

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Ibn Khaldoun University of Tiaret
Faculty of Letters and Languages
Department of English



**Examining Communication in Cross-Cultural Interaction: The West
African and Algerian Students at the Department of Mathematics and
Electrical Engineering of Tiaret University as a Case Study**

*A Dissertation Submitted in Partial Fulfillment of the Requirements
for Master's Degree in Linguistics*

Presented by:

Miss. Hanane ADDAR

Mrs. Mira Soheir KHANFAR

Supervised by:

Dr. Ahmed MEHDAOUI

Examination Panel:

- | | | |
|----------------------|---------------------------|----------------------|
| - President: | Dr. Ammar BENABED | University of Tiaret |
| - Supervisor: | Dr. Ahmed MEHDAOUI | University of Tiaret |
| - Examiner: | Dr. Khaled BELARBI | University of Tiaret |

Academic Year: 2020 – 2021

Dedications

I would like to dedicate my dissertation to my husband, Dr Mezaiti who was my supporter to pursuit my master's degree after eight years of graduation, and who has encouraged me with his fullest and truest love and attention.

A special feeling of gratitude to my loving parents for their endless love, unlimited encouragement, and emotional support during every single step I took in my life.

I also dedicate this work to my dear brothers and beautiful sisters; Mohamed, Abdelkader, Mokhtar, Nadia, Leila, and Rania for being always by my side and their wise pieces of advice.

My thanks must also go to my little angels Younes and Zahra Yasmine, both of them have been my best cheerleaders. I hope to be a role model for the two of them.



Mira Soheir.

Dedications

*To my family
and
To those who believe in me.*

Hanane.



Acknowledgments

First and foremost, we would like to express our enormous gratitude to Dr. Ahmed Mehdaoui who expertly guided us through this work with his genuine support, and his constant help. We thank him for his pieces of advice, his indescribable motivation, for being instrumental in helping us develop professionally, and for giving us the freedom in our choices. It has been a great honor and pleasure to work with such a knowledgeable man.

We would also like to thank sincerely the members of the jury Dr. Ammar Benabed and Dr. Khaled Belarbi who honor us by accepting to examine and judge our work.

Our special thanks and gratitude go also to the participants in the study for their time, interest and endless help that this research would not be completed without. Specifically the two participants; Illogy and Amine; whom we were fortunate to interact with throughout this work.

Finally, it is a great pleasure to acknowledge our deepest thanks and sincere appreciation to our dear teachers in the department of English, for being a source of knowledge, for their instructions throughout our academic career, and for their unlimited encouragement.

Abstract

The present case study is drawn upon two main purposes. First, it investigates whether the Algerian and the West African students are interculturally competent, and therefore are able to manage successful intercultural communication. Second, it explores the main difficulties that encounter students from different cultural background while communicating. In this respect, the study takes 43 Algerian and 44 West African students as a sample, particularly, students at the Mathematics and Electrical Engineering department of Ibn Khaldoun University of Tiaret. The investigation was carried out based on qualitative and quantitative research instrument, viz, questionnaire and in-depth interview. The findings reveal that there are some barriers that contribute the intercultural communication failure between the Algerian and the West African students, which can be identified in the language, negative stereotypes, introversion, and shyness. Besides, the research reaches that the language is the main cause that hinders cross-cultural communication between the two groups. Accordingly, it outlines a set of recommendations and implications to help students develop their intercultural communicative competence.

Key words: Intercultural communication, Algerian students, West African Students, Intercultural Barriers, intercultural communicative competence

List of Tables

Table 2.1: Sample Profile.....	29
Table 2.2: West African Students' Personal Information	30
Table 2.3: West African Students' Cultural Aspects.....	31
Table 2.4: West African Students' Communicative Competence.....	31
Table 2.5: Algerian Students' Personal Information.....	33
Table 2.6: Algerian Students' Cultural Aspects.....	33
Table 2.7: Algerian Students' Communicative Competence.....	34
Table 2.8: West African Students and Their Countries.....	37
Table 3.1: Gender, Origin, Age, Educational Level, Language and Choice of the West African Informants.....	40
Table 3.2: Gender, Age, Educational Level, and Language of the Algerian Informants.....	50
Table 3.3: Reasons for West African Students' Inability to communicate with Algerian students.....	62
Table 3.4: Reasons for Algerian Students' Inability to communicate with West African students.....	65

List of Figures

Figure 1.1: Types of non-verbal communication.....	10
Figure 1.2: Gestures around the world.....	10
Figure 1.3: Development of Cultural Awareness.....	13
Figure 1.4: 10 strategies for effective cross-cultural communication.....	20
Figure 1.5: The Star Approach.....	21

List of Graphs

Graph 3.1: West African Students' Cultural curiosity.....	42
Graph 3.2: West African Students' Cultural Knowledge.....	43
Graph 3.3: West African Students' Adaptation in Algeria.....	44
Graph 3.4: West African Students' Intercultural Competence.....	44
Graph 3.5: Communication Difficulties with Algerians Difficulties.....	45
Graph 3.6: Reasons of Communication Difficulties.....	45
Graph 3.7: West African Students' Acceptance and Ethnorelativism.....	46
Graph 3.8: West African Students' Attitude towards Algerians.....	47
Graph 3.9: Language as a Main Barrier.....	48
Graph 3.10: Difficulties Face West African Students in Communication.....	49
Graph 3.11: Algerian Students' Intercultural Awareness.....	51
Graph 3.12: Algerian Students' Cultural Knowledge.....	52
Graph 3.13: Algerian Students' Acceptance and Ethnorelativism.....	52
Graph 3.14: Algerian Students' Intercultural Competence.....	53
Graph 3.15: Communication Difficulties.....	54
Graph 3.16: Reasons of Communication Difficulties with West Africans.....	54
Graph 3.17: Algerian Students' Willingness to Build Relationships with West African Students.....	55
Graph 3.18: Algerian Students' Attitudes towards West Africans.....	56
Graph 3.19: Communication Difficulties that Face Algerian Students.....	57

Table of Contents

Dedication	I
Acknowledgements	III
Abstract.....	IV
List of Tables.....	V
List of Figures.....	VI
List of Graphs.....	VII
Table of Contents.....	VIII
General Introduction.....	01

Chapter 1: Theoretical Framework

1.1. Language and Culture.....	04
1.1.1. Definition of Language.....	04
1.1.2. The Notion of Culture.....	04
1.1.3. The Interrelationship between Language and Culture.....	05
1.2. The Cross-Culturality.....	06
1.2.1. Cross-cultural Communication	06
1.2.2. Cultural Influences on Communication Process.....	07
1.2.3. The Definition of Communication.....	07
1.2.3.1. Verbal Communication.....	08
1.2.3.2. Non-verbal Communication	09
1.3. Intercultural Communication	11
1.3.1. Definition of Intercultural Communication.....	11
1.3.2. The Definition of Intercultural Competence.....	12
1.3.3. Ethnocentrism vs. Ethnorelativism	13
1.4. Barriers to Cross-cultural Communication	14
1.4.1 Previous Studies about Barriers to Cross-Cultural Communication between Local and Foreign students	16

1.5. Effective Intercultural Communication..... 18

Chapter 2: Research Methodology

2.1. The Aim of the Research..... 24

2.2. Methodology of the Research..... 25

 2.2.1. The Mixed-Method Approach 25

 2.2.1.1. The Qualitative Approach..... 25

 2.2.1.2. The Quantitative Approach.....25

 2.2.2. Case Study Strategy 26

 2.2.3. The Descriptive-Analytical Method 26

 2.2.4. Rich and Thick Descriptions 26

2.3. Data Collection..... 27

 2.3.1. Research Instruments 28

 2.3.1.1. Questionnaires 28

 2.3.1.2. Unstructured or in-depth Interviews..... 28

 2.3.2. Research Instruments' Procedures and Description..... 29

 2.3.2.1. Questionnaires... 29

 2.3.2.1.1. West African Students' Questionnaire.....30

 2.3.2.1.2. Algerian Students' Questionnaire... 33

 2.3.2.2. Unstructured (in-depth) Interviews..... 35

2.4. Sampling 36

 2.4.1. Informants 36

 2.4.1.1. The Algerian Informants 37

 2.4.1.2. The West African Informants..... 37

Chapter 3: Data Analysis and Interpretation

3.1. Data Analysis and Interpretation 40

 3.1.1. Questionnaire's Analysis 40

 3.1.1.1. West African Students' Questionnaire... 40

 3.1.1.2. Algerian Students' Questionnaire 50

 3.1.2. Interviews' Analysis..... 58

 3.1.2.1. Perspective of West African Students..... 58

3.1.2.2. Perspective of Algerian Students	62
3.2. General Discussion of Results	65
Recommendations and Implementations.....	69
General Conclusion.....	72
Delimitations	73
Limitations.....	73
Bibliography.....	75
Appendices.....	83
Summary	95

General Introduction

Walking into an unknown world where people's behaviours, beliefs, customs, and attitudes differ from one's country of origin is a complex task that requires being well equipped. Travelling from one country to another, meeting new people, discovering different cultures, different languages, and different mind-sets, can be associated with a lot of positive things; however, communication between individuals of different groups can be an intricate puzzle that not everybody can solve. This process of exchanging ideas and sharing information is referred to the cross-cultural communication.

In this context, students from around the world take residence abroad in increasing numbers. The relationship between local and foreign students is highly significant aspect in the cross-cultural studies; however, most of the cross-cultural studies on the experiences of foreign students have focused on socially advanced host countries or English-speaking host countries such as the United States, the United Kingdom, Australia, and some Asian countries, such as China, Singapore, and Japan.

Algeria is also regarded as an attractive higher education option for the West African students which can be served as an alternative to popular higher education destinations. Yet, despite the fact that the emergence of new educational hubs has created a need for research on these destinations, little research has adequately explored students' experiences in these unpopular countries. As a result, the experiences of both Algerian and West African students regarding their interactions with each other while studying in Algeria, which is defined as a non-traditional destination, are discussed in the current study.

In line such problem, this research aims at investigating the effect of one's language and culture on the process of communication, to highlight the main differences between the two groups, and to determine the extent to which these distinctions can be determinative in the success of interaction among the two groups of students. Additionally, it is crucial to investigate the main difficulties that face them, and how they can be the source of cross-cultural conflicts.

In order to achieve these objectives, 3 research questions have been formulated:

1. Do the Algerian and the West African students at the University of Tiaret manage successful cross-cultural communication with each other?
2. What are the main barriers that may hinder them to achieve successful communication?
3. What are the possible solutions to achieve a successful cross-cultural communication between the two groups?

To answer the research questions, it is hypothesised that West African and Algerian students fail to communicate across culture with each other, due to the cultural differences, and the language barrier.

To gain qualitative insight into the students' perspective in relation to the topic, unstructured interviews and questionnaires are designed in Arabic and French languages. Both qualitative and quantitative approaches are adopted as well to achieve the final objectives of this research.

This work is compound of three chapters in order to give answers to the various queries that are raised during this investigation. The first one is addressed to cover the previous studies in this field of research, whereas, the methodological part is discussed within the second chapter including the design and the elements of the research. Finally, the last chapter is devoted to the analysis of the findings, the discussion of results in addition to the research's delimitations, limitations and recommendations.

Chapter 1: Theoretical Framework

Introduction

This chapter is devoted to discuss some concepts and definitions related to language, culture and communication across cultures; it comprises the key-areas such as language, culture, and intercultural communication including ethnocentrism, ethno- relativism, barriers in intercultural situations, and some possible solutions for an effective intercultural communication.

1.1. Language and Culture

Many sociolinguists and anthropologists claim that language and culture are interrelated terms i.e. language reflects the individual's culture, in turn, culture influences one's language. Yet before explaining thereupon a definition to both language and culture is required.

1.3.1. Definition of Language

From the onset, it should be noted that there are several definitions related to language. Yet, many researchers agree that language is a fruit of the need to communicate.

First of all, language is a considerably substantial social phenomenon and a sophisticated system of communication that keeps individualism contact with each other. It can be defined, as the Oxford dictionary (2007: 829-830) suggests, "The system of communication in speech and writing used by people of a particular country or area". This means that language is considered as a means of communication and a heritage which can be preserved through the written form.

Other definitions are elaborated from scholars as Sapir (1921: 07) who describes it "a purely human and non instinctive method of communicating ideas, emotions, and desires by means of voluntary produced symbols". Herein, Sapir provides more importance to the spoken form in expressing ideas and feelings, which helps people in transmitting their culture from one generation to another.

2.3.1. The Notion of Culture

Literally speaking, the word culture originated and derived from the Latin word "colere" which means to cultivate or to plant. The term refers generally to something created or refined by the intervention of humans. However, culture is a notoriously difficult term to define despite a century of efforts to define it. Adequately, there is still

no agreement among researchers regarding what culture is. For example, Moran (2001: 25-26) defines culture as,

A cultural phenomenon involves tangible forms or structures (products) that individual members of the culture (persons) use in various interactions (practices) in specific social circumstances and groups (communities) in ways that reflect their values, attitudes, and beliefs (perspective).

Moran believes that culture is associated with society, including five dimensions: practices, products, perspectives, persons, and communities which are all interrelated to each other. That is, culture a system of shared beliefs, habits, customs, traditions, architecture, music, art; yet some doubts remain.

Whereas, Kramsch (1993: 205) sites that “culture is a social construct, the product of self and other perception”. This definition demonstrates that culture is not only a collective social phenomenon, but it can be also individual i.e. interpersonal.

In short, culture has always been a debated issue among scholars; therefore, it remains a complex vague concept that is, as Lafayette (1978) states, “so broadly to define”.

3.3.1. The Interrelationship between Language and Culture

An understanding of the complex relationship between language and culture in cross-cultural studies is highly required. In this respect, Jing (2010: 8) advocates that “language and culture are closely linked because language and culture are both integral parts of human life for communicating as supported by many scholars”. Culture and language influence each other. Brown (2000: 177) states that “a language is a part of a culture, and a Culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. In other words, language is responsible for the transmission of cultural content, which is the medium of spreading culture, which makes the relationship between the two very close.

Culture is so closely tied to its language, and thus, once the culture changes, the language changes as well, and vice versa, because words express ideas, facts, and events that are communicated, and reflects attitudes, beliefs, and points of view.

Accordingly Byram and Esarte-Sarries (1991: 5) believe that,

Language is the main medium for expressing other phenomena, including culture. Through the language, the different elements of culture are expressed such as values, beliefs, and meanings and it also refers to the objects of a given culture.

To state differently, the meanings of a particular language represent the culture of a particular social group i.e. one's language is in all sorts of details related to the rest of one's life in a community.

1.2. The Cross-culturality

The cross-cultural term refers to the interaction between individuals of different culture, ethnicity, race, gender, age, and class.

1.3.1. Cross-cultural Communication

The notion of cross-cultural communication has been tackled by several sociolinguists; however, they all agree on the same definition. In this respect, Fries (2002: 2) defines it as “the collective communication between different cultural groups”. Therefore, it refers to the communication between groups of speakers who have different cultures, languages, ethnicities, nationalities, religions, and ways of thinking. Similarly, Hurn and Tomalin (2013: 2) state that,

Cross-cultural communication is about the way people from different cultures communicate when they deal with each other either at a distance or face to face. Communication can involve spoken and written language, body language and the language of etiquette and protocol.

This means that it is the process by which individuals from different cultural backgrounds interact, and exchange ideas, and information through face to face or virtually speech, using the written or the spoken form of the language, with taking into consideration verbal (language and symbols) and non-verbal (body language, facial expressions, Paralanguage or Vocalic....) aspects.

1.2.2. Cultural Influences on communication Process

We are living in a vast, diverse, multicultural world where people own different communication styles, attitudes, gestures, beliefs, rules, and norms. In light of this, one should realize that culture influences the speaker's way of thinking as well as speaking. Moreover, one should recognize all the cultural aspects of the target culture in order to avoid miscommunication.

Cultural conflicts arise because of the differences in norms and values of people from different cultures. A person acts according to the values and norms of his/her culture; another person holding a different worldview might interpret his or her behavior from an opposite standpoint. This situation may create misunderstanding which leads to conflicts. In this context, the speaker's acquaintance of verbal and non-verbal signs of other cultures has a significant role in communication across cultures.

1.2.3. The Definition of Communication

Many scholars have attempted to provide a definitive definition of communication. Communication, according to the Association of Perioperative Practice, derives from the Latin word *communis*. Lunenberg (2010) agrees with them that communication derives from the Latin word *communis*. However, he claims that it means 'common,' implying that there must be a common understanding of the message.

The general view of the process of communication is that it is the attempt to present information that explains, justifies, or expresses one's point of view, understanding, or rationale for acting (Guffey & Loewy, 2015). This means, communication is simply the act of transferring information and point of view from one place, person or group to another. Daniel (2013) asserts that it is when feedback, which involves the receiver responding to the signal by initiating another circle of meaning exchange, has been sent to the sender (source) that the communication process has gone full circle and become complete. Therefore, every communication involves (at least) one sender, a message and a recipient. This may sound simple, but communication is actually a very complex subject. The transmission of the message from sender to recipient can be affected by a huge range of things. These include our emotions, the cultural situation, the medium used to communicate, and even our location.

1.2.3.1. Verbal Communication

Probably, verbal communication in cross-cultural studies is the most observable one. This is because verbal communication is the use of spoken or written language which is itself influenced by social factors i.e. culture. Matsumoto (2000) regards it as the “system of symbols that denote how a culture structures its world”. Therefore, language fluency is a key to expatriate social adjustment, helping to enhance negotiating ability (Dowling & Welch, 2005). However, even sharing a common language does not guarantee that we may have a perfect understanding during the communication process. Simply, this is due to the fact that each language has specific verbal expressions and, idioms that not everybody can understand.

Additionally, the way of expressing oneself with words varies from one culture to another as well as from one person to another within the same speech community. In this respect, it is necessary to mention the Sapir-Whorf hypothesis which states that our language shapes our reality, and therefore individuals who speak different languages have different point of views. To simplify, since our thinking is influenced rather than determined, language influences the way we see the world, and this influence is social rather than linguistic.

The written communication has different formats and styles as well. For instance, written communication in the UK, the USA and much of the Western world is brief and efficient, unlike some other countries.

The following example shows an email sent by individuals from different cultures:

Example

A typical email communication might be as follows:

Brian

Am completing Chapter 5. Expect in one hour. Barry

A more courteous and expansive form of communication might be more acceptable in Latin and Asian countries, so the communication to these cultures might read as follows:

Dear Brian

Hope everything is going OK. This is just to let you know that I am just completing Chapter 5 and will email it to you in about an hour.

Best wishes Barry

(Hurn & Tomalin, 2013: 81)

The two emails do exactly the same job, however the style and the format are not the same, different cultures; different written and spoken language forms.

1.2.3.2. Non-verbal Communication

While cultural differences in language are very apparent. The major cultural distinctions in non-verbal communication hold a dominant role in cross-cultural communication as well, which includes any communication occurring without the use of words (Himstreet and Baty, 1991). This means that it is the process of using wordless messages to produce meaning.

On the other hand, Lesikar and Pettit (1994) point out that Non-verbal communication means all communication that occurs without words (body movements, space, time, touch, voice patterns, color, layout, design of surroundings.) This indicates that each culture uses diverse body language, different facial expressions or gestures can have different meanings. To put it simply, non-verbal communication involves bodily movement & facial expressions (kinesics), gestures, eye contact, the touch (Haptic), postures, physical distance, paralanguage or vocalic (voice, pitch, articulation, pronunciation, volume, rate, and other vocal qualities), the physical appearance, the clothing, and even chromatics

which refers to the significance of colors in a culture. For example, in the UK and the USA, and many other Western cultures, people wear black at funerals and white at weddings. In Japan, however, white is the color of death. In Korea, red ink is used to record death, and in Mexico, purple flowers are used at funerals.

The different types of non-verbal communication should be taken into consideration in cross-cultural situations.

As can be seen from the following figures:

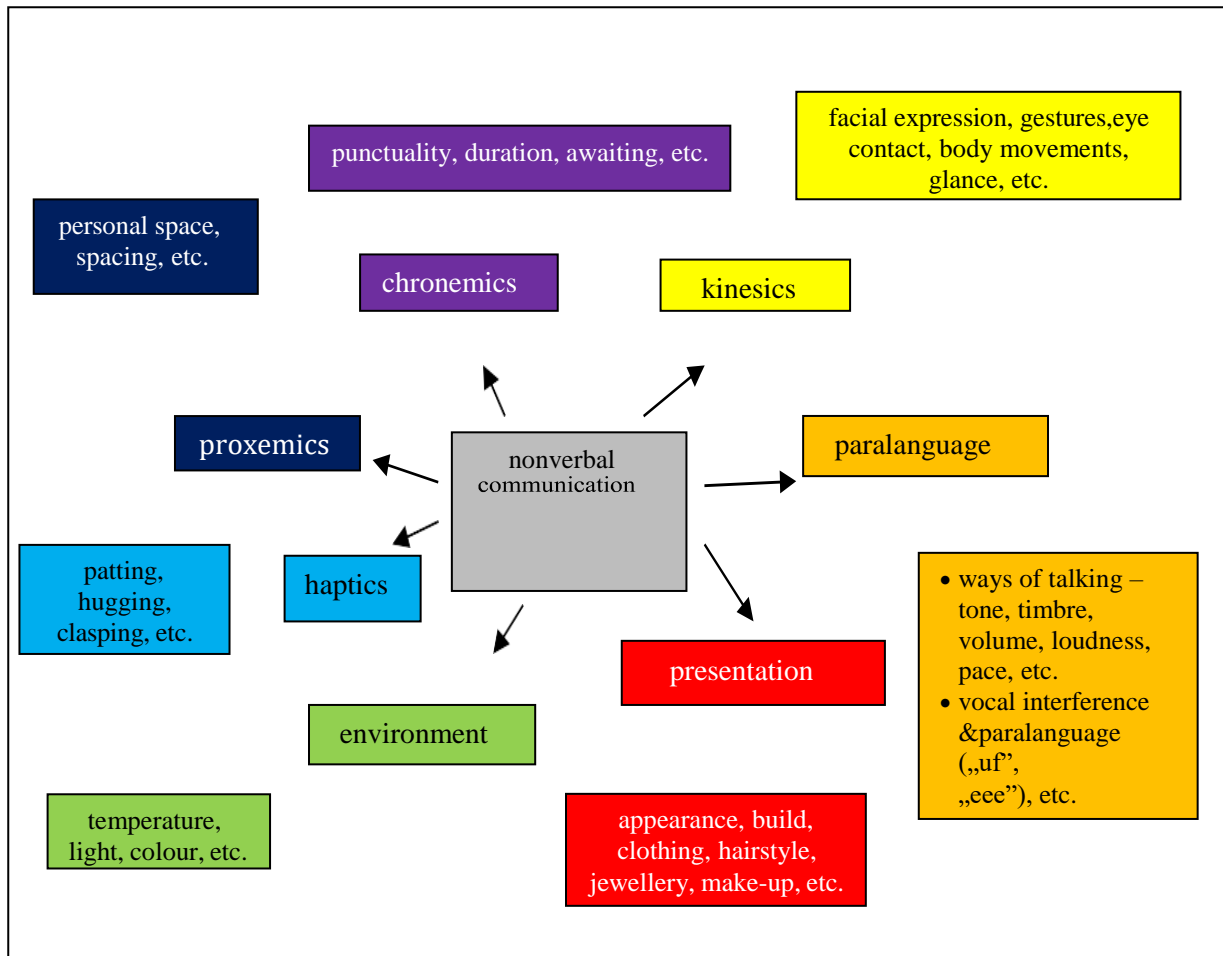


Figure 1.1: Types of nonverbal communication (Source: Adapted from: B. Dobek-Ostrowska, *Podstawy komunikowania społecznego*, Wyd. ASTRUM, Wrocław 2007, pp. 28-29.

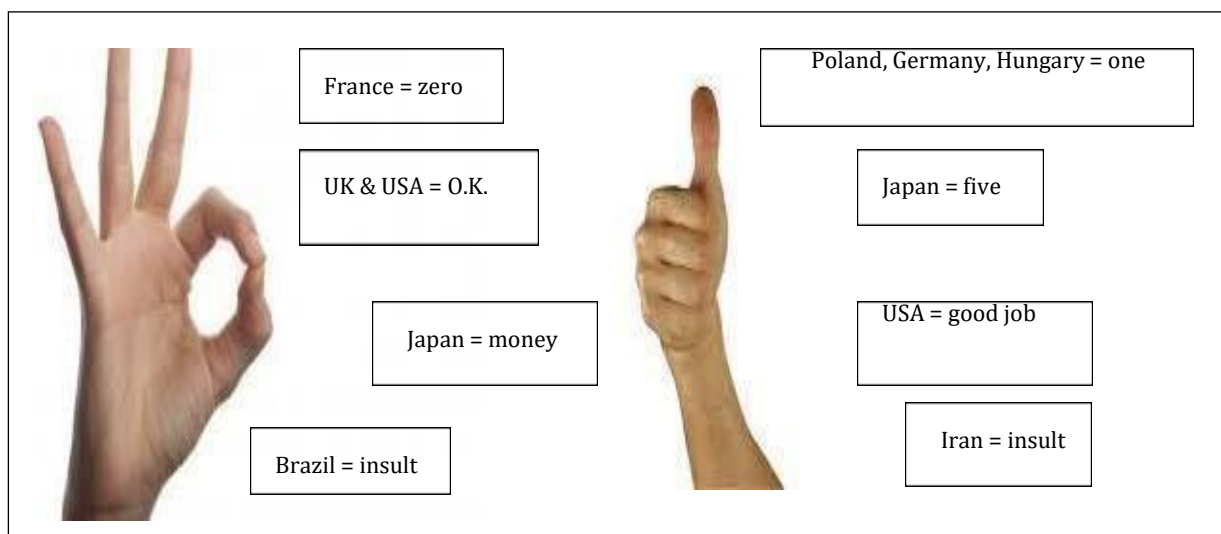


Figure 1.2: Gestures around the world (Source: Adapted from: R.E. Axtell, *Gestures: The do's and taboos of body language around the world*, Wiley, New York 1998

Therefore, as can be seen from the figure above, differences in understanding non-verbal communication may create misunderstanding; whereas, differences in interpretation may arise conflicts (LeBaron, 2003). The interlocutor must pay attention when using gestures, facial expressions in a culture that they do not know besides his cultural knowledge.

A classic example of confusion regarding the choice of greeting is given below:

Example

When President Obama made his first visit to Japan and met the Emperor Akhithito and his wife, he surprised the Western world by making a low bow before the Emperor, and commentators wondered how the most powerful man in the world could bow low before a Japanese emperor. However, the same body language impressed the Asian world by Obama's respect for etiquette and convention. In reality, Obama was using the occasion to affirm his commitment to building links between the USA and Asia. As he said at the time: 'I am a Pacific president.' Cultural commentators, however, were less impressed by his shaking hands and bowing at the same time. They felt he should do one or the other, but not both and certainly not at the same time.

(Hurn & Tomalin, 2013: 92)

1.3. Intercultural Communication

The cross-cultural term and the notion of intercultural communication are roughly the same. There is only a slight difference. While a cross-cultural deal with the comparison between speakers from different cultures, where one culture is considered "the dominant" and all other cultures are compared to the dominant one, intercultural describes societies in which there is an understanding and respect for all cultures. That is to say, intercultural communication concentrates on the mutual exchange of cultural norms, ideas, and information in an intercultural community.

1.3.1. Definition of Intercultural Communication

Intercultural Communication is a vast, multifaceted, and complex field in the area of communication studies. It is imperative to clarify the meaning of both concepts: intercultural and communication. The concept intercultural indicates "the meeting of two cultures or two languages across the political boundaries of nation-states [and] within

the boundaries of the same national language” (Kramersch, 1998: 81). This means that people send and receive messages when they come into contact across languages, and cultures.

On the other hand, communication is referred to as being the behavior that happens whenever meaning is attributed to behavior or the residue of behavior. When someone deserves our behavior or its residue and gives meaning to it, communication has taken place regardless of whether our behavior was conscious or unconscious, intentional or unintentional” (Sherson & Scott, 1999: 1). This definition highlights the close and strong link between culture and communication. This relationship can be noticed also in Saez (2002: 6) “humans communicate linguistically in a cultural environment that constrains the form and nature of communication”. Because culture and communication influence each other, they have become interrelated.

By way of definition, intercultural communication is regarded as a transaction symbolic process involving the attribution of meaning between people from different cultures (Long, 2009: 5). Intercultural communication occurs when different cultural communities have an impact on individuals, and influence them to negotiate shared meaning in interaction. In other words, it is the fact that individuals from different cultural, regional, or even ethnic backgrounds come into contact and influence each other. Finally, when we talk about intercultural communication, we need to talk about intercultural competence. The following section, therefore, provide a brief understanding thereupon.

1.3.2. The Definition of Intercultural Competence

Intercultural competence is a term refers to the cultural competence, global competence, multicultural competence, maturity competence (Deardorff, 2006: 65) .i.e. it is the ability to communicate with people from different cultural backgrounds without facing any obstacles. Gardner (1962: 41) defines it as “to what degree is it actually possible, for an expert from one culture to communicate with, to get through to, persons of another culture”. This definition indicates that intercultural competence is the adaptability and adjustment to new cultures; in other words, it is the ability to create an effective, appropriate communication in cross-cultural or intercultural situations. Along the same line of thought, Thomas (2003: 141) defines the intercultural competence as the ability to (help) shape the process of intercultural interaction in a way that avoids or contextualizes misunderstandings, while creating opportunities for cooperative problem solving in a way that is acceptable and productive for all involved. Hence it is the

cultural awareness or the competence that allow the speaker to establish a proper contact or conversation in appropriate conditions with people from different cultures. To clarify, intercultural competence is the skill that permit individuals to be open minded, ethno-relative, and tolerant towards others from different cultural backgrounds regardless their beliefs, customs, values, norms, attitudes, languages, and cultures.

This intercultural competence can be manifested as follows:

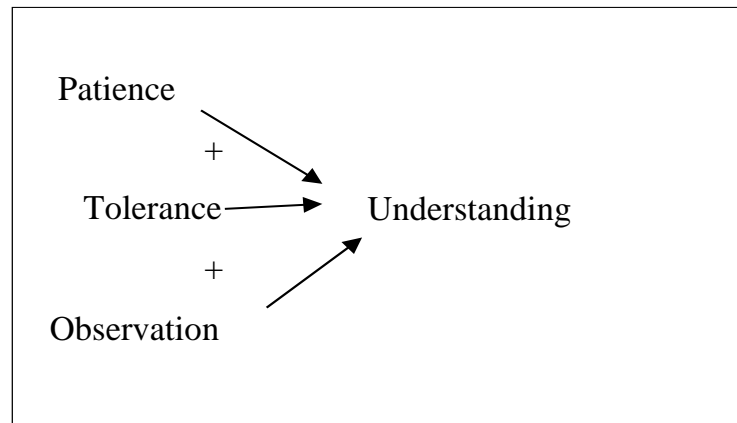


Figure 1.3: Development of Cultural Awareness

1.4.1. Ethnocentrism vs. Ethnorelativism

For a successful intercultural communication, openness and tolerance are highly needed. In this prosper; ethnocentrism (egocentrism) and ethnorelativism are significant concepts in cross-cultural studies.

Referring back to Miller and Ross's (1975) discussion of self-serving biases, it has been argued that conflicts and discrimination arise because people perceive themselves as more competent, and more socially successful. The phenomenon of egocentrism was first described in details by Piaget (1969) who considers egocentrism as the central feature of children's thinking, which disappears during the development of the child (i.e. children talk without listening to each other unlike adults). In contrast, other several researchers argue that egocentrism is inherent not only to children but also to adults. For example, Kevun (2012) defines egocentrism as the position of the speaker's personality characterized by focusing on own feelings and interests, to be more precise, being egocentric or ethnocentric is to be: selfish, close-minded towards other cultures, and judge and evaluate others according to the standards and customs of one's own culture.

On the other hand, ethnorelativism is conceptualized as more socialized and mature behavior, in which the individual accept the other person nevertheless they are different. In this vein, Ethnorelativism is defined as Bennett (2014) suggests, that is the perception

of one's own thoughts and behaviour as one possible reality organization among countless others, which means, no culture is superior than the other, and culture can be understood only by their own context. Ethnorelativism also refers to cultural humility, according to Juarez et al. (1997), cultural humility is the process by which learners and reflective practitioners, individuals engage in self-reflection and self-critique that necessitates humility. Therefore being ethnorelative is to be: tolerant, humble, believe in adaptation and acceptance, and open-minded towards other cultures.

1.4. Barriers to Cross-Cultural Communication

When individuals communicate with each other, they need to assure they do not possess any negative feelings towards others, and form positive viewpoints i.e. they need to accept the cultures of others. Scholars highlight various barriers that hinder the cross-cultural communication from occurring.

Based on cross-cultural inquiries among international (foreign) students, and domestic (local) students, the major barriers in intercultural situations include: language barriers, cultural clashes, negative attitudes towards others, ethnocentrism and religion, lack of intercultural communication skills, stereotype (fixed beliefs adopted by a particular group of people about other people and their culture) and prejudice, non-verbal communication, and assuming similarities instead of differences.

Some researchers, conducting their investigations from the perspective of the foreign students, highlight the barriers that often lead foreign students to shy away from intercultural contact with local students (Andrade, 2006; Hendrickson, Rosen, & Aune, 2011; Li et al., 2009; Lin & Betz, 2009; Wright & Schartner, 2013). Others conduct their investigations from the perspective of the domestic students (Campbell, 2011; Dunne, 2009; Spencer-Rodgers, 2001; Spencer-Rodgers & McGovern, 2002).

Based on a qualitative case study that examined cross-cultural communication among students, Summers and Volet (2008), in their investigation regarding the attitudes of local students, suggest that local students often demonstrate poor attitudes or even an unwillingness to work in groups with students from different cultural backgrounds, because of their negative attitudes towards others. Conversely, it is further well documented that foreign students, like domestic students, tend to associate themselves

most often to others with things in common, and with whom these barriers do not exist (Spencer-Rodgers, 2001; Summers & Volet, 2008).

Hall (1976) states that in cross-cultural situations, when a person receives a message or instructions, he is obliged to read between the lines to find out the real intended meaning, otherwise a misunderstanding or embarrassment may occur.

The following example shows a communication breakdown between two individuals:

Example

A UK team member working in a Japanese company is given a high-context instruction he does not understand. The natural response for the UK team member is to ask the Japanese counterpart to explain or repeat. The Japanese find this request uncomfortable as it suggests he wasn't clear in the first place. Therefore, he loses 'face', or personal dignity, which is very important in Japan.

What the UK team member should have done was to 'take the shame' and to say that it was his/her misunderstanding that was to blame and not the Japanese manager's perceived lack of clarity. The Halls' point is that each side adopts its own style of communication without appreciating that there may be a difference which actually causes a communication breakdown.

(Hurn & Tomalin, 2013: 23)

Masculinity and femininity clash may also be a barrier in cross-cultural communication, men are supposed to be ambitious, competitive, and tough; whereas women are supposed to be emotional, modest, and tender. Some societies try to maximize others try to minimize the social gender role divisions. In masculine cultures the roles men and women play in society are distinct from each other; men have a dominant role, while women are subordinate. In feminine cultures, men and women are expected to have similar social roles, which may lead to cultural conflicts between males and females from different cultures.

As can be seen in the following example:

Example

The male managers of an Arabian Gulf organization, while showing immense social courtesy, consistently tried to ignore their Dutch female counterpart during the business meeting and addressed any business questions to her male subordinates. The Dutch executive felt she had to be uncharacteristically assertive simply in order to establish her authority and felt that it affected the tone of the negotiation. Nevertheless, she felt it wrong to absent herself or to underplay her responsibility.

(Hurn & Tomalin, 2013: 35-36)

1.4.1. Previous Studies about Barriers to Cross-Cultural Communication between Local and Foreign Students

Foreign students continue to enroll at an increasing pace in colleges and institutions around the world. Both local and foreign students may encounter some difficulties to interact with each other, in this prosper; several studies have been conducted to highlight the main barriers that students may face.

- **Lack of initiative by domestic students.** In two separate studies foreign students reported that they felt local students lacked initiative in initiating talks with them and engaging across cultures (Andrade, 2006; Wright & Schartner, 2013). Foreign students perceived it as their sole responsibility to break down social barriers and make friends or connections with domestic students (Andrade, 2006), who frequently showed little interest in reaching out to their international student counterparts (Wright & Schartner, 2013). Andrade (2006: 140) states in a study that “although international students are frequently encouraged to interact with native English speakers to improve their English, these students were not always welcomed by the latter, who sometimes viewed them as less competent.” As a result, domestic students' attitudes and perceptions of international students, as well as international students' assumptions about how domestic students perceive them, influence the existence, level, and depth of cross-cultural communication on many college campuses around the world.
- **Cultural competence.** The variety of differences that international students face when they communicate across cultures has the potential to cause cultural shock or a lack of knowledge about the host country's cultural or social cues (Li et al., 2009). Because of this lack of cultural competence, international students may be afraid of

making a cultural mistake when interacting with domestic students (Andrade, 2006; Li et al., 2009). This same type of fear tends to work in the opposite direction with domestic students who may lack knowledge about international students' home cultures, causing them to be confused about how to interact with international students and further perpetuating the barriers associated with cross-cultural communication (Andrade, 2006).

- **Language Proficiency.** Perhaps the most frequently cited factor contributing to a lack of social integration between international students and their host national counterparts is language (Andrade, 2006; Lin & Betz, 2009; Wright & Schartner, 2013). In one study, Wright and Schartner (2013: 118) explained that international students' interactions in the American classroom are “heavily skewed towards listening rather than speaking, and that most speaking occurred with other non-native speakers”, despite spending a significant amount of time in the United Kingdom in this case. Other studies have found similar results, concluding that international students, particularly English language learners, prefer interacting with co-nationals and avoid interacting with host nationals (Andrade, 2006; Lin & Betz, 2009; Wright & Schartner, 2013). This is most likely due to international students' lack of confidence in communicating effectively in English, as well as their reported lack of improvement over time spent in the host country (Wright & Schartner, 2013).
- **Perceived discrimination.** In a number of studies, foreign students reported feeling discriminated against by local students because of their foreign status, race, or ethnicity (Hendrickson et al., 2011; Lee & Rice, 2007). In a study on international students' experiences with discrimination, Lee and Rice (2007) noted that while much of the literature attributes international students' difficulty in integrating into the host culture to international student adjustment issues, much of this difficulty could actually be attributed to deficiencies within the host society. These deficiencies include the hostile attitudes that foreign students believe local students have toward them (Lee & Rice, 2007).
- **Domestic Students' Perceptions of International Students.** According to a research in the field of international education documents, local students hold different perceptions about foreign students (Dunne, 2009; Spencer-Rodgers, 2001; Spencer-Rodgers & McGovern, 2002). Among these perceptions a variety of stereotypes held about them, As Spencer-Rodgers (2001) explained in her study on

American students' stereotypes of international students, despite the enormous diversity among international students in terms of race, ethnicity, nationality, religion, socioeconomic status, and other identities, in the United States, international students are frequently viewed collectively as “foreign” Furthermore, Spencer-Rodgers (2001) discovered that local students have a variety of stereotypes about international students, including negative assumptions such as they are naive, maladjusted, confused, awkward, clueless, and so on. On the other hand international students perceive local students as socially inhibited, outgoing, withdrawn, introvert, or insular”. However, as is common in discussions about cross-cultural communication between international and local students, Spencer-Rodgers (2001) acknowledged that many of these stereotypic beliefs are likely the result of language and cultural barriers between them.

- **Homophily.** A commonly cited reason for the lack of cross-cultural communication between domestic and foreign students around the world, is the tendency of both groups to interact with those who they perceive to be similar to them and who share their same language or culture (Dunne, 2009; Hendrickson et al., 2011). McPherson, Smith-Lovin, and Cook (2001: 416) define and operationalize this tendency as homophily, “the principle that contact between similar people occurs at a higher rate than contact between dissimilar people”.
- **Domestic Students’ Effort and International Students’ Anxiety.** According to Dunne (2009), domestic students, frequently experience a high level of anxiety when communicating across cultures, because of the effort they use to create successful communication across cultures, Dunne (2009) highlighted that domestic students' interaction across cultures requires a high level of effort, which is often perceived as unpleasant. Similarly, Dunne (2009) found that foreign students at an Irish University felt a variety of forms of anxiety when engaging in interactions with locals, these sorts of anxiety manifested in students' fear of unconsciously offending or embarrassing domestic students through their use of language.

1.5. Effective Intercultural Communication

Several researchers have attempted to find solutions to overcome obstacles in cross-cultural communication, and ways to address this lack of intercultural communication skills, through interventions that assist directly in facilitating cross-cultural communication and also that attempt to change the ways in which cross-cultural

communication is viewed (Campbell, 2011; Leask, 2009; Urban & Palmer, 2013).

The key factors for a successful proper communication across cultures are as follows:

- **Appropriateness.** It is the ability to communicate with individuals in a socially and culturally sensitive manner, so as not to insult or break any rules. According to Philipsen (1992: 21) “to understand speaking in a particular speech community, one must come to understand how it is culturally shaped and constituted“. Furthermore, Philipsen (1992) claims that speech code theory sets that in order to understand communication, the speaker must understand the cultural speech codes, which signifies that communication in terms of appropriateness involves taking into account culture, message selection, and context.
- **Effectiveness.** It is defined as the ability to select strategies that allow the speaker to achieve his/her success through intercultural interaction. Kim (1994) argues that strategic competency requires one’s ability to select an effective proper message that permits the other part to understand the intended meaning. Thus, effectiveness must consider that cultural perspectives and aspects influence the strategy choice.
- **Uncertainty reduction.** Berger and Calabrese (1975) theorize that it is likely to experience uncertainty about communicating with other individuals, especially when we are unable to predict or understand a stranger’s behavior.
- **Cultural awareness and competence.** Knowledge about other cultures is a valid factor for an effective intercultural communication, it is necessary to have knowledge about other’s norms, beliefs, religions, values, customs, traditions, and languages. One must be competent; Competency is not only learning about the linguistic features, but the cultural features as well, in addition, it is about understanding of how language is used to simplify meaning properly.
- **Adaptation.** Refers to the adjustment to a new, unfamiliar situation. Cultural adaptation occurs when an individual accept another culture without any prejudgments. Bennett & Bennett (2004), argue that “adaptation occurs when we need to think or act outside of our own cultural context“. This means when we cope with a certain situation.
- **Face honoring and protection.** Goffman (1959) introduces the notion face as the

wish to have positive attitudes towards others. Face refers to the term that individuals demand respect and dignity from others. In light of this, scholars posit two concepts: save-face which means protecting one's integrity, and lose-face which is to lose control of one's emotions, or to show embarrassment in public.

- **Ethnorelativism.** Which means to be non- judgmental, and open-minded. Langer (1989: 62) describes mindfulness as “involving developing new categories, being open to new information, and being more aware of others’ perspectives”.

The following figure illustrates some strategies:

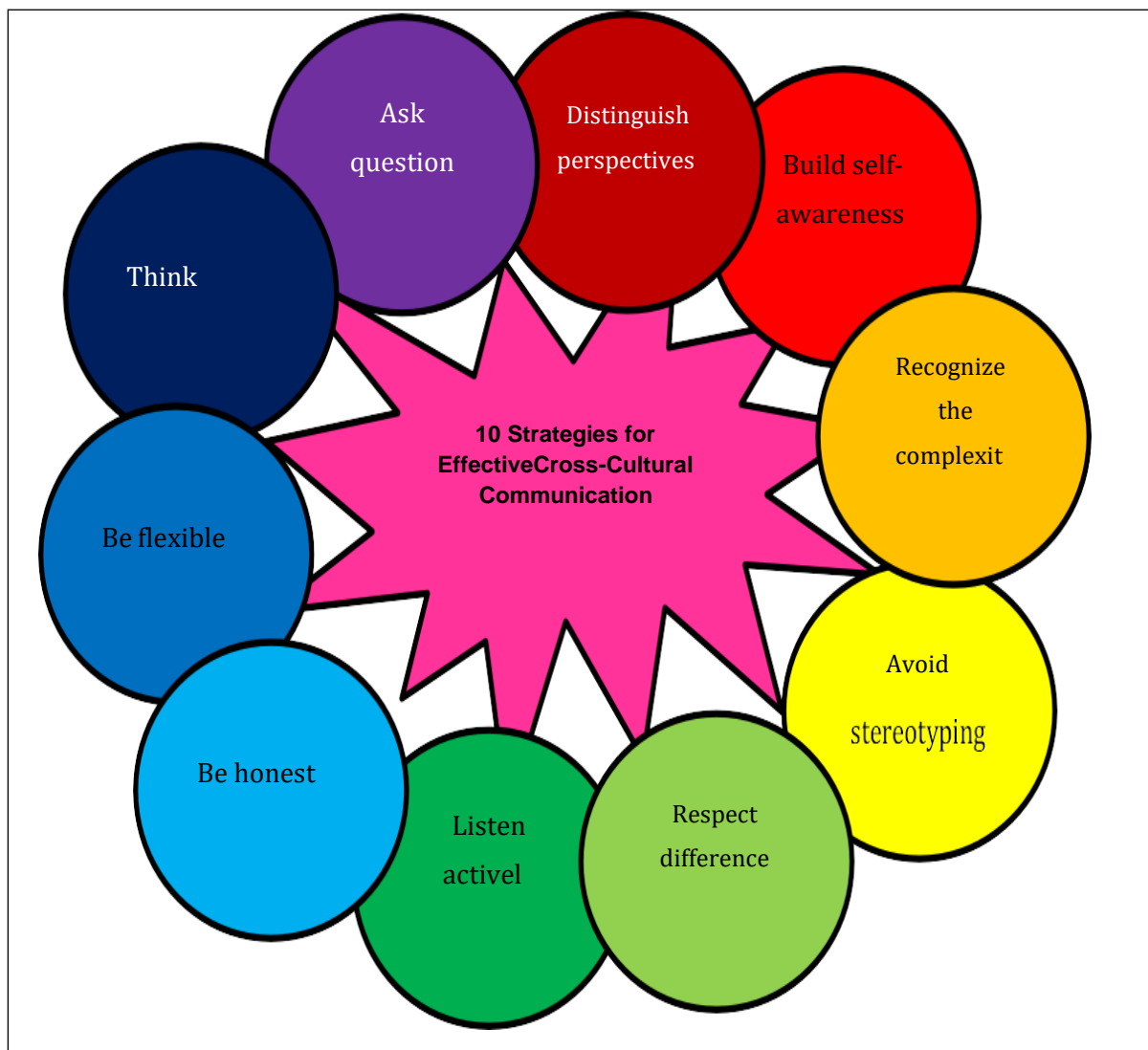


Figure 1.4: 10 strategies for effective cross-cultural communication Source: Adapted from: Exploring Cross Cultural Communication, <http://www.phtc-online.org/learning/pages/catalog/cc/> [access: 16.10.16].

A useful procedure that helps to achieve the previous strategies is to apply the star approach by following five steps:

1. **Stop:** in situations of ambiguity, individuals must slow down and reflect, rather than speed up.
2. **Look and listen:** look at the people and listen carefully to their way of speaking, in order to understand their style and manner.
3. **Feel:** feel the atmosphere. Is it friendly, hostile or neutral?
4. **Don't assume:** assumptions may create conflicts between individuals from different cultural backgrounds.
5. **Ask:** if something seems wrong or ambiguous, asking politely is a good strategy to clarify things. This will not cause hostility or any kind of offence; in fact, people will be pleased when someone is showing an interest (Tomalin and Nicks, 2010).

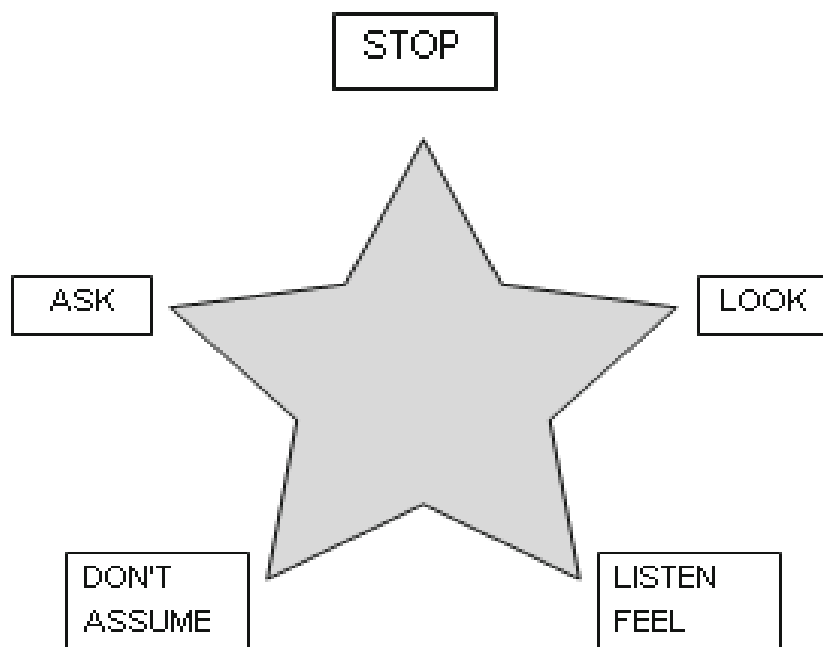


Figure 1.5: The Star Approach

The star approach can be illustrated in the following example:

Example

Mr Soto, a senior Japanese manager, was attending a presentation by a British company in Tokyo on its plans to open a large retail outlet there. The presenter, Mr Williams, spoke in English and included a number of jokes and what he thought were funny anecdotes about the culture shock he had encountered on his first visit to Japan. He noticed Mr Soto was not smiling, but sat straight upright with his arms tightly folded across his chest, a sure sign that the listener did not like what was going on. As soon as he had the opportunity, he asked Mr Soto whether everything was OK. Mr Soto looked uncomfortable and said he didn't understand English jokes. No doubt he was also surprised at Mr Williams' self-deprecating approach. During the coffee break, having realized his approach was not working, Mr William resolved to continue the next stage of his presentation in a more formal manner. He had, of course, followed the STAR approach.

(Hurn & Tomalin, 2013: 17)

Conclusion

Due to globalization, the contact between people from different cultural backgrounds becomes easier; however, the ability to communicate properly can be a challenge. Because of the cultural diversity between ethnic groups, knowing the language is not fair enough, a slight misunderstanding may create a conflict. Contemporary studies emphasize the necessity to search for effective mechanisms for intercultural interactions between different cultural groups. Thus this chapter attempted to highlight some key-concepts related to the matter such as language, culture, and other various aspects of communication across cultures like intercultural communication and barriers in intercultural communications.

Chapter 2: Research Methodology

Introduction

Cultural and linguistic differences have been set to be significant factors that influence the relationship between local and foreign students. The present research is both qualitative and quantitative research designed to examine and investigate cross-cultural communication among Algerian and West African students at the level of Mathematics and Electrical Engineering departments in Tiaret University. Moreover, there are several hypotheses to be tested in this study and many research questions to be answered. Additionally, data are collected using questionnaires as well as in-depth interviews for more reliable data. The respondents are Algerian students and West African students from 7 countries. This chapter sheds the light on the aims of the current study, method selection process, instruments used to collect data, and the sample selected for the study.

2.1. The Aim of the Research

The purpose of this study is to examine and explore the ways in which local students (Algerian) and foreign students (West African) at Tiaret University make decisions regarding whether and how to interact with one another across culture. Numerous studies have shown the absence of cross-cultural communication on campuses throughout the United States, as well as in countries such as the United Kingdom and Australia (Andrade, 2006; Dunne, 2009; Wright & Schartner, 2013). These studies, however, have been criticised because they have not been conducted within a specific context such as the classroom. Besides, the current study aims to highlight the difficulties and obstacles that face students from different cultural backgrounds while communicating and to investigate the effect of language and culture on the process of communication with individuals from different cultural backgrounds. In addition, the objective of the study is to overcome the obstacles and to find out possible solutions for an appropriate cross-cultural communication in order to avoid any cultural clash or misunderstanding. The purpose of studying and understanding students from different educational levels (license, master) is to explore whether facing cross-cultural communication situations early may help students to learn how to communicate successfully with students from different cultural backgrounds during their college career. Furthermore, the study aims to examine the

communication between the West African and the Algerian students whether it is limited to educational contexts or it takes wider dimensions (social contexts). Thus, data are used to provide an understanding as to how culture and language can affect students' behaviours and experiences. Further, the data are also used to show factors that affect cross-cultural communication among Algerian and West African students.

2.2. Methodology of the Research

This study was conducted using a mixed-method approach (qualitative/quantitative, descriptive-analytical) and a case study methodology, to explore and examine the assumptions and experiences of West Africans and Algerian students in relation to cross-cultural communication at a specific university located in Tiaret.

2.2.1. The Mixed-Method Approach

A mixed-method approach combines both qualitative and quantitative research using a case study was employed; A mixed methods research study uses both qualitative and quantitative methods either concurrently or sequentially (Venkatesh, Brown, & Bala, 2013).

2.2.1.1. The Qualitative Approach

To collect and analyse data qualitatively researchers use “participants’ observation, in-depth interviews, document analysis, and focus groups” (Yilmaz, 2013: 315), which means that qualitative study aims to discover the underlying motives of human behaviour through detailed description where the data are in the form of words, pictures, and even objects. In addition, open-ended questions are used or other techniques as framing (Barnham, 2015). Moreover, the qualitative approach focuses on describing present phenomena as they occur naturally, without any attempt to manipulate the situation under study.

2.2.1.2. The Quantitative Approach

On the other hand, the quantitative approach is used to express data in the form of mathematical models, numbers, and statistics, and also to quantify data then generalise results from the sample to the population of interest (all West African and Algerian students at Tiaret University). Tavakol and Sanders (2014) illustrate that quantitative research focuses on inspecting how and why phenomena vary, however it is not the same as how and why questions in qualitative research since quantitative research provides

numerical results. To collect data quantitatively researchers generally use questionnaires.

2.2.2. Case Study Strategy

The current research employed case study strategy, in a case study, phenomena, events, or social units such as groups, and communities are analysed, it is recognised as a tool in several social sciences, it has a prominent role in studies related to education (Gulsecen & Kubat, 2006), and sociology (Grassel & Schirmer, 2006). By using both quantitative and qualitative data, the case study facilitates the description and explanation of the process and outcome of a phenomenon through observation, investigation, and analysis of the cases under study (Tellis, 1997).

2.2.3. The Descriptive-Analytical Method

Along with the qualitative and quantitative methods, descriptive and analytical methods were used in the current research. The aforementioned methods have been very common in various disciplines, such as education, psychology, and social sciences. The descriptive-analytical methodology was selected on the basis that it allows describing the present phenomenon and its characteristics, reporting what is happening or what has happened, answer all kind of enquiries (what, why, when, who, how), Therefore, observation and survey tools, such as questionnaires are often used to gather data (Gall, Gall, & Borg, 2007). Similarly, analytical research mainly carries out analysis of the present phenomenon which involves unstructured interviews in the current study, it also tries to explain existing state of affairs from available data, additionally, in analytical research, researchers use facts or information readily available to them in order to analyse to make critical evaluation of the context. In such research, the data may be collected qualitatively, however it is often analysed quantitatively, using frequencies, percentages, averages, and other statistical calculations, as it can be analysed qualitatively.

2.2.4. Rich and Thick Descriptions

In this study, trustworthiness was established via rich and thick descriptions. Rich, thick description encompasses “a description of the setting and participants of the study, as well as a detailed description of the findings with adequate evidence presented in the form of quotes from participants' interviews”. (Merriam, 2009: 227).

Within the findings of this research, direct quotes from participants are used to reinforce the findings. In addition, rich and thick description can also contribute to the transferability of this particular research. Transferability refers to “the extent to which the findings of one study can be applied to other situations” (Merriam, 2009: 223).

Subsequently, the use of rich, thick description in the current study may be useful in generalizing these findings within other similar situations.

2.3. Data Collection

Data in the current study were collected from two sources questionnaires and interviews. The data collection method for both West African and Algerian students started with questionnaires as an effective strategy to start with and collect data easily, the research began with a small population of known individuals, then the sample of the research was expanded by asking those initial participants to identify others that may participate in the study, and many additional students eventually joined through this snowball technique. None of the participants were given any specific details or objectives of the research except the title "Cross-cultural communication between West African and Algerian students". The total number of respondents was 80; equally divided 40 Algerians/40 West Africans.

In order to obtain reliable and accurate results, unstructured interviews face-to-face, lasting 20-30 minutes were conducted with 7 known individuals (friends), 03 Algerians and 04 West Africans. A focus group format was chosen to facilitate the discussion, and to stimulate the participants. The focus group meeting with Algerian students took place one day after the focus group interview with West Africans. The advantage of the unstructured interviews for this research was that the interviewees were personally known by us, during the interviews, the depth and detail of the answers were better than the questionnaires; interviewees provided more details and information which helped the investigation. The total number of participants in the present study was 87; this sample was accepted as appropriate due to the sanitary requirements imposed by covid-19.

2.3.1. Research Instruments

Two significant instruments were used in the research: questionnaires and in-depth interviews

2.3.1.1. Questionnaires

The typical questionnaire is the most popular highly structured data collection instrument, with most items either asking about very specific pieces of information (for instance, one's age) or giving various response options for the respondent to choose from, for example by ticking a box or giving open-ended questions to express freely (Brown, 2001). Questionnaires are frequently used as valuable vital tools to collect a wide range of information from a wide range of individuals.

A questionnaire is a series of questions asked to respondents in order to obtain useful, efficient information about a certain topic especially when the questions are properly constructed. According to Zoltan (2003: 1) "The popularity of questionnaires is due to the fact that they are easy to construct, extremely versatile, and uniquely capable of gathering a large amount of information quickly in a form that is readily processable." Several researchers assert that questionnaire is the easiest widespread way to collect data, as it can be used in both qualitative and quantitative types of research.

The aim of designing and distributing questionnaires in the current research was to explore and investigate the effect of language and culture on the process of communication, and to figure out the students' perceptions towards each other easily.

2.3.1.2. Unstructured or In-Depth Interviews

For Rapley (2004), an interview is a social encounter where speakers collaborate in producing retrospective and prospective accounts of a version of their parts (future), actions, experiences, feelings, and thoughts. In terms of types of interviews; unstructured interviews are a ubiquitous tool for gathering data despite a vast literature suggesting that they have little validity. Even though they are like a free flow conversation which is very informal and open to discuss, however they have lots of features as structured interviews. In unstructured interviews, interviewers try to find out about a specific topic, whilst the interview has no structure or plan, or expectation as to how the interview will be conducted. One of the major advantages of using an

unstructured or in-depth interview is that the interviewer would be able to evaluate the interviewee very well because questions are raised from the interviewee's replies and mainly because of the sudden free-flowing questions during the interview. The aim of conducting the interview in this research was to collect more reliable data for efficient valid results.

2.3.2. Research Instruments' Procedures and Description

The questionnaire was administrated in a pleasant atmosphere. Yet, in this study, the questionnaire is not the only research instrument used to gather information; the in-depth interview was also used as a collection tool.

2.3.2.1. Questionnaires

For the purpose of examining the various aspects of cross-cultural communication between West African and Algerian students, questionnaires were designed in two languages Arabic for Algerian students and French for West African students. The questionnaires were distributed at the level of Mathematics and Electrical Engineering departments during March 2021 in a friendly and comfortable environment. Our presence was a must, thus we illustrated everything that seemed confusing to the participants; Clear instructions were given to them to avoid any obscurities and also to help them understand clearly, therefore, provide appropriate relevant answers.

The questionnaires included a general instruction that was not too long, yet it was clear, informative, and well-pitched, the questions were a mixture of close and open-ended questions that measured respondents' perceptions and attitudes.

The figure below summarizes the sample profiles of the questionnaires distributed. A total of 110 questionnaires were distributed among the students. However, only 80 questionnaires were collected back, as it is shown in the following table:

Number of Questionnaires Distributed	110
Number of Questionnaires Collected Back	80
Response Rate	72.7%

Number of Questionnaires Used for Analysis	80
--	----

Table 2.1: Sample Profile

2.3.2.1.1. West African Students' Questionnaire

The questionnaire for West African students was designed in French since the majority if not all of them were Francophones. The questionnaire was composed of 20 questions classified under three sections each one focuses on a particular aspect:

- Section one: Personal Information (Q1-Q7)
- Section two: Cultural Aspect (Q8-Q13)
- Section three: Communicative Competence (Q14-Q20)

The tables below illustrate the different sections with their aims:

Section one: Personal Information	
Questions	Aim
<p>1- What is your gender?</p> <ul style="list-style-type: none"> • Male • Female <p>2- How old are you?</p> <ul style="list-style-type: none"> • Under 20 • From 20-25 • Over 25 <p>3- What is your educational level?</p> <ul style="list-style-type: none"> • License • Master <p>4- Where are you from?</p> <p>5- Are you</p> <ul style="list-style-type: none"> • Francophone • Anglophone • Arabophone <p>6- was it your choice to study in Algeria or you were sent by your government?</p> <p>7- If a personal choice, why?</p>	<p>This section was related to the identity of respondents and their background information to facilitate quantifying data, and group information according to the respondents' gender, age, educational level, origin, and choice.</p>

Table 2.2: Section one and its aim

Section two: Cultural aspect	
Questions	Aim
<p>1-Were you interested in knowing information about Algeria and its people before your arrival?</p> <ul style="list-style-type: none"> • Yes • No <p>2-If yes, why?</p> <p>3-Have you acquired any knowledge about some aspects of the Algerian culture (Style of clothes, food, traditions, music) while living in Algeria?</p> <ul style="list-style-type: none"> • Yes • No <p>4-If yes, would you please mention anything about the Algerian culture?</p> <p>5-After your stay, have you adapted with the Algerian society?</p> <ul style="list-style-type: none"> • Yes • No <p>6-If no, why?</p>	<p>Open-ended questions were used because they are not perceived as being threatening, and it is easier to answer them. However, they were not overly used.</p> <p>These questions aimed to investigate the following:</p> <ul style="list-style-type: none"> ❖ If the west African students have the cultural awareness ❖ If they are interested in learning about the Algerian culture or they have the lack of curiosity ❖ What kind of Algerian cultural aspects are known the most ❖ Whether the knowledge of cultural differences may be beneficial to make contact with Algerian students and avoid any cross-cultural communication breakdown.

Table 2.3: Section two and its aim

Section three: Communicative Competence	
Questions	Aim
<p>1-Do you have any Algerian friends?</p> <ul style="list-style-type: none"> • Yes • No 	<p>Yes/ No questions and a mixture of open-ended/close-ended questions were used. These questions aimed to:</p>

<p>2-Do you find any difficulties while communicating with them?</p> <ul style="list-style-type: none"> • Yes • No • A little bit <p>3-If yes, is it due to:</p> <ul style="list-style-type: none"> • Language difficulties • Cultural differences • Attitude towards each other <p>4-If no, are you interested in building a relationship with someone from Algeria?</p> <p>5-If you have contact with Algerian students, what are your attitudes towards them?</p> <ul style="list-style-type: none"> • Open-minded • Close-minded • Conservative • Ambivalent <p>6-After your contact with Algerians, what do you think their attitudes towards the West African students?</p> <p>7-According to your experience at university, what are the difficulties that the West African students face when communicating with the Algerians (language, culture, religion, racism....others)?</p>	<ul style="list-style-type: none"> ❖ Recognise if the west African students are open to create relationships with the Algerian students or not ❖ Figure out if they feel comfortable while communicating with the Algerian students or not ❖ Identify the reasons that stand behind communication barriers causing the misunderstanding between the two groups ❖ Investigate whether the West African students are sociable and ready to be engaged in relationships with people who do not share the same linguistic and cultural backgrounds with them ❖ Discover their behaviour and perceptions towards Algerians ❖ Identify the main difficulties that face West African students during their journey in the Algerian society.
---	--

Table 2.4: Section two and its aim

2.3.2.1.2. Algerian Students' Questionnaire

The questionnaire for Algerian students was designed in Arabic to avoid any inconveniences. The questionnaire was made up of 16 questions classified under three sections:

- Section one: Personal Information (Q1-Q4)
- Section two: Cultural Aspect (Q5-Q9)
- Section three: Communicative Competence (Q10-Q16)

The tables below show the three sections and their aims:

Section one: Personal Information	
Questions	Aims
<p>1-What is your gender?</p> <ul style="list-style-type: none"> • Male • Female <p>2-How old are you?</p> <ul style="list-style-type: none"> • Under 20 • From 20-25 • Over 25 <p>3-What is your educational level?</p> <ul style="list-style-type: none"> • License • Master <p>4-Are you Francophone or Anglophone?</p>	<p>The aim of this section was to gather personal information of the Algerian students in order to classify their answers based on their gender, age, educational level...etc.</p>

Table 2.5: Section one and its aim

Section two: cultural Aspect	
Questions	Aim
<p>5-Are you interested in making contact with people from different cultural backgrounds?</p> <p>6-If yes, why?</p>	<p>This section aimed to:</p> <ul style="list-style-type: none"> ❖ Highlight the Algerian students' perception and their interests in discovering new cultures

<p>7-Are you familiar with the West African culture (style of clothes, food customs, traditions, celebrations, music, art)?</p> <ul style="list-style-type: none"> • Yes • No <p>8-If yes, mention anything you know about the West African culture?</p> <p>9-If no, have you ever been interested in knowing about the West African culture?</p>	<ul style="list-style-type: none"> ❖ Explore how much they know about the target culture and how much they are willing to know ❖ Investigate whether the Algerian are curious to explore different cultures or not
---	--

Table 2.6: Section two and its aim

Section three: Communicative Competence	
Questions	Aim
<p>10-Do you have any West African friends?</p> <ul style="list-style-type: none"> • Yes • No <p>11-Do you find any difficulties in interacting with West Africans?</p> <ul style="list-style-type: none"> • Yes • No • A little bit <p>12- If yes, due to?</p> <ul style="list-style-type: none"> • Language difficulties • Cultural differences • Attitudes towards each other 	<p>The focus in this section was mainly on:</p> <ul style="list-style-type: none"> ❖ Investigating the cultural awareness of the Algerian students ❖ Discovering how tolerant they are to accept others from different cultural backgrounds ❖ Highlighting the main difficulties and obstacles that may face them when communicating with West African students

<p>13- If no, are you interested in building a relationship with someone from West Africa?</p> <p>14- If you have contact with West African students, what are your attitudes towards them?</p> <ul style="list-style-type: none"> • Open-minded • Close-minded • Conservative • Ambivalent <p>15- After your contact with West African students, what do you think their attitudes towards Algerian students?</p> <p>16- According to your experience at university, what are the difficulties that may face the Algerians when communicating with West Africans (Language, culture, religion, racism, negative attitudes....others)?</p>	<ul style="list-style-type: none"> ❖ Exploring whether they are interculturally competent to manage a successful cross-cultural communication with West African students ❖ Examining the effect of language and culture on the process of communication with students from different cultural backgrounds
--	---

Table 2.7: Section three and its aim

2.3.2.2. Unstructured (In-Depth) Interviews

Interviews were conducted within focus groups, with a total of 7 participants. Three participants were Algerian students from Tiaret, one male and two females. The other four participants were West African students from Togo and Mali; three males and one female.

The interviews were face-to-face, lasted 30-60 minutes in public places. The questions during the unstructured interview were random questions that prompt participants to express themselves freely, and also they were free to suggest ideas and directions for the discussion; the participants were encouraged to carry on the discussion as much as possible and, in fact, they were hungry to talk about this topic and

they had so much to say, especially the West African students. Everyone knew each other, so there were no feelings of social discomfort. Some respondents may lie, or provide wrong answers when answering the questionnaire, for this purpose interviews were conducted with known trusted individuals in order to gain more reliable data. Questions were a little bit personal such as stories about their experiences with Algerian/West African students? How they see each other? Are their relationships limited only to educational contexts? Do they call each other by their family names or their first names (to discover the extent of the relationship between them)? Do they interact with each other only in real life or also on social networks? Does religion affect cross-cultural communication? And many other questions were raised during the discussion.

2.4. Sampling

Random and snowball sampling methods were used in this study. Some students were selected randomly, while others were recruited through a snowball sampling strategy (participants were asked to refer other students willing to participate in the research). It may be impossible to conduct a study over an entire population, the best strategy that any researcher would opt for is to study a sample, then generalise conclusions from the sample to the population. Sampling as it is defined by Kumar (2011) is the process of selecting a few (a sample) from a bigger group (the sampling population) to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation, or outcome regarding the bigger group. In other words, sampling is the process of determining a population or a sample that is a specific representative group of individuals selected to collect data from.

West African students and Algerian students majoring in Mathematics and Electrical Engineering at the University of Tiaret represent the entire population of the present study. The final sample size was 44 West African students (12 female and 32 male), and 43 Algerian students (18 female and 25 male).

2.4.1. Informants

Participants in the present study were West African and Algerian students at Tiaret University, males and females; their ages' average was between 18-27 years old; their educational level was license or master. The total number of informants was 87 students.

2.4.1.1. The Algerian Informants

Forty four Algerian students of both sexes males and females, and different educational levels (license, master) chosen for this study met certain criteria in that they were students who may have or had contact with West African students or may face cross-cultural communication situations.

2.4.1.2. The West African Informants

Forty four West African students of both sexes males and females majoring in Mathematics and Electrical engineering were involved in this study, the students were mainly from Mali, Ghana, Niger, Nigeria, Senegal, Ivory Coast, and Guinea. Others from Burundi and Chad were excluded from the study due to the fact that they do not belong to West Africa.

The table below presents the number of West African students and their countries of origin.

Country	Number
Mali	13
Ghana	01
Guinea	04
Niger	02
Nigeria	07
Senegal	07
Ivory Coast	06
Total	40

Table 2.8: West African Students and Their Countries

Conclusion

This chapter aimed to cover the methodological aspects of the present study; starting with the data collection in both qualitative and quantitative interpretation, based on questionnaires addressed for West African and Algerian students at Tiaret University in two languages French and Arabic. Besides conducting unstructured interviews to accomplish the main purpose of the study which is the examination of the cross-cultural communication between local and foreign students, and how to overcome the interaction barriers they may face.

Chapter 3: Data Analysis and Interpretation

Introduction

The final chapter of this study is devoted for the interpretation and analysis of the obtained results from both students' questionnaires and in-depth interviews. The interpretation and discussion of the results were provided in the purpose of answering the research questions, mainly to determine whether the Algerian and West African students manage successfully cross-cultural communication, the main reasons leading to the failure of interaction culturally and linguistically, and the possible solutions to overcome the barriers encountered.

3.1. Data Analysis and Interpretation

After the data collection process, the results have been interpreted and discussed as the following:

3.1.1. Questionnaire's Analysis

Eighty questionnaires of both West African and Algerian students were analysed in the present study. The data obtained from the questionnaire is reported using frequencies and percentages.

3.1.1.1. West African Students' Questionnaire

Section 1: Personal Information

The following table summarizes all the demographic data of the respondents' personal information, including gender, age, level of education, origin, the language they speak, and choice.

Variables	Categories	Frequency	Percentage
Gender	Male	29	72.5%
	Female	11	27.5%
Origin	Mali	13	32.5%
	Nigeria	7	17.5%

	Senegal	7	17.5%
	Ivory Coast	6	15%
	Guinea	4	10%
	Niger	2	5%
	Ghana	1	2.5%
Age	Under 20	1	2.5%
	From 20 to 25	29	72.5%
	Over 25	10	33.7%
Educational level	License	19	47.5%
	Master	21	52.5%
Language	Francophone	40	100%
	Anglophone	6	15%
	Arabophone	1	2.5%
Choice	Personal choice	9	22.5%
	Governmental choice	31	77.5%

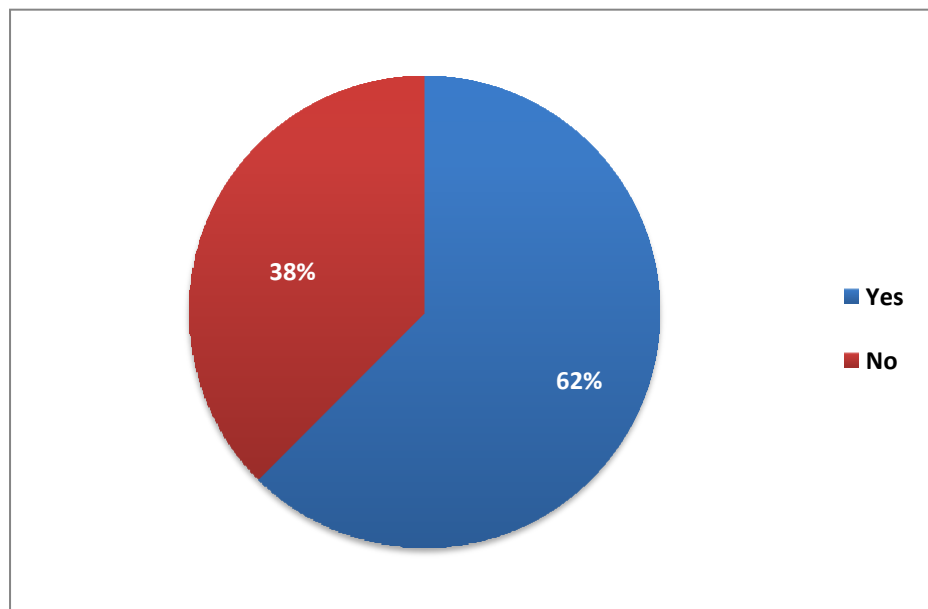
Table 3.1. Gender, Origin, Age, Educational Level, Language and Choice of the West African Informants

The results show that 72.5% of the respondents are males whilst the remaining 27.5% are females. On the origin parameter, 32.5% respondents are Malians, 17.5% are Nigerians, other 17.5% are Senegalese, 15% are from Ivory Coast, 10% are Guineans, 5% are from Niger, and the remaining 2.5% which represents only one respondent is from Ghana. Only one respondent (2.5%) is aged less than 20 years old, a total of 72.5% are aged between 20 and 25 years old, followed by 33.7% aged over 25 years old. For the educational level, 52.5% respondents are master students, the other

remaining 47.5 % respondents are license students. As for the language, all of the 40 respondents (100%) are francophone, 15% of them are francophone and anglophone at the same time, whilst only one respondent represent 2.5% is francophone and arabophone. And last, for the choice, the greater percentage of 77.5% respondents were sent by their government to pursuit their studies in Algeria, while 22.5% of them chose by themselves to study in Algeria.

Section 2 &3: Cultural Aspects and Communicative Competence sections

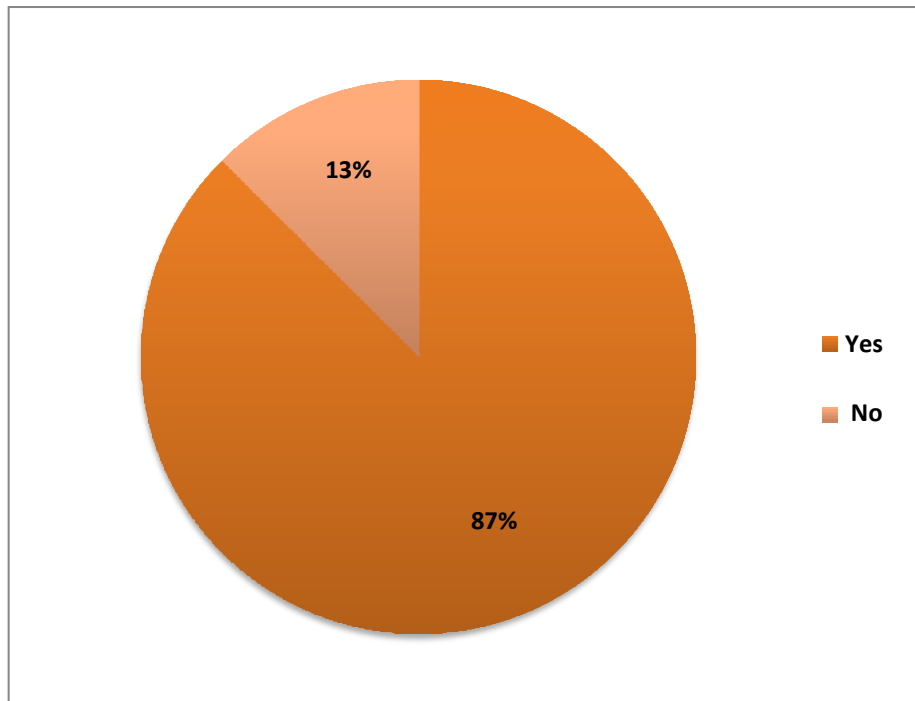
- Were you interested in knowing information about Algeria and its people before your arrival?



Graph 3.1: West African Students' Cultural curiosity

The pie chart 3.1., illustrates that 62% of the West African students were interested to know about the Algerian culture before their arrival, mainly because they have the cultural curiosity, in addition to their caution to be more prepared for the new mode of life, in order to avoid any cultural conflicts during their journey in Algeria, whilst students who were not interested to know anything about the host country represent only 38 %, the main reasons behind this may be resumed in the lack of the cultural curiosity, or because studying in Algeria was a purely governmental choice, rather than a personal choice.

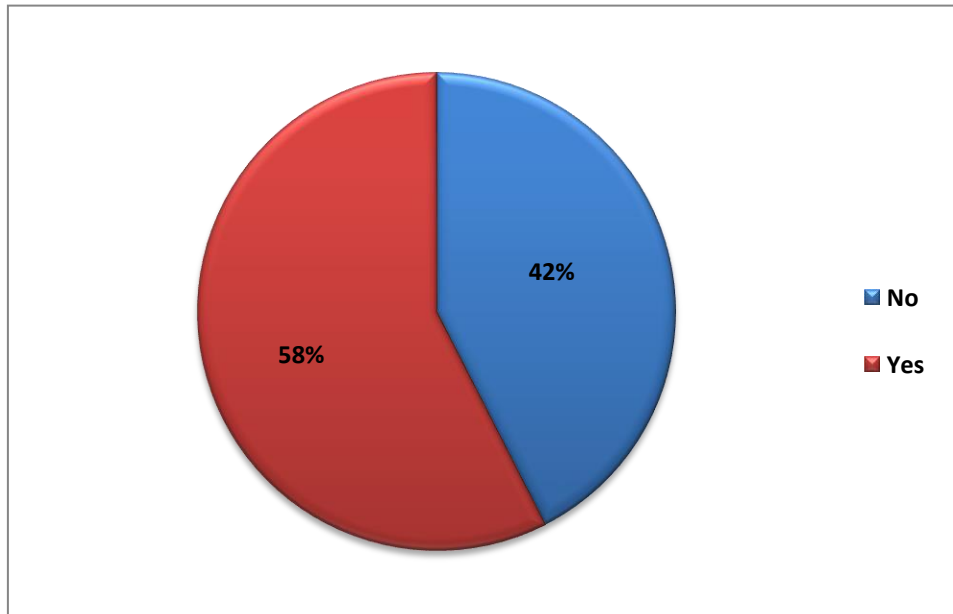
- Have you acquired any knowledge about some aspects of the Algerian culture (style of clothes, food, traditions, music, art, behaviours) while living in Algeria?



Graph 3.2: West African Students' Cultural Knowledge

Looking at graph 3.2., the majority of the West African students (87%) have acquired knowledge about the Algerian culture, while students who does not know anything about the Algerian culture represent only 13%, which indicates that most of West African students have cultural awareness that urge them to be motivated and interested to acquire knowledge about the Algerian culture, and to learn about the norms, beliefs, values, customs, traditions of the Algerian people. Students who answered "yes" mentioned some of the cultural aspects that they have acquired because they are very common and famous in the Algerian society, such as: traditional dishes (Couscous, Loubia), Rai songs and anything has relation with music (Aicha, ChebKhaled, Babylone, Soolking, Algerino), the Berber tradition, style of clothes, weddings, Islam, conservatism, and some aspects of the Algerian history like, November the first which is the beginning of the Algerian revolution.

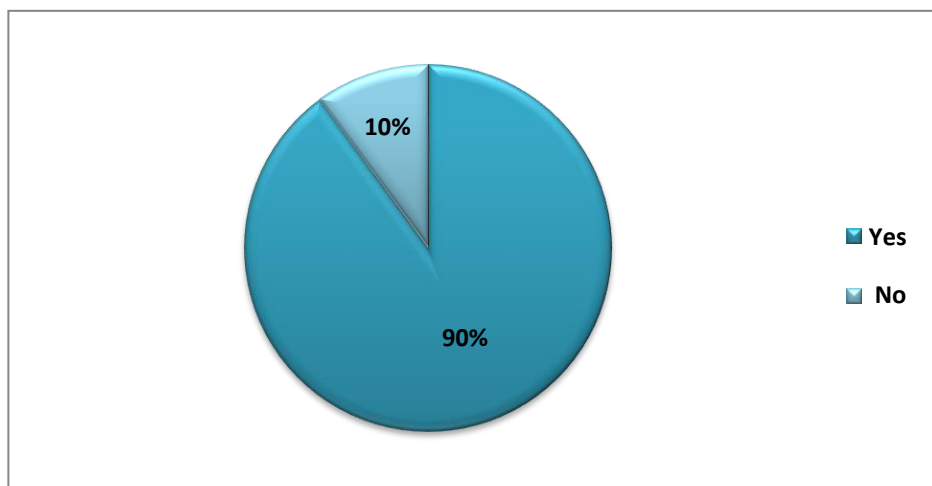
- After your stay, have you adapted with the Algerian society?



Graph 3.3: West African Students' Adaptation in Algeria

From graph 3.3., it is seen that 58% of the West African students have adapted with the Algerian society, whilst 42% of them have not adapted, which means the higher proportion of West African students have the ability to adapt and accept other cultures, besides their intercultural competence to adjust to new cultures without any prejudgement, while the remaining students have the fear of the unknown and the absence of the adaptation skills.

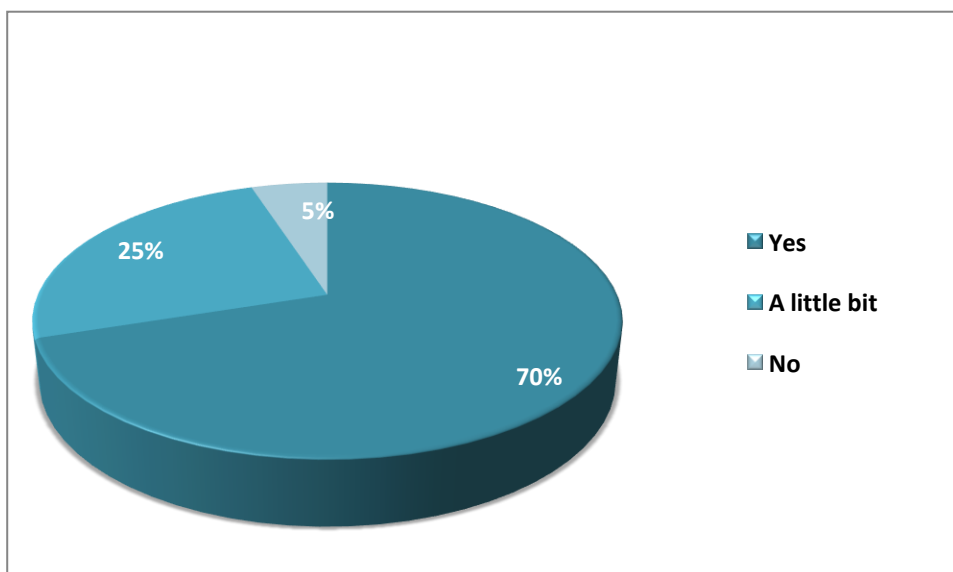
- Do you have any Algerian friends?



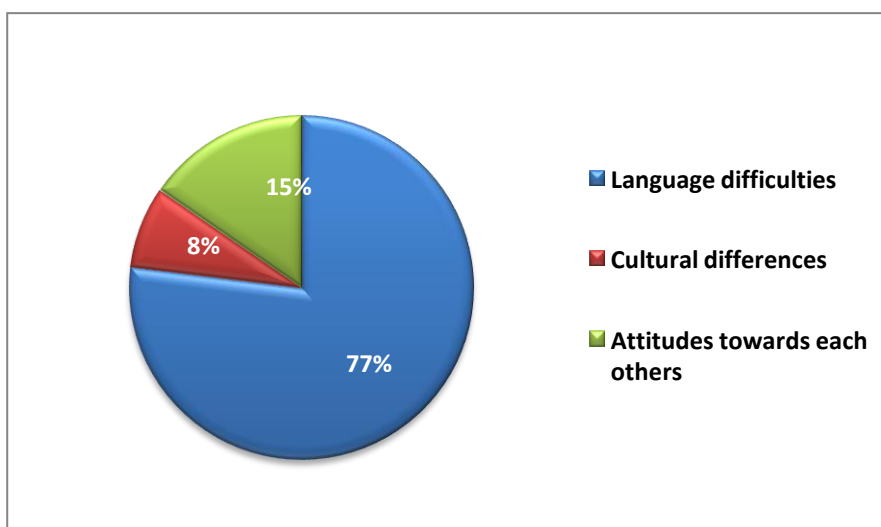
Graph 3.4: West African Students' Intercultural Competence

As represented in graph 3.4., most of the West African students (90%) have Algerian friends, probably because they are sociable and interculturally competent, while 10% of them do not have any Algerian friends; possibly they are not open-minded, and they have the lack of the intercultural communication skills, or maybe there are some linguistic or cultural barriers which prevent them from making contact with Algerians, and therefore have Algerian friends.

- Do you find any difficulties in communicating with Algerian students?



Graph 3.5: Communication Difficulties with Algerians Difficulties

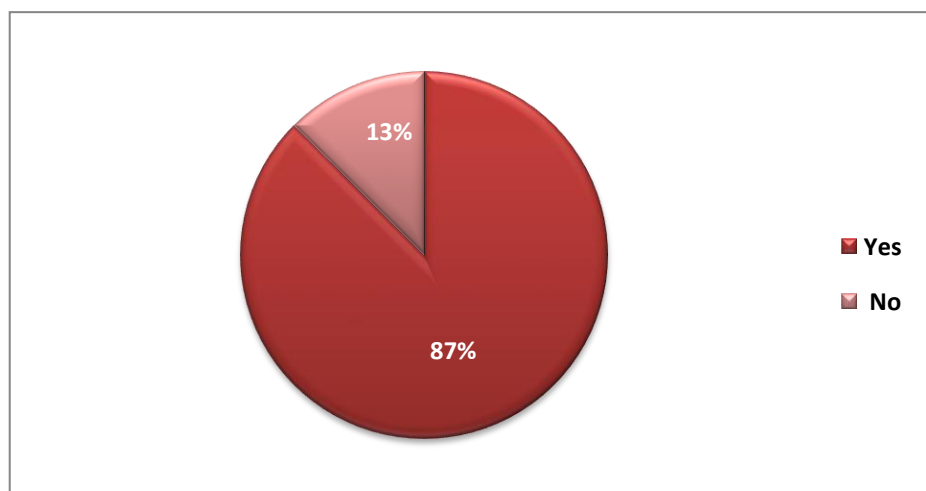


Graph 3.6: Reasons of Communication Difficulties

As demonstrated in graph 3.5., 70% of the West African students find difficulties while communicating with their Algerian peers, mainly due to language barriers as it is illustrated in graph 3.6.; a great number of those who answered with “Yes” (77%) claim that the main difficulties encountered are the language barriers, because all of the West Africans speak French, while the majority of Algerian students are not good in French, whereas 15% believe that one of the barriers is negative attitudes of students towards each other, because on one hand Algerian students show unwillingness to make contact with West African students, on the other hand, West African students tend to associate themselves with others that belong to West Africa. Only 8% think that the cultural differences are major barriers in communication between West Africans and Algerians, as traditions, norms and especially religion because the majority of West Africans are Christians, while Algeria is a Muslim conservative country.

25% of the West Africans find a little bit of difficulties while communicating with their Algerian peers, possibly because they have adapted with the Algerian society, and they have acquired more knowledge about the Algerian culture, and the only problem that may face them is language. The number of students who answered "No" represents only 5%, possibly because they have never been in a situation where they have faced a cultural shock or communication breakdown or they are arabophone.

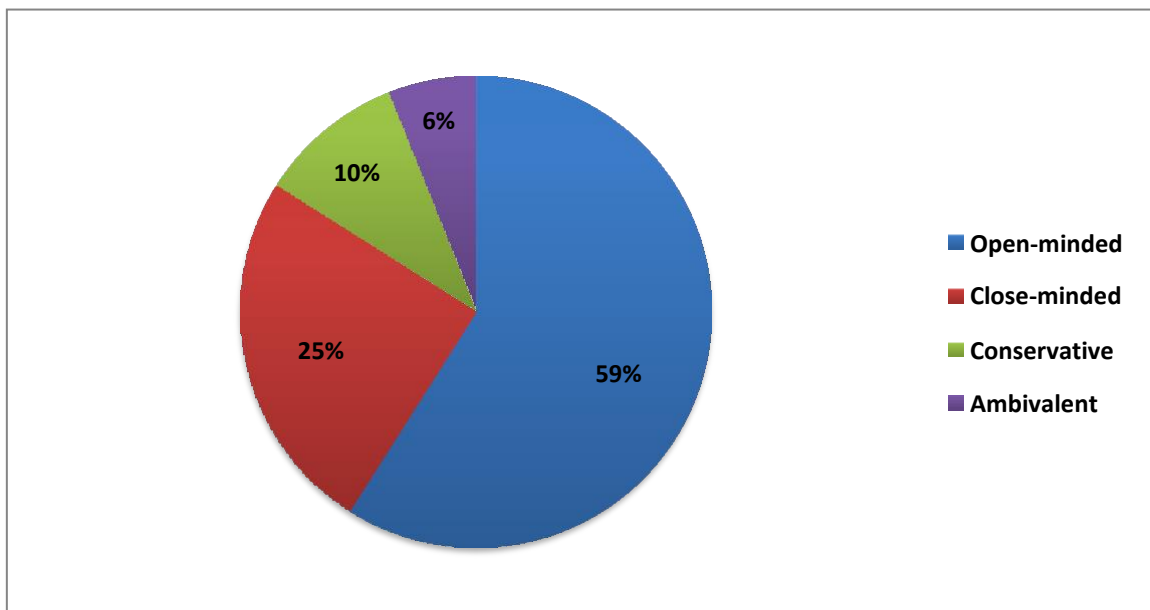
- Are you interested in building relationships with someone from Algeria?



Graph 3.7: West African Students' Acceptance and Ethnorelativism

As graph 3.7 shows, 87% of the West African students are interested in building relationships with Algerians, which indicates that the majority of the West Africans are tolerant, open-minded, and they believe in accepting others regardless their differences. On the contrary 13% of the West African students are not interested in making contact with their Algerian peers, maybe because they are ethnocentric, selfish, close-minded, or they had bad experiences with Algerians.

- What are your attitudes towards Algerian students?



Graph 3.8: West African Students' Attitude towards Algerians

According to graph 3.8., it is illustrated that a higher proportion of the West African students (59%) think that Algerian students are open-minded i.e. ethnorelative, probably because they have Algerian friends and they have adjusted to the Algerian society, 26% of them think that Algerian students are close-minded, maybe because they have met racist students or they have experienced cultural clash or conflict, conservative to 10% of them, possibly they are non-Muslim, and the remaining 6% claim that Algerians are ambivalent i.e. ambiguous because there is a social distant between them and they have never made contact with any Algerians.

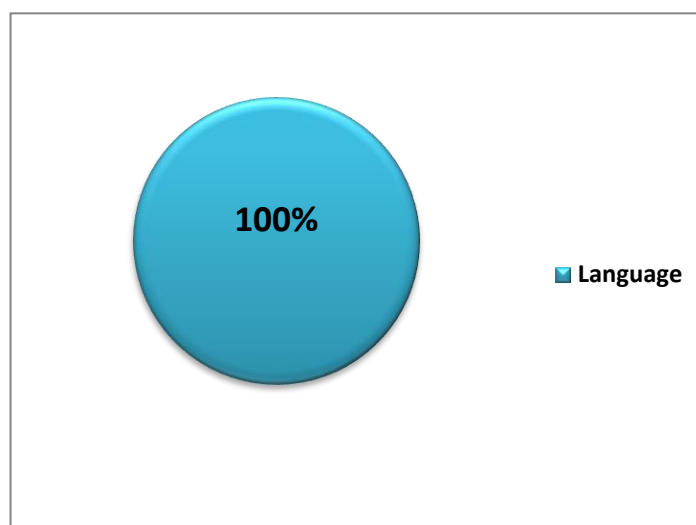
- What do you think their attitudes towards the West African students?

This question was open-ended question to allow them express themselves freely, some answers were as follows:

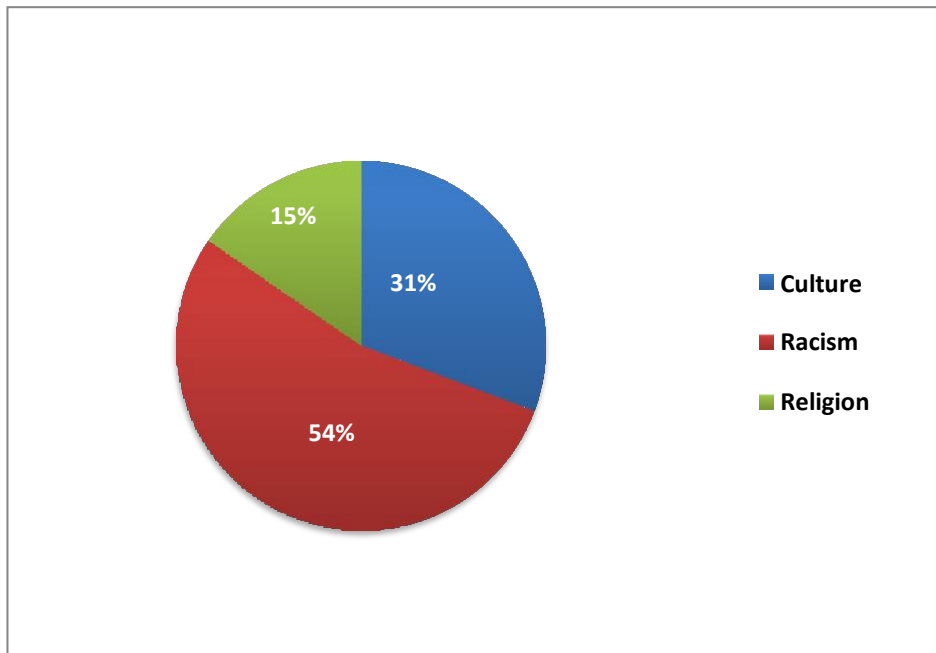
- ❖ They have positive attitudes towards West Africans.
- ❖ A little bit weird, too much racism.
- ❖ Everywhere there are good and bad people we cannot generalize.
- ❖ Some are racist, others are nice and sociable.
- ❖ They are welcoming, they helped me a lot in terms of study but we just had a communication problem.
- ❖ The majority has a bad attitude towards foreign students; they are not interested in getting to know us.
- ❖ There is still this conservative nature and sometimes a lack of understanding towards them. Algerians do not master the French language; i am having problems to communicate with them most of the time.
- ❖ They are a little bit frank with West African people than others, in religious matters of course.

The answers differ from one to another based on their experiences with Algerian students; overall the vast majority think Algerians have negative attitudes towards them by considering them racist, unable to speak French, and intolerant with other religions; they do not accept other religions except Islam as they mentioned.

- According to your experience what are the difficulties that the West African students face when they communicate with Algerian students?



Graph 3.9: Language as a Main Barrier



Graph 3.10: Difficulties Face West African Students in Communication

Looking at graph 3.9., it can be noticed that the main barrier that encounter West African students when they communicate with Algerian students is language proficiency, because all of the West African students speak French, few of them speak English, while all Algerian students grew up speaking Algerian Dialectal Arabic, and they do not master perfectly the French and English language.

From graph 3.10., it is seen that racism is a major problem (54%) that face West African students in their interactions with Algerians, probably because Algerian students Perceive themselves better than West Africans, because they are white, Muslim, or because of political, historical, social reasons; additionally, probably Algerian students do not have the intercultural competence neither the cultural awareness nor the acceptance of others. Culture is another obstacle (31%) in communication between West African and Algerian students, probably due to the lackof knowledge about the cultural differences between them. Only 15% of the respondents believe that religion is one of the barriers that encounter them to communicate with their Algerian peers, probably because Algerians do not accept other religions, therefore do not accept to speak about some taboo topics that are acceptable in other societies, but not allowable in the Algerian conservative society.

3.1.1.2. Algerian Students' Questionnaire

Section 1: Personal Information

The following table represents the background information of the Algerian students including gender, age, educational level, and the language they speak besides their mother tongue.

Variables	Categories	Frequency	Percentage
Gender	Male	24	60%
	Female	16	40%
Age	Under 20	02	2%
	Between 20 and 25	19	47.5%
	Over 25	19	47.5%
Educational Level	License	28	70%
	Master	12	30%
Language	Francophone	09	22.5%
	Anglophone	31	77.5%

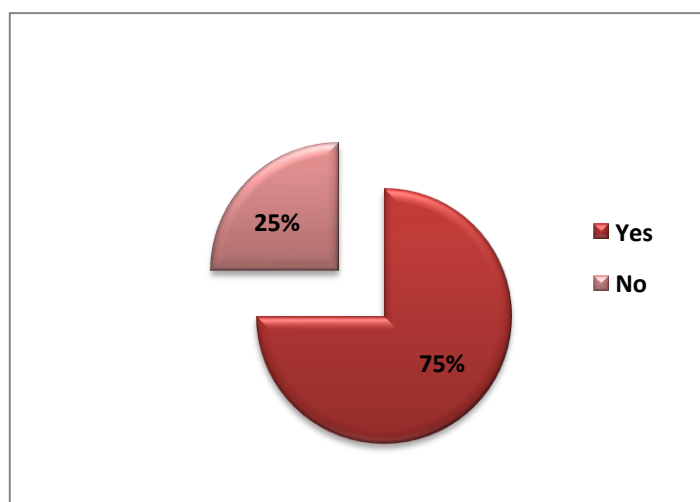
Table 3.2: Gender, Age, Educational Level, and Language of the Algerian Informants

From table 3.2., it is illustrated that among the total of the 40 respondents 60% were males, while the other 40% were females. The age of most students ranges from 20 to 28 years old, the proportion of those who are aged from 20 to 25 and over 25 years old was equally 47, 5 % for each, the remaining 2% represent those whose age less than 20. For the educational level, 70% are license students, whereas the remaining 30% are master students. And last, for the language, 77, 5% of the informants speak English besides the Algerian Dialectal Arabic, therefore

they consider themselves Anglophone, contrary to the 22, 5% who identify themselves as Francophone.

Section 2 &3: Cultural Aspects and Communicative Competence sections

- Are you interested in making contact with people from different cultural backgrounds?



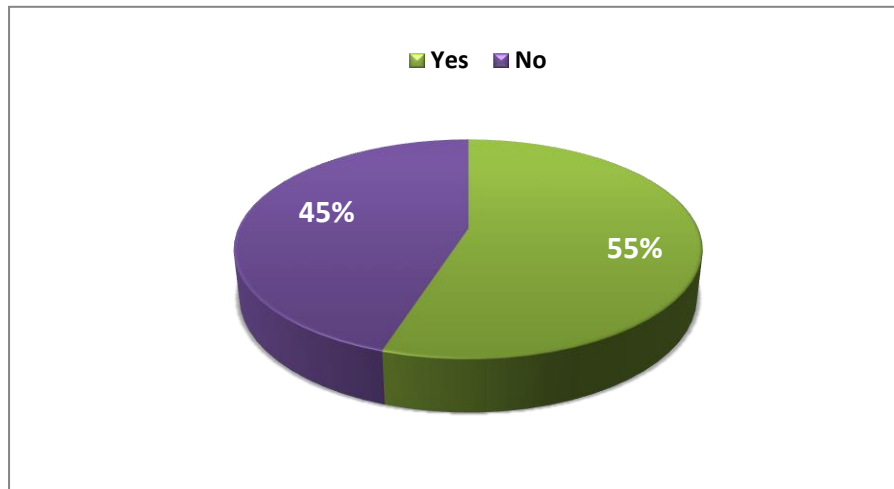
Graph 3.11: Algerian Students' Intercultural Awareness

According to graph 3.11., students who are interested to make contact with individuals from different cultural backgrounds (75%) are three times more than students who are not interested (25%). In general, most of Algerian students are open-minded to others from different cultural backgrounds, in addition to their cultural curiosity to discover new cultures.

Students who answered "Yes" justified their answer as the following:

- ❖ To learn about different cultures, customs and mentalities
- ❖ To build relationships with new people
- ❖ Curiosity
- ❖ To exchange ideas, information, and explore new religions
- ❖ Exchange of cultures and get to know people from other races, as the Holy Quran says that the Almighty created different nations so that they might know each other.

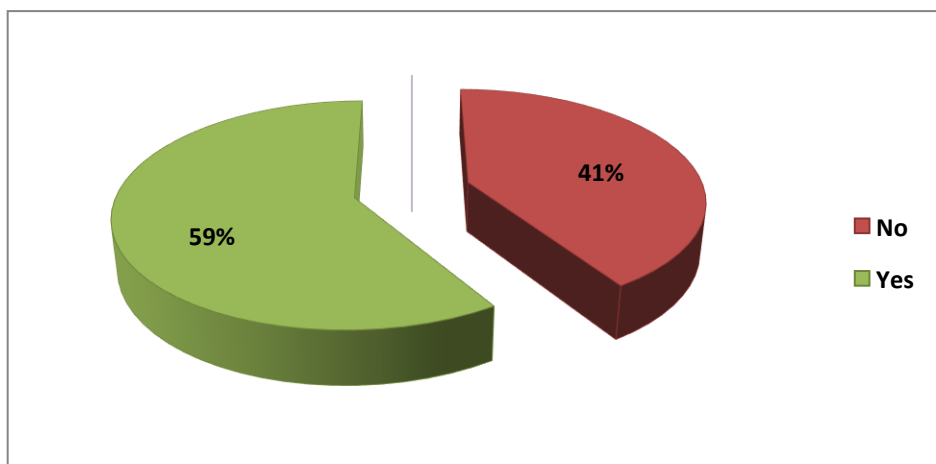
- Are you familiar with the West African culture (style of clothes, food customs, traditions, celebrations, music, and art)?



Graph 3.12: Algerian Students' Cultural Knowledge

As demonstrated in graph 3.12., 55% of Algerian students have knowledge about the West African culture such as, the African dance, the hair style, the special music, Fashion and clothing style (especially the multi-coloured); mainly because they have contact with some West Africans, therefore they have acquired knowledge about some cultural aspects, on the other hand, 45% of informants are not familiar with the West African culture, probably because they do not have any contact with students from West Africa, or they have no interest to learn about the West African culture.

- If no, have you ever been interested in knowing about the West African culture?



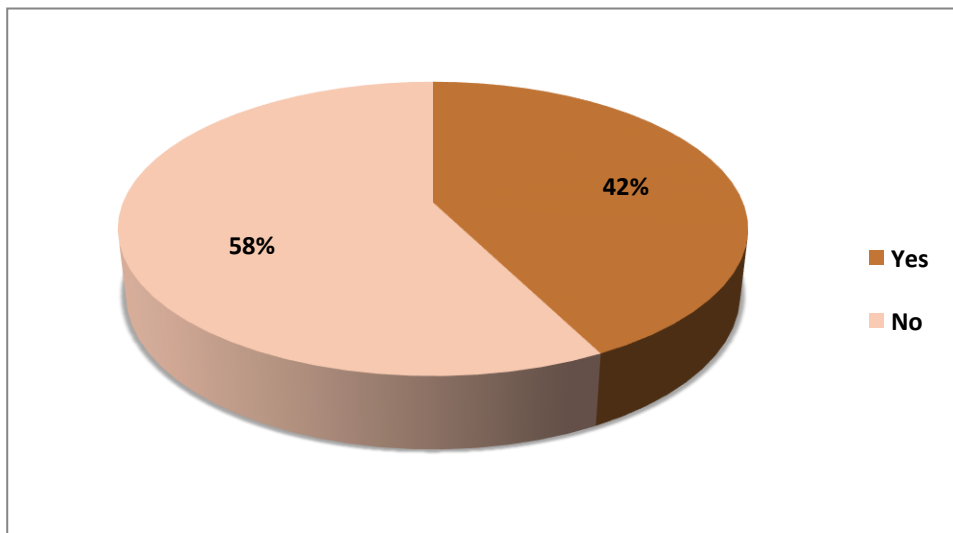
Graph 3.13: Algerian Students' Acceptance and Ethnorelativism

As it is shown in graph 3.13., Algerian students whose answer was “No” vary from:

- ❖ Those who are interested in knowing about the West African culture (59%)
- ❖ Those who have no interest to acquire knowledge about the West African culture (41%)

According to these results, most of the Algerian respondents are interested to know about the West African culture, even though they do not know about the aforementioned culture, probably because they do not have any contact with West Africans, or they have never had the chance to learn about the West African culture. By contrast, those who are not interested, mainly because they prefer the Western world and they are more attracted to the European culture.

- Do you have any West African friends?

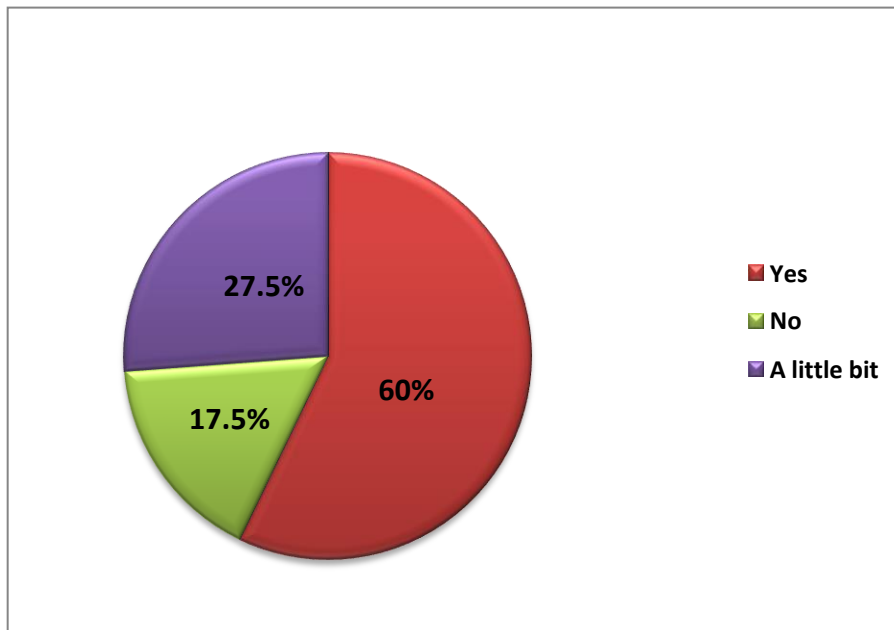


Graph 3.14: Algerian Students' Intercultural Competence

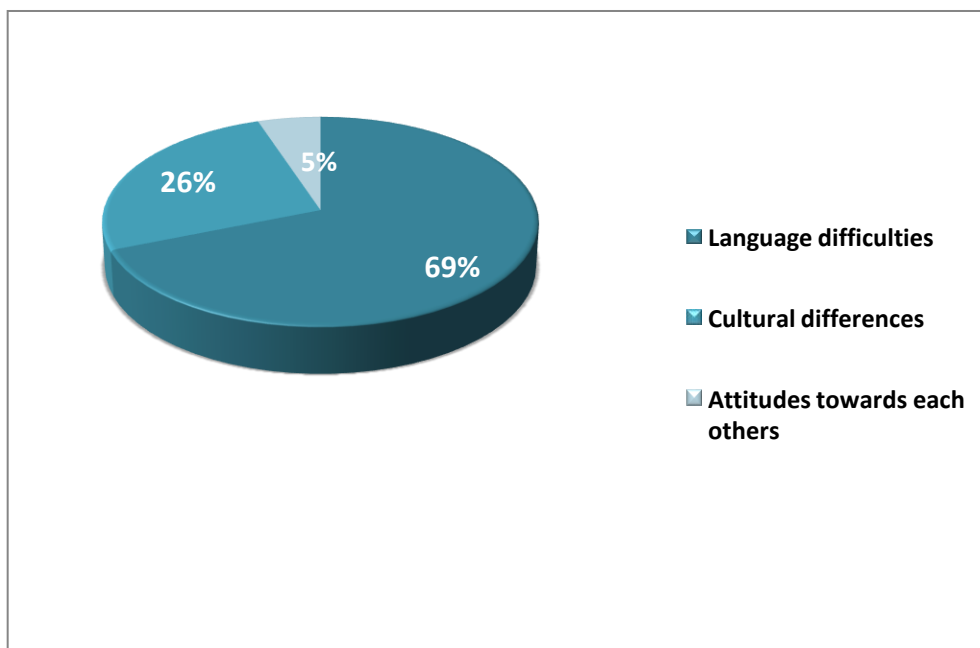
As represented in graph 3.14., most participants (58%) have West African friends, this can be because they speak either French or English, and they have the skills that allow them to communicate with others from different cultural backgrounds i.e. the intercultural communication competence, while 42% of respondents do not have any West African friends, either because they are ethnocentric (uninterculturally competent), or because of the cultural differences and linguistic barriers that prevent

them to create an appropriate communication in cross-cultural situations, therefore they do not have West African friends.

- Do you find any difficulties in interacting with West Africans?



Graph 3.15: Communication Difficulties

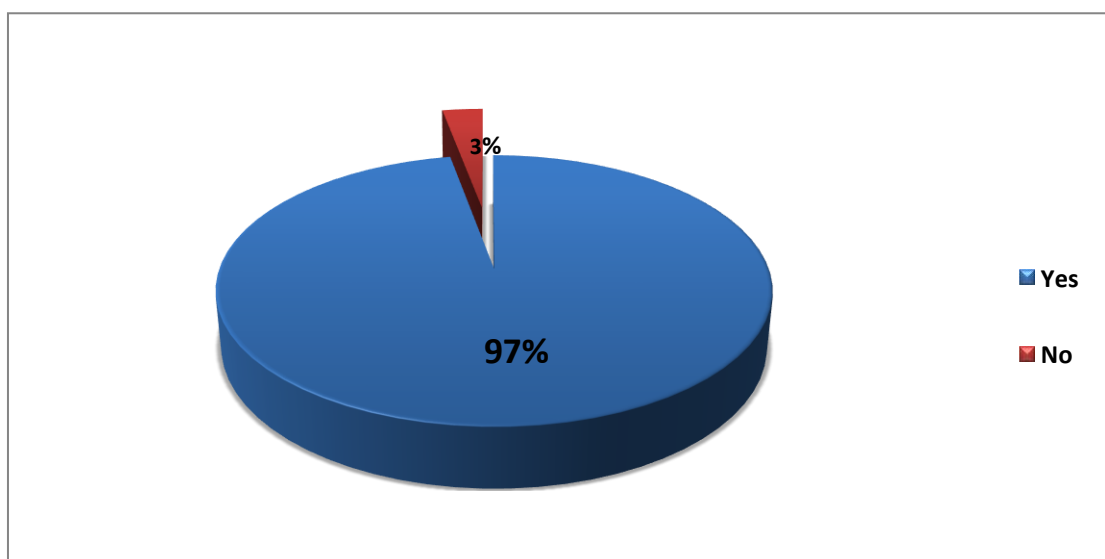


Graph 3.16: Reasons of Communication Difficulties with West Africans

From graph 3.15., the vast majority of Algerian students (60%) find difficulties while communicating with West Africans, mainly because of linguistic difficulties as it is represented in graph 3.16.; most of those who answered with “Yes” point out that the major barrier is the language difficulties (69%), this can be because Algerian students do not master French language, while the overall of the West African students are francophone, whereas 26% claim that the cultural differences between students stand as an obstacle that hinder the intercultural communication from occurring, for the remaining 5%, the negative attitudes of students towards each other is one of the barriers as well, probably because Algerian students see West Africans as withdrawn, arrogant, and introvert, in return West Africans perceive Algerians as conservative and racist.

27.5% of Algerian students find a little bit of difficulties while communicating with their West African peers, maybe because they do not have a lot of common activities nor the same perspective of things, on the other hand, 17.5 % of Algerian respondents state that they do not find any difficulties while communicating with their West African peers, possibly because they speak French and they have the skills and the ability to manage successfully cross-cultural communication.

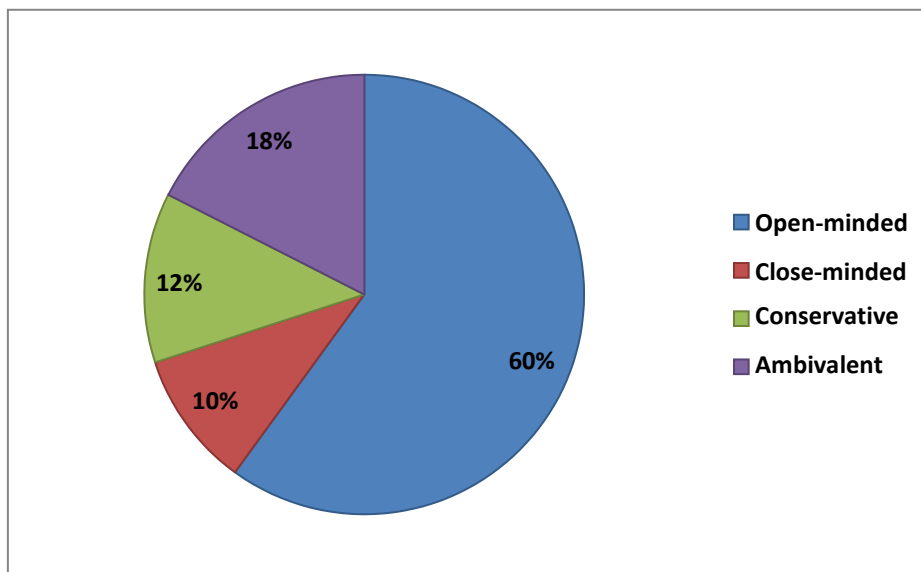
- Are you interested in building a relationship with West African students?



Graph 3.17: Algerian Students' Willingness to Build Relationships with West Africans

The graph above shows that 97% of Algerian students are interested in building relationships with West Africans, which indicates that the majority of Algerian students accept West Africans without any prejudgments or stereotype. Conversely only 3% of Algerian informants are not interested in building any kind of relationships with their West African peers, maybe because they are close-minded, racist, or perceive West Africans as inferior as them.

- If you have contact with West African students, what are your attitudes towards them?



Graph 3.18: Algerian Students' Attitudes towards West Africans

As graph 3.18 shows, the majority of Algerian students (60%) think that West African students are open-minded, probably because they have never encountered any cultural shock with someone from West Africa, 12% of them think that they are conservative, maybe because they are more cautious when dealing with Algerian students, other 18% see that West Africans are ambivalent, mainly because they have never interacted or communicated with anyone from West Africa, and the 12% remaining find that West African students are close-minded, probably because of previous bad experiences they had with some foreign students.

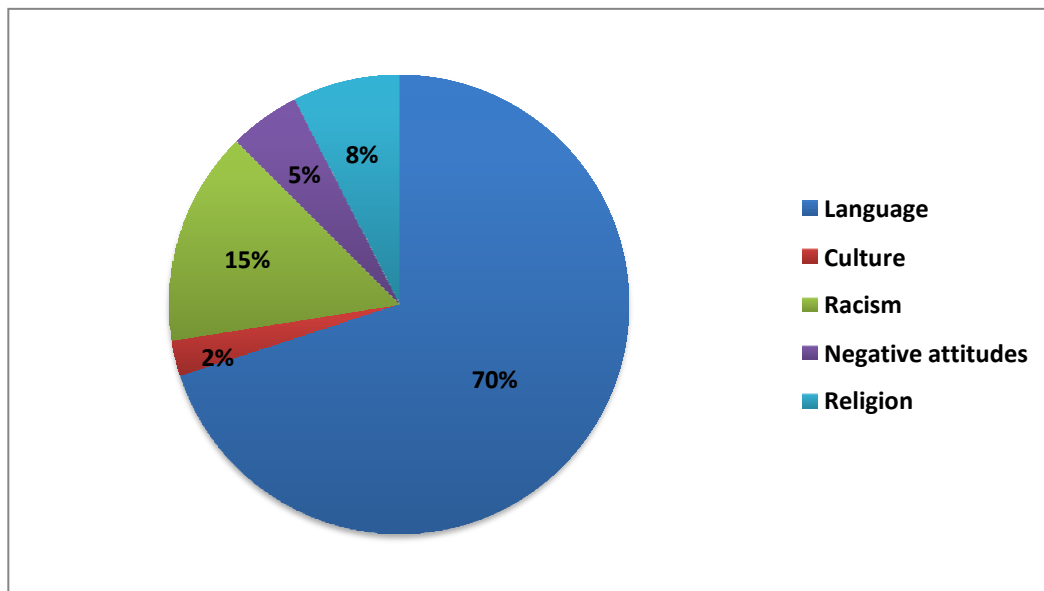
- What do you think their attitudes towards Algerian students?

Most of the answers concerning the attitudes were as the following:

- ❖ They feel lonely, and they are always afraid to interact with Algerians.
- ❖ They see Algerians as racist, hostile, unsociable, and conservative.
- ❖ They think we are nice, otherwise racism is everywhere not only in Algeria.
- ❖ We like to talk to them, they like to ask questions and provide help.
- ❖ We treat each other normally, we are all the same, except for the skin differences we are all alike.
- ❖ They have a dread of promiscuity.
- ❖ They respect us, and they never interfere in our personal life, and we do the same, there is a social gap between us.

From these answers it can be deduced that West African students have some negative stereotypes about Algerians, these negative beliefs may come from mental representations of real differences between groups, or at least of the local reality to which they are exposed, therefore they try to avoid interacting with Algerians.

- According to your experience at university, what are the difficulties that may face the Algerians when communicating with West Africans (Language, culture, religion, racism, negative attitudes....others)?



Graph 3.19: Communication Difficulties that Face Algerian Students

According to graph 3.19., it can be seen that the main difficulty that Algerian students may face when they communicate with West African students is language (70%), because all of the West African students are francophone, whilst a slight

portion of them are Anglophone, on the other hand most of the Algerian students speak only Algerian Dialectal Arabic, just a minority of them can speak French, and students who speak English, do not speak in a smooth perfect impeccable way, 15% of respondents find that racism is another barrier in cross-cultural communication between students, because West African students isolate themselves and refuse to engage in relationships with their Algerian peers. 8% of the Algerian respondents find that religion is another obstacle that encounters them to communicate with their West African peers, because the majority of West Africans are either Christian or Atheist, while the Algerian society is not tolerant with religious diversity, and Algerians do not accept any other religions except Islam. Negative attitude is another barrier that represents 5%, because negative attitudes push individuals away and lead any attempt of social or cultural interaction to fail. Only 2% of the respondents believe that culture is a barrier in cross-cultural communication between students this can be because of the lack of knowledge about the cultural differences between them, and the absence of the intercultural communication competence.

3.1.2. Interviews' Analysis

The results of the in-depth interviews reveal the West African and the Algerian students' perspective and ideas about their relationships, and the communication between them. The findings are organized into two parts: perspectives of the West African students and those of Algerian students.

3.1.2.1. Perspective of West African Students

The most prominent shared barriers cited by West African interviewees in this case study were language, racism and religion.

The initial question was introduced, "Tell us what you think about Algeria and Algerians?" and soon everyone started talking as if they were in a therapy session and as if they have been waiting for this question for so long.

Participant 1 stated,

I love Algeria, it's a beautiful country, their support...nothing to say, if only certain inhabitants and students could stop staring at us oddly; others with contempt of disgust, things would be great.

Participant 2 said,

Algeria is a good country, but Algerians do not like other Africans, a racial matter that's all....the majority have an exorbitant mentality, but it is unfair to generalize.

Participant 3 elucidated,

Everywhere there are helpful and malicious people. Here in Algeria people approach you very often as if they expect something from you, but I understand that my objective is to study and that's all so I try to not lose my focus and I ignore the other things.

Another participant shared,

I cannot hide the fact that I have some wonderful Algerian friends, males and females, but some Algerian students are a little bit close-minded, and what I hate the most is when Students and even some teachers call us Africans neglecting the fact that they are from Africa and not Europe.

All participants cited that most of the time they fail to communicate with Algerian students. Participants were asked about the most prominent barrier in communication with their Algerian peers, all of them agreed on language as a major obstacle. The participants' responses were associated with various personal and cultural signifiers associated with their experiences with Algerian students; they stated that they experienced language problems with their Algerian peers, citing poor French, English, and even Modern Standard Arabic skills of the locals as the reason. Participant 4 put it clearly, "It is generally communication problems. Algerian students do not like to speak any other languages except their dialect; thus, as foreign students, it is hard for us." Similarly, participant 1 stated, "Most of the Algerian students do not speak French, I find it really difficult to talk to them, and sometimes I use hands signals." Participant 3 added,

For me, it depends on their French or English level. If they are good at French or English hopefully they will talk more, but if they're not, they won't make any attempt to talk to us. Language is a big problem, if you can't speak Arabic, then you can't talk with Algerians, but I really cannot understand why they don't want to speak French. All our lectures and assignments are in French, and even in class, I think they can understand everything.

Participant 2 shared, "I speak Arabic, but I still find problems in communication. I think if I start speaking Algerian dialect, life would be easier definitely."

Participants were asked to describe their perceived fluency in the French and English languages. In general, the four participants rated their fluency in French as close to the level of a native speaker, which is not surprising since French is a second language and sometimes even a first language in most of the West African countries. Only one participant is an English speaker, he rated himself as more fluent in English than Algerian students, as for participant 2 who is Arab-speaking; he described his Modern Standard Arabic language as average.

Another prominent barrier in cross-cultural communication between West African and Algerian students emerging from the interviews concerned tolerance toward strangers. All participants discussed how Algerians tend to be open and friendly toward each other, but not toward West African students. Participant 4 explained, "I think that racism is part of Algeria, and things are getting worse day after day." Similarly, another participant stated,

Algerian students are racist, the ultimate truth that no one can deny. Students are withdrawn into themselves; they must interact with other nationalities to find out what is happening outside Algeria.

Other participants mentioned some personal factors in addition to discrimination, as engaging in communication with their Algerian peers may lead them to feel a sense of identity loss, as participant 1 said,

Some students are nice, others look at us strangely, they don't like to sit near us or even talk, and that's one of the things that make communication difficult.

Personally, I have many friends from my country in my university or different universities. So, I don't need Algerian friends, I am fine with my friends, I am fine with my culture, my lifestyle, and honestly, I am not willing to make any friendship with Algerians.

The three participants who have Algerian friends were asked whether the relationship between them is limited only to an educational context, and they all answered with "Yes", as a participant noted, "Because of the language barrier and some other factors, there is a limited dialog only on lectures."

Another factor that often serves as an obstacle in cross-cultural communication among West African and Algerian students is religion, or rather the lack of cultural competence among students. This lack of competence is evidenced by a participant's statements,

There are some cultural differences between us. Because of our different norms and lifestyle, Algerian students usually try to communicate with students who have similarities with them

However the four participants agreed that some aspects of culture as customs, norms, traditions, music and art are not barriers in communication between them, yet religion was mentioned frequently as a barrier, Participant 2 said,

I feel offended for some reasons most of the time, they always ask about my religion, and what annoys me when they see a Black Muslim, they think he converted to Islam, no! We were born Muslims.

Another one shared,

What annoys me whenever they see a black girl with a scarf, they think she is from Mali, and whenever they see a black girl without a scarf they think she is Christian, I have some Muslim friends who don't wear a scarf.

At the end participants were asked to say anything they wish to add:

- I hope that the Algerian state seeks to improve the level of students in French in order to form a strong generation on the international level.

- Whether we are black, white, yellow, or red, we are all the same and we have all the same blood.
- For me, I think that if some lessons in Arabic and on culture were offered to foreign students, it would facilitate part of the integration.
- I wish all students can adapt to the culture by starting to learn the language of the country that receives them.
- I hope some Algerians change their mind-set and be more tolerant and open-minded.
- I wish that the Algerian government improve the tourism sector, so that the inhabitant can interact with people from different nationalities, and also I wish that the situation of foreign student will be improved.

Common themes	Issue
Language barrier	Poor French and English of Algerian students.
Racism	Unwillingness of Algerian students to make friends from West Africa. The arrogance of Algerian students by perceiving themselves as superior as West African students.
Religious intolerance	Religious Intrusion of Algerian students.

Table 3.3: Reasons for West African Students' Inability to communicate with Algerian students

3.1.2.2. Perspective of Algerian Students

Results of interviews with Algerian students revealed that there are three barriers to cross-cultural communication with West African students which are, language, Personality traits (as shyness, introversion, inferiority complex), and stereotypes.

All Algerian participants whether or not they can successfully communicate with their West African peers, mentioned language as the main reason for the lack of communication. They further explained that the reason is because of being a non-native speaker in a common language for both students is something difficult. None of

the participants denied any dialog between both of them; however, they all agreed that the conversation is limited. The participants explained that their friendships with the West African students are generally limited to class activities. An Algerian participant stated,

They are excellent students, we find ourselves obliged to interact with them, our common language is mathematics... Illogly is my friend, I don't find so many difficulties with him since I speak English, but I use deaf-mute sign language with his French-speaking friend; my French is horrible. And concerning our friendship I remember the last time when my relationship with someone from Africa went further, I mean really further, we played a football match together.

As for another participant said,

My French is good, but I still have problems in communicating with them like any other Algerian student, because neither groups are native speakers, and sometimes I don't grasp easily their speech, they speak fast, and their accent is a little bit understandable.

Similarly another one shared, "My French is not good; I try to avoid them all the time."

Participants identified introversion, shyness, and inferiority complex of their West African peers as barriers in cross-cultural communication. West African students lack self-confidence because of psychological reasons. One of the participants advanced the following explanation:

I read once something about black people and the inferiority complex syndrome, according to some psychoanalysis studies; they feel that they are being watched without seeing their observer in white societies, they have that feeling of inadequacy that in some way they are deficient or inferior, and it is the case of all black people around the world, probably because of their skin colour, or bad experiences, or even social status and slavery over history.

Another participant spoke about the shyness of Algerian and West African students,

When Algerian students try to speak French, even in class, they get so stressed and shy; personally I don't trust my French. I am not saying Algerians are not racist but honestly, I have never met an Algerian student mocking someone from Africa, I don't know about the other inhabitant, but students! I don't think so. I saw this many times whenever an African tries to approach an Algerian he runs away because his French is not good and he feels ashamed and afraid of being misunderstood. And even Africans, yes they are polite and friendly, but I think they are also extremely shy, timid, and silent.

The same participant added speaking about introversion,

I also think they are introvert a little bit, they are more reserved and reluctant to associate and engage themselves with us, they communicate with their Algerian peers once in time; just when necessary, they are close to students from their countries only.

Algerian participants also addressed another major barrier in cross-cultural communication between Algerian and West African students which is negative stereotypes; West African students have some prejudgment about Algerians as being hostile and racist even without interacting with them. A participant explained,

Africans have some inadequate information about us; they exaggerate and overgeneralize what they perceive about us. This stereotyping increases the level of their anxiety.

Another one added, "Their stereotypes are born out of fear of Algerians, or lack of knowledge of us". All participants pointed out that all these problems are related to the linguistic barrier, because students cannot speak, nor understand each other, therefore they cannot communicate to solve these problems and change these negative stereotypes about each other.

All participants agreed that West African students are respectful and tolerant with Islam; however, they try to hide their religion most of the time, though overwhelmingly it can be recognized from their names. Participants were asked why

do they use the word African although they are Africans, and they all mentioned that it is back to social factors, and the use of the word is subconscious because it is internalized in their brains unintentionally and not for any insult.

Participants were asked to add anything they would like to say in the end:

- I think we should get rid of our shyness, because what we are doing is wrong, and as long as we continue to do so, they will feel excluded and lonely, though it is not our intention.
- I think we should improve our French, because it is really hard to make contact for extra dialog.
- I hope that their opinion on Algerian people one-day changes.
- We are all from Adam and Adam is from dust.

Common themes	Issue
Language barrier	Inability of speaking French of Algerian students
Personality traits	Shyness personality of Algerian students. Shyness and introversion personality of West African students.
Stereotypes	Negative assumptions of West African students

Table 3.4: Reasons for Algerian Students' Inability to communicate with West African students

3.2. General Discussion of Results

This study was carried with the aim of examining cross-cultural communication between West African and Algerian students, besides the barriers that encounter both groups during the process of seeking intercultural awareness. The research was conducted using a qualitative, in-depth interview protocol along with questionnaire to identify the cross-cultural barriers among Algerian and West African students at Tiaret University.

The discussion of the results is connected to the literature review presented in Chapter one, to the proposed hypotheses, and to questionnaire and interview findings. Based on the findings of the questionnaire and in-depth interview, it has been confirmed that the Algerian and West African students fail to communicate with each other, and when there is a contact, it is only for educational purposes.

As discussed previously, foreign students face some adjustment issues when residing in other countries for their higher studies (Andrade, 2006; Lin & Betz, 2009; Wright & Schartner, 2013). Andrade (2006) further points out that these adjustment issues can in some cases be lessened by the creation of relationships between foreign and local students. Research also indicated that it is not only foreign students that can benefit from cross-cultural friendships but local students as well (Barron, 2006; Campbell, 2011; Geelhoed et al., 2003; Leask, 2009), i.e., lectures, assignments, and class projects, as some Algerian participants mentioned in the current investigation.

Before mentioning the relationship problems of West African students with Algerian peers, one noteworthy finding should be mentioned. None of the interview participants spoke about cultural differences as customs, traditions, art... Nevertheless, the findings revealed that the Algerian students have a positive attitude towards West Africans and believe they are polite and respectful, in contrast West African students have negative attitude towards their Algerian peers perceiving them as racist and close-minded, which is mentioned in several studies with students in Western countries speaking about the feelings of loneliness, exclusion, and isolation they feel (e.g., Gareis et al., 2011; Lee & Rice, 2007; Sawir et al., 2008).

As Gareis (2000) found, language ability plays a significant role in the establishment of intercultural friendships and successful communication. In this study, all participants stated that the major prominent barrier is language.

French is the medium of instruction at Tiaret universities and it is a common language for Algerian and West African students. However, both student groups are not native French speakers and they encounter communication problems. West African students declared that Algerian students always refuse to speak French but they prefer

to speak their own language. While Algerian students explained that they feel embarrassed because of their bad French.

Other factors as racism, religion, personality traits, and stereotypes; have been noted to be the reasons for poor relationships. These characteristics include shyness, introversion, inferiority complex, religious intolerance, negative assumptions, and unwillingness to make friends from other countries. Both groups acknowledged that they feel more comfortable interacting with members within their groups than socializing with other students.

In this study, both groups of participants generally showed isolation and unwillingness to make contact. It appears that introversion and shyness may have prevented them from engaging with each other in relationships. It is possible that their introversion and shyness are linked to their poor language skills and may have also resulted in the anxiety and the feeling of discrimination and exclusion to which some West African participants referred. A participant in a study conducted by Kudo and Simkin (2003) reflected similar feelings: "I could talk a lot with Asians with no embarrassment. But when I was with Australians, because they were native speakers of English, I got very nervous and couldn't speak at all."

Students in the Current research are unable to manage successful cross-cultural communication. The effect of the language barriers is clearly visible in this study, the reason for the willingness to be in a homogenous group, the negative stereotypes, and the feeling of exclusion are related to a lack of language ability rather than to cultural differences. Kondakçı et al. (2008) point out that domestic and foreign students form their own homogeneous groups when working on projects, because of their poor language skills and inability to communicate effectively with those whose primary language is different.

The results of a number of studies concur with those of the current study. A participant in a study conducted by McKenzie and Baldassar (2017) stated, "I've noticed that international students tend to group together, particularly if they all speak the same language, and are from the same country." Another participant in Kudo and

Simkin's (2003) study shared, "I don't become close with someone who has nothing in common with me. It is not because I don't like him/her" And also another participant in a study conducted by Bennett et al. (2013) explained, "Other Japanese and I have the same language and share the same information. So, I find it easier to talk with Japanese people than with people in this country."

Conclusion

The current chapter discussed and examined the findings of this study, starting with highlighting the informants' background in addition to the detailed examination of their given answers obtained through the research tools mentioned in the previous chapter; questionnaire and in-depth interview; which reflect their stance, perception and attitudes towards each other in a cross-cultural communication context.' in addition to the main discussion of the results.

Recommendations and Implementations

When a country does not have a long tradition of receiving foreign students, there will be some challenges to overcome. New destinations such as Algeria need some support and regulations to host foreign students in suitable conditions. One of the challenges is the insufficient internalization policies that deal with the social interaction of the different groups of student. In light of this, the Algerian government should find a plan to allow both groups to contribute in a natural way, and generate a positive communication.

Algerian students have a negative attitude towards French by considering it the language of the enemy due to historical reasons, and think of Arabic language with its different types (MSA, CA, ADA) as a crucial part of their cultural identity. On the other hand, foreign students do not have any problems with any languages because of the linguistic diversity in their countries, all West African students emphasized on the importance of providing some lessons in Arabic for them in order to facilitate the communication whether with Algerian students or with all the Algerian inhabitants. Furthermore, the lack of cultural competence, or the intercultural communicative competence shared by both Algerian and West African students, is highlighted as one factor preventing cross-cultural communication.

For avoiding communication breakdown or any clash or conflict between Algerian and foreign students, the following recommendations are suggested:

- 1- Since even Algerians are not good in speaking Modern Standard Arabic, organizations should focus on establishing special institutions which involve new educational system to teach the language used for communication in the Algerian society i.e. the Algerian Dialectal Arabic for 6-8 months as in many countries such as, United Kingdom, and Russia. To make things easier for foreign students and since ADA is a hybrid language that is a mixture between Arabic, and Latin, it can be taught using French Alphabets as the language used in social media. Instead of some letters that they may find difficulties to pronounce, some alternatives can be provided, for

instance /d/ instead /ð/ and /t/ instead /θ/, in this way students could be compelled to learn the basics of the local language of the host country.

2- As Algeria and its language do not have an economically and socially important position in the global world, the following solutions maybe more logical. Universities play a critical role in creating environments that can help to boost cross-cultural communication among students. One of the main areas in which Tiaret University play a significant role regarding cross-cultural communication is housing arrangements and the grouping of similar students in housing accommodations, student affairs practitioners working in housing should consider avoiding placing all foreign students within the same residence halls, because the times in which the students are most likely to interact across culture occurred in the residence halls.

3- Another way in which Tiaret University is determined to play a role in enhancing student's intercultural competence, is through programming, Universities should develop appropriate policies for encouraging intercultural relationships to alleviate shyness and anxiety between the two groups such as clubs and social activities as theatre performances, international student coffee or meal hours, or implementing trips or excursions that foreign and domestic students can participate in together. University's management should encourage students to establish clubs and to organize intercultural events that engage both local and foreign students in social activities. These organizations and social activities could ultimately facilitate the cultural exchange between students.

4- Classroom settings play another critical role in creating helpful space to foster cross-cultural communication among students. In order to improve cross-cultural communication among students in the classroom, Tiaret University may consider decreasing class sizes if possible, if not possible, teachers should create a collaborative environment to eliminate any barriers by implementing group work with teams of both Algerian and Foreign students, in other words, teachers should take an active role in encouraging classroom discussion between students of different groups to enhance students' intercultural competence.

General Conclusion

General Conclusion

The relationship between domestic and foreign students has emerged as one of the most important topics in the literature on educational internationalization; however, these discussions have mainly focused on popular destinations and the perspectives of students from similar home countries. This study is both qualitative and quantitative research sought to examine the intercultural competence of Algerian and foreign students; particularly, West Africans, in addition to the determination of the main cross-cultural issues that may be behind the communication difficulties between students of different groups. The results of the research indicate that West African and Algerian students fail to create successful cross-cultural communication with each other. The social gap between the two groups is clearly visible at the Mathematics and Electrical Engineering department of Ibn khaldoun University of Tiaret. It can be concluded that language is a highly important factor in cross-cultural interactions; other factors were identified and discussed to explain the various difficulties that students may encounter. However, these factors were all linked to the language barrier. Based on these conclusions, it is important that higher education institutions and Universities' management recognize and understand the lack of cross-cultural communication and work to find ways to increase cross-cultural communication in higher education, in order to attract more foreign students. Accordingly, it is necessary to shift more attention to the importance of implementing social activities and group work in classrooms to improve students' intercultural communicative competence.

Delimitations

Through use of the case study method, several boundaries to determine the unit of analysis within this study were used, which serve as delimitations of this research. This case study was focused on one specific institution. Further, all students were Mathematics and Electrical engineering majors within the College.

Limitations

Limitations which may impact the transferability of this study include the small sample within this study due to the actual circumstances and covid restrictions, as well as the specific institutional context in which this study was conducted. Additionally, time was a limitation. For this study, data were collected within only one-month. If this study had been conducted using a large sample, the development of assumptions and attitudes around cross-cultural communication between Algerian students and all foreign students including students from West Africa, South Africa, East Africa, Central Africa, and even Northwest Africa as Mauritania could have been included, besides the institutional context which could have been extended.

Bibliography

Andrade, M.S. (2006). International students in English-speaking universities: Adjustment factors. *Journal of Research in International Education*, 5(2), 131-154. doi:10.1177/1475240906065589

Barnham, C. (2015). Quantitative and qualitative research. *International Journal of Market Research*, 57(6), 837-854. doi:10.2501/IJMR-201-5-070

Barron, P. (2006). Stormy outlook? Domestic students' impressions of international students at an Australian university. *Journal of Teaching in Travel and Tourism*, 6(2), 5-22. doi:10.1300/J172v06n02_02

Bennett, J. M. & Bennett, M.J. (2004). *Developing Intercultural Sensitivity: an Integrated Approach to Global and Domestic Diversity*. Thousand Oaks, CA: Sage.

Bennett, Milton J. "Becoming Interculturally Competent." *Toward Multiculturalism: A reader in Multicultural Education*: 62-77. Web. 22 May 2014.

Bennett, R. J., Volet, S. E., & Fozdar, F. E. (2013). "I'd say it's kind of unique in a way": The development of an intercultural student relationship. *Journal of Studies in International Education*, 17(5), 533-553.

Berger, C. R. & Calabrese, R. (1975). *Some Explorations in Initial Interaction and Beyond: Toward a Developmental Theory of Interpersonal Communication*. *Human Communication Research*.

Brown, H. (2000). *Principles of Language Learning and Teaching*. N. Y. : Longman.

Brown, J.D. (2001). *Using Surveys in Language Programs*. Cambridge, UK: Cambridge University Press.

- Byram, M. & V. Esarte-Sarries. (1991). *Investigating Cultural Studies in Foreign Language Teaching : a Book for Teacher*. Clevedon :Multilingual Matters.
- Campbell, N. (2011). Promoting intercultural contact on campus: A project to connect and engage International and host students. *Journal of Studies in International Education*, 16(3), 205-227. doi: 10.1177/1028315311403936
- Daniel, I.O.A. (2013). Communication as socio-cultural meaning exchange. The example of Richard Wright's *Black Boy*. *International Journal of Applied Linguistics and English Literature*, 2,5:173-177
- Deardorff, D. K. (2006). *Assessing Intercultural Competence*. Wiley Online Library.
- Dolinina, I. B., & Ceccchetto, V. (1998). Facework and Rhetorical Strategies in Intercultural Argumentative Discourse. *Argumentation*, 47.
- Dowling, P., & Welch, D. (2005). *International human resource management: Managing people in an international context*. Mason, OH: South-Western.
- Dunne, C. (2009). Host students' perspectives of intercultural contact in an Irish university. *Journal of Studies in International Education*, 13(2), 1-18. doi: 10.1177/1028315308329787.
- Fries, S. (2002). *Cultural, Multicultural, Cross-cultural, Intercultural: A Moderator's Proposal*. France.
- Gall, M.D., Gall, J.P., & Borg, W.R. (2007), *Educational research: An introduction* (8th ed.). Boston: Pearson.
- Gardner, G.H. (1962) Cross-cultural communication. *Journal of Social Psychology* 58, 241-256. Thomas, A. (2003a) Intercultural competence: basics, problems and concepts.

Gareis, E., Merkin, R., & Goldman, J. (2011). Intercultural friendship: Linking communication variables and friendship success. *Journal of Intercultural Communication Research*, 40(2), 153–171.

Geelhoed, R.J., Abe, J., & Talbot, D.M. (2003). A qualitative investigation of U.S. students' experiences in an international peer program. *Journal of College Student Development*, 44(1), 5-17. doi: 10.1353/csd.2003.0004

Goffman, E. (1959). *The Presentation of Self in Every Life*. Garden City: Doubleday.

Grassel, E. and Schirmer, B., (2006). The use of volunteers to support family careers of dementia patients: results of a prospective longitudinal study investigating expectations towards and experience with training and professional support. *Zeitschrift Fur Gerontologie Und Geriatrie* 39 (3): 217-226 Jun.

Guffey, M. E. & Loewy, D., (2015). *Business Communication: Process & Product* (8th ed.), Stamford, CT: Cengage Learning.

Gulsecen, S. and Kubat, A., (2006). Teaching ICT to teacher candidates using PBL: A qualitative and quantitative evaluation. *Educational Technology & Society*, 9 (2): 96-106.

Hall, E.T. (1976) *Beyond Culture* (New York: Random House).

Hendrickson, B., Rosen, D., & Aune, K.R. (2011). An analysis of friendship networks, social connectedness, homesickness, and satisfaction levels of international students. *International Journal of Intercultural Relations*, 35, 281-295. doi: 10.1016/j.ijintrel.2010.08.001.

Hurn B.J., Tomalin B. (2013) *What is Cross-Cultural Communication?*. In: *Cross-Cultural Communication*. Palgrave Macmillan, London.

Jing, X. (2010). *Cultural Content of an in-use EFL Textbook and English Major Student's Attitudes and Perceptions towards Culture Learning at Jiang xl University of Science and Technology, China*.

Juarez, Jennifer A., Kim Marvel, Kristen L. Brezinski, Cherie Glazner, Michael M. Towbin, and Susan Lawton "Bridging the Gap: A Curriculum to Teach Residents Cultural Humility." *Family Medicine*. (1997). 38: 97-102. Print.

Kavun, L. V. (2012) Decentration as the psychological mechanism of development of tolerance of the personality (on the example of students of higher education institution) (Unpublished master's thesis) of University of Novosibirsk, Novosibirsk, Russia. [//http://nauka-pedagogika.com](http://nauka-pedagogika.com).

Kim, M. & Wilson, S. R. (1994). A Cross-Cultural Comparison of Implicit Theories of Requesting. *Communication Monographs*.

Kondakçı, Y., Van den Broeck, H., & Yildirim, A. (2008). The challenges of internationalization from foreign and local students' perspectives: The case of management school. *Asia Pacific Education Review*, 9(4), 448–463.

Kramsch, C. (1993). *Context and Culture in Language Teaching*. Oxford :Oxford University Press.

Kramsch, C. (1998). *Language and Culture*. Oxford : Oxford University Press.

Kudo, K., & Simkin, K. A. (2003). Intercultural friendship formation: The case of Japanese students at an Australian university. *Journal of Intercultural Studies*, 24(2), 91–114.

Kumar, R. (2011). *Research Methodology: A step-by-step guide for beginners* (3rd edition). London, UK: TJ International Ltd, Padstow, Cornwall.

Lafayette, Robert C. 1978. *Teaching Culture: Strategies and techniques*. Arlington, Va.: Center for Applied Linguistics.

Langer, E. (1989). *Mindfulness*. Reading, MA: Adison-Wesley.

Leask, B. (2009). Using formal and informal curricula to improve interactions between home and international students. *Journal of Studies in International Education*, 13(2), 205-221. doi: 10.1177/1028315308329786

LeBaron, M. (2003, June). Communication Tools for Understanding Cultural Differences. Retrieved December 19, 2013, from Beyond Intractability: <http://www.beyondintractability.org/essay/communication-tools>.

Lee, J.J., & Rice, C. (2007). Welcome to America? International student perceptions of discrimination. *Higher Education*, 53, 381-409. doi: 10.1007/s10734-005-4508-3

Li, G., Chen, W., & Duanmu, J.L. (2009). Determinants of international students' academic performance: A comparison between Chinese and other international students. *Journal of Studies in International Education*, 14(4), 389-405. doi: 10.1177/1028315309331490

Lin, S.P., & Betz, N.E. (2009). Factors related to the social self-efficacy of Chinese international students. *The Counseling Psychologist*, 37(2), 451-471. doi: 10.1177/0011000009332474

Longman Dictionary, (2009). Longman Dictionary of Contemporary.

Lunenberg, F.C. (2010). Communication: The process, barriers and improving effectiveness. *Schooling*, 1.1:1-11

Matsumoto, D. (2000). Difference Between Cross-Inter and Intra Communication. *Encyclopedia Of Psychology American Psychological Association*, 2, 35-359. Retrieved from [http://www.ffri.hr/~ibrdar/komunikacija/seminari/Matsumoto, 2000 - Cross-cultural communication \(encyclopedia.pdf\)](http://www.ffri.hr/~ibrdar/komunikacija/seminari/Matsumoto, 2000 - Cross-cultural communication (encyclopedia.pdf)).

McKenzie, L., & Baldassar, L. (2017). Missing friendships: Understanding the absent relationships of local and international students at an Australian university. *Higher Education*, 74(4), 701-715.

McPherson, M., Smith-Lovin, L., & Cook, J.M. (2001). Birds of a feather: Homophily in social networks. *Annual Review of Sociology*, 27, 415-444. doi: 10.1146.annurev.soc.27.1.415

Merriam, S.B. (2009). *Qualitative research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass.

Miller, D. T., & Ross, M. (1975). Self-serving biases in the attribution of causality: Fact or fiction? *Psychological Bulletin*, 82, 213–225.

Moran, P. R. (2001) *Teaching culture: perspectives in practice Ontario, Canada*, Heinle & Heinle.

Oxford dictionary.(2007). (seventh edition).Oxford University Press.

Philipsen, G. (1992). *Speaking Culturally: Explorations in Social Communication*. University of New York at Albany Press.

Piaget, J. (1969). *Intelligence psychology*. Moscow, Education.

Rapley, T.J. 2004. Interviews. In Seale C. Gobo G., Gubrium J.F., Silverman D. (eds) *Qualitative Research Practice*. London: Sage.

Raymond V. Lesikar, John D. Pettit (1994) : *Business Communication: Theory and Application*. 7th edition.

Sapir, E. (1921). *Language, an Introduction to the Study of Speech*. New York.

Sawir, E., Marginson, S., Deumert, A., Nyland, C., & Ramia, G. (2008). Loneliness and international students: An Australian study. *Journal of Studies in International Education*, 12(2), 148–180.

Sherson, G. & Scott, M. (1999). *Intercultural Communication as a Dominant Paradigm*. Victoria University of Wellington.

Spencer-Rodgers, J. (2001). Consensual and individual stereotypic beliefs about international students among American host nationals. *International Journal of Intercultural Relations*, 25, 639-657. doi: 10.1016/S0147-1767(01)0029-3.

Spencer-Rodgers, J., & McGovern, T. (2002). Attitudes toward the culturally different: The role of intercultural communication barriers, affective responses, consensual stereotypes, and perceived threat. *International Journal of Intercultural Relations*, 26, 609-631. doi: 10.1016/S0147-1767(02)00038-X

Summers, M., & Volet, S. (2008). Students' attitudes towards culturally mixed groups on international campuses: Impact of participation in diverse and non-diverse groups. *Studies in Higher Education*, 33(4), 357-370. doi: 10.1080/03075070802211430

Tavakol, M., & Sandars, J. (2014). Quantitative and qualitative methods in medical education research: AMEE Guide No 90: Part 1. *Med Teach*, 36(9), 746-756. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/24846122>

Tellis, Winston, (1997). Introduction to Case Study. *The Qualitative Report*, Volume 3, Number 2, July. (<http://www.nova.edu/ssss/QR/QR3-2/tellis1.html>).

Tomalin, B. and Nicks, M. (2010) *The World's Business Cultures and How to Unlock Them* (London: Thorogood Publishing)

Urban, E.L., & Palmer, L.B. (2013). International students as a resource for internationalization of higher education. *Journal of Studies in International Education*, 18(4), 1-20. doi: 10.1177/1028315313511642.

Venkatesh, V., Brown, S., & Bala, H. (2013). Bridging the qualitative-quantitative divide: Guidelines for conducting mixed methods research in information systems. *MIS Quarterly*, 37(1), 21-54.

William C. Himstreet and, Wayne M. Baty (1990). *Business Communications: Principles and Methods*. 8th edition.

Wright, C., & Schartner, A. (2013). "I can't...I won't?" International students at the threshold of social interaction. *Journal of Research in International Education*, 12(2), 113-128. doi: 10.1177/1475240913491055.

Yilmaz, K. (2013). Comparison of quantitative and qualitative research traditions: epistemological, theoretical, and methodological differences. *European Journal of Education*, 48(2), 311-325

Zoltan Dörnyei. (2003). *Questionnaires in Second Language*. In Mahwah: Lawrence Erlbaum Associates. Retrieved from <http://tocs.ulb.tu-darmstadt.de/107625385.pdf>

Appendix 1: West African Students' Questionnaire

Take few minutes in order to fill out this survey about the communication between West African/Algerian students. This survey is conducted by master 02 students of Linguistics at Tiaret University in purpose of examining the effect of culture on the communication process with students from different cultural backgrounds. This is not a test there are no «right» and «wrong» answers, so please give honest answers ,your personal opinion will be kept confident .Thank you for your collaboration.

Part I: Personal Information

1-What is your gender?

- Male
- Female

2-How old are you?

- Under 20
- From 20-25
- Over 25

3-What is your educational level?

- License
- Master

4- Where are you from?

.....

5- Are you?

- Francophone
- Anglophone
- Arabophone

6-Did you choose by yourself to study in Algeria or you were sent by your government?

- Personal choice
- Governmental choice

7- If a personal choice, why?

.....

Part II: Cultural Aspect

8- Were you interested in knowing information about Algeria and its people before your arrival?

- Yes
- No

9- If yes, why

.....

10-Have you acquired any knowledge about some aspects of the Algerian culture (style of clothes, food, traditions, music, art, behaviours) while living in Algeria?

- Yes
- No

11-If yes, would you please mention anything you know about the Algerian culture?

.....

12- After your stay, have you adapted with the Algerian society?

- Yes
- No

13- If no, Why

.....

Part III: Communicative skills

14- Do you have any Algerian friends?

- Yes
- No

15- Do you find any difficulties in communicating with them?

- Yes
- No
- A little bit

16- If yes, is it due to:

- Language difficulties
- Cultural differences
- Attitudes towards each other

17- If no, are you interested in building relationship with someone from Algeria?

.....

18- If you have contact with Algerian students, what are your attitudes towards them?

- Open-minded
- Close-minded
- Conservatives
- Ambivalent

19- After your contact with the Algerians, what do you think their attitudes towards the West Africans?

.....

20- According to your experience at university, what are the difficulties that the West Africans face when communicating with the Algerians (language, culture, religion, racismothers)?

.....

21- Please feel free to add anything you would like

.....

Thank you for your cooperation !

Appendix 1: West African Students' Questionnaire in French

Prenez quelques minutes afin de remplir cette enquête sur la communication entre les étudiants ouest-africains / algériens. Cette enquête est menée par les étudiants de master 02 Linguistique de l'Université de Tiaret dans le but d'examiner l'effet de la culture sur le processus de la communication avec des personnes de culture différente. Ce n'est pas un test, il n'y a pas de «bonnes» et de «mauvaises» réponses, alors veuillez donner des réponses honnêtes, votre opinion personnelle restera confidentielle. Merci pour votre collaboration.

Section I: Renseignements personnels

1- Quel est votre sexe?

- Mâle
- Femelle

2- Quel âge avez-vous?

- Moins 20
- De 20-25
- Plus 25

3- Quel est votre niveau d'études?

- Licence
- Master

4- D'où venez-vous (votre pays) ?

.....

5- Est-ce que vous êtes?

- Francophone
- Anglophone
- Arabophone

6- Avez-vous choisi vous-même d'étudier en Algérie ou bien vous avez été envoyé par votre gouvernement?

- Choix personnel
- Choix gouvernemental

7- Si choix personnel, Pourquoi?

.....

Section II: Aspect culturel

8- Étiez-vous intéressés d'avoir des informations sur l'Algérie et ses habitants avant votre arrivée?

- Oui
- Non

9- Si oui, Pourquoi?

.....

10- Avez-vous acquis des connaissances sur les aspects et les éléments de la culture algérienne (style de vêtements, plats, traditions, musique, art, comportements, célébrations) en vivant en Algérie?

- Oui
- Non

11- Si oui, pourriez-vous mentionner tout ce que vous savez sur la culture algérienne?

.....

12- Après votre séjour, êtes-vous adapté à la société algérienne?

- Oui
- Non

13- Si non, Pourquoi?

.....

.....

Section III: Compétences communicatives

14- Est-ce-que vous avez déjà des amis/amies algériens/ algériennes ?

- Oui
- Non

15- Rencontrez-vous des difficultés à communiquer avec eux?

- Oui
- Non
- Un peu

16- Si oui, est-ce dû à:

- Difficultés linguistiques
- Les différences culturelles
- Attitudes les uns envers les autres

17- Si non, êtes-vous intéressé à établir des relations avec quelqu'un d'Algérie?

.....
.....

18- Si vous avez des contacts avec des étudiants algériens, quelle est votre attitude à leur égard?

- Ouvert d'esprit
- Étroit d'esprit
- Conservateur
- Ambivalent

19- D'après votre contact avec les Algériens, que pensez-vous de leur attitude envers les étudiants Ouest-Africains ?

.....

20-Selon votre expérience en Algérie quelles sont les difficultés que les étudiants trouvent en communiquant avec des étudiants algériens (langue, culture, religion, racisme....autres)?

.....
.....

21- N'hésitez pas à ajouter tout ce que vous souhaitez dire

.....
.....

Merci pour votre coopération !

Appendix 2: Algerian Students' Questionnaire

Take few minutes in order to fill out this survey about the communication between West African/Algerian students. This survey is conducted by master 02 students of Linguistics at Tiaret University in purpose of examining the effect of culture on the communication process with students from different cultural backgrounds. This is not a test there are no «right» and «wrong» answers , so please give honest answers, your personal opinion will be kept confident .Thank you for your collaboration.

Part I: Personal Information

1-What is your gender?

- Male
- Female

2-How old are you?

- Under 20
- From 20-25
- Over 25

3-What is your educational level?

- License
- Master

4- Are you?

- Francophone
- Anglophone

Part II: Cultural Aspect

5- Are you interested in making contact with people from different cultural backgrounds?

.....

6- If yes, Why?

.....

7- Are you familiar with the West African culture (style of clothes, food, customs, traditions, celebrations, music, art)?

- Yes
- No

7- If yes, mention anything you know about the West African culture.

.....
.....

8- If no, have you ever been interested in knowing about the West African culture?

- Yes
- Never

Part III: Communicative skills

9- Do you have any West African friends?

- Yes
- No

9- Do you find any difficulties in communicating with them?

- Yes
- No
- A little bit

10- If yes, is it due to:

- Language difficulties
- Cultural differences
- Attitudes towards each other

11- If no, are you interested in building relationship with someone from West Africa?

.....

14- What do you think their attitudes towards the Algerians?

.....
.....

15-If you have contact with West African students, what are your attitudes towards them?

- Open-minded
- Close-minded
- Conservatives
- Ambivalent

16-According to your experience at university, what are the difficulties that the Algerian face when communicating with West African students (language, culture, religion, racism, negative attitudesothers)?

.....
.....

17- Please feel free to add anything you would like

.....
.....

Thank you for your cooperation !

Appendix 2: Algerian Students' Questionnaire in Arabic

خصص بضع دقائق لملء هذا الاستبيان حول التواصل بين طلاب غرب إفريقيا و الطلاب الجزائريين . تم إجراء هذا الاستطلاع من قبل طلاب ماستر 02 في علم اللغة في جامعة تيارت بهدف فحص تأثير الثقافة على عملية الاتصال بين طلاب من خلفيات ثقافية مختلفة. هذا ليس اختبارًا ، لا توجد إجابات "صحيحة" و "خاطئة" ، لذا يرجى إعطاء إجابات صادقة ، سوف يظل رأيك الشخصي سرىا. شكرًا لك على تعاونك

الجزء الأول: المعلومات الشخصية

1-ما هو جنسك ؟

- ذكر
- انثى

2-كم عمرك ؟

- اقل من 20
- بين 20-25
- اكثر من 25

3-ما هو مستواك التعليمي؟

- ليسانس

- ماستر

4- أي لغة تتقن احسن الفرنسية ام الإنجليزية ؟

.....

الجزء الثاني: الجانب الثقافي / اللغوي

5-هل أنت مهتم بالتواصل مع أشخاص من خلفيات ثقافية مختلفة؟

.....

6-إذا كانت الإجابة بنعم ، فلماذا ؟

.....

.....

7- هل تعرف ثقافة غرب إفريقيا (نمط الملابس ، الطعام ، العادات ، التقاليد ، الاحتفالات ، الموسيقى، الفن)؟

• نعم

• لا

8- إذا كانت الإجابة بنعم ، اذكر أي شيء تعرفه عن ثقافة غرب إفريقيا

.....
.....

9- إذا كانت الإجابة "لا" ، فهل لك اهتمام بمعرفة ثقافة غرب إفريقيا؟

• نعم

• أبدا

الجزء الثالث: مهارات الاتصال

10- هل لديك أصدقاء من غرب إفريقيا؟

• نعم

• لا

11- هل تجد صعوبة في التواصل مع طلاب غرب إفريقيا؟

• نعم

• لا

• قليلا

12- إذا كانت الإجابة بنعم ، فهل يرجع ذلك إلى:

• الصعوبات اللغوية

• الاختلافات الثقافية

• موقف الطلاب اتجاه بعضهم البعض

13- إذا كان الجواب بالنفي ، هل أنت مهتم ببناء علاقة مع شخص من غرب إفريقيا؟

.....
.....

14- إذا كنت على اتصال بطلاب غرب إفريقيا ، ما هي مواقفك اتجاههم؟

• منفتحي العقلية

• منغلقي العقلية

• محافظين

• غامضين

15- بعد اختلاطك بطلاب غرب إفريقيا ، في رأيك ما هو موقفهم اتجاه الطلبة الجزائريين؟

.....
.....

16- حسب تجربتك في الجامعة ، ما هي الصعوبات التي يواجهها الجزائري عند التواصل مع طلاب غرب إفريقيا (لغة ، ثقافة ، دين ، عنصرية ، مواقف سلبية ... أشياء أخرى)؟

.....
.....

17- لا تتردد في إضافة أي شيء تريده

.....
.....

شكرا لتعاونكم !

ملخص

تسعى الدراسة الحالية إلى التحقيق في الكفاءة التواصلية بين الثقافات للطلاب الجزائريين وطلاب غرب إفريقيا. بالإضافة إلى أهم التحديات التي قد تواجههم عند التواصل فيما بينهم. في هذا الصدد، تأخذ هذه الأخيرة عينة من طلاب الجزائر وغرب إفريقيا، وتحديدًا طلاب قسم الرياضيات والهندسة الكهربائية بجامعة ابن خلدون بتيارت. تناقش هذه المذكرة تأثير اللغة والثقافة على التواصل بين طلاب من ثقافات مختلفة، و تطمح إلى إيجاد حلول ممكنة للتغلب على حواجز بين الثقافات التي تعيق هذا التواصل بين المجموعتين المختلفتين.

الكلمات المفتاحية: الكفاءة التواصلية بين الثقافات, الطلاب الجزائريين, طلاب غرب إفريقيا, التواصل بين طلاب من ثقافات مختلفة, حواجز بين الثقافات.

Summary

The current study serves to investigate the intercultural communicative competence of the Algerian and the West African students. In addition to the main challenges that may face them when communicating. In this regard, the study employs Algerian and West African students as a sample, specifically students at the Mathematics and Electrical Engineering department of Ibn Khaldoun University of Tiaret. The dissertation discusses the effect of one's language and culture in intercultural communication, and seeks to find possible solutions to overcome the intercultural barriers which hinder cross-cultural communication between the two groups.

Key words: intercultural communicative competence, Algerian students, West African students, intercultural communication, intercultural barriers.

Résumé

La présente étude sert à enquêter sur la compétence communicative interculturelle des étudiants algériens et ouest-africains. Plus les principaux défis auxquels ils peuvent être confrontés lors de la communication. À cet égard, l'étude emploie comme échantillon des étudiants algériens et ouest-africains, en particulier des étudiants du département de mathématiques et de génie électrique de l'Université Ibn Khaldoun de Tiaret. La dissertation discute de l'effet de la langue et de la culture sur la communication interculturelle, et cherche à trouver des solutions possibles pour surmonter les barrières interculturelles qui entravent la communication entre les deux groupes.

Mots Clés: la compétence communicative interculturelle, des étudiants algériens, des étudiants ouest-africains, la communication interculturelle, les barrières interculturelles.