**

As can be seen in table 4, the majority (64.7 %) of the respondents reported that they were bilinguals, while 18.5 % of the participants said that they were unilinguals. The remaining 16.8 % of the study population informed that they were multilinguals.

#### 4.1 Analysis of Intercultural Sensitivity Data

As it has been discussed in the theoretical framework and the methodology of the study, the questions in the questionnaire have five factors in the intercultural sensitivity scale: Interaction engagement, Respect for cultural difference, interaction confidence, interaction enjoyment and interaction attentiveness. Therefore, the intercultural sensitivity data have been presented and discussed accordingly.

**Table 5 Interaction Engagement**

	I am open-minded to people from different cultures.	I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.	I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.	I enjoy interacting with people from different cultures.	I avoid those situations where I will have to deal with culturally distinct persons.	I tend to wait before forming an impression of culturally-distinct counterparts.	I often give positive response to my culturally different counterpart during our interaction.	Total
Valid	241	237	238	242	233	216	240	
N Missing	1	5	4	0	9	26	2	
Mean	4.59	3.34	3.84	4.30	2.88	3.39	3.39	3.8145
Median	5.00	4.00	4.00	4.00	3.00	3.00	3.00	
Mode	5	4	4	5	2 <sup>a</sup>	4	4	
Std. Deviation	.633	1.052	1.054	.832	1.208	.938	.938	.37563
Range	4	4	4	4	4	4	4	
Sum	1107	792	915	1041	671	732	732	

Multiple modes exist. The smallest value is shown

As it can be seen from table 5, the mean, mode and standard deviation of the first item is 4.59, 5 and .633 respectively. From these result we can infer that the majority of the respondents reported that they strongly agreed with the statement. The standard deviation shows slight deviation from the mean. Besides, the most frequently occurring value is 5. On the other hand, the mean value for the second item in the scale is 3.34, which is smaller than the previous item's mean. Similarly, its mode is 4, which is still lower than

the previous item. The standard deviation of the item is 1.052, which shows higher variation in the distribution of values. This result shows as around 50% of the respondents reported that they either strongly agreed or agreed with the statement. The standard deviation of the item shows that the measures are moderately deviated from the mean. The mean, mode and standard deviation of the third item are 3.84, 4 and 1.054 respectively. These values show that around 76% of the respondents either strongly agreed or agreed with the statement. The most frequently occurring value is 4. The standard deviation also shows that the measures are moderately deviated from the mean. Almost similar to the first item, the mean, mode and standard deviation of the fourth item is 4.30, 5 and .832 respectively. These results show that more than 85% of the respondents either strongly agreed or agreed with the statement. We can also see that the most frequently occurring value is 5, which is strongly agree. The standard deviation also shows slight deviation from the mean. Unlike the previous items, the mean of the fifth item is 2.88, while the standard deviation is 1.208. The most frequently occurring value is 2, which is disagree to the statement. Around 40% of the respondents either strongly disagreed or disagreed with the statements. The standard deviation shows that there are larger variations in the distribution of values. The mean of the sixth item is 3.39, and the most frequently occurring value is 4. The standard deviation (SD=.938) shows moderate variations in the distribution of values. Similar to the first and the fourth item, the mean, mode and standard deviation of the seventh item are 4.24, 5 and .932 respectively. The mean value implies that more than 85% of the respondents either strongly agreed or agreed with the statement. The standard deviation shows moderate deviation from the mean value.

According to Chen and Starota (1997), interaction engagement scale reveals the degree at which individuals engage in intercultural communications. Accordingly, the results in the table show that the students display higher degrees of intercultural sensitivity in terms of engaging in intercultural communications in the campus.

**Table 6: Respect for Cultural Difference**

		I don't like to be with people from different cultures.	I think my culture is better than other cultures.	I think people from other cultures are narrow-minded.	I respect the values of people from different cultures.	I respect the ways people from different cultures behave.	I would not accept the opinions of people from different cultures.	Total
N	Valid	242	242	242	242	242	241	
	Missing	0	0	0	0	0	1	
Mean		1.47	1.59	1.46	4.50	4.15	1.73	1.6472
Median		1.00	1.00	1.00	5.00	4.00	1.00	
Mode		1	1	1	5	4	1	
Std. Deviation		.860	.987	.855	.795	.858	1.000	.35729
Range		4	4	4	4	4	4	
Sum		356	384	354	1088	1005	416	

As shown in table 6, the mean of the first item is 1.47, while the most frequently occurring response is 1. The standard deviation of the item is .860, which shows slight deviation from the mean. These values imply that the majority of the respondents disagreed with the statement. Besides, the mode of the item also implies that the majority of the respondents disagreed with the statement. In the same manner, the mean (1.59) and mode (1) of the second item reveals as the majority of the respondents disagreed with the statement. The standard deviation (.987) shows slight deviation from the mean. By the same token, the mean (1.46) and mode (1) of the third item reveal that the majority of the respondents disagreed with the statement. The standard deviation (.855) still shows slight variation in the distribution of values. On the contrary, the mean of the fourth item is 4.5, and the mode of the item is 5; the standard deviation is .795, which shows little deviation from the mean value. These values imply that the majority of the respondents strongly

agreed with the statement. Likewise, the mean and mode of the fifth item are 4.15 and 4. Similar to the other cases these results imply that the majority of the respondents either strongly agreed or agreed with the statements. The standard deviation (SD=.858) shows slight variation in the distribution of values. On the other hand, the mean (1.73), and mode (1) of the last item imply that the majority of the respondents disagreed with the statement. The standard deviation (SD=1.00) reveals slight variation in the distribution of values.

From the above results, we can deduce that the respondents are respectful to the cultural others. According to Ting-Toomey (1999) and Samovar, Porter and McDaniel (2009), the main cause of intercultural conflict is lack of respect for the cultural others. The above result may also imply the absence of negative stereotypes and prejudices because if the respondents had had prejudice toward the cultural others, it would have been reflected in their response. However, these results strongly suggest that the students are respectful for the cultural others.

**Table 7: Interaction Confidence**

		I am pretty sure of myself in interacting with people from different cultures.	I find it very hard to talk in front of people from different cultures.	I always know what to say when interacting with people from different cultures.	I can be as sociable as I want to be when interacting with people from different cultures.	I feel confident when interacting with people from different culture.	Total
N	Valid	242	238	238	239	240	3.5758
	Missing	0	4	4	3	2	
Mean		3.82	2.59	3.43	4.03	4.00	
Median		4.00	2.00	4.00	4.00	4.00	
Mode		4	2	4	4	4	
Std. Deviation		.963	1.154	.942	.819	.933	.45483
Range		4	4	4	4	4	
Sum		925	616	816	964	960	

As we can see in table 7, the mean and mode of the first item are 3.82 and 4 respectively. These results reveal that most of the respondents agreed with the statement. The standard deviation is .963, which shows slight variation in the distribution of values. On the other hand the mean (2.59) and mode (2) of the second item show that considerable number of the respondents disagreed with the statement. The standard deviation reveals moderate deviation from the mean. The results of the third item: mean (3.43) and mode (4) reveal that the majority of the respondents agreed with the statement. The standard deviation (.942) is almost similar to the previous item. Likewise, the mean (4.03), mode (4) and standard deviation (.819) show that the majority of the respondents agreed with the statement. The standard deviation shows slight variation in the distribution of values. In the same way, the results of the last item are almost similar to the preceding item.

Having looked into these results, the researchers can fairly say that the respondents are higher on the interaction confidence scale. These results are also concomitant to the other factors in the intercultural sensitivity scale. For example, if the respondents have higher confidence, they can surely engage in the interaction.

**Table 8: Interaction Enjoyment**

		I get upset easily when interacting with people from different cultures.	I often get discouraged when I am with people from different cultures.	I often feel useless when interacting with people from different cultures.	Total
N	Valid	237	236	241	1.9710
	Missing	5	6	1	
Mean		2.37	1.91	1.64	
Median		2.00	2.00	1.00	
Mode		2	2	1	
Std. Deviation		1.217	.921	.957	.6714
Range		4	4	4	
Sum		562	451	395	

As it can be seen in table 8, the mean of the first item is 2.37, while the mode is 2. The standard deviation is 1.217, which reveals slight variation in the distribution of values. The mean and mode results show that most of the respondents either strongly disagreed or disagreed with the statement. Similarly, the low mean (1.91) and mode (2) results suggest similar implication to the preceding one. The standard deviation (.921) reveals slight variation in the distribution of values. In the same way, the mean (1.64) and mode (1) of the third item are very low. The standard deviation (.957) of the item reveals slight deviation from the mean.

The above results show that the majority of the respondents revealed their disagreement with the statements. From the results, we can deduce that most of the respondents enjoy interacting with people from different cultures.

**Table 9: Interaction Attentiveness**

		I try to obtain as much information as I can when interacting with people from different cultures.	I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.	I am very observant when interacting with people from different cultures.	Total
N	Valid	240	233	235	3.5816
	Missing	2	9	7	
	Mean	4.01	3.04	3.66	.9846
	Median	4.00	3.00	4.00	
	Mode	4	3	4	
	Std. Deviation	.860	1.140	.954	
	Range	4	4	4	
	Sum	963	709	859	

As it is shown in the table, the mean of the first item is 4.01, and the mode is 4. The standard deviation of the item is .860, which shows slight variation in the distribution of values. The mean of the second item is 3.04, while the mode is 4. Its standard deviation (1.140) shows moderate deviation from the mean value. Almost similar to the first item,

the mean and the mode of the third item are 3.66, 4. These results show that the majority of the respondents agreed with the statement. Similarly, the standard deviation (SD=.954) reveals slight variation in the distribution of values. These results imply that most of the respondents either agreed or strongly agreed with the statements. This can suggest that the students pay more attention when they are interacting with the culturally different counterparts.

#### 4.2 Analysis of Knowledge Data

In addition to the intercultural sensitivity scale, attempts were made to look into participants' cross-cultural knowledge indirectly. The following are the data and discussions on cross-cultural knowledge questionnaire.

**Table 10: Cross-Cultural Knowledge**

	N Valid	Missing	Mean	Mode	Std . Deviation	Sum
1. I could cite a definition of culture and describe its components and complexities.	237	5	1.93	2	.981	458
2. I knew the essential norms and taboos of the students from different culture. (e.g., greetings, dress, behaviours, etc.)	239	3	1.87	2	1.087	447
3. I could contrast important aspects of the language and culture of students from different culture with my own.	237	5	1.60	0	1.316	379
4. I recognized signs of culture stress and some strategies for overcoming it.	229	13	1.70	2	1.144	389
5. I knew some techniques to aid my learning another language and culture.	236	6	1.94	2	1.73	458
6. I could contrast my own behaviours with the behaviours of those students speaking different language in areas (e.g., social interactions basics routines, time orientation, etc.).	235	7	1.84	2	1.232	433

7. I could cite important historical and socio-political factors that shape my own culture and the other cultures.	237	5	2.32	2	1.189	550
8. I could cite various learning processes and strategies for learning about and adjusting to the different cultures.	238	4	2.09	2 <sup>a</sup>	1.178	497
9. I could describe interactional behaviours common among the different cultural groups in social and educational areas.	236	6	2.17	2	.995	511
10. I could discuss and contrast various behavioural patterns in my own culture with those cultures in ASTU.	237	5	1.92	2	1.285	455
Total	239		1.9399		.65952	

As it can be seen in the table, the mean and mode of item 1 are 1.3 and 2 and .981. These results imply that most of the respondents could cite a definition of culture and describe its components and complexities to average extent. The standard deviation (SD=.981) reveals slight variation in the distribution of values. Likewise, the mean and mode of the second item are 1.87 and 2, while its standard deviation is 1.087, which reveals moderate deviation from the mean. These results can be interpreted that the majority of the respondents knew the essential norms and taboos of the students from different culture to average extent. The third item's mean ( $\mu=1.60$ ) is lower than the previous items, and the mode is 0. One can deduce from these results that some considerable percent of the respondents chose both 'not at all' and 'to average extent' equally. The standard deviation (SD=1.316) show that the values are moderately distributed. The mean (2.00) and mode (2) of the fourth item still imply that the majority of the respondents chose 'to a little extent' and 'to average extent'. The standard deviation (SD=1.144) shows moderate deviation from the mean. We can say that the remaining results exhibit conspicuous similarity in their mean, mode and standard deviation result. The items' means are within the range of 1.84-2.34, which imply that most of the respondents have average cross-cultural knowledge. Similarly, the low total means (1.939) shows imply that the participants' cross-cultural knowledge is at average level.

Even if scholars like Byram (1997) opt for direct method of assessing the cross-cultural knowledge of subjects through paper and pencil tests, the indirect method of investigating adopted from Fantini (2006) can acceptably shade light on the cross-cultural knowledge of the participants. Therefore, the overall mean and mode results can be interpreted as the participants' cross-cultural knowledge is at average level.

#### 4.3 Analysis of Cross-cultural Attitude Data

Adapting AIC's model, some questions which aimed at assessing the cross-cultural attitude of the participants of the study were included in the questionnaire. The following section presents the data and their discussions.

**Table 11: Cross-cultural Attitude**

Statements	N		Mean	Mode	Std. Dev.
	Valid	Missing			
1. interact with students of different culture members. (I didn't avoid them or primarily seek out my compatriots)	238	2	4.37	5	<b>1.860</b>
2. learn from culturally different students, their language, and their culture.	238	2	4.18	4	<b>1.855</b>
3. deal with my emotions and frustrations with students of different culture (in addition to pleasures it offered)	234	6	3.38	4	<b>1.038</b>
4. take on various roles appropriate to different situations. (e.g., in the campus, as a volunteer, etc.)	237	3	3.78	4	<b>1.948</b>
5. show interest in new cultural aspects. (e.g., to understand the values, history, traditions, etc.)	224	16	4.17	4	<b>1.758</b>
6. try to understand differences in the behaviours, values, attitudes, and styles of different culture members.	224	16	4.16	4	<b>1.746</b>
7. adapt my behaviour to communicate appropriately in ASTU. (e.g., in non-verbal and other behavioural areas, as needed for different situations.)	223	17	3.96	4	<b>1.979</b>
8. reflect on the impact and consequences of my decisions and choices of the university.	222	18	3.53	4	<b>1.091</b>
9. deal with different ways of perceiving, expressing, interacting, and behaving.	223	17	3.88	4	<b>1.825</b>
10. suspend judgment and appreciate the complexities of communicating and interacting intercultural.	222	18	3.57	4	<b>1.131</b>
Total			3.8983		37877

As it can be seen from the table, the mean and mode of item 1 are 4.37 and 5. These results show that around 90% of the respondent either strongly agreed or agreed with the statement. The standard deviation (SD=.860) also shows slight deviation from the mean. Similarly, the mean of the second item is 4.17, while its mode is 4. Its standard deviation is .855, which still shows slight variation in the distribution of values. These results also imply that most of the respondents agreed with the statement. The mean and mode of the third item are 3.38, 4. These results show that considerable number of the respondents reflected their uncertainty towards the statement. The standard deviation (SD=1.038) reveals moderate deviation from the mean value. In fact, some considerable number of the respondents also showed their agreement with the statement. The mean (3.78), mode (4) and standard deviation (.948) of item fourth item reveal that the majority of the respondents either agreed or strongly agreed with the statement, and some (22%) respondents showed their uncertainty toward the statement. The standard deviation shows slight variation in the distribution of values. Similar to the first two items, the mean, mode and standard deviation of the fifth item are 4.17, 4 and .758. These results can show that the majority (86%) of the respondents either agreed or strongly agreed with the statement. The standard deviation shows slight variation in the distribution of values. The mean (4.16) and mode (4) of the sixth item are almost similar to the preceding item. They imply that the majority of the respondents agreed with the statement. The standard deviation (SD=.746) reveals slight deviation from the mean. Indeed, the mean, mode and standard deviation of the remaining items display remarkable similarities. Their results imply that the majority of the respondents either agreed or strongly agreed with the statements.

According to Zheng (2014) and Byram (1997) attitude is the most important component of intercultural communication competence. Individuals may not be motivated to communicate in multicultural contexts unless they have positive attitude towards individuals of different culture. The above results clearly suggest that the freshman students have positive attitude toward the cultural others in the campus. In fact, these results are paradoxical in that they are not consonant with the knowledge result. That is to

say if students had had positive attitude toward the cultural others, the attitude should have had some positive impact on their cross-cultural knowledge.

#### 4.4 Hypothesis Testing

The following section presents the summary of the four hypothesis set at the objective section.

H<sub>1</sub>: ASTU's freshman students have high intercultural sensitivity.

The mean total of the intercultural sensitivity data is 3.1664. From this result we can deduce that freshman students have high level of intercultural sensitivity.

H<sub>2</sub>: The intercultural sensitivity of students from different ethnic background is different.

#### Mean total

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Oromo	108	3.1763	.25731	.02476	3.1272	3.2253	2.42	4.04
Amhara	58	3.1297	.22807	.02995	3.0697	3.1897	2.61	3.65
Tigre	9	3.2097	.23177	.07726	3.0316	3.3879	2.92	3.71
Gurage	2	3.7083	.94281	.66667	-4.7625	12.1791	3.04	4.38
Sidama	2	3.3859	.19215	.13587	1.6595	5.1123	3.25	3.52
Welaita	8	3.0303	.23667	.08367	2.8325	3.2282	2.57	3.29
Others	18	3.1521	.25213	.05943	3.0268	3.2775	2.67	3.75
Total	205	3.1640	.26025	.01818	3.1281	3.1998	2.42	4.38

#### ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.940	6	.157	2.408	.029
Within Groups	12.878	198	.065		
Total	13.817	204			

The level of significance (Sig..029) in the above table shows that there are some significant differences in the level of intercultural sensitivity among the students from different ethnic background since this number is below the alpha level ( $P=.05$ ). In fact, this generalization can be disputed because proportional numbers of subjects have not been included in the sample population of the study. However, despite the condition, we can generalize that there are differences of intercultural sensitivity among participants of different ethnic background.

H<sub>3</sub>: The intercultural sensitivity level of male and female students is different.

#### Descriptives

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Male	174	3.1930	.25291	.01917	3.1552	3.2309	2.42	4.38
female	65	3.0837	.24907	.03089	3.0220	3.1454	2.57	3.75
Total	239	3.1633	.25603	.01656	3.1307	3.1959	2.42	4.38

#### ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.565	1	.565	8.912	.003
Within Groups	15.036	237	.063		
Total	15.602	238			

The level of significance (Sig.=.003) in the above ANOVA table shows that there are significant differences in intercultural sensitivity between male and female students.

H<sub>4</sub>: The intercultural sensitivity level of students at different age group is different.

**Descriptives**

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
18&19	165	3.1430	.27628	.02151	3.1006	3.1855	2.42	4.38
20&21	69	3.2080	.19643	.02365	3.1608	3.2552	2.87	3.79
22& above	5	3.2150	.24519	.10965	2.9106	3.5194	2.88	3.45
Total	239	3.1633	.25603	.01656	3.1307	3.1959	2.42	4.38

**ANOVA**

Meantotal

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.219	2	.110	1.681	.188
Within Groups	15.383	236	.065		
Total	15.602	238			

The significance level (Sig.= .188) in the above table indicates that there are no significant differences in intercultural sensitivity among the participants of different age groups.

H<sub>5</sub>: The intercultural sensitivity level of unilingual, bilingual and multilingual students is different.

**Descriptives**

Meantotal

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
unilingual	44	3.2397	.22121	.03335	3.1725	3.3070	2.75	4.04
bilingual	154	3.1475	.26564	.02141	3.1052	3.1898	2.42	4.38
multilingual	40	3.1411	.24728	.03910	3.0620	3.2202	2.67	3.79
Total	238	3.1635	.25656	.01663	3.1307	3.1962	2.42	4.38

**ANOVA**

Meantotal

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.315	2	.158	2.424	.091
Within Groups	15.285	235	.065		
Total	15.600	237			

As can be seen from the significance table, we can deduce that there is no significant difference in intercultural sensitivity among unilingual, bilingual and multilingual students.

## **Chapter Five: Conclusion and Recommendation**

### **5.1 Conclusions**

Freshman students are sensitive enough to cultural differences in the campus. Besides, they do engage in intercultural communication with students sharing different cultural background.

Freshman students show adequate respect to other students who share different cultural background. They do engage in intercultural communication by showing adequate respect for differences in values, beliefs and behaviours.

Freshman students do enjoy interacting with other students who share different cultural background. They do not refrain from interacting with students who share different cultural background.

Freshman students are confident enough when interacting with individuals sharing different culture.

Freshman students exhibit average intercultural knowledge. However, they have positive attitude to cultural differences. They also have strong motivation to interact with students who share different cultural background.

## 5.2 Recommendations

Even if the freshman students do have positive attitude towards students who share different cultural background, they have disclosed that they lack cross cultural knowledge. Therefore, multicultural events that aim at demonstrating the diversity of artifacts, values beliefs should be organized in the campus.

Since students lack cross-cultural knowledge, language course designers and teachers should incorporate lessons which aim at raising students' awareness about the cultural diversity of the country. Besides, lessons which portray the diverse cultural artifacts, values and beliefs of the country should be incorporated in language course books.

We have attempted to assess freshman students' intercultural communication competence through indirect method using questionnaire. However, other researchers can endeavor to assess the competence using the direct method.

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## Appendix

### Questionnaire

This questionnaire is part of a research to be conducted in order to assess the Intercultural Communication Competence of freshman students at ASTU. It seeks information about the intercultural communication competence level of freshman students who are admitted to the university in 2009 academic year.

Every piece of information you give here will be kept confidential, and it will not be disclosed to anybody. Therefore, please, fill the questionnaire genuinely.

Thanks in advance

1. My ethnicity is \_\_\_\_\_
2. My native language is \_\_\_\_\_
3. I also speak \_\_\_\_\_
4. Gender Male Female
5. What is your current age in years? \_\_\_\_\_

Below is a series of statements concerning intercultural communication. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement.

Thank you for your cooperation.

5 = strongly agree      4 = agree      3 = uncertain      2 = disagree      1 = strongly disagree  
Please put the number corresponding to your answer in the blank space before the statement.

- \_\_\_\_\_ 1. I am open-minded to people from different cultures
- \_\_\_\_\_ 2. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.

- \_\_\_\_\_ 3. I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.
- \_\_\_\_\_ 4. I enjoy interacting with people from different cultures.
- \_\_\_\_\_ 5. I avoid those situations where I will have to deal with culturally distinct persons.
- \_\_\_\_\_ 6. I tend to wait before forming an impression of culturally-distinct counterparts.
- \_\_\_\_\_ 7. I often give positive response to my culturally different counterpart during our interaction
- \_\_\_\_\_ 8. I don't like to be with people from different cultures.
- \_\_\_\_\_ 9. I think my culture is better than other cultures.
- \_\_\_\_\_ 10. I think people from other cultures are narrow-minded.
- \_\_\_\_\_ 11. I respect the values of people from different cultures.
- \_\_\_\_\_ 12. I respect the ways people from different cultures behave.
- \_\_\_\_\_ 13. I would not accept the opinions of people from different cultures.
- \_\_\_\_\_ 14. I am pretty sure of myself in interacting with people from different cultures.
- \_\_\_\_\_ 15. I find it very hard to talk in front of people from different cultures.
- \_\_\_\_\_ 16. I always know what to say when interacting with people from different cultures.
- \_\_\_\_\_ 17. I can be as sociable as I want to be when interacting with people from different cultures.
- \_\_\_\_\_ 18. I feel confident when interacting with people from different culture.
- \_\_\_\_\_ 19. I get upset easily when interacting with people from different cultures.
- \_\_\_\_\_ 20. I often get discouraged when I am with people from different cultures.
- \_\_\_\_\_ 21. I often feel useless when interacting with people from different cultures.
- \_\_\_\_\_ 22. I try to obtain as much information as I can when interacting with people from different cultures.
- \_\_\_\_\_ 23. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.
- \_\_\_\_\_ 24. I am very observant when interacting with people from different cultures.

## INTERCULTURAL ABILITIES

Please respond to the questions in each of the four categories below, using the scale from 0 (=Not at all), 1 (=To a little extent), 2 (= To average extent), 3 (=To higher extent) and 4 (= Extremely High).

Please put the number corresponding to your answer in the blank space before the statement.

### **Knowledge**

- \_\_\_\_\_ 1. I could cite a definition of culture and describe its components and complexities.
- \_\_\_\_\_ 2. I knew the essential norms and taboos of the students from different culture. (e.g., greetings, dress, behaviours, etc.)
- \_\_\_\_\_ 3. I could contrast important aspects of the language and culture of students from different culture with my own.
- \_\_\_\_\_ 4. I recognized signs of culture stress and some strategies for overcoming it.
- \_\_\_\_\_ 5. I knew some techniques to aid my learning another language and culture.
- \_\_\_\_\_ 6. I could contrast my own behaviours with the behaviours of those students speaking different language in areas (e.g., social interactions basics routines, time orientation, etc.)
- \_\_\_\_\_ 7. I could cite important historical and socio-political factors that shape my own culture and the other cultures in Ethiopia.
- \_\_\_\_\_ 8. I could cite various learning processes and strategies for learning about and adjusting to the different cultures.
- \_\_\_\_\_ 9. I could describe interactional behaviours common among the different cultural groups in social and educational areas.
- \_\_\_\_\_ 10. I could discuss and contrast various behavioural patterns in my own culture with those cultures in ASTU.

## Attitude

Please put the number corresponding to your answer in the blank space before the statement.

5 = strongly agree      4 = agree      3 = uncertain      2 = disagree      1 = strongly disagree

While in ASTU, I demonstrated willingness to:

- \_\_\_\_\_ 1.interact with students of different culture members. (I didn't avoid them or primarily seek out my compatriots)
- \_\_\_\_\_ 2.learn from culturally different students, their language, and their culture.
- \_\_\_\_\_ 3.deal with my emotions and frustrations with students of different culture (in addition to the pleasures it offered)
- \_\_\_\_\_ 4.take on various roles appropriate to different situations. (e.g., in the campus, as a volunteer, etc.)
- \_\_\_\_\_ 5.show interest in new cultural aspects. (e.g., to understand the values, history, traditions, etc.)
- \_\_\_\_\_ 6.try to understand differences in the behaviours, values, attitudes, and styles of different culture members.
- \_\_\_\_\_ 7.adapt my behaviour to communicate appropriately in ASTU. (e.g., in non-verbal and other behavioural areas, as needed for different situations)
- \_\_\_\_\_ 8.reflect on the impact and consequences of my decisions and choices of the university
- \_\_\_\_\_ 9.deal with different ways of perceiving, expressing, interacting, and behaving.
- \_\_\_\_\_ 10.suspend judgment and appreciate the complexities of communicating and Interacting interculturallly.

