



COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF MEDIA AND COMMUNICATION STUDY

MA IN INTERCULTURAL COMMUNICATION AND PUBLIC DIPLOMACY (ICCPD)

**AN INVESTIGATION OF CHALLENGES OF INTERCULTURAL COMMUNICATION
AMONG JIMMA UNIVERSITY STUDENTS: AMHARA AND OROMO ETHNIC
GROUPS STUDENTS IN FOCUS**

BY

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OCTOBER, 2021

JIMMA, ETHIOPIA

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**A Research Thesis Submitted to the Department of Media and Communication Studies in
Partial Fulfillment of Master of Arts Degree in Intercultural Communication and Public
Diplomacy**

BY

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OCTOBER, 2021

JIMMA, ETHIOPIA

DECLARATION

I confirm that this MA thesis is my original work, and has not been presented for a degree here and/or in any other university. I also confirm that all sources used for the study are duly acknowledged.

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CONFIRMATION

This is to certify that this MA thesis, entitled “An Investigation of the Challenges of Intercultural Communication among Jimma University Students:’Amhara and Oromo Ethnic groups Students in Focus” is prepared by Merga Jiku Bati and submitted for requirements for the degree of Masters of Arts in Intercultural Communication and Public Diplomacy complies with the regulations of the university and meets the accepted standards for originality and quality.

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Acronyms and Abbreviations

ICC: Intercultural communication

JU: Jimma University

BECO: Collage of Business and Economics

MOSHE: Ministry of Science and Higher Education

FGD: Focus Group Discussion

FNT: Face Negotiation Theory

AUM: Anxiety and Uncertainty Management

DMIS: Developmental Model of Intercultural Sensitivity

FM: Frequency Modulation

OSG1&2: Oromo student groups one and two

ASG1&2: Amhara student groups one and two

ABSTRACT

The main purpose of this study was to investigate the Challenges of Intercultural Communication among Amhara and Oromo Ethnic Groups Students at Jimma University. The study was conducted from April 2021 to October 2021. Oral information was collected from different informants such as college dean, department heads, student council, student union, subject instructors, and students. The study used a descriptive case study as a research design. The data collection methods were focus group discussions with Amhara and Oromo Ethnic Group Students and structured in-depth interviews with key informants. The research found that the Challenges for intercultural communications among the students from the two ethnic groups were language differences of the ethnic group students, cultural differences of the ethnic group students played a minimal role in creating challenges on intercultural communication, and ethnocentrism, past historical and rhetoric's, language socio-cultural variations. The study found that misunderstanding sometimes occurs among the ethnic group students due to their cultural competition and the political and social reality of the country. The study also found that the two ethnic groups' students have faced communication challenges and misunderstandings due to their wrong attitude and suspicion towards other ethnic group students. This even forced some students to change their dormitories. The study showed that this problem emanates from inflammatory historical and political narratives, activisms that catalyzed the ethnocentric ideology and led students to ethnic-based hate and conflict in the past years. Finally, the study recommended Jimma University to facilitate discussions, peace forums, and experience sharing nights, dialogue, formal education, and public lecture which enhance intercultural communication between students. Instructors have also been recommended to use inclusive language in classroom lessons, design incorporate curriculum on intercultural communication. The university has further been recommended to use mass media like JU community-oriented radio, FM 102.0. to create awareness about intercultural issues, thereby making students intercultural tolerant.

Keywords and phrases: *language difference, cultural difference, ethnocentrism, intercultural communications.*

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Today, we live in a world where various cultures and languages or styles of communication contact together and cross each other more and more frequently. Intercultural communication refers to how people from different cultural backgrounds communicate with each other. In the world, the need for communication between people from different cultures has increased greatly. Multiculturalism, globalization, immigration, the spread of democracy, ease of travel, and the internet are creating possibilities for intercultural relationships between individuals who have different social backgrounds and statuses. Intercultural communication helps individuals to come into contact with many people with diverse backgrounds and experiences, thereby increasing individuals' knowledge of heterogeneous cultures, cultural tolerance, and cultural diversity (Martin & Nakayama, 2010). Diversity by itself has advantages to individuals in particular, and to society in general. In this regard, Martin and Nakayama (2010) also indicate, 'diversity can expand our conceptions of what is possible linguistically, politically, socially as various lifestyles and ways of thinking ways of seeing, hearing and interpreting the world around them.

Ethiopia is a multilingual and multicultural country. According to M. Dumessa and A. Godesso(2013), it is expected from this country to promote cultural diversity and appreciate the cultural heritage of various nations, nationalities, and peoples living in the country. However, according to them, the lack of acceptance of cultural diversity has a strong tendency to lead to the negative evaluation of others way of life, and it creates ethnocentrism which refers to one's own group is the center of everything, and all other things are related to or depends on it.

Universities found in Ethiopia are places where multi-ethnic and culturally diversified students are learning repeated conflicts and disagreements were observed among university students who learn at the same public universities found in the country in the past three years. This might be because of different factors which negatively affect the students' intercultural communication.

In this regard, Barna,(1997)describes that there are six challenges of intercultural communication: anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes, and prejudice, language, and non-verbal misinterpretation.

Language deference is an obstacle to intercultural communication, but the greater obstacle is how to direct around the cultural differences. It is estimated that two-thirds of our communication is nonverbal. There have been misunderstandings or misperceptions and misinterpretations always involved in communication across cultures (Novinger, 2001). The researcher has observed that conflicts have been arising between the ethnic groups of students who came from different regions of Ethiopia last three years. According to the observed situation, it was a difficult problem. At the same time, the university has been failed in fear about the issue might be the challenges of intercultural communication, due to this fact, Jimma University students have less interaction. For instance, depending on their ethnic background students have been separated while they want to go to their cafeteria, mosque, churches, and library even when they take a walk on the campus they search each other according to their ethnic group. These factors were due to mistrust and fear of others who differ from their ethnic group. Since Jimma university is one of the first generation universities which enroll students from numerous cultural backgrounds, and it seems that several barriers and challenges encounter students. It is based on this background the present research conducted on challenges of intercultural communication between Jimma University Amhara and Oromo ethnic group students.

1.2 Statement of the Problem

Multiculturalism is meant to embrace all cultures. In practice, it favors the culture of people of non-dominant ethnic backgrounds (Tanaka, 2007). Multiculturalism has a considerable contribution to diversity, democratic culture, and the internationalization of higher education. However, multiculturalism sometimes results from forms conflicts among different ethnic groups. The existence of these two groups has sometimes produced ethnic conflicts that adversely affect academia and interpersonal interaction among members of the academic community. It is important to note that intercultural communication plays a crucial role in achieving social integration in culturally diverse societies. Through appropriate intercultural communication training and experience, it is possible to build accommodative political culture, and establish a democratic environment on the ground of mutual respect and tolerance (Spencer-Oatey, Martin & Nakayama, 2007, 2008; Ting-Toomey & Chung, 2005).

Studies reveal that intercultural communication is improved when students are exposed to multicultural communication contexts. Therefore, multicultural situations are a very important pre-requisite to avoid intercultural communication barriers, and they are necessary to provide students with a conducive environment, which helps them to be active and develop intercultural communication skills useful to conduct peaceful or interactive communication style, and thereby, students have established peaceful or friendly academic compound within which they can live in different linguistic communities.

However, it seems that challenges of intercultural communication are not sufficiently studied in the Ethiopian context. In particular, it appears that university students who learn at public universities found in the country have never been provided with efficient guidance and service to develop their interactive skills and knowledge within the broad multicultural communication environment and become successful in their academic performance, it is usually observed that students who came from one ethnic group relate have less relation with students who came from other ethnic groups. There may be different reasons for this. But challenges of intercultural communication also create such kinds of problems. Especially, it has been observed in the last three years that there were conflicts and deaths among students who learn at some public universities in Ethiopia. It was heard that the same problem happened at Jimma University. These conflicts can be caused by challenges of intercultural communication. Language difference, cultural difference, and ethnocentrism have the potential to narrow one's multicultural horizon which leads to conflict with others who have a different cultural background. There are some studies conducted in line with this study in different Ethiopian universities and students from different ethnic groups. Among these studies most likely related to my study are the following.

Adamu (2013) has conducted a study on “intergroup relations among ethnically diverse Bahir Dar University students” using a qualitative research approach. The interview and focus group discussions were used to collect data. The samples were selected using purposive and snowball sampling. It included students from Afar, Amhara, Gambella, Gedio, Gurage, Gumuz, Oromo, Sidama, Somali, Tigre, Wolayita, and Mixed ethnicity. The study shows that the factors either facilitate or discourage positive intergroup relationships. It showed that prejudice, stereotypes ethnocentrism, and language difference, tended to affect the students' intergroup relationships.

Therefore, even though Adamu's study and this study used the same methodology but partially different tools, here the researcher used only the purposive sampling method with the exclusion of the snow ball. Furthermore, the research setting, the samples, and the time of the study were different from the present one. And also it is shallow because the samples were taken from more than eleven ethnic group students.

Missaye, (2013) has conducted a study on intergroup bias among Addis Ababa University Amhara, Oromo, and Tigrie ethnic group students. This study follows unobtrusive qualitative research design, interview, and focus group discussion data collection tools. It showed the existence of ethnic-based intergroup bias and prejudice between different ethnic groups of students and such bias and prejudice are attributed to fear of the unknown, historical wound, and political ideology difference.

Melkamu & Ameyu (2013) conducted a study on the exploration of intercultural communication barriers among students of social science and law students at Jimma University. The study used a qualitative approach and FGD and interviews for data collected from students of Oromo, Tigre, Amahara, Sumale, and Walyita. It revealed that political ideology and ethnocentrism are factors responsible for intergroup tension and prejudice.

Therefore, even though both studies were conducted in the same area but different from their studies by their objectives and time variations. And also the academic, social, and political situation of the regime may show significant changes in the area. Their study was used five ethnic group students as a sample including the Amhara and Oromo. When we came back to nine years of their study the intercultural and political situations of the two ethnic groups' conflict were not as explicitly hot when compared with in the past two years and at this study. So that the study was conducted in the time of the challenges of intercultural communication explicitly seen and frequent conflicts happen between the two ethnic groups with a different language, cultural and ethnocentrism challenges. In addition to the above differences, their study findings focused on Somali students who were characterized by the only same language, religion, and culture in comparison to the other four ethnic groups. But this study has comparatively investigated the challenges of the Amhara and Oromo ethnic group students' intercultural communication in a detailed manner. In line with this scholars have suggested the following things.

According to Syre & Syre (2014), related literature is a critical analysis of relevant knowledge on the proposed research topic. It includes the strengths, limitations, and, prominently, the gaps identified in previous studies. Use recent citations that are from the past five to seven years. Therefore, in the case of this study the previous study used as a reference which Melkamu and Ameyu (2013) studied in the same area with different with its objectives and time variations. So as the scholars mention the research should be applied as it goes through more than five to seven years. But hasn't shown recent trends in the area because it has been studied before nine years where the country has been in various socio-political changes.

They also added that the more scholarly and advanced national universities in Ethiopia require one-third or greater of the references are published within the last five years. This requirement assures that researcher should apply the recent research. Strongly avoid citations that are ten years and above. Citations must be current, regardless of the thesis topic.

Tesfaye (2012), studied intergroup relations among the Ethiopian youth: effects of ethnicity, language, and religious background at Hawasa University different ethnic group students. The participants were from Addis Ababa Amhara, Oromia, Tigray, SNNPR, Benishangul Gemuz, and Somali senior undergraduate students. The data were selected using systematic random sampling the study revealed the positive intergroup relation between different cultural and religious groups of students.

From Tesfaye's study, we understood that the methodology used was different since the present study has conducted through a qualitative approach but Tesfaye used a quantitative approach. The setting and the time have variations where the research conducted by Tesfaye was different from the present study since he used senior undergraduate students of seven ethnic groups as a study population, but here the researcher used freshman students of Amhara and Oromo students. Therefore, this study is aimed to assess the challenges of intercultural communication among Amhara and Oromo ethnic group students at Jimma University. The study used a descriptive case study research design. The data collection methods were focus group discussions and in-depth interviews. The research found that the Challenges for intercultural communications among the students from the two ethnic groups were language differences; cultural differences played a minimal role and ethnocentrism, past historical and rhetoric's, language socio-cultural variations. The study found that misunderstanding sometimes occurs due to their cultural

competition and political and social reality, wrong attitude and suspicion even forced some students to change their dormitories. The study also showed that this problem emanates from inflammatory historical and political narratives, activisms that catalyzed the ethnocentric ideology and led students to ethnic-based hate and conflict in the past years.

Generally, the gap between this study and the above-illustrated studies that the focus of some of the above studies was mostly on ethnocentrism and ethnic-based issues, cultural sensitivity but the studies are shallow and limited to diverse samples from different ethnic groups using different objectives, methodology, approach and data collection tools. These studies gave less attention to the effects or challenges of the language difference, cultural differences, and ethnocentrism collectively on challenges of intercultural communication of campus students.

1.3. Research Questions

1. How does a language difference negatively affect Amhara and Oromo ethnic groups students' intercultural communication at Jimma University?
2. How does cultural differences influence Amhara and Oromo ethnic groups 'students' intercultural communication at Jimma University?
3. How does ethnocentrism impede Amhara and Oromo ethnic groups students' intercultural communication at Jimma University?

1.4 Objectives of the Study

1.4.1 General Objective of the Study

The general objective of this study is to assess the challenges of intercultural communication among Amhara and Oromo ethnic groups' students at Jimma University.

1.4.2 Specific Objectives of the Study

The Specific objectives of the study are:

- To identify how language differences negatively affect Amhara and Oromo ethnic groups students' intercultural communication at Jimma University.
- To assess how cultural differences impede Amhara and Oromo ethnic groups students' intercultural communication at Jimma University.
- To identify how ethnocentrism hampers Amhara and Oromo ethnic groups students' intercultural communication at Jimma University.

1.5 Significance of the Study

The research findings could provide important inputs to MOSHE and university leaders that help them to develop policy, framework, and guidelines with which academic institutions can plan and provide students with the fertile ground where they develop their intercultural communication competence, side by side development of their academic performance. The research findings may initiate media such as FM radios found in Jimma to work on intercultural communication. This can enable Jimma university students to further improve their awareness of intercultural communication and combat the challenges of intercultural communication. Moreover, university instructors can get information and provide their students with supportive learning environments with the interest to improve students' intercultural communicative competence. It may further provide insight to other managers to arrange and give their support to the success of their academic and other sector performance. Finally, the study may provide insights scholars and researchers who intend to research similar problems in other contexts.

1.6 Scope of the Study

It is difficult to conduct a study on all related issues of intercultural communication within one year because of limited time and resources. Thus, this study was limited to studying only the challenges of intercultural communication, which are language differences, cultural differences, and ethnocentrism. Moreover, the study was mainly delimited to the two ethnic groups of Oromo and Amhara student participants. The study was also conducted only at Jimma University. The research was conducted within the 2021 and 2022 academic years as well.

1.7 Limitations of the Study

This study has limitations, as is the case in all other empirical studies. The selection of methodology was employed because of its dependability on the qualitative design that couldn't represent other populations out of the study area. In addition, it lacks the inclusion of all colleges on the campus, and this can minimize the findings of the study to the area under investigation. On the other hand, the research has been affected by the challenge come from the current global pandemic, covid-19, which imposed its impact on the researcher verbal and physical interactive actions useful to collect information and literary materials from the concerned bodies and places. So to solve this I have given deep discretion to make it clear. And the problems have been solved using careful communication strategies and by serving each respondents protection materials like face masks and sanitizer during FGD. In doing so, the research encounters a shortage of money

because of devaluation and shortage of time. All these, therefore solved through cooperative action and support obtained from my families and consultancy from my advisors and partners.

1.8 Organization of the Study

The research thesis is organized into five chapters. The first chapter consists of the introduction of the study, which has the background of the study, statement of the problem, research objectives, and questions, the significance of the study, the scope of the study, limitations, and organization of the study. The second chapter deals with a review of related literature and relevant theories, and conceptual models. The third chapter presents the research methodology, in which research design; study population, sample size, sampling technique, and data collection, methods of data analysis are discussed. The fourth chapter is devoted to the presentation of data and an analysis of results and findings. Finally, Chapter five presents the summary, conclusions, implications of the study, and recommendations.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1 Introduction

Studies reveal that intercultural communication is a broad concept, which can be defined as a symbolic, interpretive, transactional, and contextual process in which people from different cultures create shared meanings. However, all culture has their way of interpreting messages or information. The way of communicating is also different from one culture to another. The dissimilarities in communication among cultures are mostly related to cultural patterns, verbal and nonverbal codes, relationships standards and roles, and social perceptions. When the degree of differences between cultures becomes relatively large, it would lead to misinterpretation and dissimilar expectations about how to communicate competently. Therefore, the process of information exchange plays a vital role in the establishment of intercultural communication. In other words, intercultural communication is a process in which people from different cultural backgrounds try to interact and create a shared understanding to achieve their personal goals as well as create a relationship with others (Lustig & Koester 2006). In light of this, this literature review is written based on the relevance of sources to the topic.

2.2. Language Studies

The study by Judith Martin and Thomas Nakayama entitled *Intercultural Communication in Contexts* is a very important narrative that contains several themes useful inputs in writing a paper on the topic under investigation. The two authors of this book come to intercultural communication from very different backgrounds and very different research traditions. Yet we believe that these differences offer a unique approach to thinking about intercultural communication. We briefly introduce ourselves here, but it is a hopeful event that the book gives competence to the researcher to develop a much more complete understanding of the topic at hand.

The authors provided the researcher with rich research work from which he learned much about intercultural communication through his own experience, as well as through his intellectual pursuits. Judith has a well-established record of social science approaches to intercultural communication. Tom, in contrast, has taken a nontraditional approach to understanding intercultural communication by emphasizing critical perspectives. The researcher believes that these differences offer him complementary ways of understanding intercultural relations, which is an important arena for improving those relations, and he will come up with sound research

findings, which enable students, become more aware as intercultural communicators, and make their academic world more conducive and learn better. However, the authors failed to depict the challenges of intercultural communication, which needs further intervention and fill the gaps.

Anteneh Tsegaye, (2012) and Muneer Alexander,(2014); M. Dumessa and A. Godesso, (2014) have contributed sources, which are very informative narrations conducted on intercultural communication. Authors came from the same discipline, which enabled them to maintain the balance between term selection and interpretation skills. They present very critically worked or analyzed scholarly contributions free from the offensive representation of culture and ethnic identities. Of the two, *Anteneh's work entitled An Integrative Approach to Intercultural Communication in Context...* He has used a mixed research approach and enriched his work with data gathered through ethnographic field notes, investigation of some socio-demographic profiles, and campus diversities. The work is supplied with illustrates such as maps, charts, figures, bibliography, etc., which are very important variables in research work to help readers, who need to have a deep understanding of the topic. Similarly, Muneer's paper entitled *Intercultural communication and the community of practice...*, presents an important narrative supported with information gathered from different sources, and the author aims to examine the influence of individual socio-cultural and linguistic differences on the formation of an effective sports team on and off the field. He tried to examine various theories and focus on intercultural communication and the various strategies that can be put in place to overcome the barriers of intercultural differences. He used language biographies, and the data is analyzed with the use of thematic analysis methodology. Data also collected through questionnaires, structured interviews which aimed to determine language preferences in receiving feedback and level of comfort when communicating with speakers of different languages and from different cultures, were conducted. Melkamu and Ameyu also worked on the topic "*Explorations of Intercultural Communication Barriers among the Students...*" The study was conducted through a qualitative descriptive method, and the source was enriched with data collected from different sources through focus group discussion and in-depth interview techniques. Authors have arrived at the extent to which the intercultural communication process is affected by multiple factors such as ethnocentrism; prejudice, past historical backdrops, linguistics, and socio-cultural variations of the communicators.

2.3. Ethnographic Studies

We have ethnographic studies conducted by famous social science scholars such as Schaefer, 2008, Adorno et al. 1950; McLaren, 1998; Bhatia, 2009; Schaefer, 2008, Rapport and Overing, 2000. They have begun their discussions by describing the term intercultural communication the term itself. They are beginner social scientists and who have conducted a groundbreaking study on intercultural communication barriers like authoritarian personality, a rigid belief system, the sense of ethnic superiority or the sense of ethnocentrism, etc. They have tried to define the term ethnocentrism, which can be considered as an ideology, and it adversely affects one's ability to evaluate members of another out-group realistically or to communicate with them on an open, equal, and person-to-person basis. Among these, Bhatia, Rapport, and Overing define the term ethnocentrism from ethnographic perspectives. Similarly, McLaren and Schaefer provided us with informative work compiled in line with the ethics of ethnographic studies. They remained silent from saying something about the details of the challenges of intercultural communication.

2.4. Communication Studies

According to the work of Martin and Nakayama, 2010 and Utley 2004, they have provided us with valuable sources enriched by data gathered from primary and secondary sources. Methodologically, the authors used qualitative research methods in particular reference to descriptive technique with the interest to analyze verbal data accordingly. They have presented a material that contains several themes and indicates how communication is useful means to transmit or impart information to others. They described the notion of intercultural communication as a two-way interaction that contains the sending and receiving of information between a sender/source and a receiver who has different cultural backgrounds. The authors also tried to indicate that language is a vital instrument to conduct intercultural communication. They informed us that how language, either in verbal or nonverbal form is essential to create effective communication among people, who have been from diverse cultural grounds. They also indicate to us that people have developed different systematic interactive styles that can be revealed in the form of a selection of topics, drawing a conclusion or recommendation, and these people have deductive communication style in a systematic, sequential manner, idea, which helps the researcher to enrich his understanding on the topic under investigation, and it enables him to have awareness on how people communicate using different styles of communication that can be categorized in physical verbal, nonverbal, ideal, etc.

2.5. Sociological and Behavioral Studies

We have several sociological studies contributed by Abba Auwalu, 2015 and Yener Keles, 2012. They have attempted to conduct a study on intercultural communication from sociological and behavioral perspectives. The authors tried to depict the challenges that affect the course of intercultural communication without touching the details on the issues. Authors came from different disciplines and worked on similar problems to facilitate conditions for students to develop active intercultural communicative skills. They used the qualitative research method and discussed themes thematically. They indicate that human beings are naturally gifted and have the interest to share the same way of doing things with the same rules and regulations. They show us that intercultural communication is group behavior, which cannot be expected from an individual, who cannot learn and acquire knowledge. However, the authors provided their readers with more general information, which ignores detailed explanations of the challenges of intercultural communication.

2.6 Notion of Intercultural Communication Intercultural communication

Hall (1981) stated that “*Culture is communication and communication is culture*” (P. 186). As the term, intercultural communication suggests, two major concepts need discussion: culture and communication. Jandt (1995) forwarded that culture and communication are inseparable. “Culture is a code we learn and share, and learning and sharing require communication. Communication requires, coding and symbols that must be learned and shared” (p. 22). Our communication with others is greatly influenced by our cultural backgrounds. To understand how people from different cultures interact, we must have a basic understanding of the communication process and how culture influences our interactions. Different Researchers have defined intercultural communications depending on the way that culture and communication are defined. For instance, Karlfried Knapp (2001, p.38) stated: “The interpersonal interaction between members of different groups, which differ from each other in respect of the knowledge shared by their members and in respect of their linguistic forms of symbolic behavior”. Lustig and Koester (2003) also on their ways defined intercultural communication as: “ a symbolic process in which people from different cultures create shared meanings and it occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently”(p.49).In addition, intercultural communication is the communication among people who have different cultural backgrounds and experiences (Findlay, 1998).

Mingsheng and Sooknanan (2011) also defined “intercultural communication means that some form of culture and some form of communication has interacted or intersected in a particular space, time and context” (p.15). In summary from the above definition intercultural communication is occurred when two culturally different peoples or groups interact or communicate depending on their different cultural backgrounds and create meanings and interpret each other accordingly. In general, intercultural communication also relates to understandings when communicating with others "who identify with specific physical and symbolic environments" as a result of their cultural backgrounds (Chen & Starosta, 1996). The knowledge of different cultures in communication is unquestionably significant for learners' success.

2.7 Components of Intercultural Communication

2.7.1 Culture

Culture is an influential concept in anthropological discourse because it touches every aspect of human life. The scope of the concept could be noted from Guest (2014):

Culture is a system of knowledge, beliefs, and patterns of behavior, artifacts, and institutions that are created, learned, and shared by a group of people. Culture includes shared norms, values, and symbols, mental maps of reality, and material objects as well as structures of power – including the media, education, religion, and politics – in which our understanding of the world is shaped, reinforced, and challenged (P. 35-36).

Since culture has very broad, complex, multifarious, and multidimensional concepts to define there are no simple, agreed upon, and limited definitions for culture (Baldwin, Faulkner, Hecht & Lindsley, 2006). According to Tylor (1994), culture is “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” From this explanation, it is clear that culture contains, the deposit of knowledge or cognition, experience, beliefs, values, attitudes, meanings, social hierarchies, education or the way of transmitting knowledge to the next generation, religion, concepts of time, roles, spatial relationships, work, leisure, concepts of the universe, material objects and possessions such as clothes, food, shelter, a dress that are acquired by a group of people in the course of generations through individual and group striving (McLaren, 1998; Rosinski, 2003, Samovar & Porter, 2003). Rosinski, (2003) states that culture is a shared group phenomenon. As a group phenomenon, culture refers to a “set of unique characteristics that distinguish its members from another group” (p. 20).

According to Gibso, (2000) Cultural dimensions are frameworks of culture that are a means of systematically breaking down cultures into similarities and differences to appreciate the natural variations that exist between those who have different cultures, For instance, cultures can be more or less individualist and collectivist cultures, active and passive cultures, universalist and particularistic cultures, vertical and horizontal cultures, diffuse and specific cultures, instrumental and expressive cultures, emotionally expressive and suppressive cultures, high and low context cultures, sacred and secular cultures, deep culture and surface culture

2.7.1.1 Individualist or collectivist Cultures

In individualist cultures identity is based on the individual, honest people speak their mind, communication is low context, employer-employee relationships are based on a contract, decisions to employ people take skills into account, management is the management of individuals, the task is more important than the relationship. On the other hand, in collectivist cultures identity is based on the social network to which one belongs, harmony should be maintained, communication is high context, employer-employee relationships are like a family link, decisions on employing people take the group into account, management is the management of groups, the relationship is more important than task. For example, in the Ethiopian context, people reflect the collectivist culture, and in countries like America, people follow the individual culture.

2.7.1.2 Vertical cultures and horizontal cultures

Vertical cultures: accept power hierarchy, inequality, difference, or power distance as a given thing. People are different from each other based on their age, ethnicity, gender, physical abilities, educational background, geographic location, marital status, socioeconomic status, and so forth. Therefore, power hierarchy or inequality exists among people based on these factors in vertical cultures or high/ large power distance countries. Those at the top position "naturally" have more power and privileges than those at the bottom of the hierarchy in vertical cultures. From this vertical culture context, it's possible to summarize the idea the flow of power is from the upper to the lower. It might see in different contexts for example the power among the family members same time shows the vertical position when it is applied from the father of the family to the other members at the same time the governance structure can be the vertical position in countries those ruled by autocratic leaders example most African countries.

In Horizontal cultures: accept equality as a given thing. People are similar, and if one is to divide any resource, it should be done equally regardless of any power difference or distance in horizontal cultures. In horizontal cultures individuals exercise democratic and participative approaches; individuals are seen equally and are expected to cooperate voluntarily. The idea of horizontal culture shows equality through the life of society. In addition, people follow horizontal culture most of the time characterized by a democratic power hierarchy for example countries like America.

In low-context cultures, In low-context communication, the majority of meaning and information is in the verbal code. This style of communication, which emphasizes explicit verbal messages, is highly valued in many settings in the United States. Interpersonal communication textbooks often stress that we should not rely on nonverbal, contextual information. It is better, they say, to be explicit and to the point, and not to leave things ambiguous. However, many cultural groups around the world value high-context communication. People start from specific information and move to general information. As to communication style, people in low-context cultures tend to prefer more a direct style of verbal communication; but people in high-context cultures prefer more an indirect style of nonverbal context or behaviors than they rely on verbal communication. To brief this idea when the manager of an organization presents a report for the member of the house this style is mostly followed to deliver something done accurately. In addition to this in low context, the delivered message will be explicit.

In high-context cultures, In contrast, high-context communication style is one in which “most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message” (Hall, 1976, p. 79). This style of communication emphasizes understanding messages without direct verbal communication. People in long-term relationships often communicate in this style. For example, one person may send a meaningful glance across the room at a party, and his or her partner will know from the nonverbal clue that it is time to go home. People start from the general information and move to specific information. In high-context cultures, the doer and the deed are one. In high context culture, most of the time nonverbal signs are used or the message will be delivered implicitly, on the other hand, a single word is concentrated with so many meanings.

2.7.2 Communication

Martin & Nakayama (2010), state that communication is to make known, impart or transmit information to others. Intercultural communication involves the sending and receiving of

information between a sender and a receiver who have different cultural backgrounds. Seema Hassan (2010) described that communication as the process of transmission of information, ideas, emotions, skills, knowledge, by using symbols, words, pictures, figures, graphs, or illustrations. Intercultural communication cannot exist without language. Thus, understanding the verbal and nonverbal language of any culture is very important to effectively communicate with people who have different cultures.

According to McLaren(1998), discusses that there are verbal and nonverbal types of communications in intercultural communication, intercultural communication can be very difficult if there is a big difference between two cultures; if there is too much cultural noise, between the two cultures, intercultural communication breakdown can happen and communication styles of people from different cultures can be different.

According to Brown and Rogers (2002) cited models, Communication is a process of transferring a message among participants in a communicative situation. Communication is a broader concept than language. Signs, symbols, and words are central in language while the message is the main focus of communication. Language is a system of verbal and non-verbal codes used to transfer information. Communication is the manner of exchanging messages or information between two or more people

Samovar and Porter (1995) agree that communication happens when individuals need to connect and share their feelings with others. It offers a shared experience and the opportunity to share our knowledge about life with others. “Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted...Culture ...is the foundation of communication” (Samovar, Porter, & Jain, 1981, p. 24). Although everyone learns how to communicate early in life, communication is a very complex process. A group's culture will influence its members' beliefs about what constitutes acceptable communication. For instance, culture teaches its members about the acceptable conversation for specific situations, how close individuals should stand when communicating, and how direct they should be in expressing their wants and needs (Jandt, 1995). When expectations about these behaviors are violated, communication breaks down and individuals are often left wondering what went wrong. This confusion occurs because communication is so familiar to us we often do not stop and think about what takes place when we communicate with

others. Understanding the process of communication is essential if we are to become skilled at communicating with people from diverse cultural backgrounds.

2.7.3 Context

Di Lucio, Günthner, and Orletti, (2001) stated that Context is the social, political, historical, and psychological factors or settings in which communication occurs. In addition, Martin and Nakayama (2010) mentioned that people from diverse cultures can communicate differently in an intercultural interaction because of contextual differences. That means when there is communication at the same time there is context. In other words, the communication between communicators is highly affected by context example communication in the classroom is different from communication in the hotel due to the contextual differences.

2.7.4 Power

Power differences may exist depending on different statuses of interlocutors/participants in intercultural communication because of their differences or inequities in age, ethnicity, gender, physical abilities, educational background, geographic location, marital status, socioeconomic status, and so forth. According to Martin and Nakayama, (2010, p.113).It is worth recognizing that differences in social power can influence communication, including intercultural communication. It is impossible to understand intercultural communication without considering the power dynamics in the interaction. Moreover, depending on the relation between interlocutors the power distance may be different. for example, the power in the family members, the power between student and teacher, etc. differs depending on the situation.

2.8 Importance of Intercultural Communication

There have been several sources compiled by scholars based on the importance of intercultural communication such as self-awareness imperative, demographic imperative, economic imperative, technological imperative, peace imperative, and ethical imperative point of view.

2.8.1 The Self-awareness Imperative

According to Peter Adler (1975), Self-awareness involves increasing understanding of our location in larger social, political, and historical contexts. Because of this reality when the same one understands and gives value to one own culture it is important to recognize others equally with one owner. This develops the awareness to accept others equally which is important to eliminate ethnocentrism that shows the superiority of one owner. This is also one of the least

obvious reasons. He also shows that observes that the study of intercultural communication begins as a movement into another culture and reality ends as a journey into one's own culture. However, students at higher institutions need to recognize that intercultural learning is important to tolerate the diverse nature of campus life.

2.8.2 The Demographic Imperative

As discussed by Martin and Nakayama (2010), introduced to the extent to which IC is affected by the intervention of some demographic variables such as race, ethnicity, age, sex, gender, etc. The demographic imperative embraces the changing domestic and international migration raising questions of class and religious diversity. On the other hand, when we come to the nature of students in the university with Ethiopian context they are joined from different ethnic groups which have different life status economically, socially and political views it is important to aware them the advantage of demographic imperative. Because the awareness of demographic imperative valuable for treating each other without discriminating to race, gender, ethnic, religious and language differences and make them collaborate is the situation of their education.

2.8.3 The Economic Imperative

Depending on the global business issues Findlay, 1998; Martin and Nakayama, (2010) discussed that the economic imperative creates a chance for business people to understand others and believes and values, thus creating a good relationship and harmony with others based on mutual respect and by creating great economic profit to their company highlights issues of globalization and the challenges for increased cultural understanding needed to reach the global market. Since the aim of this study is to create awareness among the students who are unequal economically it helps to understand each other and create a mutual understanding in cooperating through their learning process. Moreover, it is important for the future of students in understanding the spirit of the business world and participate in it regardless of their future life success.

2.8.4 The Technological Imperative

Martin and Nakayama (2010) describe that the “technological imperative gives us increasing information and increased contact with people who are similar and different from us” (p.22). Depending on this idea, the researcher suggests that the awareness of technological imperative expands the overall recognition of students in benefit of the internet and other social media that helps them to donate their experience and to learn from others through creating mutual understanding in the use of communication technologies. In addition to learning from each other

nowadays communication technologies bring people from different cultural backgrounds and make them exchange their experience almost all from different global nations, that also includes the higher education institutions.

2.8.5 The Peace Imperative

According to Samovar and Porter (2003), Intercultural communication can help people to avoid their racism and ethnocentrism ideology, thereby enabling them to live with other people who have different cultures peacefully based on mutual respect, tolerance, trust, worth, empathy, and universalistic and realistic approach to other cultures. In addition, it serves as a means to manage cultural diversity and avoid conflicts among people who have different cultural backgrounds. Depending on Littlejohn and Foss (2009, p. 531) the researcher suggests that learners with different cultural backgrounds national mindset are “sensitive to cultural diversity they will have open-minded toward cultural variety also they will be knowledgeable in terms of individual and social events and they will be a critical and holistic thinker and also they conceptually and behaviorally flexible.” Therefore intercultural communication can help students in university to bring peace and mutual coexistence among individuals who have different genders, ages, ethnicities, races, languages, socioeconomic statuses, and cultural backgrounds.

2.8.6 The Ethical Imperative

Martin and Nakayama (2010), show that ethics may be thought of as principles of conduct that help govern the behavior of individuals and groups. These principles often arise from communities’ consensus on what is good and bad behavior. In the diverse nature of students on campus, the awareness of ethics is very important because ethics taught people different beliefs, attitudes, values, and norms depending on the cultural background of society. Because of this fact, students have different opinions about ethical issues that may expose them to different misunderstandings and misinterpretations if they do not have the awareness about ethical differences. On the other hand, since ethics is important in identifying something good and bad, what is more, advisable is that something good for the other might be not good for other groups or individuals depending on their cultural backgrounds. So that students should understand these variations and tolerate each other to eliminate unwanted misinterpretation that can affect their interaction while being together either in the class or out of it.

2.9 Intercultural Communication Barriers

Different studies reveal that many barriers affect the intercultural communication process. Among these, scholars, presents important points that introduce the extent to which intercultural communication is obstructed by barriers such as anxiety, assuming similarity instead of difference, ethnocentrism, stereotype, perjuries, language, and non-verbal misinterpretation. However, these concepts have never been treated thoroughly. Thus, the authors provided us with very vague narratives, which lack the clarity to inform the extent to which these barriers could affect the students' intercultural communication skills.

2.9.1. Ethnocentrism

Schaefer (2008), described “Ethnocentrism is a tendency to see one’s own group as the center of the world and to judge all other groups according to the norms, values, and characteristics of the observer’s group” (p.465). Adorno (1950) stated that “ethnocentrism is a rigid belief system that propounds one’s own in-group is superior to other out-groups” (p. 104). As a rigid belief system and a prescriptive interpretive perceptual framework, ethnocentrism can be considered as an ideology, and it adversely affects one’s ability to evaluate members of another out-group realistically or to communicate with them on an open, equal, and person-to-person basis (Bhatia, 2009). Ethnocentrism can be considered as ‘exclusivist ideology’ which assumes the superiority of in-group to other out-group, thereby overtly and covertly disempowering, marginalizing, dominating, and segregating the out-group (Rapport & Overing, 2000) and negatively affecting intercultural communication between groups that have different cultural backgrounds and experiences (McLaren, 1998; Bhatia, 2009; Schaefer, 2008).

Depending on this conclusion the researcher suggests that since the university is an organization that teaches culturally different background students the issue of ethnocentrism can be reflected in different ways. Especially Ethiopia is a country of peoples with multicultural backgrounds and the students come from different nations and nationalities of the country. So that depending on this diversity there may be through language, religious, and other cultural issues superiority will be created between groups of students in the class or the campus.

2.9.2. Language Barriers as Challenge of Intercultural Communication

Speaking different verbal languages is a problem in intercultural communication between individuals (Findlay, 1998). In this regard, Novinger (2001, p. ix) further asserts, “Speaking a different language is an obvious obstacle to intercultural communication.” That exist in different

cultures may create problems when individuals from different cultures communicate with each other (McLaren, 1998; Samovar & Porter, 2003).

Language transmits culture from one generation to the next generation; there is an arbitrary relationship between words and their referents; language is a system that contains different elements; there is a symbiotic relationship between language and culture language shapes culture and vice versa.

It is worth noticing that the attitude that a person has towards a language of other ethnic groups who have different ethnicity and cultures positively or negatively affects the person's communication including intercultural communication with the ethnic group. That is, a person who has a positive attitude towards the language of the ethnic group who has different ethnicity and culture can learn the language of the people relatively easily, thereby communicating with the people. On the other hand, a person who has a negative attitude towards the language of an ethnic group who has different ethnicity and cultures cannot easily learn the language of the ethnic group, and this negatively affects the person's intercultural communication with the ethnic group.

Depending on the above reality the researcher agrees on the influence of language diversity and suggests the situation among the university students. Language diversity by itself has its advantages and at the same time, it can be the source of challenges when the users of the languages are ignorant of its advantages. To touch some of its opportunities, in University to learn different languages from one another there is a great chance for students since the value of knowing the different language is not limited especially in the Ethiopian context. At the same time, the students not only learned the verbal language, but also non verbal signs which are strongly related to the cultural background of the communicators. This opportunity also helps the students to tolerate each other, for mutual understanding among their groups which is very important for their academic performance. However, as its opportunity is a lot inversely its negative consequences will be too great unless the students are aware of its opportunity.

2.9.3. Difference in culture as a Challenge of Intercultural Communication

According to Baraldi (2009) descriptions, 'intercultural communication is always culturally conditioned, and that we can observe different cultural presuppositions of intercultural communication'. On the other hand, Mingsheng et al., (2011) stated that Cultural distance can negatively affect communication, including intercultural communication. When individuals use

their own cultural frames in intercultural settings, these hidden cultural assumptions can negatively affect intercultural communication (Findlay, 1998; Martin & Nakayama, 2010). Novinger (2001, p.4) also maintains, 'All communication takes place in the matrix of culture, therefore the difference in culture is the primary obstacle to intercultural communication.' For instance, a student may be grown in a highly individualistic culture that prefers I than we. But another student may be grown in a highly collectivistic culture that prefers us to me. Thus, these students may not truly interact with each other because of their cultural differences. Or a student who is grown in a horizontal culture can treat all people equally irrespective of their educational, economic, and another status. But a student who is grown in vertical culture can treat people differently based on power distance i.e. based on their educational, economic, and another status. These cultural differences may create a problem when these students communicate with each other. Moreover, individuals from low-context cultures may not effectively communicate with individuals from high-context cultures during intercultural communication because of their cultural differences.

Depending on the above scholar's suggestions the researcher agrees that cultural difference can be the source of conflict or challenges otherwise it will be taken into consideration. Therefore to maximize the understanding of students on the campus before they are exposed to the problems created due to the ignorant of cultural differences.

2.9.4. Stereotype

According to samovar et.al.,(2010) description Stereotype is "a complex form of categorization", a cognitive structure containing the perceiver's knowledge, beliefs, and experience and expectancies about the same human social group "a collection of the false assumption that people in all culture make about the characteristics of members of various groups"(p.170-1). Samovar & porter (1997, p. 280) also state that stereotype is "the perception or beliefs we hold about groups or individuals based on our previously formed opinion or attitude".

A stereotype is a fixed idea or image, too rigid idea that many people have about a particular person, group of people, and thing, but which does not fit or match with actual reality of that the person, group of people and thing or have. A stereotype is a belief about a person or group that puts everyone into a category. When a person makes a stereotype he/she tends to reject contradictory information by using selective perception and refusing to change his/her attitude.

The term stereotype can be created in universities in different ways since the students come from diverse cultural backgrounds societies. For instance, language differences, religious, or ethnic differences can be the source of ethnocentrism. This is created when the superiority of one group is reflected through either language or others that means when one group exaggerates its language or religion and degrades others group.

2.9.5 Anxiety, assuming similarity instead of difference.

Barna, (1997) describes that anxiety caused by the new environment and the new culture can build up communication barriers in intercultural communication. This can be seen especially in the university since students joined from different cultural backgrounds and come to the new environment. In addition, anxiety can minimize the collaboration spirit of students when they are afraid of one another due to the lack of awareness about the nature of the campus. Furthermore, cultural differences among students cause more anxiety because individuals do not know how they should respond to their lifestyle and other cultures. The source of anxiety can be language differences, cultural differences, gender issues, and the likes are the same examples people are also nervous when communicating with other cultural backgrounds because they cannot sustain the normal flow of speech. The newcomer's confidence is destroyed when they start withdrawing from others and showing hostility. These behaviors have a negative influence on effective communication.

2.10 Intercultural Conflict

Martin & Nakayama,(2007) stated that conflict is an unavoidable human activity that affects communication. Like any other intercultural experience, it takes various forms such as interpersonal, ethnic, political, or even international. For instance, the conflict between two individuals can be termed as interpersonal conflict and if it is at the societal level, it is known as political conflict. The conflict between countries can be international. However, it is essential to define intercultural conflict as the concept has gained considerable attention in intercultural literature despite the conceptual noise associated with it. Literary, intercultural conflict can be conceived as a conflict between two or more cultural groups (Kim, 1989; Ting-Toomey, 1988; Ting-Toomey et.al, 2000; Ting-Toomey & Oetzel, 2003; Ting-Toomey & Chung, 2005). These authors defined it as the experience of emotional frustration or mismatched expectations among individuals from diverse cultures who perceive incompatibility between their goals, values, communicative behavior, and outcomes of intercultural dialogue. Consistent with this

characterization, Hocker & Wilmot (2000) cited in Martin & Nakayama (2008, p. 211) define intercultural conflict as involving perceived or real incompatibility of goals, values, expectations, processes, or outcomes between two or more individuals or groups.

Finally, intercultural conflict comes from a misunderstanding of someone else's behavior or perceived incompatibilities in attributions regarding others' behavior. These perceptual incompatibilities and cultural dimensions become key factors in how conflict is perceived, managed, and resolved (Neuliep, 2009). Moreover, Martín & Nakayama (2008) summarized that the major aspects include:

1. Notions that intercultural conflict is more ambiguous than intercultural conflicts,
2. Language may sometimes lead to intercultural conflict, and
3. Intercultural conflicts are characterized by contradictory conflict styles.

Since it involves people from different cultures, intercultural conflicts are more difficult than interpersonal conflicts between people from a homogenous culture. Even though the language is an important tool to deal with conflicts, weak language ability or different communication styles can yield conflicts. Variation in the use of conflict styles can also result in incompatible conflict management strategies.

Added to these characteristics, Ting-Toomey (1999) listed five major features of intercultural conflicts. The list comprises of:

- conflicts involve intercultural perceptions holding ethnocentrism, stereotyping and attributions,
- conflicts are interactional which are verbal and nonverbal,
- conflicts involve interdependence that results in consequences,
- conflicts involve interest and goals, and

Conflicts involve the protection of intergroup images. More specifically, intercultural conflict can be an experience of a minimum of two cultural parties over content, identity, communicative and procedural issues. Interestingly, conflicts are often perceived differently by individuals.

2.10.1 Type of Conflict

Conflict can occur in any context where humans interact, e.g. one's a home environment, social or educational settings, the workplace, within organizations, and also the regional, national or international. There are different types of conflicts that can exist in different situations among

students. As Von Wright, G.H. (1951) stated and in a somewhat different fashion in Allwood (1989) described the conflicts can be categorized into three modalities.

- latent conflicts
- overt conflict
- covert conflict

1. Latent conflict Is a state where conflict is both possible and expected because of unequal distribution of resources or conflictual action. But neither of the two is experienced as conflict generating and no countering conflictual action is taken. We could then further distinguish between different kinds of latent conflicts.

2. Overt conflict two agents are in overt conflict if they both experience grounds for conflictual action against the other and as a result take such action. As has already been noted, the experienced grounds for conflict can, but need not, correspond to any actual grounds for conflict.

3. Covert conflict This can either be an actual two-party conflict that is concealed from another interested party or a case where conflictual action is taken by one agent against another agent, who is unaware of the action, but who would if the action were discovered, experience it as conflict generating and take countermeasures.

We can here note that a conflict can be overt and covert at the same time since information about the undertaken conflictual actions might not be equally shared by all involved parties. The first type of conflict is happened because of unequal distribution of resources which is not related to the student's case and has no use in the study. However, the two conflict types the covert and overt conflicts are the major type of conflicts shown among the Amhara and Oromo ethnic group students in JU. The study also used the two modalities as a lens to examine the misunderstandings that happen between the students under study.

2.11. Theoretical Framework of the Study

A theory is a set of ideas drawn from a systematic study to explain a phenomenon. Severin and Tankard (1982) in Anaeto et al. (2012) defined a “theory as a set of ideas of systematic generalizations based on scientific observation and leading to further empirical observation.” Baran Stanley and Davis Dennis (2012) quoted John Bowers and John Court right (1984) saying; ‘Theories are sets of statements asserting relationships among classes of variables.’ Charles

Berger believes that a theory consists of a set of interrelated propositions that shipmates relationships among theoretical constructs and an account of the mechanism or mechanisms that explain the relationships stipulated in the propositions. Therefore, Theories that fall under the social science approach included but are not limited to the following. This study uses the following theoretical frameworks as a lens to see the relationship of the dependent variable and independent variable and to answer the research questions of the study in line with the objectives.

2.11.1. Identity/Face-negotiation Theory

Face negotiation theory (FNT) regards intercultural conflict and cultural variables in intercultural communication. It clarifies why members of two different cultural differently manage conflict. The theory is supported by Ting Toomey. To her face is a sense of favorable self-worth and in all cultures, people are concerned about serving face. In addition, intercultural conflict is a face negotiation process, therefore, individuals engaged in conflict perceive that their situated faces are threatened or questioned (Ting-Toomey, 1988) for their one can be preserved, damaged, or repaired in interaction. Identity negotiation theory and face-negotiation theory are two theories that are relative and have almost the same explanation. They are also relevant to this paper, as they focus on the reactions of individuals' identities when they are interacting inter-culturally. Gudykunst (2005, p. 71), argue "Face-negotiation is a well-designed theory that provides a system of explanations for why certain cognitions, emotions, and/or behavior occur in some intercultural encounters and under what conditions". On the other hand, Gudykunst (2005) in the identity negotiation theory discusses that " any kind of person in any culture longs for identity honor in the process of exchanging and sharing ideas or communication." Anything that has to do with paying respect for one's identity differs from one culture to the next. He also emphasizes that the identity negotiation perspective highlights certain identity domains in influencing one's day-to-day interactions. Identities that people tend to bring into interactions are social class, age, sexual orientation, and disability.

These theories are relevant to this study, as they aim to prove whether cultural, linguistic stereotypes, prejudice, and ethnocentrism exist amongst Amhara and Oromo students of Jimma University. Those theories reflect that in diverse geographical areas, there are always factors like stereotype, ethnocentrism, and judgments. For instance, Bennett (2015) stated that

cultural identity negotiation theory refers to communication amongst people of distinctive cultural identities. It is also a process of intercultural communication where people make contact with others. People tend to shape, make a comparison, adjudicate, attribute, settle or agree on, verify, and challenge their cultural identity. They agree that this theory when communicating and interacting with students of different cultures, negotiate stereotypes towards other cultural groups and pose opinions, norms, and significances, for example, concepts of feelings, time, or activities that differ from one culture to the other.

Despite the focus on the two theories, which are collectivism/individualistic and identity/face negotiation theories of culture, other theories have a great influence on the above theories, for instance, the anxiety/ uncertainty theory. It is one of the greatest influences on an intercultural conflict where students get caught in anxiety and suspicions about other individuals of different cultures. Gudykunst (2005) describes uncertainty as to the inability to estimate or explain others' attitudes, behaviors, or feelings, whereas anxiety is the feeling of being uneasy, tense, worried, or apprehensive. These two words both explain the situation that an individual usually experiences when coming across a stranger or a foreigner. This is a situation where one becomes tense and worried because of not being sure whether this strange will respond to one positively or not. Sometimes you are not sure whether they are going to understand you when you talk to them. This means that in the Jimma University, which consists of different cultural groups of students that might be unfamiliar with the other cultures; students might have uncertainty and therefore be anxious towards other cultural groups. One has to understand that the University is a diverse environment, which has to be accepted as it is, and students have to adapt to each other's differences, Jimma University the Amhara and Oromo students in this case.

2.11.2. Conceptualizing Ethnocentrism

Ethnocentrism is a popular concept across a variety of disciplines including anthropology, sociology, psychology, political science, philosophy, and education. The earliest definition, as offered by Sumner, cited in (Bizumic, 2012) is "ethnocentrism is the technical name for this view of things in which one's group is the center of everything, and all others are scaled and rated regarding it (p. 13)." It also conceived another definition given by Todorov (1993) cited in (Bizumic, 2012) conceptualizes ethnocentrism as an uncritical belief that one's cultural values are the only valid ones and that these should be relevant everywhere. "It involves a preference

for the ethnic group over others, belief in group superiority, willingness to exploit other groups for the sake of the in-group, and demand for ethnic purity (Bizumic, 2012).” Hollister and Boivin cited in Demewoz and (1997) added that ethnocentrism denotes a variety of beliefs ranging from the notion that one’s ethnic group is culturally and biologically superior to all others in most significant aspects to the tendency to project cultural stereotypes and stigmas upon an ethnic background in an overtly hostile manner. According to them, ethnocentrism was defined as the unwillingness to engage in social interactions with other ethnic groups to the same extent as with their ethnic group. According to Fowers and Davidov (2006), ethnocentrism is “associated with the nature of we-they attitude associated and it creates a general denial of all out-groups and an over-evaluation of one’s own ethnic group.” These descriptions clarify that both positive and negative attributes exist in the concept of ethnocentrism.

Sumner (1906) also related “ethnocentrism with patriotism, as he supposed, ethnocentrism leads people to overstate and strengthen the whole thing in their own culture which is peculiar and which differentiates them from others; it, therefore, strengthens the culture (p. 13).” As a human universal reality, ethnocentrism is said to be more noticeable in the modern world than in pre-literate tribes (Justen, 2009).

2.11.3. The 6 stages of a developmental model of intercultural sensitivity (DMIS)

According to Bennett (1993) stated that a DMIS refers to how individuals respond to cultural differences and how their responses evolve. The DMIS consists of six stages with two general levels. The proposed stages are three for ethnocentrism stages such as denial of difference, defense of difference, and minimization of deference, and three for ethno-relative stages acceptance of difference, an adaptation of cultural difference, and integration into cultural difference. To this model, effective intercultural competence is a developmental move from ethnocentrism to ethno-relativism, and the goal of good intercultural communicators is to reach the last level in which they acquire such competence or fully integrate into a new culture.

Stage 1: Denial of difference, cultural difference is either not experienced at all, or it is experienced as associated with a kind of undifferentiated other individuals with a denial world view. in which one’s own culture is experienced as the only real one. Other cultures are either not discriminated against at all, or they are construed in rather vague ways. As a result, generally, they are disinterested in cultural difference when it is brought to their attention.

Stage 2: Defense against difference is characterized by recognition and negative evaluation of cultural differences. They adopt us or the mentality during this stage and feel that the group to which they belong is superior to others. People in this position are more openly threatened by cultural differences and more likely to be acting aggressively against them.

Stag 3: Minimization of difference. In the minimization stage, People at this position are likely to assume that they are no longer ethnocentric, and they tend to overestimate their tolerance while underestimating the effect (e.g. privilege) of their own culture. the individual emphasizes similarities among human beings while only recognizing superficial cultural differences. People at this stage believe that the behaviors of others should match their cultural expectations. These three stages are ethnocentric as one sees his own culture as central to reality. Unlike these ethnocentric views, the last three stages are included in the ethnic relative level meaning that one's own culture is experienced in the context of other cultures (Bennett, 1993).

Stage 4: Acceptance of difference: People at this position accept the existence of culturally different ways of organizing human existence, although they do not necessarily like or agree with every way. Here, the individual recognizes, appreciates, and is respectful toward cultural differences.

They can identify how culture affects a wide range of human experiences and they have a framework for organizing observations of cultural difference, but at this stage, some cultural differences may be judged negatively.

Stage 5: Adaptation of difference: Individuals in this position can look at a situation through a different cultural lens. Because they can shift their frame of reference, individuals at this position are more effective at interacting with people from other cultures. Which is characterized by effective use of empathy or frame of reference shifting, to understand and be understood across cultural boundaries?

Stage 6: The integration of difference, People at this position have a definition of self that is marginal (not central) to any particular culture, allowing this individual to shift rather smoothly from one cultural worldview to another. The individual can evaluate situations and events in a cultural context.

Overall the above six perspectives provide a structure for the understanding of how Jimma University Amhara and Oromo students think, see and interpret events happening around them from an intercultural-difference perspective.

2.12. Empirical Review on Intercultural Communication

Scholars in the field of Intercultural communication agree that intercultural communication is affected by many social sciences like Anthropology, Cross-Cultural Psychology, Linguistics, Communication, Sociology, and Philosophy (Harman & Briggs, 1991; Hart, 1999; Hu, 1999, 2004; Samovar et al., 2004), which Intercultural communication scholars identified as the interdisciplinary characteristics. Some scholars have studied meaningful research to illustrate the interdisciplinary characteristics of Intercultural communication. As Intercultural communication is a mixture of many social science disciplines, the methods to study ICC research are different.

Since empirical research is an activity in which the researcher observes some phenomenon in the real world, interprets it in some way, and then uses this interpretation to reach a decision or generalization about the research Bachman (2004), the current study aims to investigate challenges of intercultural communication how students from different cultural backgrounds interact with each other, both verbally and nonverbally, and interpret the results of these observations in a way that is meaningful to the study.

There are studies conducted locally and abroad the other way round similar to this study. Adamu (2013) studied, 'Ethnic Aspect of Identity, Intercultural Sensitivity and Ethnocentrism in Bahir Dar University' his findings revealed that prejudice, and stereotypes ethnocentrism and language differences tended to affect intergroup relationships.

Similarly, Melkamu and Ameyu (2013) conducted a qualitative study on 'exploration of Intercultural Communication barriers among the five ethnic group students (Amhara, Oromo, Somali, Tigre, and Wolayta) in Jimma University. Their finding revealed the 'high ethnic tension and conflict among these different ethnic group students in Jimma University.

And also Anteneh (2012) studied the Integrative approach to intercultural communication in context, at Addis Ababa University. Focusing on intercultural communication perception and experience in higher education students of (Amhara, Oromo, Tigre, Gambella, and Southern Nation Nationalities and People) using a mixed approach. He described the situation of ethnocentrism in higher education of Ethiopia particularly at Addis Ababa University; as

ethnocentrism is a syndrome of intergroup relation fuelled by a history of ethnic discrimination and current ethnic politics which highly affect the campus climate and everyday interaction of students in the university.

2.13 Research gap

Considering the above-mentioned local study's focus areas, findings, samples, and study methods in mind, this study has an exception that makes the study different from the former studies. Most of them conducted in different Ethiopian universities and focus on ICC with different areas and variables like Anteneh (2012) on an Integrative approach to intercultural communication in context, Adamu (2013) studied, 'Ethnic Aspect of Identity, Intercultural Sensitivity, and Ethnocentrism, Melkamu and Ameyu (2013) on intercultural communication barriers. The study focused on the three broad areas of ICC i.e. Language difference, cultural difference, and ethnocentrism. And also this study has conducted between two ethnic group students (Amhara and Oromo) and has incorporated new findings. For instance, this study was on the challenges of Intercultural Communication between Amhara and Oromo ethnic group students at Jimma University. Then it has investigated the different challenges from three perspectives i.e. language difference, cultural difference, and ethnocentrism.

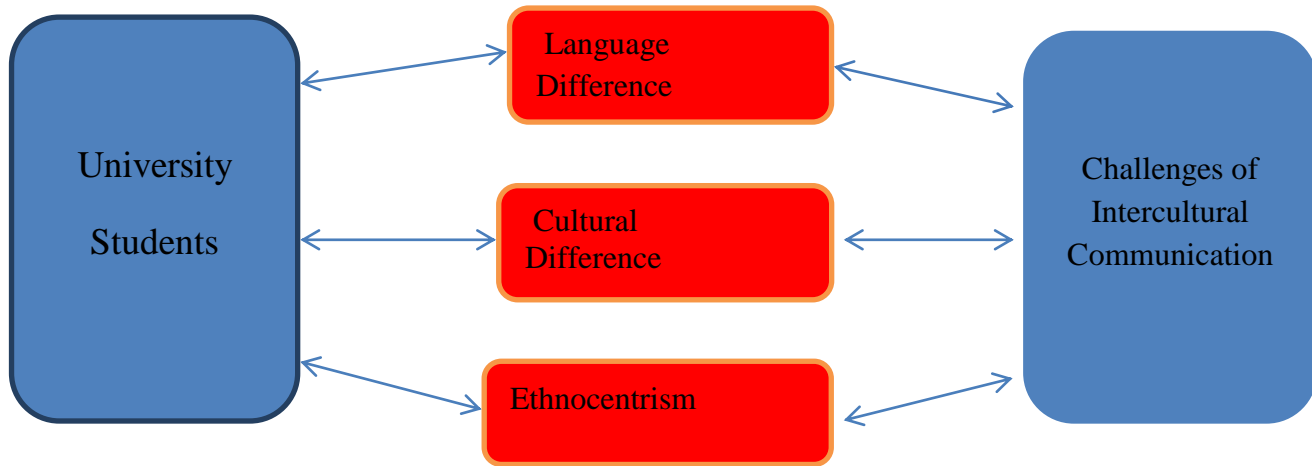
This study revealed that the language difference among students hamper their communication in their dormitory, cafeteria, and classroom areas and lead them to misunderstand and affect their academic competence.

The other challenges assessed were their cultural difference which directly links to lifestyle, wearing traditional clothes, and celebrating holidays, the study identified that one could not celebrate others' cultures and instead of inter-culture interaction, same ethnic group students dominantly celebrate their culture alone. The Oromo ethnic group students feel culturally free than the Amhara ethnic group students because of locality, the region JU found and the region they came from far or near. And also the traditional clothes of Amhara ethnic group students were politicized in connection to the symbol of the past autocratic monarchies.

The last challenge was ethnocentrism in which both ethnic group students mentioned as challenges mainly caused by the background of one ethnic group learned from the people around about other ethnic groups, and recently catalyzed by politicians and activists for their personal

gain. Therefore the study found that ethnocentrism still exists among students at Jimma University.

Graph: 1Challenges of Intercultural Communication Framework of thinking



CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Description of the Study Area

This study was conducted at Jimma University (JU) which was established in 1952 when the college of agriculture was founded. The University is located in the city of Jimma, situated around 352 kilometers southwest of Addis Ababa, Ethiopia in Oromia Regional State, particularly, in Jimma Zone. Its grounds cover the same 167 hectares. Jimma University is Ethiopia's first innovative community-oriented educational institution. The University is one of the largest and comprehensive public researches universities in Africa. Currently, Jimma University has two Institutions, the Institution of Health Science and Institution of Technology, and six Colleges, which are College of Social Science and Humanity, College of Natural Science, College of Business and Economics, College of Agriculture and Veterinary Medicine, College of Law and Governance, College of Education and Behavioral Science and six camps Jimma is multi-campus university functioning in premises such as Main campus, Business, and economics campus (BECO), Techno campus, Agri campus, and Agaro campus. The University provides courses and programs leading to officially recognized higher education degrees in several areas of study undergraduate and post-graduate students learning in all programs regular, extension, summer, and distance education. There are 43,000 students, of which 7129 are post-graduate students and the rest are undergraduate students are learning in the University.

Jimma University students came from different cultural and ethnic grounds. For example, from a different region of the country like Southern Nations Nationalities, Amhara, Tigris, Afar, Benishangule, Gam Bella, Somalia, Oromiya, and Harara. Here, students have brought different cultural elements that can be described in social, economic, language, religious, political, cultural, and behavioral attributes. With these cultural attributes, students have tried to promote their academic activities collaboratively and interactively with the habit of inter-dependence and team spirits. On the other hand, there have been foreigners, who came from Uganda, Southern Sudan, etc. These students got a scholarship and came from different cultural environments. They have tried to learn in a diverse cultural academic environment, which provided them with an opportunity to enhance their intercultural communication skills even though they encountered some academic challenges.

3.2 Research Design

Creswell (2012) states that a research design is an overall plan for collecting data and the specific data analysis techniques or methods were used to answer the research question. The purpose of the study was to provide a detailed description of the challenges of intercultural communication among university students. The study design employed for this study is a descriptive case study research design that helps the researcher to provide a detailed description of these challenges. Kumar also indicated, the study design attempts to describe systematically a situation, problem, phenomenon, or provides information about, the living conditions of a community, or describes attitudes towards an issue (2011). The descriptive case study allows the researcher, to explore the additional question by the act of investigating a topic in detail, develop an in-depth understanding of the topic and establish a credible platform to investigate under the study.

This research was conducted using the descriptive qualitative case study method. This is because it attempts to investigate human interaction in a natural setting. The method was selected to understand and study the challenges of intercultural communication at Jimma University. The case study method was used because it helps the researcher to understand the interaction between different students, who were from the multicultural ground. According to Creswell (2005), the case study method was allowed the researcher to describe the activity of the group in detail in exploring the actual case.

3.3 Participants of the Study

The participants of the study include students of Jimma University, who came from Amhara and Oromo ethnic groups. There have been other participants, namely, Social Science and Humanity college dean, Department of Anthropology, sociology, History, Oromo Folklore and literature, Amharic, Representatives of the students union, students' counseling, and English and Amharic subject instructors.

3.4 Methods of Data Collection

The data were collected through in-depth interviews with key informants and focus group discussions with Amhara and Oromo ethnic group students. Data gathered from the students were through their mother tongue for the sake of clarity and translated to English. At the same time, the data gathered from key informants through a tape recorder in the English language has been thematically categorized, arranged, translated, interpreted, and analyzed for the final report.

After that, all the gathered data were coded, organized, and interpreted, and finally has prepared for the final report.

3.4.1 In-depth Interview

The interview is a popular and effective method for data collecting in qualitative research. An in-depth interview is a qualitative data collection instrument, which allows the researcher to collect rich information in much more depth (Kothari 2004). The researcher used semi-structured interviews. According to Dawson (2002), a Semi-structured interview allows the researcher to be flexible and to probe into more important information to arise. Using an interview as a tool, primary data was obtained from key informants. The informants have been taken from (Department of Anthropology, sociology, History, Oromo Folklore and literature, Amharic, Social Science and Humanity college dean, Representatives of students union, students' counseling, and English and Amharic subject instructors). The total number of participants taken was 10. Accordingly, 5 department heads, 1 college dean, 2 student representatives, and 2 subject instructors were included. The key informants were selected purposively. Because it is advantageous in helping the researcher understand the issue as explained by very knowledgeable individuals concerning the issue under consideration on the subject matter. The interviewees were chosen due to their professional experiences or their long services about the issue under study due to their key role in the area. In a semi-structured interview, the interviewer can probe for a more detailed answer, and immediate clarification is possible. Additionally, the researcher was able to ask further questions during the process where he felt that the responses of the participants needed further explanation. It also helped in getting the direct answer from the participants since it allows the interviewer and the interviewee to come face to face during data collection. The subjects can give their personal opinion, feeling, and experience on addressing the topic. The medium used for a face-to-face interview was English. The researcher himself conducted the interviews and used a tape recorder to save the responses of the participants. At the beginning of the study, the researcher planned to conduct one hour interview with each participant. But the process of the interview took 40¹ minutes to 1/hr.

3.4.2. Focus Group Discussion

In the research, the FGD method was used to get firsthand information useful to substantiate the study. Therefore, this method was great for my study because the participants were able to share the challenges, which they faced to obtain intercultural communication competence. It used to

get information from students, who came from the multicultural ground. In this regard, the method enabled students to share ideas, views, perceptions, etc., from their perspectives; and it helped them to discuss a common problem in line with the success of their academic purpose. The method has enabled the researcher to elicit the students' opinions, views, attitudes, emotions, etc., on the topic under study. The method is useful to stimulate participants, and it allows students to give their ideas reflexively without reservation (Marshall and Rossman 2006). The participants of FGD were selected purposefully including, groups one and two from the Amhara ethnic group students having a total of 14 students where 8 males and 6 females, and the other two groups from Oromo ethnic group students having a total of 15 discussants were 7 males and 8 females. Therefore, the 4 FGD groups were organized where each group contained 6 to 8 members. In this case, the total number of participants was 29. Purposive sampling was used because it enabled the researcher to organize a more manageable target group. On the other hand, the studies revealed that a large number of FGD does not permit conducting the discussion. It is, therefore, necessary to organize a manageable discussion group (Morgan 1995). Regarding the nature of the group organization, group homogeneity was maintained and sex distribution was considered in each group of FGD so that, to avoid unnecessary sex-biased from each of the two ethnic groups proportional selection was maintained. For each group, the same discussion topics were prepared based on the title, objectives, and literature review of the study. In using the FGD method, the researcher has the following roles. These are: to moderate the participants keeping their discussion; to lead the discussion properly; to motivate the participants to take part in the discussion; to pose all specified questions on which they conduct discussion; to control the participants not to go out of the topic. The researcher was a key facilitator and information recorder. Each discussion was conducted for about 1/hr. - 1:35'. The discussion was conducted freely, and each participant participated without restriction. Finally, information gathered through FGD was recorded, transcribed, organized, in line with the key elements of analysis cultural difference, language, and ethnocentrism.

3.5. Sampling Techniques Used in the Study

The research was conducted at Jimma University, which was selected from other universities through the purposive sampling technique. Firstly, it is based on its suitability and matching with the nature of the research topic where Intercultural communication challenges among students have been shown explicitly in the past three years during the researcher attained his education

and recognizes the situation, actions, and interaction among students on the campus. Which allowed the researcher to minimize the cost of time and material resources required to conduct the research on time and come up with sound research findings. The research participants were selected through the purposive sampling technique. This caused by that each participants department head (Department of Amharic, Oromo Folklore and literature, Anthropology, Sociology and History, Social Science and humanity college dean, Representative of student union and student counseling, English and Amharic subject instructors, and students of Amhara and Oromo ethnic groups) was taken through purposive sampling technique because each group contained a very small number of participants i.e., manageable in size; besides, participants were more knowledgeable, eligible, easy to get and open to give the relevant information; they have had work experience, and became capable to give adequate information useful to enrich the study as well.

3.6 Data Collection procedures of the Study

To answer the research questions raised in chapter one and to gather the relevant data by in-depth interviews and focused group discussion, the researcher took letters of authorization from Jimma University and directly went to the concerned participant. After discussions and agreements, the researcher introduces his objectives and purposes. Then, the final key informant interview guideline questions were administered to the college dean, student union, and student counseling subject instructors and department heads. The data gathering tools were pre-tested on other students who do not involve in the study, and necessary corrections were made to the tools before they are used to collect data. Appointments were held with focus group discussants and during discussion tape-recorded information has obtained. The interview also took the same procedure by having appointments with key informants.

3.7 Method of Data Analysis

According to Creswell 2009, qualitative data is described as the process of making sense from research participants' views and opinions of circumstances, consistent patterns, categories, and regular similarities. This study has attempted to gather the required information using the necessary data collection techniques (FGD and interview) from different sources. This means the data were transcribed and analyzed using thematically and narrative data analysis techniques based upon the objective of the study. The most critical step of qualitative data analysis is developing a set of categories that adequately encompass and summarize the data. Accordingly,

the data generated from focus group discussion and in-depth interviews were divided into different categories/themes i.e. language difference, cultural difference, and ethnocentrism. The interview data from department heads, representatives of the student union, student counseling, and subject instructors were also categorized and analyzed qualitatively based on the indicated themes. The focus group discussions of Amhara and the Oromo ethnic group students were properly categorized under relevant themes and the participant's response was used as a means of this research finding. Therefore, all sorts of data have been analyzed qualitatively and thematically.

3.8 Ethical considerations

To reduce possible harm to participants, the researcher was devoted to emphasizing all ethical considerations of social sciences, which include privacy, and is well-versed in the subject of the study. This means all the informants were provided with adequate information on the purpose of the study. Equally, attempts were made to prevent the attack of privacy. Russel (2013) indicates that the researcher is expected to keep the secrecy of informants regarding disclosed sensitive information. Equally, the interviewees were also expected to get information as to what extent to use their rights either to terminate the interview or their involvement in the research wherever they wish. The names of the participants did not mention and any information obtained in connection with this study was kept confidential. Data was gathered based on the informed consent of participants to the subjects of the study. And also the researcher used the data only for the intended purpose that is for academic purposes.

CHAPTER FOUR: DATA ANALYSIS AND INTERPRETATION

4.1 Introduction

This section of the study is dedicated to the respondents' demographic profile as well as data interpretation, analysis of qualitative data gathered through in-depth-interview, and focus group discussions. As was indicated in chapter three the data was gathered from primary sources and the researcher designed interview questions based on the reviewed literature. To avoid information distortion, a tape recorder was used to capture all data in addition to jotting down notes. The interviews were conducted in the office of the respondents at their convenient time. The research aimed at describing the challenges of intercultural communication among the subjects of the study and also aimed at an in-depth understanding of the situations and reach sound research findings on the issue under investigation. Regarding data, qualitative data was collected from the aforementioned sources (college dean, student union, student council, department heads, and subject instructor), and described verbally or qualitatively to meet the research objectives. Finally, the findings of the study have been discussed qualitatively and descriptively using data categories to facilitate the process of data analysis and interpretation.

4.2 Demographic Information of Participants of the Study

Table 1: Demographic Information of key Informant Interviewees

No	Code of Respondents	Sex	Age	Educational status	Position	Experience In years
1	K1	M	37	PhD	Dep.t head	14
2	K2	M	42	PhD	Dep.t head	12
3	K3	M	58	PhD	Dep.t head	25
4	K4	F	38	PhD	Dep.t head	15
5	K5	M	47	PhD	Dep.t head	15
6	K6	M	38	PhD	College dean	16
7	K7	F	34	MA	S. Council	2
8	K8	M	27	U/graduate	S. Union	2
9	K9	M	50	MA	Lecturer	13
10	K10	M	37	PhD	Lecturer	15

Source: Take from the number of key informant interviews who have been interviewed by the researcher. Key: k1-k10 represents key informant interviewees.

The evidence reveals that the two sex variables were appropriately included in the study. And it was free from gender bias by giving an equal chance to get adequate information and enriching the study. Thus, informants' age ranges from 27-50. This indicates that they were mature enough to provide useful information to substantiate the study. On the other hand, the evidence shows that there were seven PhD holders of which six were males and one female. Also included two MA holders one female and one male, and one undergraduate student. This implies that the study was given due attention to keep the balance of the academic status of the two informants and free from gender and academic-related bias.

The table also presents the informants known for their rich work experience and academic knowledge as well as skills. Most of the informants stayed on the administration as well as teaching services. Few informants were below the required academic and work experience. Therefore, the study was more enriched with information gathered from individuals, who were efficient to provide information.

Generally, from the above table, one can understand that the study was provided with information collected from different demographics. This means the research findings were directly created in close association with the research objectives such as cultural difference, language difference, and ethnocentrism. In most cases, informants have developed knowledge and experience on how culture or language differences imposed a challenge on students' intercultural communication. Informants have developed experience on how ethnocentric attitudes could affect the process of students' relationships. Most of them create close contact with the students based on teaching-learning classroom activities. This enabled them to have insight into the challenges of intercultural communication among the Amhara and Oromo students.

Table 2: Demographic Information of Participants of Focus Group Discussion

No	Code of Respondent	Sex	Age	Academic level
1	OSG1	Male	23	Undergraduate
2	OSG1	Male	22	Undergraduate
3	OSG1	Male	23	Undergraduate
4	OSG1	Female	20	Undergraduate
5	OSG1	Female	23	Undergraduate
6	OSG1	Male	20	Undergraduate
7	OSG1	Male	20	Undergraduate
8	OSG2	Female	21	Undergraduate
9	OSG2	Female	24	Undergraduate
10	OSG2	Female	22	Undergraduate
11	OSG2	Female	24	Undergraduate
12	OSG2	Female	20	Undergraduate
13	OSG2	Female	21	Undergraduate
14	OSG2	Male	22	Undergraduate
15	OSG2	Male	23	Undergraduate
16	ASG1	Male	21	Undergraduate
17	ASG1	Male	21	Undergraduate
18	ASG1	Female	22	Undergraduate
19	ASG1	Female	22	Undergraduate
20	ASG1	Female	21	Undergraduate
21	ASG1	Female	21	Undergraduate
22	ASG1	Female	20	Undergraduate
23	ASG1	Female	22	Undergraduate
24	ASG2	Male	21	Undergraduate
25	ASG2	Male	23	Undergraduate
26	ASG2	Male	24	Undergraduate
27	ASG2	Male	21	Undergraduate
28	ASG2	Male	24	Undergraduate
29	ASG2	Male	21	Undergraduate

Source: Take from the number of participants who have been participated in FGDs

Note: Codes for table two

► Oromo students groups 1&2 (OSG1 and OSG2) stand for the Oromo ethnic group students who have been participated in groups one and group two focus group discussions.

► Amhara students groups 1&2 (ASG1 and ASG2) stand for the Amhara ethnic group students who have been participated in group one and group two focus group discussions.

► P: participant, G: gaaffii, H: hirmaataa, L: lakkofsa, Q: qaustion ፣ ጥ፣ ጥያቄ፣ ተ፣ ተሳታፊ፣ ቁ፣ ቁጥር.

Table 2 indicates that the study was conducted based on information gathered from the students who came from different cultural grounds. They were divided into two groups, OSG (Oromo students Group), and ASG (Amhara students Group). In terms of sex categories female and male included. Of this, eight Oromo female students, six Amhara female students included. The number of male Oromo students was seven, whereas the number of male Amhara students was eight. This means, there was no significant sex variation seen in the table above. Regarding age, the table presents the minimum (20-24) age was observed, This implies that all of the students were very young, which enabled them to learn new things from their academic partners and instructors like ideas, views, opinions, traditions, customs, knowledge and skills. In the case of the student's academic status, all of them were freshman students. This implies that the students stayed a short period in university life as a result of which they lacked the adequate experience to create a wide range of inter-cultural interactions, relationships, and cooperative in academic activities.

From the information above, one can infer that students have lacked adequate experience in their university life, which was full of cultural variations, language diversities, and academic constraints that imposed a challenge on inter-cultural communication among students from different cultural backgrounds. Students shaped their mindsets with specific family or ethnic cultural assets or values. These variations led them to create misunderstandings, and the formation of groups based on language similarity, ethnic grounds, or identities, which reduced their social bonds with other students. In turn, they failed to conduct cooperatively their academic activities.

4.3 Challenges of Intercultural Communication

Jimma University is considered one of the destinations for undergraduate students who come from all corners of Ethiopia. Therefore, in the sub-sections found below, the challenges of intercultural communication among Oromo and Amhara ethnic group students in Jimma University encounter have been analyzed and interpreted.

4.3.1 Language Differences as an impediment of Oromo and Amhara ethnic groups Students' Intercultural Communication

Language can be verbal and nonverbal, while both of them have a significant influence on intercultural communication among linguistically different background university students like the participants in this study. Language is said to be the most obvious barrier to communication. Different language speakers cannot communicate with one another. People who lacked the potential to use a set of signs could not share their views, meaning, and experience. However, it does not allow people from different cultural grounds to reduce the possible occurrence of misinterpretation of each other's meanings of ideas, views, opinions, and the like. There is indeed a vocabulary difference even in the use of similar language. In general, language by itself is full of challenges that imposed an impact on the course of intercultural communication (Chi, D. L. 2016).

Language difference was a challenge of Oromo and Amhara ethnic groups' intercultural communication. One of the respondents of the Amhara ethnic group students (ASG1- p.18) responded to the following question.

ጥ: በጅማ ዩኒቨርሲቲ በሚማሩ በኦሮሞ ብሔር ተማሪዎች መካከል ባለው የቋንቋ ልዩነት እርስ በርስ ተግባራት ላይ ተጽዕኖ ፈጥሮብህ ያወቃል? እንዴት?
Q: Have you ever been influenced by linguistic differences among Oromo students at Jimma University? How?
ተቆ. 18 በኦሮሚኛ ቋንቋ ችሎታ እጥረት ምክንያት ከኦሮሞ ማህበረሰብ ከመጡ ተማሪዎች ጋር ለመግባባት ችግር ፈጥሮብኛል።

This means, “Due to lack of Oromic language proficiency, I faced a serious challenge to create communication with the students of the Oromo ethnic group. “Similarly, the same question was also presented to one of the Oromo students in the following way.

G: Barattoota Saba Amaraa yuniversiitii jimmaa baratan giddutti garaagarumaan afaanii waliigaluuf dhiibaa geesiisa jettee yaadaa?

Q: Have you ever been influenced by linguistic differences among Oromo students at Jimma University? How?

H: L.6 Hanqina rakko afaan Amariffaa irraa kan ka'e barattoota saba Amahara irraa dhuffan waiin walii galuu irrati rakkoon na mudateera.(OSG1,p-6)

Due to a lack of Amharic language proficiency, I faced a serious obstacle that creates communication with the students of Amhara ethnic group.

From the evidence, one can infer that lack of adequate Oromic and Amharic language competencies became a serious challenge to create intercultural communication among the Amhara and Oromo students at Jimma University. From the responses given above, it is possible to have information on the extent to which ethnic ground was imposed impact on one's expression of own views, ideas, experience, thought, and perceptions to his age mates or academic partners.

On the other hand, a student who was come from the Amhara ethnic group was provided with the following question and responded to it accordingly.

ጥ:በጅማ ዩኒቨርሲቲ ቆይታ ጊዜ ወስጥ በቋንቋ ልዩነት ምክንያት ከአሮሞ ብሔር ተማሪዎች ጋር ሀሳብ ለመለዋወጥና ለመግባባት የተቸገርክበት አጋጣሚ ነበር?

Q: During your time at Jimma University, did you have difficulty communicating with Oromo students due to language differences?

ተ:ቁ. 25በ 2012 አሮምያ የመጡ ተማሪዎች ጋር ለመግባባት የቋንቋ ችግር ገጥሞኝ ነበር። አንድ ቀን ወሃ ለመቅዳት ከዶርም እየሃድኩ እያለ አንድ የአሮሞ ተማሪ ጠርቶኝ በአሮምኛ የሆነ ነገር አለኝ እነግን እሱ ምን እንዳለ አልተርዳሁም፤ ወሃ አጥቼ ወደ ዶርም ስመለስ ጠየኩት ለካ እሱ አሁን ወሃ የለም በኃሏ ቅዳ ነበር ያክለኝ። እነግን ያሰብኩት እየቀለደብኝ ነዉ ብዬ ነዉ የገመትኩ።

I faced a communication problem with a student who came from the Oromo ethnic group In 2012 E.C. One day, when I was walking downstairs to fetch water found inside the university compound, near to our dormitory, a student from the Oromo ethnic group called me by my name and said something to me in Oromic language. I did not understand what he said to me, I continued my walk and I missed the water and returned to my dorm. When I returned, I asked him what he said, he responded to me as ‘*bishaanhinjiru*’, literary means that ‘there is no water, you better fetch it later. First, I was considering that he mocked me but he was helping me. (ASG2, p-25).

From the evidence, one can infer that lack of language knowledge was led one to arrive at the wrong conclusion. Therefore, students should have to have tolerated other language speakers, and minimize the gap that may be created due to lack of language proficiency, and try to hamper the difference that happens due to misunderstanding on messages, ideas, views, opinions, and experiences useful for the success of academic performance.

G: Jimmaa Yuniversiitii keessatti sababa garaagarummaa afaaniin barattoota saba Amaaraa waliin yaada waljijjiiruuf walii galuu irratti rakkoon simudate jiraa ?

Q: During your time at Jimma University, did you have difficulty communicating with Oromo students due to language differences?

H.L:2 Jimmaa universityakkan dhuffeen hanqina afaan amariffa irraa kan ka'e rakkoon namudate ture. waligaltee guyya guyyaa tassifnu irrati rakkoon na quname ture,barattoota amahara waliin walii galuu hin dandeenye fkn dhimmota hawasumaa, barnnotafi aadaa dare keessatis waliin hirmaana tassiisu irratti rakkoon na mudatee ture.

At Jimma University, I have encountered a problem due to a lack of Amharic language proficiency. I did not create day-to-day interaction with the Amhara students in different aspects, i.e., in social, academic, and cultural. In the class, I faced problems taking part in class academic activities.(OSG1,p-2)

Similarly, the Amhara student was provided with the following question to which he responded accordingly.

ጥ. በጅማ ዩኒቨርሲቲ ውስጥ ከሚማሩ የአሮሞ ብሔር ተማሪዎች ጋር በቋንቋ ልዩነት ምክንያት የእርስ በርስ ተግባራት ላይ ተጽዕኖ ፈጥሮብህ ያወቃል?

Q: Have you ever been influenced by language differences with Oromo students at Jimma University?

ተ.ቁ:23 ጅማ ዩኒቨርሲቲ እንደመጣሁ በአሮሞኛ ቋንቋ ጉድለት ምክንያት ችግር ገጥሞኝ ነበር። በየእለት እለት ተግባራት ላይ መግባባት መፍጠር አልቻልኩም ነበር .ከአሮሞ ተማሪዎች ጋር መግባባት ያልቻልኩባቸው ጉዳዮች ውስጥ ለምሳሌ በትምህርት፣ በባህልና በማህበራዊ ኑሮ እንዲሁም በክፍል ውስጥም የትምህርት ተሳትፎ ለማድረግ እቸገር ነበር።

When was come to Jimma University, I encountered a problem due to a lack of Oromic language proficiency. I did not create day-to-day interaction with the Oromo students in different aspects, i.e., in social, academic, and cultural. In the class, I faced problems taking part in class academic activities.(ASG2,p-23)

From the above one can understand that lack of language proficiency became a serious problem in Jimma University. Both the Oromo and Amhara students have encountered intercommunication challenges, which hindered their day-to-day interactive activities such as social, academic, and cultural aspects. The problem was emanated from their language difference, which led students to develop the habit of misunderstanding, and lack of trust.

Most of the Amhara ethnic group students argue that *“most of the Oromo students were talking in Oromiffa language in the compound as well as in the class. But, we need translation into our mother tongue, but they did not help us as we wish.”* From this one can infer that students became incapable to create common understanding, which was free from confusion and

suspicion. This implies that the two students were faced problems learning in a cooperative as well as interactive manner due to the language barrier.

Similarly (K9) states *“When I teach students or group activities students prefer to speak in their mother tongue in the English classroom. Those who came from the Oromia region have a problem communicating with those from the Amhara region. Both are not using each other’s language.”* Therefore, they face communication problems in each other language in classroom group discussions and activities.

ASG2 (p.14) discussant described that ‘I faced problem to understand messages from Oromo student class representative was told us, i.e. class schedule, and assignment work. As a result, sometimes I missed class time due to a lack of translation of Oromic to the Amharic language. ‘On the other hand, OSG2 (p.26) discussant said,‘ I faced the same problem to understand messages from Amhara class representative told us, i.e. class schedule, and assignment. As a result, sometimes I missed class due to lack of translation of Amharic to Oromic language.’

From the information above one can create insight on that, both the Oromo and Amhara students were challenged by a lack of language competence. This imposed impact on their academic as well as efficient use of the time allotted for academic activities.

Furthermore, some discussants from ASG2 and OSG1 said that they were interested to learn each other’s language since they met on campus, i.e., the Oromos who want to learn Amharic and Amhara as want to learn Oromic language. They established good friendships, academic support, capable to speak with each other, and create good communication at all. Generally, such students show strong enthusiasm to learn both languages. But sometimes they are faced with communication barriers to create clear communication with respective friends.

From the above, one can understand that the language difference between Amhara and Oromo ethnic groups students can be considered a cause for the students ‘misunderstanding. Especially, the Amahara students have been doubtful of the Oromo students because they did not speak Amharic. They have changed their dormitory to be with Amharic-speaking students because they did not understand Oromic language. Even though the Oromo students spoke good things in Oromic language, the Amhara students did not believe them and they were frustrated living with the Oromo students within a single dormitory. However, the Oromo’s tend to show less doubtfulness and frustration because of the assumption that they are in their region with a

majority Oromic speaking community and students. In support of this, K7 key interviewee asserts:

The language difference between students who come from different regions and language backgrounds face problems of communication with their dormitory friends who come from another region. This communication barrier let students change their bedrooms to similar language speaker. It also easily broke the social bond between students. It leads them to doubtfulness and boredom among students (K7).

Informants indicate that language difference was the cause for the raise of suspicion among students. They add that when the Oromo students were speaking Oromic language and laughing, the Amhara students feel suspicion and vice-versa. At the same time, lack of language transparency is also another constraint, which aggravates the difference between them, how they develop the sense of affiliation to a particular group, and they begin to separate themselves from their classmates. As a result, students lacked the chance to improve their language knowledge and skills in their university lives and became incapable to score good academic performance.

On the other hand, the lack of Amharic language skills exerted an impact on the Oromo students. According to the student (OSG1, p-5), lack of communication competence has become a serious problem to get social as well as academic services at Jimma University. For example, the student (OSG1, p-5) indicates that the lack of Amharic language communication skills was limited her chance to express her cases to the student's council, where officers mainly spoke Amharic and English languages. Therefore, she needed to get a translator, who knows both languages to mediate the two subjects.

From the above information, one can understand that such student's council was also encountered with language problems to understand students, who came to express their issues. This imposed impact on students' interactive activities. In addition, they also face problems expressing their cases to the concerned bodies (student counseling offices) which delegate all students in the campus and are responsible to solve their common problem. Students faced such difficulties to find a third person to translate them the English as well as Amharic languages to solve their problems.

As the discussant's description there are a lot of communication problems between students and the student council. Among these challenges, the language gap has a significant problem. When

students come to the student council office for service, they could not express their problem because of the language difference, and the council also cannot easily understand the complaints idea. It happens because of the language difference.

On the other hand, informants argue that language problems did not only result from ethnic background either it may be large or small in size; it also emanates from the combination of other constraints like intact to other ethnic groups cultural experiences. Besides, a student with student interaction was said to have been one of the factors, which created communication problems in the course of classroom teaching-learning interactions. This seems to have been one of the intercultural communication problems, which imposed an impact on students' language improvement efforts. On one hand, students who grew up hearing negative attitudes toward other ethnic group languages would face the challenge to improve their intercultural communication skills and knowledge. In this regard, the informant (K6) notes the following.

When one's language is from his/her mother tongue, it will provide him/her with adequate language proficiency. However, when the language capacity is obtained through cultural imposition, he/they will face difficulty communicating with each other. For example, students who are coming from outside Oromia vise-versa region may face difficulty communicating with the Oromo vise-versa students. On the other hand, some students who come from Oromia, i.e., from urban areas, face a similar challenge. Most of the students are interested to communicate with their own regional language. If a student cannot speak Amharic or Oromic by default, he prefers to communicate with the one who speaks his language to create high friendship ties through language service.

From the above evidence, one can deduce that language proficiency was determined by the area where speakers were nurtured, i.e., social environment. Moreover, theses that provided with a chance to use their mother tongue were capable to have good communication skills than those who used a second language, which developed from external cultural imposition. Therefore, in university life, students need good language proficiency to get adequate service from different service sectors such as classrooms, dormitories, cafeterias, etc., more of in using their mother tongue.

According to Saphiere, *et al.*, 2005, cited in Jackson, J, 2014, communication style is defined as how we communicate a pattern of verbal and non-verbal behaviors that comprises our preferred ways of giving and receiving information in a specific situation emphasis or added. In the same source, the author argues that communication style is simply the way individuals or a group of

individuals communicate with others. He adds that if the message content is the communicators who then communication style is the how. As to the author, speech style is the most preferable communication style because it creates an impact on how we behave in communicative events including intercultural encounters. The study attempted to identify if their communication style created a problem when they communicated. Regarding this informant provided that:

Our communication style was affected by language barriers, which created a problem on expressions of practical cultural elements or assets like wearing, eating, and the like of one another. Thus, communication style is identified as one of the factors, which obstruct the process of intercultural communication and the creation of meaning on common ideas, interests, and values, and so on (K2).

The evidence above indicates that our communication style was determined by different language barriers, which obstructed our interactive skills as useful means to express our physical as well as emotional feelings or perceptions. It indicates that intercultural communication is become meaningless without the creation of common meanings, ideas, values, etc., essential to lead peaceful and safe social, economic, cultural, and religious, lives.

Nonverbal language skills like sign language, facial expression, symbols, etc. are used as alternative means of communication. But nonverbal language can impede students' intercultural interaction. key informant (K7) states, "Nonverbal communication, facial expression, gesture and symbols in a language also become barriers of intercultural communication among students. For example, nodding ahead up and down for someone can be correct but for the other may be the wrong expression".

On the other hand informant (K8) explained nonverbal communication as a solution for language barriers, "*During their first year, students try to communicate using nonverbal communication with their friends from different language backgrounds. But sometimes causes misunderstanding or misinterpretation of actions among them happens*".

From the above information, one can infer that sign language was one means of communication used alternatively to transmit a message from person to person. In the evidence, one can create intact with different sign language styles such as physical movements expressed in the form of facial expression, hand movements, symbols, and the like. At Jimma University, students have developed knowledge on the use of sign language to express their feelings to their partners to minimize the influence related to language barriers.

Informant (K10) also explained his/her experience as follows, “*Due to nonverbal communication I have not encountered any misunderstanding. Actually, things can be determined and inferred from our observations of people's ideas but I read the face of the other side communicator and understand easily the intention of the message to be delivered*”.

This shows that nonverbal communication used among different language background students could not completely block their interpersonal relationships. It also has advantages knowing each other’s language, culture, way of life, etc.

Similarly, key informants (K2) said that facial expression and body movements are parts and parcels of non-verbal communication styles which serve us to clarify ideas, views, concepts, etc., in-classroom affairs to enhance students' understanding of the subject matter.

In contrast to this, one of the informants noted the following:

Non-verbal communication has some limitations to be used as an intercultural communication channel. Here, symbolic representation of ideas or concepts creates a problem with students’ meaning formation. It imposes an impact on the process of intercultural communication among students, who came from different cultural grounds. Thus, non-verbal communication style is suspected for its limitation on hindrance on the process of learning different cultural values, traditions, customs, etc., more interactively. It creates no suitable room to promote an intercultural communicative classroom environment (K1)

On the other hand, the study maintains that non-verbal communication is important than verbal communication. In this regard, the author argues that adults are capable to use non-verbal cues, for example, eye movement, posture, and physical expression. This can make a judgment and understand the message transferred through non-verbal expression (Hickson 2005). This assertion is supported by the argument stated by key informant (K5):

I have not seen when nonverbal communication created the problem. It enabled people to create familiarity. Mostly, facial expression is an important mechanism through which students can get additional information, which consolidates their knowledge acquired through verbal expression.

Similarly, key informant (K3) states,

I never encountered a misunderstanding occurred due to the use of non-verbal communication style because man is a social animal, he wants information from his near friends even in the absence of common language communicate by the gesture.

In contrast to the above assertions, the informant (K4) argues that;

The non-verbal communication style has created a problem with intercultural communication. This is because non-verbal communication is different from culture to culture. Thus students, who came from the Amhara region into Oromia, could not create meaning through the non-verbal symbolic representation of ideas or views vice versa.

This statement is in line with Ms. Laren, (1998), “some (student) like to present information or deal with the topic in a systematic, sequential manner. Such kinds of (student) have systematic communication style.” He adds, “Intercultural communication can be difficult if there is... difference between two [cultural groups, who came from the different cultural ground].” This implies that similar cultural ground was facilitated the way for the development of effective communication skills, whereas the cultural difference was failed to facilitate the condition for the existence of good inter-cultural communication competence among the Oromo and Amhara students.

4.3.2. Cultural deference as a problem of student’s intercultural communication

Culture is defined as a learned pattern of perceptions, values, and behaviors shared by a group of people that is also dynamic and heterogeneous (Martin and Nakayama 2008). On the other hand, there are different definitions of culture contributed by different scholars. For example, Hall (1959) explains that culture is communication, and inversely, communication is viewed as culture. He asserts that culture and communications are inseparable from two sides of the coin. Similarly, Keesing (1974) notes that culture is important to human competence, which provides people with a system that generally allows them to know how to communicate with members of their culture, and it enables them to interpret their behavior.

The above definitions given relatively on the service of culture in account to the nature of intercultural communication indicate us existence of reciprocal operation between culture and intercultural communication style. Accordingly, it is essential to interpret responses collected from respondents on cultural differences that impede students’ intercultural communication at Jimma University.

Concerning cultural differences, there are controversial perceptions. According to Jane Jackson (2014), intercultural communication is always culturally conditioned. He added that cultural

distance is negatively affected communication, including intercultural communication. In addition, Mingsheng and Sooknanan,(2011, cited in Jackson), argued that intercultural communication is affected when individuals use their cultural frame in an intercultural setting. Here, inter-cultural communication is negatively affected by the hidden cultural assumption. Therefore, this assumption goes in line with the discussant's experience below.

The students were not provided relatively fair playgrounds and treatments to practice cultural metaphors. The Amhara students were influenced by the assumption that the Oromo students have become more privileged than the Amhara students in the practice of their cultural values. This attitude seems to have been developed from a highly individualistic culture, which preferred “I” than “We” (Jackson, J 2014). As to him, students, who grew in a highly collectivistic culture, preferred “We” than “I”. Therefore, these students lacked the competence to create open interaction with other students. Moreover, individuals who were from low contest cultures failed to create communication with students who were from high tournament cultures because of the existence of cultural differences.

Therefore, the Amhara students used their cultural symbolic expressions like wearing cultural clothes, the use of the natural product (grass), etc. Similarly, the Oromo students also used their cultural symbols. On the other hand, the Oromo and Amhara students have celebrated their holidays in separate places. All these seem to have been miss-led by the Amhara students to create open inter-cultural communication interaction with the Oromo students at Jimma University.

On the other hand, the Oromo students (OSG2, p-15) argue that “the Amhara students were felt less comfortable when we wear our cultural closes.” This is because the language and cultural barriers obstructed the Amahara students to participate in the ceremonies and share their cultural values. (K7) argue that “Cultural differences are the other challenges of university students which hinder them from cultural communication and one misunderstand the culture of the other. Also, most of them feel lonely during holidays and cultural rituals.” Besides, the events were prepared by the group initiative for the group interest the programs were found less inclusive for other ethnic group students therefore boredom and individualism affects the other side students. Among the key informants the one has a different opinion on Cultural differences;

I have been a teacher for many years and I have never seen people misunderstand and quarrel with each other because of cultural differences I don't think the intention is not to appoint deference between students. If we speak about Ethiopian culture whatever language we spoke there are no contradictions of culture, the same is true for university students. There are festivals groups enjoy together and I have never seen people fighting over culture here. (K10)

From the evidence, one can deduce that cultural difference was weak to initiate contradiction among different cultural groups. This is also appropriate to use it at the university level, where different students are expected to promote their academic activities in a multi-cultural academic environment, which is common for all.

In this regard, Klyukanov (2005) argues that “culture is a symbolic resource shared by a group of people. In every intercultural situation, a group of people with a different system of symbolic resources came into contact and communicate with each other.” In line with this, there is an assertion narrated by the informant (K1) in the following way;

Cultural difference, by itself, is not a problem. Rather, it is the students' mindset that they bring into the university. They might appreciate their culture or their ethnic group. This type of mental setup will not help them to make an association with the culture of other students, who came from different cultural backgrounds. Primarily, it is essential to shape their mental setup or mindset; and thereby, they can develop competence to accept the existing cultural difference. Consequently, the intercultural communication style serves as a means to foster common understanding between different student groups, like the Oromo and Amhara students at Jimma University.

The evidence indicates that intercultural communication is affected by pre-existing students' mental setup. This refers to what students have developed knowledge through which they perceived other's culture. This type of perception emanated from the social ground where students were nurtured initially. In this regard, the problem is deep-rooted to the family as well as the community level. Thus, a suggestion by the informant as a solution to the problem begins from the university level. Instead, it is better to extend the effort to the family level to facilitate things for the normal situation, which is required at Jimma University and others.

In contrast to the above assertion, the informant (K3) suggests;

Actually, in our country, there is no big cultural difference between the Oromo and Amahara ethnic groups. They are actively interacting and intermingling without any restriction. They have shared a common cultural environment within which they have established peacefully and gracefully interactions and exchanged

different social, political, cultural, and religious values represented by linguistic metaphors. Therefore, for me, their cultural difference is not much visible. To make things more clear, it is fair enough to cite some of the socio-economic events common to the two ethnic groups. These include working styles, the weeding systems, rituals, ceremonies, work associations like Debo, iqube, etc. All these helped people to foster common interests, views, values, perceptions, attitudes, norms, etc. It is possible to argue that both the Oromo and Amhara students came from such ethnic groups. Thus, for me, the cultural difference cannot be taken as a sort of demarcation between the Oromo and Amhara students.

The evidence above indicates that cultural differences did not create a serious obstacle between different groups to ensure their common interests. Especially, in Ethiopia, people have developed knowledge on how to compensate for their cultural differences. They have conducted common social, economic, cultural, religious, political, and others without making significant cultural variations. They have commonly formed work associations to solve a shortage of work power and enhance their economic as well as social competence based on active cooperative and integrative sentiments. Similarly, at Jimma University, unlike language difference, there was minimal cultural impact imposed on intercultural communication among the Oromo and Amhara students.

Most key informants confirm that cultural difference is not taken as a source of conflict. It is also said that the impact of cultural difference is easily reduced when there is the competence to manage it properly. Unless it is properly used, it has a serious impact on the use of words, gender contest, dressing style, custom, and tradition revealed in the wider intercultural communication among the students of Jimma University.

Most of the discussants from the Oromo ethnic group agree that covert cultural conflict is the most important factor that arises lack of chance to know each other cultural differences. It is said that most of the students are nurtured in different cultural environments, which did not provide them with an opportunity to get access to a different way of life, and thinking styles. Due to this, they have developed a negative attitude towards other cultural group students based upon misinformation, which is coming from a remote area. They add that human beings are naturally endowed with innate behavior, which enables them to develop a negative attitude and prejudice against other people. For Example, against each other this may exist, careful once contemplated this is obvious and existed in everybody (OSG1).

On the other hand, most of the students of the Amhara ethnic group said that cultural difference was not a cause for the rise of hostility between the Oromo and Amhara students. It became a serious issue when it was attached to political issues. Mostly, invisible cultural interests were the cause for the rise of misunderstanding among the two students. They argue that intercultural communication results from the common trust, understanding, respect, and exchange of cultural assets that have been developed time and again (ASG2).

There have been similar suggestions collected from a key informant (K1). He informs us that,

Cultural difference is expressed in different aspects. For example, students can reflect their hostility in writing form. For example, they write hostile statements on the toilet walls, and thereby, they have easily expressed their hidden feelings, perception, attitudes, etc., towards other students. Such signs can be considered as indicators or justification for covert conflict.

This is further strengthened by (Whitley and Kite 2006), who have tried to conclude that cultural prejudice is vital means to create an unfavorable attitude toward a social group. The latter emphasizes fair, irrational, and adverse feelings based on pre-conceived judgments and an attitude of hostility directed against an individual or a group without any grounds. Perjuries, therefore, involve the emotion one person feels when thinking about or interrupting with members of other groups.

On the other hand, overt attitude is the cause for the rise of cultural differences. It is a hidden political agenda that catalyzes the difference. Many of the students, at Jimma University, are lived peacefully and innocently. They give respect to the values of some other ethnic group students. For example, Jimma University is located in Oromia region. Students came from different parts of the country, including the Amhara region. They joined University with reception provided by the University community and senior students without distinction. The former study supports this, Students did not fear what they hear in the social media situation. They began to socialize with other groups. Instead, conflict can be managed and reduced through intercultural communication (Endrias Eshete, 2010).

Informant (K2) argues;

Students should believe in equality, thinking like I am better than others makes students' life hard. Wrong beliefs about others let students live in only their groups and no one could not accept them at all. 'Knowing our self is good, knowing others is very good' Those who believe we are superiors have a closed mindset. Such kind of behavior is overt for the same but covert for others. It can

be depicted from their action and reactions. eg knowing what makes my friends angry and what makes me happy from my action is better.

The evidence confirms that students were lived in the country, where cultural differences became the kind of inter-ethnic cultural interaction. At Jimma University, Students were lived in harmony, respecting others' culture, giving values to others, giving equal chances for others. Who are marginalized or neglected because of language, culture, and living with peace-giving due attention to them. The difference can be cultural, linguistic, and marital, so the cultural difference cannot be a source of conflict but humans can use this difference then misunderstanding can contribute to conflict.

There has been an urban and rural cultural difference between students from the same region i.e. students from Oromia have basic lifestyle differences but they can communicate easily using their common language. Students from different ethnic groups have significant differences in the way they speak, dress, way of lifestyle, and behave. When they try to act their customs others may mock and laugh, onwards disagreement could happen.

It is said that cultural difference is not the cause of disagreement between the Oromo and Amhara students. But it is the actions and reactions between them like scoffing and tallying after their speech, which lead to the raise of disgracefulness and disagreement. However, the efforts of learning Oromic language by Amharic speaking students and the efforts of learning the Amharic language by Oromic speaking students could develop their mutual interdependence on language, culture, and education as well.

For example, we can take students who have 3-7 years span on campus before graduation if they have an interest to learn each other's language they have the chance to speak more than two languages. However to achieve such mutual understanding it needs to have the appositive mindset. Therefore, students could have many friends from a different language. It needs a strong commitment to honor the language, culture, and identity of others.ie., there are Arabs in Israel, they honored each other and live together(K1).

From the above evidence one can understand the same is true for the Jimma University students, there are clear differences among them but it is not necessary to quarrel and dispute each other. Students in university can live together by tolerating their culture, language, and ethnic differences. They should learn tolerance and equality for their academic success.

Participant (K7) explains,

Cultural difference has never been the source of hate and conflict. Nowadays, media activists and irresponsible individuals used these differences as a source of hate and conflict between students. It becomes dominant at the student level. In between students or teachers, there are understand each other's, problems, feelings, and ideas.

From the above evidence that one can infer the issue is not cultural difference political motive to the same extent, same political hidden agendas may aggravate the situation. our dressing style, almost similar our working habit is equal, even when we look at economic stratification of our society majority of the poor in all circumstances we can't speak a big cultural difference. The problem that had been created in the previous system. So means that the university in the conflict including our problem is not a cultural difference. E.g., if cultural differences we fight with white people because the gap is clear but we are living harmoniously with foreigners the issue is not cultural difference another reason.

Information obtained from an informant (K6) indicates that cultural difference among students; is an unavoidable event. Culture is universal in its characteristics. The issue lies in that how to handle the existing cultural difference between students. If the differences are properly handled, the conflict will not occur due to cultural differences. If cultural differences are properly managed, they can be national sources of beauty. Social media like exhibitions should be fair enough to address each cultural group, and they need to be free from making cultural destinations, which is the cause for the rise of conflict. The focus will give chance for the development of a positive sense of unity, togetherness; respect for one another, tolerance, etc., user inputs to promote peaceful teaching-learning practices. Some leaders need to restrain their hands from aggravating pre-existing cultural differences among students by leveling students as first-level and second-level citizens. They also tried to promote the same levels for cultural variations and dishonor others' cultural values. Similarly, it is said that no one is born with a particular linguistic as well as a cultural endowment. This is attested by (Martin and Nakayama 2008) as "culture as a learned pattern of perception, value, and behavior shared by a group of people." It is one's growing area, which determines his cultural identity. This may cause differences between the two cultural groups, and it leads them to conflict. Therefore, there is a need to have a clear disciplinary guideline to handle cultural and language differences among students.

According to Ting Toomy and Dorjaee (2019) state that culture is referred to a patterned way of living by a group of interacting individuals who share similar sets of traditions, beliefs, values, and norms. Culture is characterized by the hidden and visible layers towards individuals and groups. Therefore, academic institution grips the diversity of culture. Thus, in the University, students are tried to identify their culture by noticing the visible cultural sign such as dress code, language, behaviors, body language, gestures, and the environment they are in. However, the hidden culture is the one that transports blockades to intercultural communication on the ward as one cannot sign it. It causes people to have prejudices, stereotypes, and ethnocentrism because they are not aware of the hidden side of the culture.

Informant (K1) argues that:

Deep culture is an unobservable idea, and difficult to be seen. It expresses through performance and national afflation and in terms of religion. It is said that Ethiopia is the origin of its people. But, they perceived that one language is the best, while the rest language is bird language. This is an observable and unobservable cultural phenomenon that imposes an impact on University students' intercultural communication competence. For instance, one could just prejudice someone by assuming that he/she belongs to a certain culture judging from visible behavior.

Informants (K4) indicate that students are come from different cultural backgrounds without having information about the other groups. When they are from different cultural orientations, which inculcated students with very harsh cultural contents, they became violent, need to attack other students without any evidence and causes. They tried to reflect what to hear in the society and their specific areas, and they tried to mobilize other groups to initiate conflict.

Information gathered from the FGD participant students was separately analyzed. Thus, a student from OSG2, p-13 was provided with a question and responded to it in the following way.

G: yuuniversiitii jimmaati akkuma saba garaagaraa fi aadaa garaagaraa irraa dhuftan yeroo turtii yuniversiitii keessatti aadaa keessan wantoonni daangessan maalfaa ta'uu danda'u? ibsi?

Q: As you came from different ethnic groups and cultural backgrounds and staying at Jimma University together, is there a challenge that affects your culture? What are they?

H.L: 13 Jimma university osoo hin dhufiin dura barataa saba garaa garaa fi addaa adda addaatu universitii keessatti akka baratu dhagaheen ture.Haa ta'u malee

amma ergan dhufee baataa aadaa adda addaa fi saba garaa garaa qabatamaan argeera akkasumas garaa garummaa tokko malee simmadheera.

Before I was joined Jimma University, I heard about the existence of different ethnic groups living in the university with their different cultural assets. After I joined the University, I have practically seen the existing cultural difference, and I tried to accept them without a difference.(OSG2,p-13)

The information above confirms that cultural difference was part of the wider society. Students have been informed about cultural variations heard by Jimma University even before they join it. This enabled them to have preliminary information about cultural diversity revealed in university life. After they joined Jimma University, they easily adopted the existing cultural differences. Thus, the evidence indicates that preliminary information is important to have moral as well as emotional strength.

4.3.3 Ethnocentrism

Having positive ethnocentrism among university students enables the students to widen their cultural horizon and global mindset, be positively sensitive toward cultural diversity, open-minded toward cultural diversity, be critical and holistic thinkers, and be conceptually and behaviorally flexible. Unless being negatively ethnocentric the results could have the reverse effect.

In line with this scholars describe that ethnocentrism is a tendency to see one's own group as the center of the world and to judge all other groups according to the norms, values, and characteristics of the observer group (Schaefer 2008). Therefore, ethnocentrism is said to have been a belief that propounds one's own group is superior to other groups. In addition, ethnocentrism can be considered as an ideology, and it adversely affects one's ability to evaluate members of other out-groups realistically to communicate with them in an open equal and person-to-person bias (Bhatia 2009).

Generally, ethnocentrism among university students has a positive or negative role. Therefore, this study tried to see the effect of ethnocentrism activities on intercultural communication among Jimma university students. The ethnocentrism perceptions could also affect the students' academic performance and create morally superior and inferior groups.

In this regard, the majority of ASG1 and ASG2 students argue that language is merely a medium of instruction. Thus, it has never been superior and inferior in its characteristics, but it has a significant or less significant role depending on the number of speakers. On our campus, some

Oromo students have no interest to speak the Amharic language, which hindered their communicative skill improvement. This might have been caused by the past political discourse that brought an impact on the Oromo students' beliefs and attitudes toward the Amhara culture, including the Amharic language. Thus, the past political rhetoric concerning the two ethnic groups (Oromo and Amhara) widened the gap. and deteriorated their peaceful co-existence and cooperative survival in Ethiopia. Furthermore, regarding the issue above, Amhara discussants argue;

ጥ: በጅም ዩኒቨርሲቲ በባህል ልዩነት ምክንያት ከኦሮሞ ተማሪዎች ጋር ግንኙነት አድርጎ ከማወራት፤ ከመስራት እና ከመወያየት የሚያግድችሁ ነገር አለ? ካለ ምንድነው? ግለጹ?

Q: From communicating with Oromo students due to cultural differences at Jimma University; Is there anything stopping you from working and discussing? If so, what is it? Explain?

ተ.ቁ-29 ከዚህ የምንገነዘበው ሁሉም የኦሮሞ ተማሪዎች በተሳሳተ መንገድ ያስባሉ ማለት አይደለም አንዳንዶቹ በቀና መንገድ የምያስቡና በሁሉም በኩል የሚረዱን ጥሩ ተማሪዎች አሉ። ይህ ጥሩ አስተሳሰብ ደግሞ ለሌሎች መስፋፋት አለበት እንዲሁም ለአንዳንዶቹ ደግሞ ስልጠና መስጠት አለበት።

I cannot deduce that all Oromo's are thinking wrongly many students think optimistically and some of them help us in every situation. Such a positive attitude should be expanded to others and should give training. (ASG 2-p29)

The evidence indicates that there is no generalization given on human perceptions. The respondent argues that the Amhara students were provided with some constructive supports by many of the Oromo students in every circumstance. In contrast to this, some of the Oromo students were persisted indifferent to providing support to the Amhara students.

There was question provided to the Amhara student came from ASG1;

ጥ:የኦሮሞ ተማሪዎች ባህልና አኗኗር ዘይቤ ከእኔ ብሔር ባህልና የአኗኗር ዘይቤ ጋር ሲወዳደር ኃላቀር ነው ብለህ ታምናለህ/ሽ?

Q: Do you believe that the culture and way of life of Oromo students is inferior to the culture and way of life of my nation?

ተ.ቁ.17: ከአማራ በሔር ተማር ውስጥ አንዱ እንዳለው እኔ አላምንም የኔ ባህል ከሌላው ይበልጣል ብዬ እንዲሁም የሌላው ባህል ከእኔ ያንሳል ብዬ አልገምትም ይህ የተሳሳተ አስተሳሰብ ነው ባህል በተማሪዎች ቁጥር ብዛት ወይም ቁጥር ማነስ አይገመትም።

The Amhara ethnic group student argues that he did not believe that his culture is superior to other's culture. He adds that other's culture is not inferior to his culture, but it is wrongly considered that culture should not be interpreted from

the perspective of the number of students (either large or small in size)(ASG1, p-17).

The evidence reveals that culture is equal for all. There is no superior or inferior culture in human relationships. Therefore, each culture has its quality through which the host people can express their material and non-material aspects.

Therefore, as study reveals that ethnocentrism can be considered as exclusivist ideology, which assumes the superiority of in-group to other out-group thereby overtly and covertly disempowering, marginalizing, dominating, and segregating the out-group (Rapport and Overing 2000). It is also negatively affecting intercultural communication between groups that have different cultural backgrounds and experiences (McLaren 1998; Bhatin 2009; and Schaefer 2008). In addition, scholars believe that the act of disgrace, criticize, insult, and disrespecting others' language could lead to conflicts.

Similarly, according to discussants from both (OSG1 and, OSG2) language difference between the Oromo and the Amhara students was aggravated by a lack of opportunity to discuss and negotiate their difference and close the gap between them. The Amhara students believe that the Oromo students were less interested to speak the Amharic language, they attached the issue to the sense of Oromo nationalism, and instead, they considered themselves as pure Ethiopians. Due to this reason, things have been gradually worsening and led the groups to conflict. If the gap between them continues, it will lead to the rise of misunderstanding and irreparable human and material damage. On the other hand, there is a statement stated as;

G:Aadaan Barattoota saba Oromoo aadaa barattoota saba Amaraa ni caala jedhanii yaaduuni fi calaqisiisuun yuniversityii jimmaati barattoota Amaraa waliin walii galuu irratti rakkoo akkamii uumuu danda'a ibsi ?

Q: What kind of challenges can be created in Jimma University if the Oromo students think and reflect their culture as superior and the Amhara as inferior?

H.L:12 Afaaniif aadaan gargar ta'uun dhiibaa guddaa hin geesiisu waliin dubbii irrati irra caalaa gareen lammanuu fayyadamodha. Tokkoon tokkoo isaan ilaalcha dogoggora ofii keessa haquu qabu, osoo garagarumman guddan jiraate sabni Amharafi sabni Oromoo yeroo dheeraf waliin hin jiraatu ture. Biyyi keenya biyya nagaan jiraatu dha, dhiibaa siyaasaa keessafi alaan malee garaagarumman aadaafi afaanii olaantumaa agarsiisuufi sababa hin ta'u irra garaagarumman keenya miidhagina keenya akkasumas waliin jirenya keenya ibsa (OSG2-12).

Language and cultural differences have no significant impact on intercultural communication. Rather, the two groups have benefited and avoided their wrong attitude and perception of one another. If the real difference would lie in language and culture, the Amhara and Oromos did not live together in one nation, i.e., Ethiopia for centuries peacefully. Rather, the rationale lies in the external factors, i.e., political interventions conducted by internal and external elements. Our cultural and language differences have never been a cause for the rise of ethnocentric sentiment; rather, these differences can be the basis of our cultural beauty and togetherness (OSG2-12).

The evidence confirms that Ethiopia is a country, where the Oromo and Amhara ethnic groups have been living peacefully without distinction based on their cultural and language variations. But it was either internal or external political intervention that affected their peaceful survival. This was the basic cause for the rise of the ethnocentric attitude between the two dominant ethnic groups.

Therefore, Ethiopia is a country with plenty of language, culture, and ethnicity. The Oromo students believe that they all are equal, no one is superior and no one is inferior to others. They are always trying to learn the Amharic language but, Amhara has a very much less flexible culture, which is closely tied with the former government systems, which failed to give concern to the values of the Cushitic cultural elements, where the Oromo belong. The former government officers have fostered authoritarian leadership approach, which aggravated hatred between the Amhara and Oromo students. The event paved the way for the rise of the current intercultural communication problem between us (OSG1).

Despite that most of the Oromo students have developed a positive attitude toward the Amhara culture or language. In this regard, OSG1 argues as;

G: Saba ko irraa adda kan ta'an barattooni saba Amaraa safuufi barteewwan isaaniif kabajan qabu gad bu'aadha jetteeyaada ?maliif?

Q: Do you think that the customs and respect that I have for Amhara ethnic group students who are different from my ethnic group is less?

H.L:4 Ani baratoota amhara fi kabaja guddaan qaba, bakka doormitti, bakka bunaa fi shaayii fi daree barnootatis afaanii fi aadaa isaanii nan kabaja, isaanis akkasuma. Baratooni yunivarsitii hundi afaan aadaafi eenyumaa ni kabaju kabajuus qabu. Dabalataanis akka ibseti yunivarsitii kanan dhufe gosa barnoota qofa barachuuf miti yoo ta'eeyu haala jireenyaa, afaan, aadaafi waliin jireenya sababni isaas yunivarsiitiin Ethiyoophiyaa xiqoodha.

I have a special place for Amhara students, whenever we are in dormitories, café and classrooms, I give respect to their culture and language, they also do the

same. All students in university should respect others language, culture, and identity to be respected by others". Also states that "I come to university not only to learn academic subjects but also to learn the lifestyle, language, culture, and coexistence with others because universities are the symbol of small Ethiopia (OSGI,p-4).

According to the evidence above, the Amhara students were given a special place by the Oromo students. This implies that there was no place restriction for the provision of honor or respect for the Amhara students. The students were come to Jimma University not only to learn subject matter but also to adopt different socio-cultural values from their academic partners.

The opinions of (K10) on Cultural superiority;

I don't think there is a superior and inferior culture. If you frame your culture as superior to mine I don't agree because there is no culture better than others. So, I have never come across such opinions. No superiority and inferiority have naturally existed". "Group of people celebrates their culture and speaks their language, and it has never been a problem. I don't know if others consider as a problem while I speak Afan Oromo and express my culture even one doesn't understand Afan Oromo. The fact that people express themselves in their language, practicing their culture is not about superiority or inferiority it has never been a source of conflict (K10).

The information above reveals that there was no difference between cultures. Each ethnic group has its own culture unique in its characteristics of living styles, dressing and speaking features, ritual performance, symbolic expressions, and the like. Therefore, it is people who give different meanings and interpretations to the use culture.

The trends of ethnocentrism in intercultural communication are expressed by (K7) as;

The practices of ethnocentrism or thinking as superior and inferior resulted from wrong beliefs and history which now influence students' common understanding of their culture, language, etc. Some students think they are from a superior culture, language, and society, others feel they are inferior to others. Hence this ethnocentrism leads to hate speech, insult and widen the gap between students of a different culture. This leads to informal groups and collections in the classroom for assignments, when they serve food at a café, at their dormitory, etc. are indicators of increment of the gap.

In addition, most of the students could not understand the reality, so in the past two years, we have seen many causalities. When the politics calm down universities become peaceful. According to the current situation, ethnocentrism ideology has shown the tendency to decrease, except sometimes spring out on the campus. (K8)

On the contrary key informant stated *ethnocentrism* as;

I believe Ethnocentrism is very much politically motivated in Ethiopia. There is no ethnocentrism in Ethiopia. Ethnicity is not a problem from whom you were born from your father and mother. The discourse of ethnocentrism could not be an issue. To be brought of intercultural communication how far doesn't go. My language is naturally given, my culture is derived from my family and surrounding so, I use my culture and language the problem is with your interpretation if you framed me as ethnocentric, this question would be a problem. Because it is politically framed as ethnocentric but the reality is there is no person without an ethnic group for me. Culture is not a problem of Amara, Oromo, and other ethnic groups of Ethiopians. This has never been as the way as it is politicized a problem in university as well(K10).

Concerning indicators of ethnocentrism (K7) stated as;

Ethnocentric thinking also has seen in university, when students think according to locality or region and others feel like foreigners or inferiors in the region. According to their number and region, they come from students who act as owners on campus and others as guests.

Extreme ethnocentrism is a problem in the course of an intercultural communication because this belief leads people to think that their own culture is superior to others (Jandt 2004; Lstig& Koester 1999). Judge others by the standards of their own culture (Linde 1997). It activates the sense of negative attitude toward other cultural groups and triggers a conflict between different cultural groups. Informants add that ethnocentrism is an extreme political metaphor, which creates a harmful ideological framework within which the groups worked for the success of their divisive political agenda. Thus, ethnocentrism is a concept, which does not permit the groups to know the values of tolerance, unity, beliefs, etc. to live together, work together, learn together, etc. Instead, it facilitates the condition for the rise of the habit of cultural superiority, which ends with the integration of conflict. Furthermore, the informant (K6) expresses the following.

Extreme ethnocentrism is the issue of competition, which is the saying of mine, is greater than others, these people are greater than other people, and I used to undermine others' culture. For example, when the Oromo students speak their language, others don't understand. When they wear their cultural clothes, others assume that Ethiopia is demolished or dismantled like that which is wrong. This issue is used by the Oromo themselves. But others see this as a threat to the country. They failed to accept that all culture is equal.

From the evidence, one can deduce that extreme ethnocentrism was emanated from human selfish nature. In this sense, self-interest has taken a central position in the mission for material

as well as cultural assets of human life. In doing so, there is no sense of common understanding among different cultural or linguistic groups, like the Oromo and Amhara students.

Most informants described that ethnocentrism is a notion that does not allow people to express their views equally to others. They generalize it as a concept more refers to the development of nationalism feeling, which gives less room for the advance of the sense of tolerance, common understanding, trusts each other,

4.4 RESULTS AND DISCUSSIONS OF THE STUDY

The study participants confirmed that their intercultural communication has been affected by different challenges such as language differences, cultural differences, and ethnocentrism.

Language Differences: Concerning language differences, students confirm that a communication problem was created due to the existence of language differences between the Oromo and Amhara students. This was also emanated from their geographical location differences. This means students came from different ethnic groups, physical environments, and cultural settings. Due to these variations, the students failed to create a common understanding using language.

In addition to this, lack of language capacity is said to have hindered the process of common understanding of different concepts like ideas, values, and interests. In due course, language barriers divided and separated students by the creation of misunderstanding, misinformation, distortion, and frustration. It challenges and prevents people from exchanging simple, clear, feeling, and accurate messages (Drury CG, and Ma, J.2002; Spencer-Rodgers and McGovern 2002). Similarly, Melkamu and Ameyu (2013), show that language difference is caused by the rise of the high level of miss-trust, tension, and disagreement among Jimma University students. Therefore, the study confirms that intercultural communication was affected by language differences between the Oromo and Amhara students of Jimma University. Here, language difference was not only caused by a misunderstanding between the two subjects, but also it sometimes may lead them to create conflict. It also confirms that there was a close link between language and culture.

In addition, it is stated that language has played a vital role in facilitating conditions useful to promote discussion on different issues (Andrade 2006). In this regard, the author indicates that language is an essential instrument, which enables students to set with another student with whom could discuss their assignments and other academic matters in their language. Therefore,

language can act as a bond in communication with people. It can facilitate the process of intercultural communication between different groups, like the Oromo and Amhara students.

Furthermore, the study indicates that culture and languages were intertwined and shaped each other. This is confirmed by the work of Varner and Beamer (2005) as, “ language helps in communicating people from different background, and cultural literacy is necessary to understand the language being used. If language is selected without an awareness of the cultural implications, at least communication may not be effective and the wrong message may be sent.”

Therefore, it is essential to use language properly. Users need to select the best language for effective communication purposes. Especially, the study indicates that the Amahara students were suspected the Oromo students because they came from different language environments. As a result, they became strangers to the Oromic language, and culture of their dormitory mates. Consequently, the study shows that students were forced to change their dormitory to be with Amharic speaking students because they did not understand Oromic language. This is confirmed by Stanton (2009) as, “...difference in perception, jumping to conclusions, stereotyping, lack of knowledge, lack of interest, difficulty in self-expression, and emotions are the factors of cause problem.”

The Oromo students were spoken good things in Oromic language, the Amhara students did not believe them and vice versa they were frustrated living with the Oromo students within a single dormitory. Following this, the study found that because of language differences, most of the Amhara students were changed to their dormitory to find their ethnic group students. Andrade (2006) stated that language difficulty becomes the basic factor in the decrease of interaction, and it leads to having negative judgment, and it limits the contact between different groups of students. The study is also confirmed that Oromo and Amhara students were influenced lack of skills in the use of intercultural communication for the success of their academic purpose based on fluent use of language and constructive interactive actions.

In addition to student's social life, the problem also showed in their campus and academic activities. As FGD evidence indicates that Oromo ethnic group students were faced intercultural communication problems. They indicate that the student affairs offices became less inclusive in their representations. And they were expected to delegate all students on the campus and be responsible to solve their individual and common problems. The offices mentioned are the student's union office, and students counseling offices, and in the classroom group discussions

and assignment activities. When students come across such difficulties they try to find a third person to translate them the English as well as Amharic languages to solve their problems.

Among the challenges of intercultural communication language differences are stated above, but in addition to this communication styles and nonverbal communication are also mentioned as a challenge. There are several types of communication styles through which different cultural groups can create meaning. But, the problem lies in the way through which people tried to encode their ideas, views, and on the other side, the way decoders perceive these ideas, views, and thoughts. This is because people have different outlooks that hinder their intercultural communication styles.

Nonverbal language skills like sign language, facial expression, symbols, etc. are used as alternative means of communication. But nonverbal language can impede students' intercultural interaction. The evidence indicates that intercultural communication is affected by pre-existing students' mental setup. This refers to what students have developed knowledge through which they perceived other's culture. This type of perception emanated from the social ground where students were nurtured initially. In this regard, the problem is deep-rooted to the family as well as the community level. Thus, informants suggest that teaching intercultural communication must begin from family and community level to facilitate things for better intercultural communication awareness's which is very much required at the university level where different background students join together and Jimma University also should do so.

Generally, one can conclude that language difference affects students' communication in classrooms, dormitories, cafeterias, etc. unable to express their feelings clearly, course-related problems and question their classmates as freely as using their mother tongue.

Cultural Difference: the study found that Cultural differences played a minimal role among the challenges of intercultural communication among the Amhara and Oromo students. This was because the two students had been from one country in which different cultural groups lived together and shared common social, economic, and cultural assets. The study also shows that there is a cultural difference between students from the same region i.e. students from Oromia urban and rural have basic lifestyle differences but they can communicate easily using their common language. Students from different ethnic groups have significant differences in the way they speak, dress, and behave. When they try to act their customs others may mock and laugh, onwards dis-agreement could happen.

Even though the cultural difference was become the cause to find common ground and it affects students not improve their intercultural interaction Seyda (20019), the Oromo students were showed less doubtfulness and frustration because of the assumption that they are in their region with majority Oromic speaking community and students. For example, among the Oromo and Amhara students, there were no significant misunderstandings and difficulties in intercultural communication. But there were some misunderstandings, which resulted from a lack of awareness of different cultural values, beliefs, and behaviors. This is attested by Kluckhohn (1949) as, “People cannot bear with a cultural difference but these are learned thought out their life due to belonging of a particular group.” Hofsted (2001) is also supported the idea that: “People learn culture through socialization from their childhood.” Therefore, the Oromo and Amhara students were come from different cultural grounds, which shaped their cultural values unique to each group, and needed to deep understanding to create good intercultural communication.

In addition to the differences indicated here, increasingly now a day’s students have been seen mixing their cultural values, politics, culture, and religion in their campus activities and access to social media which aggravate the situation and add extra differences.

The study reveals that culture was divided into hidden and visible layers. The visible culture is composed of different variables such as dress code, language, behaviors, body language, gesture, and the environment they are in. The study also shows that overt attitudes (wearing styles, using words, etc.) were also caused a big difference between the Oromo and Amhara students. In contrast to this, the study indicates that the Oromo and Amhara students, at Jimma University, have been living peacefully.

On the other hand, the study indicates that the hidden culture was obstructed students’ intercultural communication. Such a factor was the cause for the raise of prejudices, stereotypes, and ethnocentrism attitudes in the minds of the Oromo and Amhara students, who did not aware of the hidden side of the culture. According to Gibson (2000), the hidden culture also consists of assumptions, feeling, expectations, attitudes, beliefs, and emotions that influence human behavior.

Therefore, the study also confirms that cultural differences were imposed minimal impact on students’ inter-cultural communication skills. This may be caused by the that students were coming from one country or Ethiopia, where people have developed common inter-cultural

integration and lived together sharing economic, social, religious, and political values for a century and beyond.

Ethnocentrism: The study found that ethnocentrism has an impact on the nature of relationships and intercultural communication that existed among students. Even though historical and political setups have their contribution, most of the conflicts among Amhara and Oromo students in the JU compounds are caused by misunderstanding or communication breakdown.

As scholars suggest, “ethnocentrism is a difficult concept to free oneself” (Jandt 2004). It is also identified as a natural gift given for all man-kinds raised in a single culture (Harris, *et al.*, 2007). But concerning this study ethnocentrism fueled by political motive aggravated the differences (cultural and language) observed between the Oromo and Amhara students. The study indicates that most of the students came from poor families as well as the social ground. The problems that have been happened in the previous years at Jimma University were not because of cultural differences but caused by political motivates that triggered conflict among university students. Ethnocentrism was seen from extreme political metaphors, which created a harmful ideological framework within which the groups worked for the success of their divisive political agenda. This is also attested by Anteneh (2012) as that: “...ethnocentrism in higher education of Ethiopia...as ethnocentrism is a syndrome of inter-group relation fuelled by a history of ethnic discrimination and current ethnic politic which highly affects the campus climate and everyday interaction of students in the university.”

According to Mesaye (2013), ethnocentrism is the most dominant factor which creates a difference among higher institution students, who have their factors with each ethnic group. The study also confirms that ethnocentric attitudes were reflected around toilets, classrooms, dormitories, etc., in showing the group's ethnocentric feeling against the other group. From this standpoint, students perceived the message and develop wrong felling, and prepared themselves to oppose their counterparts. Ethnocentrism was perceived as a complex concept, which does not permit the groups to have detailed knowledge on the values of tolerance, unity, beliefs, etc., to live and work together, and learn together, etc.

Therefore, in Jimma University, the same feeling was revealed itself and became the cause for the raise of the habit of cultural superiority, which ends with the development of failure to create interactive inter-cultural communication among the Oromo and Amhara students.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1. Introduction

This final chapter contains the summary, conclusion, and recommendations of the study. It also tried to conclude the study in conjunction with the main objective of the study. Based on the discussions made in the previous Chapter, the study draws the following summary, conclusions, and recommendations.

5.2. Summery

The purpose of this study was to investigate the challenges of intercultural communication among Jimma University Amhara and Oromo ethnic group students through a qualitative approach. The study used a descriptive case study as a research design. The data collection methods were focus group discussions and key informant in-depth interviews. The study participants were Amhara and Oromo Ethnic Group Students, college dean, department heads, student council, student union, and subject instructors. In this study challenges of intercultural communication were used language difference, cultural difference, and ethnocentrism. Using these three main elements the challenges of intercultural communication among JU Amhara and Oromo Ethnic Group Students were studied. Based on the data collected and presented in chapter four the research found that language differences, cultural differences and ethnocentrism, past historical and rhetoric's, language socio-cultural variations are the main barriers of students intercultural communication. And also misunderstanding sometimes occurs among students due to their cultural competition, political and social reality of the country. They faced communication challenges due to their wrong attitude and mistrust towards other ethnic group students. This leads students to change their dormitories. Now a day's students have been seen mixing their cultural values, politics, culture, and religion in their campus activities and access to social media. Such problems emanate from inflammatory historical and political narratives, activisms that catalyzed the ethnocentric ideology and led students to ethnic-based hate speech and conflict in the past three years. Generally, the above-illustrated points are the main cause of poor intercultural communication among students.

5.3. Conclusions

Based on the data presented, the discussions, and the major findings above, the researcher has reached the following important conclusions.

- Language differences have influenced students' intercultural communication since registration, and also determine students' socio-academic bond and their academic performance. Therefore, because of language differences students, mainly most of the Amhara students were changed to their dormitory to find their ethnic group students. Language differences challenges are also shown around students' classrooms, cafeterias, clinics, toilet centers, etc. which are centers where students use their language and interact with their partners to create intercultural communication.
- Cultural differences played a minimal role in creating challenges on intercultural communication among the Amhara and Oromo students. This was because the two students had been from one country in which different cultural groups lived together and shared common social, economic, and cultural assets. Intercultural communication especially cultural differences in each group have its own values, norms, attitudes, ethics, and life philosophies which students describe themselves and respect others cultural values.
- Now a day's students have been seen mixing their cultural values and politics, culture, and religion in their campus activities and access to social media. In this regard, students' use of social media has attached to political as well as cultural variables which catalyze hate speech, immoral expressions, improper self-expirations, aggravation of ethnic hostilities, and the like without differentiating between cultural and political elements instead of using social media for academic purposes.
- Ethnocentrism also has had an impact on the nature of relationships and intercultural communication that existed among students. Therefore, students in JU tend to judge one another by the value and standards of each other. These factors affect the attitudes towards others, intergroup contact, and break off students' intercultural relations. Such acts impede positive communication; it blocks sharing of cultures, hinders the exchange of ideas and skills among students. Following this students are unable to be competent, cooperative, and transparent. Most of the time, they could be reluctant to cooperate in group assignments, discussions, and material and information exchange.

- Most of the conflicts in Jimma University compound for the previous academic years are caused by misunderstanding or communication breakdown among Amhara and Oromo students based on ethnic-based rhetoric. The rhetorics have historical and political backgrounds which facilitate conditions for the rise of hostility and conflicts. It is because students came from different ethnic grounds shaped by some irrelevant rhetoric of history and politics, which hinder them to think and act positively

5.4 Recommendations

Based on the findings and conclusions drawn from the study, the following recommended actions are stated. The recommendations if implemented believed to create a favorable environment and improve the overall intercultural communication among Oromo and Amhara students, who came from different cultural and language backgrounds to Jimma University.

- Jimma University management should provide orientation and arrange discussions for fresh and senior students focusing on rules and regulations of the campus and areas of fair socio-academic services like dormitory, classrooms, etc. where students interact and create intercultural communication. On the other hand, students should act consciously in using language like the selection of words when they communicate with others, should also be aware of the interaction with different background students, be responsible to solve misunderstandings before their intercultural communication has affected. In doing so, the interest and motive to create communication are based on constrictive approaches.
- Cultural differences have minimally affected students' intercultural communication. Therefore, students should aware that each group has its own values, norms, attitudes, and life philosophies, and should value the diverse cultural variables, should act freely from cultural antagonistic precisions, views, interpretations, competition, and representations, they should also participate openly in cultural festivals and social events to enhance cultural awareness and share views, act accordingly in academic life. Jimma University should facilitate enabling conditions to practice intercultural communication continuously.
- Students' campus life should be free from cultural constraints. Therefore, students should be far from using social media for political purposes, hate speech, immoral expressions, improper self-expirations, aggravation of ethnic hostilities. They should also differentiate cultural and political elements and use social media only for academic purposes. In addition,

Jimma University should work on awareness creation through FM radio and other platforms on how to use social media.

- Jimma University should work on the threats of ethnocentrism, minimize threats on academic and social aspects, give support to students, work together and live without frustration, and should facilitate conditions for safe intercultural communication. On the other hand, Students should minimize differences, encourage inclusiveness, tolerance, positive attitudes like brotherhood and equality, also should reserve from showing immoral sentiments such as the feeling of ethnic superiority, and narrow ethnocentric attitudes. Therefore, the government should develop policy, strategy, and program directions to minimize the misuse of ethnocentrism tied with political sentiments. The University should work according to the prescribed policies and regulations free from the influence of the sense of ethnocentrism.
- The historical rhetoric and political setups played a significant role in facilitating conditions for the rise of hostility and conflicts among students. Therefore, the university should work to minimize the threats of false political and historical narratives on the formation of a fair intercultural environment. Students should far from conflicting agendas, false rhetoric of politics and history from internal and external sources by thinking and re-thinking the knowledge acquired from their families and elders to create a better intercultural environment.

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Jimma University

College of Social Sciences and Humanity

Department of Media and Communication

MA in Intercultural Communication and Public Diplomacy

APPENDICES

Appendix I: Key Informant Interview Guide Line

Dear Respondent,

This thesis is focused on the challenges of intercultural communication among Amhara and Oromo ethnic groups in university students at Jimma University. Thus, this interview is prepared to gather information for MA academic research in Intercultural Communication and Public Diplomacy. Your genuine responses to the questions raised are very crucial for the successful accomplishment of the study. I would like to assure you that your response will be used only for academic purposes and kept confidential. Thus, please be honest, confident, and objective while responding to the items. You do not need of mentioning your name.

Merga Jiku, With Best Regards!!!

Part I: Background Information

Direction: For the following items, give your responses in the space provided.

1. Name of Your University or college -----
2. Department -----
3. sex -----
4. Age -----
5. Academic qualification: degree ----- MA/MS ----- PhD -----
6. Work experience 1-5 years ----- 6-10 years----11-15 years----- above 16years----

Part II: Questions on Language differences, cultural differences, and ethnocentrism

7. From your university experience, did you observe Amhara and Oromo ethnic groups' students face communication problems because of their language difference?

→If your answer to question no. 1 is 'yes, in what ways do their language differences hamper

their intercultural communication?

8. From your experience how does the language difference and communication style negatively affect student's intercultural communications of Jimma University Amhara and Oromo ethnic groups' students?
9. Have you ever encountered any misunderstanding because of the nonverbal communication style between students? How do nonverbal communications impede student's IC?
10. From your experience and observation, how do students' cultural differences impede their intercultural communication?
11. From your experience, cultural differences can be a source of covert or overt conflict among students? If your answer is 'yes, how it negatively affects students' IC?
12. Sometimes the cultural difference in nonverbal behavior can lead to stereotyping and overt discrimination. In what way do cultural differences hamper Amhara and Oromo ethnic group students in intercultural communication?
13. From your observation and experience, in what ways cultural superiority feeling scan negatively affect students' intercultural communication?
14. From your observation and experience, how do the Amhara and Oromo ethnic groups students' deep culture (cultural frame/schemata) including hidden assumptions, feelings, expectations, attitudes, values, emotions, and beliefs they have towards other ethnic groups negatively affect their intercultural communication?
15. From your observation and experience, how does ethnocentrism negatively affect the students' intercultural communication at Jimma University?
16. From your experience what are the indicters of ethnocentrism among Amhara and Oromo ethnic groups students?
17. Ethnocentric cultural group sees themselves as superior to other groups. In your university life do you encounter Amhara and Oromo ethnic group students who act as superior to one another?

Appendix II: FGD Guideline English Version With JU Amhara Ethnic Group students

Dear Discussants,

I am conducting my thesis on challenges of intercultural communication among Amhara and Oromo ethnic groups in Jimma University. Thus, this FGD is prepared to gather information for the study. Your genuine opinion and discussion to the points are very crucial for the successful accomplishment of the study. I would like to assure you that your response will be used only for academic purpose and kept confidential. Thus, please be honest, confident and objective while forwarding your ideas.

Merga Jiku

Thank you for your cooperation.

1. From your stay at university, did you think Amhara and Oromo ethnic group students face communication problem because of their language difference? If your answer is 'yes', in what ways their language differences hamper their intercultural communication? If your answer is 'no', how?
2. From your stay at Jimma University, Have you ever encountered any communication problem because of language difference with Oromo ethnic group students? If your answer is 'yes', how can you communicate with them?
3. What are the problems that can hamper Amhara and Oromo ethnic group students' intercultural communication because of they are from different culture and language?
4. Do you think that the culture and language of Oromo ethnic group students is back ward and incomparable with mine?
5. Do you think that the culture and language and life style of Oromo ethnic group students is inferior but mine is superior?
6. Do you believe the Oromo ethnic group students who are different in culture and language with you?

7. Do you think that the culture and language of Amhara ethnic group student's superior and model for others? Why?
8. What will be the problem happen in student's intercultural communication when they think that my ethnic group culture and language is better than others?
9. What are the problems you encounter in communication work and live together among JU difference ethnic group students because of culture and language difference?
10. Do you think that there are important things that your ethnic group students could learn from Oromo ethnic group student's culture and language? Why?
11. Do you hate to have intercultural communication with different ethnic group students the Oromos? Why?
12. Do you think that culture and language difference in JU is source of conflict?
13. What do you feel about the culture and language difference among different ethnic group students in JU? Why?
14. Do you think that other ethnic group students like the Oromos will be happy if they follow my ethnic group culture and language? Why?
15. Do you think that my ethnic group culture, language and life style is amazing and joyful like Oromo ethnic group culture, language and life style? Why?
16. Do you think that you have perception and honor to other ethnic group students culture, language and life style is paltry? Why?
17. Do you think that the Oromo ethnic group students are ethno centrists?

ጅማ ዩኒቨርሲቲ

የማህበራዊ ሳይንስ እና ሰባዊ ኮሌጅ
የሚዲያና ኮሙኒኬሽን ትምህርት ክፍል

APPENDIX II :ከአማራ ተማሪዎች ጋር ለቡድን መወያያ የቀረበ ጥያቄዎች

ዉድ ተማሪዎች፣

ይህ መጠየቅ የተዘጋጀው በአማራና በኦሮሞ ብሔር ተማሪዎች መካከል ያለውን ልዩነት በዩኒቨርሲቲ ዉስጥ በጋራ ተግባራት ላይ የሚያሳድረውን ተጽእኖ በተመለከተ በሚካሄድ የጥናት መረጃ ለመሰብሰብ ነዉ።

ከጥናቱ የሚገኘው ዉጤት ለተለያዩ ግብ ይጠቅማል ተብሎ ይገመታል። የመልሶቹ እዉነተኛ መሆን ለጥናቱ ትክክለኛነት ይጠቅማል። አንተ/አንች ትክክለኛዉን መረጃ እንድትሰጥ/ጭ በትህትና እንጠይቃለን። እነደሚታወቀዉ የምንፈልገዉ ነገር ቢኖር አንተ/አንች በዚህ መጠይቅ የምትሰጠዉ/ጩዉ የትኛዉም መረጃ በሚስጥርና በጥንቃቄ እንደሚያዝ ለዚህ ጥናት ብቻ እንደሚያገለግል ነዉ።

1. በጅማ ዩኒቨርሲቲ በሚማሩ በአማራና በኦሮሞ ብሔር ተማሪዎች መካከል ያላቸዉ የቋንቋ ልዩነት እርስበርስ ተግባራት ላይ ተጽኖ ሊፈጥር ይችላል ብለህ/ሽታስባለህ/ሽ? መልስዎ አዎን ከሆነ እንዴት አይደለም ከሆነ ያብራሩ።
2. በጅማ ዩኒቨርሲቲ የቆይታ ጊዜ ዉስጥ በቋንቋ ልዩነት ምክንያት ከኦሮሞ ብሔርተማሪዎች ጋር ሀሳብ ለመለዋወጥና ለመግባባት የተቸገርክበት አጋጣሚ ነበር? ካለ እንዴት ልተግባቡ ቻላችሁ? ግለጹ?።
3. የጅማ ዩኒቨርሲቲ የአማራና ኦሮሞ ተማሪዎች ከተለያዩ ብሔርና ቋንቋ እንደመምጣታቸሁ መጠን በዩኒቨርሲቲ ቆይታ ጊዜ ዉስጥ ባህላቸዉን ሊገድቡ የሚችሉ ነገሮች ምንምን ሊሆኑ ይችላሉ?
4. የኦሮሞ ተማሪዎች ባህልና አኗኗር ዘይቤ ከእኔ በሔር ባህልና የአኗኗር ዘይቤ ጋር ሲወዳደር ኃላቀር ነዉ ብለህ ታምናለህ/ሽ?
5. የኦሮሞ ተማሪዎች ባህልና የአኗኗር ዘይቤ የእኔን ብሔር አያክልም ብለህ/ሽ ታስባለህ/ሽ?
6. ባህላቸዉ ከአንተ/ች የተለዩ የኦሮሞተማሪዎችን ዩኒቨርሲቲ ዉስጥ እንደራስህ/ሽ ብሔር ተማሪዎች ታምናቸዋለህ/ሽ? እንዴት?

7. የአንተ ብሔር ባህልም ሆነ የአኗኗር ዘይቤ ለኦሮሞ ብሔር ተማሪዎች መሪ ወይም አርዳኛ ሊሆን ይችላል ብለህ/ሽ ታስባለህ/ሽ ?እንደት ?
8. በጅማ ዩኒቨርሲቲ የአማራ ብሔር ተማሪዎች ባህል ከኦሮሞ ብሔር ተማሪዎች ባህል ይበልጣል ብሎ ማሰብ/ማንፀባረቅ ከኦሮሞ ተማሪዎች ጋር ለመግባባት ምን አይነት ችግር ሊፈጥር ይችላል? አብራራ/ሪ?
9. በጅማ ዩኒቨርሲቲ በባህል ልዩነት ምክንያት ከኦሮሞ ተማሪዎች ጋር ግንኙነት አድርጎ ከማወራራት፣ከመስራት እና ከመወያየት የሚያግድህነገርአለ? ካለምንድነው?ግለጹ?
- 10.በእኔ ብሔር ያሉ ተማሪዎች ባህል ከኦሮሞ ተማሪዎች ባህል ሊማሩ የሚችሏቸው ብዙ ነገሮች አሉ ብለህ ታስባለህ/ሽ ? ግለጹ?
- 11.ከእነ ልዩ ባህል ካላቸው የኦሮሞ ተማሪዎች ጋር መገናኘት /መስተጋብሪ አልወድም እጠላለሁ ብለህ ታስባለህ/ሽ ? ግለጹ?
- 12.የአማራና የኦሮሞ ተማሪዎች ባህል ልዩነት በጅማ ዩኒቨርሲቲ ወስጥ የግጭት መንስኤ ሊሆን ይችላል ብለህ ታስባለህ/ሽ ? ግለጹ?
- 13.በአንተ/ች ብሔር ባህል እና በኦሮሞ ብሔር ተማሪዎች ባህል መካከል ያለው ልዩነት ምን ስሜት ፈጥሮብሀል/ሻል?
- 14.ከእኔ ብሔር ባህል ወጭ ያሉ የኦሮሞ ተማሪዎች የእኔን ባህል ቢከተሉ የበለጠ ደስተኛ ይሆናሉ ብለህ ታስባለህ/ሽ ?እንደት ?
- 15.የእነ ብሔር ባህል እንደ ኦሮሞ ብሔር ተማሪዎች ባህልና የአኗኗር ዘይቤ ውብ ና አስደሳች ነው ብለህ ታስባለህ /ሽ?
- 16.ከእኔ ብሔረሰብ ወጭ ላሉ የኦሮሞ ብሔረሰብ አባላት ተማሪዎች ለወግና ልማዳቸው ያለኝ ክብር አነስተኛ ነው ብለህ ታስባለህ/ሽ?
- 17.ከእኔ የተለዩ ባህል ያላቸው የኦሮሞ ብሔር ተማሪዎች ጠባቦች ናቸው ብለህ ታስባለህ/ሽ ?

Appendix III: FGD Guideline English Version With JU Oromo Ethnic Group students

Dear Discussants,

I am conducting my thesis on challenges of intercultural communication among Amhara and Oromo ethnic groups in Jimma University. Thus, this FGD is prepared to gather information for the study. Your genuine opinion and discussion to the points are very crucial for the successful accomplishment of the study. I would like to assure you that your response will be used only for academic purpose and kept confidential. Thus, please be honest, confident and objective while forwarding your ideas.

Merga Jiku

Thank you for your cooperation.

1. From your stay at university, did you think Amhara and Oromo ethnic group students face communication problem because of their language difference? If your answer is ‘yes’, in what ways their language differences hamper their intercultural communication? If your answer is ‘no’, how?
2. From your stay at Jimma University, Have you ever encountered any communication problem because of language difference with Oromo ethnic group students? If your answer is ‘yes’, how can you communicate with them?
3. What are the problems that can hamper Amhara and Oromo ethnic group students’ intercultural communication because of they are from different culture and language?
4. Do you think that the culture and language of Oromo ethnic group students is back ward and incomparable with mine?
5. Do you think that the culture and language and life style of Oromo ethnic group students is inferior but mine is superior?
6. Do you believe the Oromo ethnic group students who are different in culture and language with you?
7. Do you think that the culture and language of Amhara ethnic group student’s superior and model for others? Why?

8. What will be the problem happen in student's intercultural communication when they think that my ethnic group culture and language is better than others?
9. What are the problems you encounter in communication work and live together among JU difference ethnic group students because of culture and language difference?
10. Do you think that there are important things that your ethnic group students could learn from Oromo ethnic group student's culture and language? Why?
11. Do you hate to have intercultural communication with different ethnic group students the Oromos ? Why?
12. Do you think that culture and language difference in JU is source of conflict?
13. What do you feel about the culture and language difference among different ethnic group students in JU? Why?
14. Do you think that other ethnic group students like the Oromos will be happy if they follow my ethnic group culture and language? Why?
15. Do you think that my ethnic group culture, language and life style is amazing and joyful like Oromo ethnic group culture, language and life style? Why?
16. Do you think that you have perception and honor to other ethnic group students culture, language and life style is paltry? Why?
17. Do you think that the Oromo ethnic group students are ethno centrists?

Yuniversiitii Jimmaa

Koolleejjii Saayiinsii Hawaasaafi Namummaa

Muummee Miidiyaafii Kommiinikeeshinii

DABALEE III: Qabxiilee Gaafilee Marii Garee Barattoota Oromoof Dhiyaatan

Jaallatamttoota Barattootaa,

Gaffannoon kun madda odeeffannoo murteessa ta'uun kaayyoo qorannoo digrii 2ffaa koo barattoota yuniversiitii jimmaa sabaa Amaraa fi Oromoo ta'an gidduti garaagarummaan jiru yuniversiitii keessatii walii galuu irrati dhiibaan geesiisu mata duree jedhu irratti kaayoo qorannichaa birra gahuuf na fayyada. Yeroo keesan keessaa sa'aa muraasa gaaffilee kana irratti mari'achuuf aarsaa taasiftaniif galaniko guddadha. Iccitiin dhuunffaa keessanii akka bahuu hin dandeenye sirritan cimsee ibsa.

1. Barattoota Saba Amaraafi Oromoo yuniversiitii jimmaa baratan giddutti garaagarumaan afaanii waliwalii keessan waliin walii galuuf dhiibaa geesiisa jettee yaadaa? Deebiinkee eyyee yoo ta'e sababa issaa ibsi?
2. Turtii jimmaa yuniversiitii keessatti sababa garaagarummaa afaaniin barattoota saba Amaaraa waliin yaada wal jijjiiruuf walii galuu irratti rakkoon si mudate jiraa? Yoo jiraate haala kamiin walii galuu dandeesan ibsi ?
3. Barattoonni Saba Amaraafi Oromoo yuniversiitii jimmaa kkuma saba garaagaraafi afaan garaagaraa irraa dhuftan yeroo turtii yuniversiitii keessatti aadaa keessan wantoonni daangessan maalfaa ta'uu danda'u? ibsi?
4. Aadaan barattoota amaraafi haali jireenya isaanii haala jireenya saba koof aadaa isaanii yoon walbira qabee madaalu boodati hafaadha jettee amantaa? Akkamiti
5. Aadaan barattoota Amaraa fi haali jireenya isaanii kan sabako hin qixaatu jettee yaadaa ? akkamiti?
6. Aadaan isaanii kan sirra adda ta'e barattoota Amaaraa yuniversiitii keessatti akkuma barattoota sabake ta'an iti amanataa ?eeyyee yoo ta'e akkamitti?

7. Aadaaniif haali jireenya barrattoota saba Oromoo barattoota saba Amaraaf fakkeenya gaarii ta'uu danda'a jettee yaadaa? Akkamiti?
8. Aadaa Barattoota saba Oromoo aadaa barattoota saba Amaraa nicaala jedhanii yaaduunifi calaqisiisuun yuniversiitii jimmaati barattoota Amaraa waliin walii galuu irratti rakkoo akkamii uumuu danda'a ibsi ?
9. Garaagarumman Aadaa Yuniiversiitii jimmatti barattoota Amaraa waliin walitti dhuffenya tasiisuun waliin dubbachuu, hojochuu fi mari'achuu wantonni isin daangesan jiruu ?yoo jiraatan ibsaa?
10. Baratonni aadaafi sabaan tokko taane barattoota Amaaraa irraa aadaan baratamu baay'een jira jettee yaadaa?
11. Aadaa ke irraa kanneen adda ta'an barattoota Amaraa waliin wal qunnamuu/ walii galuu hin jaaladhu nan jiba jettee yaadaa? Maaliif
12. Garaa garumaan aadaa barattoota Amaraafi Oromoo yuniversiitii jimmaa keessatii madda waldhabdee ta'uu danda'a jettee yaadaa ? eeyye yoo ta'e akkamiti?
13. Aadaa saba keefi aadaa barattoota saba Amaraa gidduuti garaagarumaan jiru yuniversiitii jimmaa keesatti mallattoo/ yaada akkamiitu siti dhagahama ? ibsi
14. Aadaako irraa kan adda ta'an baratoonni Amaraa aadaafi haali jireenya isaanii miidhagaafi gammachiisa dha jettee yaadaa ?akkamiti ibsi
15. Aadaa ko irraa adda kan ta'an baratonni saba Amaraa safuufi barteewwan isaaniif kabajan qabu gad bu'aa dha jettee yaada ?maliif
16. Aadaa ko irraa adda kanta'anbarattonnisabaAmaraadhiphootadhajetteeyaadaa ?akkamittiibsi
17. Aadaa ko irraa adda kan ta'an baratonni saba Amaraa aadaako osoo hordoffan irra caalaa gammadoo ta'u jettee yaadaa ? akkamit