

**Interpersonal Communication: Strategies Nigerian
Students Excogitate to Cope at Eastern Mediterranean
University**

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ABSTRACT

Nigerians in Eastern Mediterranean University, North Cyprus have the highest number of international students among all the 95 countries which have students in the university as at 2014/2015 section so it is significant to know how they cope with language barrier.

At the EMU, language of instruction is mostly in English. However, society outside speaks Turkish. This study basically deals with interpersonal communication strategies Nigerian students in Eastern Mediterranean University cope with language barrier especially with the people of the host community.

This research was carried out in Eastern Mediterranean University, Famagusta, North Cyprus with a total student population of 18000 as at 2014/2015 academic year Fall term. The total number of Nigerian students in the university was 2327 and out of the population 10% was the sample of the research. 240 questionnaires were administered to three faculties of the institution with 80 copies each to Business and Economics Faculty, Communication and Media Studies Faculty and Engineering Faculty. Findings from the data collected via 238 questionnaires that was received shows that Nigerian students use some aspects of nonverbal cues to cope with language barrier and they are; eye contact, hand gestures, signs and symbols, touch, facial expressions, paralanguage. For the verbal aspects, it is found out that they know and use a few Turkish words. They also use google translate when language becomes a barrier.

The study resolves that nonverbal cues and verbal communication are very important aspects of communication for Nigerian students. Also, it is observed that the intervention of the new media is a blessing and not a curse to interpersonal communication as many of them use ‘google translates’ to check meanings when language becomes a barrier.

Keywords: Interpersonal communication, nonverbal communication, verbal communication, new media

ÖZ

Kuzey Kıbrıs, Doğu Akdeniz Üniversitesindeki Nijeryalılar 2014/2015 döneminde üniversitede öğrenim gören 95 ükeden gelen uluslararası öğrencilerin arasında en yüksek rakama sahiptirler ve bu nedenle dil engeliyle nasıl başa çıktıklarını öğrenmek önemlidir.

Doğu Akdeniz Üniversitesindeki eğitim dili İngilizcedir. Ancak, dışarıdaki toplum Türkçe konuşmaktadır. Bu çalışma temelde Doğu Akdeniz Üniversitesinde eğitim gören Nijeryalı öğrencilerin özellikle de evsahibi ülkenin insanlarıyla aralarında oluşan dil engeliyle nasıl başa çıktıkları konusunu ele almaktadır.

Bu araştırma 2014/2015 akademik yılı güz döneminde Doğu Akdeniz Üniversitesinde yapılmıştır. Üniversite deki toplam 2327 Nijeryalı öğrenci nüfusunun % 10'u araştırmanın örnekleme olarak alınmıştır. Kurumun üç fakültesinde : İletişim, İşletme, Mühendislik, her fakültede 80 kopya olmak üzer 240 anket dağıtılmıştır. Toplanan 238 anketteki gelişmanın verileri Nijeryalı öğrencilerin dil engeline karşı bazı sözsüz iletişim unsurlarını kullandıkları ve bunların göz teması, el-kol haveketleri, işaret ve semboller, dokunma, yüz ifadeleri, sesli ve sözcük dışındaki dil ifadeleri olduğunu göstermektedir. Dil yönünden birkaç Türkçe sözcük bildikleri ve kullandıkları tespit edilmiştir. Dilin bir engel oluşturduğu durumlarda Google çevisini de kullandıkları gözlemlenmiştir.

Çalışmada iletişim kurarken, Nijeryalı öğrencilerin hem sözlü hem de sözsüz iletişimin öğelerinin önemli olduğu ortaya çıkmıştır. Ayrıca, dil engeli ile

karşılaştırıldığında, anlamların kontrolü için kullandıkları ‘Google çeviri’ gibi yeni medyanın zarardan çok faydalı olduğu gözlenmiştir.

Anahtar sözcükler: Kişilerarası iletişim, sözsüz iletişim, sözlü iletişim, yeni medya

DEDICATION

This study is dedicated to my Family

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Chapter 1

INTRODUCTION

Interpersonal communication skills international students use to communicate in an environment in which the medium is different from their mother tongue and medium of instruction is explored with respect to Nigerian students who study in North Cyprus. Nigeria is a multilingual country with English language as her official language. In the present study, the focus is on Nigerian students who study in the Eastern Mediterranean University located in Turkish Republic of North Cyprus in Fall 2014. In North Cyprus, the official language is Turkish. With this respect, Nigerian students use a variety of interpersonal communication strategies in order to survive in a country where they cannot speak the language.

Communication is a vast concept. It lives with man and is inevitable for our existence. Communication is one of the ultimate factors that make up the society. Man accomplishes every act of his everyday activity because communication is made possible. It is as important as the air we breathe. As humans we maintain a relationship because we have to share information among ourselves. The word communication is educed from a Latin word, "Communico". Communico means to share in English (Jian & Choudhary, 2011 p. 23). Communication happens to be culture bound as it varies in meaning at different ends. The way a certain group of people communicate differs from the way some others do owing to the way of life of each group. It is important to be able to communicate in every environment if not it

is like living one's life in his own world all alone which makes communication a very viable tool of human extant. At all levels, communication is ultimately necessary. A crisp definition of communication in its simplest form is the transmission of message from a source to a receiver (Baran, 2005 p.4).

Messages are sent at different levels. Communication process takes place within an individual level (intrapersonal), communication between people when messages are sent from person to persons (interpersonal), communication under this category are group communication, organizational communication and mass communication. For the benefit of this study, the focus is interpersonal communication. It is necessary to have a clear picture of what interpersonal communication is before we discuss it in full details.

Interpersonal communication is a kind of communication that requires an exchange of information between people. How relevant is interpersonal communication to everyday life is a question that might be asked. According to Wood, "Interpersonal communication is central to our everyday lives. We count on others to care about what is happening in our lives and to help us sort out through problems and concerns" (Wood, 2007 p.10). Also argued by her in a simple and concise way is that interpersonal communication is a recognizable kind of give and take communication between people (Wood 2007, p.20). Interpersonal communication surrounds every day of our existence. Even when we sleep we still communicate with our gestures. To lay more emphasis, I will say interpersonal communication is just as close to us as our shadow. It is almost impossible for one not to be involved in interpersonal communication.

1.1 Background of the Study

Communication as earlier mentioned is a very broad concept that is impossible to avoid involving ourselves in, every day of our lives we exchange information. When you think of your personal achievement, talk to a friend, present a speech or air a program you are making a connection. Connection here is made with yourself, two or more people, a group of people or a large scattered and heterogeneous audience. These connections contain beliefs, ideas, personal judgment etc. Communication is also an activity we engage in. When we talk with people, involve in a program together or even look at pictures. These are series of activities of exchange of information. Communication is also learnt. All communication skills are learnt. You learn how to speak, listen, write, read and hear (Dimbleby & Burton 1998 pp 5-6).

However, it is an established fact that interpersonal communication is inevitably crucial to human aliveness, it is necessary to mention interpersonal communication across cultures. Reason been that interpersonal communication across cultures brings about interpersonal communication strategies, one can use to reach out to people of diverse cultures and languages. Culture remains an active point of discussion in this discourse and it will be ultimately important to define culture. Hall (1976) defines culture in a simple way by saying culture is a means by which human beings live; he continues by saying everything we do is influenced by our ethnic and cultural bond and that culture is what makes our everyday activity progressive. He concluded by saying “we are culture” (Hall, 1976 p.14). The way we talk, the way we sit, the way we associate with foreigners, the way the greet people, the way we cook, the kind of cloths we wear and a long list of other things that fall under the definition of what makes us culture as in the definition of Hall. It is ultimately important to note that

from the aforementioned there is always an element of communication in the activities. So this practically tells us that even aside language which is a major difference in cultures, the way we do things in different culture differs.

Interpersonal Communication and culture are two massive concepts that has formed the basis of academic works. It is imperative to note that we cannot talk about the relationship between two ends without talking about them. Culture remains a very important part of this study. The language, people, values, norms of Nigerians and Cypriots are extremely different. Nigeria is the largest country in West Africa with a total population of 170 million, with land mass of 923,768 sq. km. She is the 14th largest country in Africa and the largest country in West Africa. Nigeria shares boundaries with Cameroon, Chad, Benin Republic and Niger Republic. The official language of Nigeria is English language. After Guinea and Indonesia, Nigeria is the third country with the most diverse ethnic groups and languages in the world. She has over 500 languages. The total number of languages in Nigeria is not defined because some languages get the first appearance at every new count. As a matter of fact there are more ethnic groups in Nigeria than languages (Blench, 2003 pp 1-4). The three major languages in Nigeria are Yoruba, Hausa and Igbo. The Yoruba's have a lot of ethnic groups who speak Yoruba. The Okun, Ijebu and Ijesha people speak Yoruba. This shows that there are more ethnic groups than languages in Nigeria. Based on the above definition, Nigerians have the ability to communicate with others (other ethnic groups and languages).

The present study took place in the Cyprus island where Nigerian students study in a tertiary institution. Cyprus is an island located in the Mediterranean Sea. After Sicily and Sardinia islands which are the biggest island respectively on the sea, Cyprus

Island is the third biggest island on the Mediterranean Sea. The Turkish Republic of North Cyprus has a land mass of 3,242 square km. Turkey is the nearest country to TRNC with a close gap of 65kms. Syria and Egypt are close to the island too, with distance to Syria measuring 100 km west and North Cyprus measures 420kms of northern side of Egypt. 2011 population census submits that the Turkish Cypriots are 294,906. Turkish is the official language and English is the business language of Turkish Cypriots (Guide for foreign investors, 2009 p.1).

Eastern Mediterranean University is an international institution located in Famagusta, North Cyprus. According to 2014-2015 handbook of the prestigious university, the school has a total population of over 18,000 students from 95 countries across the world. It has academic staff members from 35 different countries and the school's languages of instruction are English and Turkish language (2014-2015 Information Handbook, 2014, p. 1). Most international students study in English and they get by their social activities outside lectures by using English as well as basic Turkish. In Famagusta, it is a more unified culture unlike the case of Nigerians where an Igbo man cannot understand a Yoruba man. Coming from this kind of background for the Nigerians and now in the midst of all this brings about the pursuit to answer the question of what interpersonal communication strategies do Nigerians who study here devise to cope with language and Turkish Cypriot culture of the environment.

1.2 Motivation for the Study

Culture shock gave me a hint of communication strategies people devise to cope in an environment that is different from where they are coming from. For a first time traveler to another country like me who had little time to read about the place I was

heading to, I had a kind of culture shock because a lot of pictures of so many things were painted on my mind and so many questions I asked myself. Where I was coming from was a multicultural background, but of course still similar because we have lived together for so many years. Even if not similar, they are usual in the sense that we are familiar with each other's ways of living. In Nigeria, similar names to a particular item are found in different cultures and languages and gestures and nonverbal cues are close and almost same. Travelling to North Cyprus inspired this topic to answer the question of aside weather, clothing and food which are culture shock to me and many other immigrants, which ways have Nigerians here devise to live even with odds of language barrier? The journey to answer this question will examine if these communication strategies varies from individuals or they are general.

Communication remains very important in a formal learning institution like Eastern Mediterranean University, within the learning environment and even outside the learning environment. The question of what communication strategies Nigerians students devise to cope in this situation is a very important one to know. More so, unlike where Nigerians come from, outside classes what you hear people speak is English language or Broken (Pidgin) English which is a type of English dialect spoken in some West African countries and it is a creole because so many people from different ethnic group speak it. Also the location of the university can affect the language people speak as people may also learn to speak the language of the host community. The situation is very different here; aside what you hear inside classes which is English language, what we hear within the host community is a bit of dissected English language for the sake of business. If not, Turkish language is generally spoken. So all this makes me want to ask a lot of questions.

1.3 Aims of the Study

This present study was conducted in Fall 2014 among Nigerians students in Eastern Mediterranean University, North Cyprus. The study aims to inquire into what communication strategies Nigerian students devise to reasonably deal with language barrier in the Turkish Republic of North Cyprus during their higher education. The study basically sets to see how relevant verbal and nonverbal communication is in a non-English environment which Nigerian students find themselves. In doing this the study aims to see how helpful English language is in this environment as the official language of Nigerians. The study will also set how to see how Nigerian students cope with learning Turkish language. In another vein the study will also help us to see the significance of signs and symbols, proxemics (personal space), kinesics (body movement), chronemics (time), paralanguage (mouthed nonverbal cue), silence, haptics (touch), clothing and physical appearance, olfactics (smell) and oculusics (eye contact) to helping the situation in the non-English society. Apart from the main aims of this study, It will also examine if Nigerian students here devise communication strategies individually or there is a general way about how to cope with language barrier through nonverbal communication.

As mentioned earlier, Nigeria is a multicultural and multilingual nation, aside the three major languages and tribes which are Hausa, Igbo and Yoruba whose cultures are popular, there are a lot of others. Nigerian students in the Eastern Mediterranean University are representatives of different regions and ethnic groups in Nigeria. Some of whose dialects are entirely different from each other while some of are similar. This study will also set out to see the closest language to Turkish language among the Nigerian languages which are represented in EMU. Medio

communication is now a very important part of interpersonal communication. With the intervention of the new media, a lot of things have changed. This study will set out to see if Nigerian students here use translation mobile application, make phone calls or reach out to friends on social media when language becomes a major impediment to their communication.

1.4 Research Questions

The study “Interpersonal Communication: Strategies Nigerian Students Excogitate to Cope at Eastern Mediterranean University” sets out to explore, examine and answer the following research questions.

1. Which nonverbal communication aspects do the Nigerian students in Eastern Mediterranean University use among the host community as a medium to cope with language barrier?
2. Which verbal communication aspects do the Nigerian students in Eastern Mediterranean University use among the host community as a medium to cope with language barrier?
3. Do the Nigerian students who study at Eastern Mediterranean University consider language barrier as an opportunity to learn Turkish language?
4. Do the Nigerian students have an individual or a general approach to respond with nonverbal cues in common situation?
5. Do the Nigerian students who work (summer jobs or part time jobs) adapt more easily to the host community than those who only study?

6. Do the Nigerian students get help through Medio communication (google translate, telephone calls, social media) when communicating with the host community?

7. Is there a gender difference as far as verbal and nonverbal communication strategies used by Nigerian students are concerned?

8. Does Religion make any difference with respect to strategies to cope with language barrier?

1.5 Significance of the Study

This study is important in effect because in a University like Eastern Mediterranean University with representatives from over 95 countries. It is important to take a check on how students communicate with the host community even with the odds of language as a barrier. And because looking at the entire population of international student will be a work load. Nigerian students are sampled. This study is also important because with the result of this study similar cultural differences all over the world can easily submit to have same solutions to their problems. This study is significant because it will help us understand the power of interpersonal communication and particularly nonverbal communication as popularly called communication beyond words. This study, in the same vein, will help us to understand the true definition of communication across cultures and meaning of gestures between different cultures and location. Light will be shed on the similarities and differences in communication across these cultures.

This study is crucial because unlike in the United States where English is spoken in class and also spoken among the inhabitants of the host community, the case of this

study is different as English is used to teach and another language which is Turkish is spoken among the inhabitants of the host community. Not very far from what we have in U.S.A is what we have in France. In France, French is spoken in class and outside classes and same to Germany too to mention a few. This study is worthy of research because in the case of Eastern Mediterranean University, the first language of the University is English and just a few steps to the road the first language changes to Turkish which I personally find interesting and adventurous. So this makes me want to ask some questions. How do international students here cope which is a question the study will answer among other questions.

Another major reason why this study is noteworthy and profound is that it is the first study that will be done on communication strategies international students devise to cope in in the host community of Eastern Mediterranean University, Famagusta Turkish Republic of North Cyprus.

1.6 Assumptions of the Study

A major supposition to this study is that the main impediment to communication to most international students is language barrier. The study assumes that they try to cope with a lot of interpersonal communication strategies. This research presumes that the most used interpersonal communication strategy is nonverbal communication. This is because nonverbal communication is naturally more in use than verbal communication (consciously or consciously). The American Institute for Foreign Study highlights that international students should be “Learned to use nonverbal and verbal communication to overcome language barriers” (Tillman, 2011 p.10).

This study assumes that since this is the case as highlighted by numerous researches that international students use verbal and nonverbal cues to cope with language barrier, it would be imperative to see if there is a difference in North Cyprus. Since Nigerian students represent the population of international students, the researcher assumes that language barrier is an issue for most international student so results can liken to students representing other countries of the world in Eastern Mediterranean University, North Cyprus. The study assumes that Muslim girls are collected and reserved so coping with language barrier may be a bigger problem for them than others. The study also assumes that the intervention of the new media has really been impactful in coping with language barrier. A study in a Canadian university which sets to investigate how non-English students cope while searching information online posits that;

Translation using machine translation (e.g. Google Translate) was reported as a language tool that was used most and was therefore identified as one of the coping mechanisms employed by international students in the linguistic related challenges they faced while searching for information online (Nzomo et.al, 2014 p. 2).

Searching for information online is a very important issue to the primary reason why most international students study abroad. This study assumes that Nigerian students in North Cyprus use translation mobile apps to cope with language barrier in Turkish Republic of North Cyprus.

1.7 Limitations of the Study

Research is confined among Nigerian students in three faculties of the Eastern Mediterranean University, Famagusta North Cyprus. These faculties are Business and Economics, Communication and Media Studies and Engineering. Research was conducted in Fall semester 2014/2015 session. A potential weakness to this study is

that it is limited to Nigerian students out all students represented from other 94 countries. Another limitation is that Turkish Cypriots understand basic English language. Reason been that, TRNC was a former British colony and English language is still a compulsory course in primary school and secondary education.

Chapter 2

LITERATURE REVIEW

This chapter contains information on the models of interpersonal communication (Linear Models, Interactive Model and Transactional Model of interpersonal communication). Review of relevant literature to the study was discussed in this chapter and the review are culture and society, interpersonal communication, verbal and nonverbal communication, communication barriers, language barriers, effective communication skills and second language acquisition, verbalization of nonverbal communication, culture and nonverbal cues and the intervention of the new media. It also discussed Uses and Gratification Theory in respect to Medio communication.

2.1 Models of Interpersonal Communication

A model can be defined as a framework of an idea that is used to explain a phenomenon. In communication, models of communication are defined as conceptual representation of human and its communication procedures (IACACT, 2014). This section contains interpersonal communication models that apply to the study (Linear Models, Interactive Model and Transactional Model of interpersonal communication).

2.1.1 Linear Model

Interpersonal communication started with a one way process model which posed question in a straight format with the arrangement of the way communication takes place; Who?, Says what?, in What channel?, to Whom?, with what effect?. This was

Harold Lasswell's idea and it was the first model of communication. A year later, the Shannon and Weaver (1949) incorporated noise into the formation.

Shannon and Weaver came through from Bells telephone company engineer Claude Shannon and Warren Weaver worked together on a book named the mathematical theory of communication. The basic idea behind this model is the pursuit of the fastest way to communicate from one end to another. Their attempt which was successful was for information to change into electronic signal. Their assumptions result to a model of communication. This model has examined a couple of terms in practice which has been used to explain encoding and decoding of information. To further to support their argument the following definitions of terms help to explain the phenomenon of identifying the quickest ways of exchanging information from two ends.

Information: This is quite different from the general understanding of information. Information according to this duo is the estimation of an individual's condition of being free of selecting his own message.

Entropy: This term is very important in information theory; it simply means the numerical level of uncertainty and lack of organization in a situation. This can be likened to making a call, you can hardly be sure of the exact words you will use from beginning of the call to the very end.

Redundancy: Redundancy is very important also in information theory because it helps to fight noise; it is repetition of a message to reduce the likeliness of errors.

Noise: This refers to any element that is against the intended result of a particular process. Hodkinson (2010) posits that Shannon and Weaver model of communication integrates noise which is a major impediment to communication as earlier discussed. Noise is inevitable in a one directional process like this model he submits (Hodkinson, 2010 p. 7). Shannon and Weaver's model of communication has an information source which comprises of an information source, transmitter, channel and receiver which shows the movement of information from the source to the receiver (Information theories, 2014).

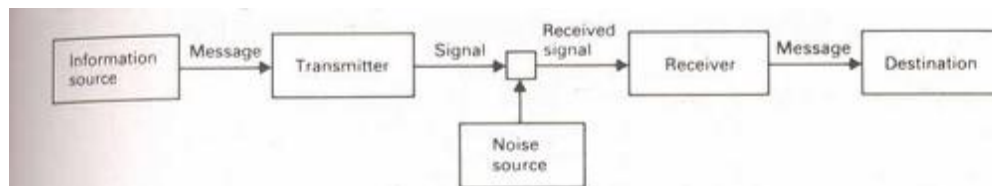


Figure 1: Shannon and Weavers Model of Communication

(Retrieved from

http://www.utwente.nl/cw/theorieenoverzicht/Theory%20clusters/Communication%20and%20Information%20Technology/Information_Theory/ (Shannon and Weavers Model of Communication, 2010)

The early models of interpersonal communication failed to show the strength of the receiver, the receiver is seen to be very passive in a one way communication pattern. The idea is that in the real sense if you speak to somebody and the person sleeps off or gives you a low response you might have to stop and if you get applause or positive reaction from the receiver you may continue talking. The early models of interpersonal communication also strayed the fact that conversation come with speaking and listening coming on each other. It is not always one waiting for the other to be entirely through before the other starts (Wood, 2007 p.18).

2.1.2 Interactive Model

Interactive model showed that listeners give feedback as a response to the source. The model also highlighted the meaning creating and interpretation content of interpersonal communication. Interactive model of interpersonal communication is an upshot of linear model of interpersonal communication but it failed to correct the fact that one person does not just stay as the sender and the receiver stays at the receiver. In the real sense, it is never so in interpersonal communication. The word “inter” means between and among. Interpersonal communication is a give and take kind of communication. The conversation between a car driver and the passengers is not one way. The conversation between the air hostess and the passengers of the plane is not one way. Introducing media communication and an example of a conversation between Turkcell customer care agent and a new international student in EMU is not one way. The conversation between a Master’s student and his/her supervisor is not one way. These examples are few out of the millions of interpersonal communication activities we engage in on days of our life and they are mostly not one way (Wood, 2007 p.19).

2.1.3 Transactional Models

Transactional model gives a more complete and realistic view of give and take feature of interpersonal communication. The model showed noise, meaning creating, sender/receiver simultaneous communication and basic interpersonal communication features (Wood, 2007 pp.18-19). The model as first projected by Barnlund (1970) is a viable model of interpersonal communication. The model states directly that interpersonal communication is prone to change and it has a particular cause intended which is to send and receive messages at the same time. This postulated

idea says the process of exchange of information happens between two participants (Masquerading, 2014).

Barlund states what he called process of transferability and he posits that it will become private cues and the process which will continue as private cues will become public cues too. Communication is made up of transactions. Messages or stimulus that provides information on what to do works on each other. The use of jagged lines in Barlunds Model of Communication shows “the number of cues to which meaning may be assigned is probably without limit”. He also accedes that some cues will carry more meaning than some other cues. Transactional model emphasizes the significance culture, language and things of interest to a particular group of people (Mhededucation, 2014).

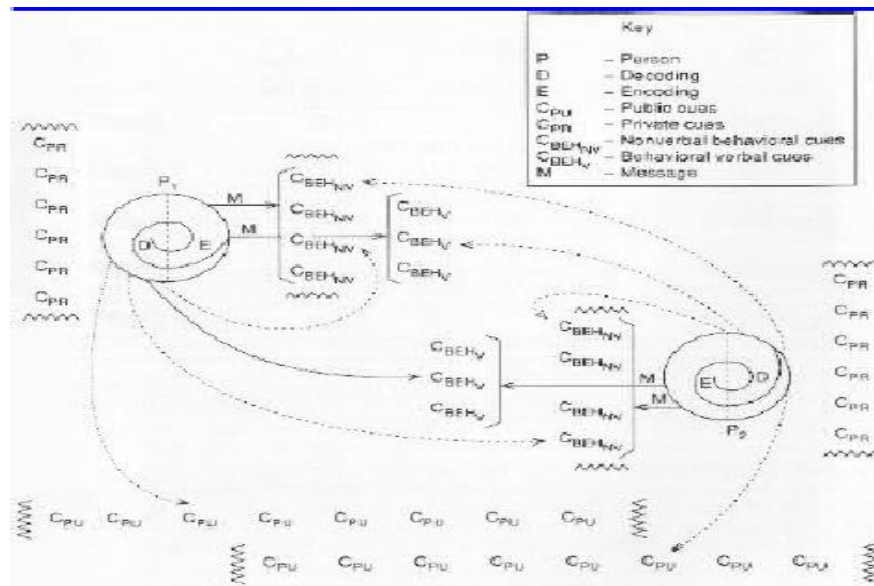


Figure 2: Dean Barnlund (1970) Transactional Model

<http://www.shkaminski.com/Classes/Handouts/Communication%20Models.htm>

(Communication Models, 2015)

2.1.4 Osgood and Schramm`s Circular Model of Communication (1955)

Wilbur Schramm is a communication scholar and researcher. He developed his model from Charles E Osgood`s aphorism and he transformed the idea into what he called the Osgood Schramm Circular Model of Communication (Baran, 2005 p.5). Wilbur posits in this circular model of communication that to know how communication works it is crucial to study communication in an all-encompassing approach to get the comprehensive nature of communication. This is made possible with the exchange of information between two people. While this is going on, three elements make communication possible. The source, the message and the receiver. The model also postulates that communication does not have a start point and endpoint because the source turns receiver and receiver turns source at some point. (Communication and journalism, 2014). The Osgood model shows the ongoing pattern of communication. The model says communication goes round and round as it does not stop with receiver and there is literally no source, feedback and receiver. The model further explains that all of the aforementioned is not present because the source automatically becomes a receiver and the receiver becomes the source because of the simultaneous exchange of information (Baran, 2005, p. 6).

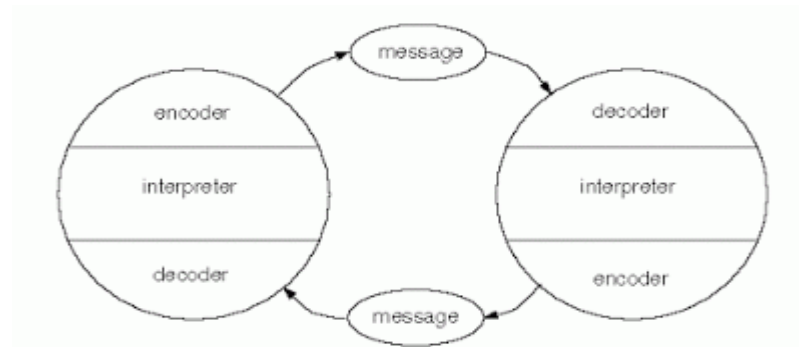


Figure 3: Osgood-Schramm Circular Model of Communication (1955)
 (<http://communicationtheory.org/osgood-schramm-model-of-communication>)(Communication Theories, 2015)

2.2 Culture and Society

What culture really is is hinged to the major factors that make the society. These factors are industry, democracy, art, class and other major elements. The idea is that as these major elements change, the meaning of culture also changes. These are the submissions of some British authors like T.S. Eliot and William Morris. For Williams, he posits that culture is a unique kind of a diagrammatic representation of the earth's surface in which the nature of the changes can be examined. He likened nature to a map in the view of a trope and said culture is like examining a special type of map in which changes can be viewed and studied. Eliot asserts that culture is everything and anything in the interest of a people. Eliot's argument is in the line of the fact that for every group of people, anything that they are concerned about and have an involvement with is called culture (Babe, 2009 p. 70).

British cultural studies gave special concern and emphasis to common man and his ability to live a life of his own. The British Cultural Studies believe so much in the minority group and appreciate their culture, norms and values. A British adult educator, Richard Hoggart accedes in favor of the common man in line with labor force and industrialization. He posits that the common man knows what he is

supposed to do and he can execute his job without too much energy or effort. He argued that there is no special skill, all skills that might turn out to be hard at the beginning will become normal after a long practice and this is basically the situation in educational institutions and other sectors that make the society (Babe, 2009 p. 70).

Transactional Model of Communication emphasizes the fact that communication is more than sending message to receivers. It highlights the significance of language and culture. The present study adopts the perspective of British Cultural Studies and seeks to explore difficulties faced by Nigerian students, a minority in North Cyprus rather than elites.

2.3 Interpersonal Communication

It is imperative to get to the meaning of interpersonal from the conjunction, it is the combination of the words “inter” and “person”. The prefix “inter” in front of “personal” means between or among. Person grammatically means a human being. This makes interpersonal communication the sharing of information between two people or among more people. Intrapersonal communication is the transfer of information within a person; group communication is the communication among members of groups. Mass communication deals with communication with a large, scattered and heterogeneous audience but interpersonal communication is the only person to person kind of communication. When interpersonal communication takes place we don’t only exchange words; we create a shared meaning which we react to as a form of feedback (Ramaraju, 2012 p.2).

Any form of communication either mouthed or gestural communication between two or more people is what we call interpersonal communication. Over time interpersonal

communication has been likened with medio communication. Here communication is not face to face but it is interpersonal, when we talk about medio communication we talk about sending of letters, email, and telephone etc. This makes it ultimately important to submit that the meaning of interpersonal communication is vast. When it is beyond face to face, it is still between two or more people. So many components affect interpersonal communication. The people's beliefs, experiences, history, knowledge and a lot of other parameters influence how we send and react to messages. For example if you don't have a good relationship with someone the way you send and react to the person's messages is affected by your experiences with that person (Watson & Hill, 2006 p.139).

Meaning creating best defined interpersonal communication to me because creating meaning carries a large part of interpersonal communication. Wood (2007) posits that when we send messages to people we are trying to create a meaning because we unravel the meaning of the signs, symbols or even words sent. When someone stamps your feet in a lecturer's office, you try to create meaning to what the person is saying. It might be that the person is trying to caution you for talking too much or something close. Some very close friends or spouses come up with symbols or words that they can create meaning to them alone. An example can be if a wife and husband decide to come up with a language central to their knowledge alone when visitors are around. You see them talk or even communicate with gestures but you might possibly not understand. This is because meanings are created between them alone. Interpersonal communication creates meanings at two levels; content level and relationship level.

2.3.1 Content Level Meaning

This level of meaning creation is limited to the explicit meaning of a particular word, phrases, clauses or sentences. It stops at what the content of the message says. An instance of a police officer telling a 16 year old driver to bring the car key and move to the driver's side is the creation of meaning at the content level. The content meaning here is that the boy should move to the driver's side with immediate alacrity.

2.3.2 Relationship Level Meaning

This is the second level of meaning creating at this level the relationship between communicators is readily shared. Using the same instance as the former, if the police officer says "would you mind giving me the key to the car and move to the driver's side"? The relationship between them here shows there is a level of equal treatment or relationship between them. Another instance is when a teacher noticed you are not smiling like you always do and he called you out in the class and asks you if you are fine. If he continued by saying if there is any problem you should see him in his office. The relationship level is that he wants to be your confidant; he sees himself like a father to you and believes you can tell him your problems.

Discussing the three categories of relationship level meaning as highlighted by scholars over time;

Responsiveness

This level of relationship level meaning is about how people react to messages sent when you are interacting with them. Responsiveness can be either low or high. If a lecturer is discussing with a group of students and they are reading through the

newspaper on their table it shows low responsiveness to the teacher's messages. High responsiveness connotes quick and positive reaction to a particular message, nonverbal cues like nodding, eye contact and even mouthed kind of communication as feedback is shown.

Liking or affection

This dimension is the level of concord and disagreement communicated through emotions. When we converse with people that likes our conversation, we easily detect this level of meaning creation from their sitting space, posture, tone of response and the expressions on their face.

Power or control

As the word implies, power and control dimension of relationship level meaning is the power equality that shows when we converse. When a father instructs his son to fetch him a cup of water, the relationship here shows that an authority is talking. Also, when lecturers give assignments in class, it shows that he has the power to tell the students to do it. The relevance of relationship level meaning cannot be underestimated because meanings are created at both levels everyday of our life (Wood, 2007 pp.27-29).

2.3.3 Major Barriers to Interpersonal Communication

Dimbleby & Burton (1997) grouped major barriers to interpersonal communication into three categories; technical, semantic and psychological. These are the hindrances' to effective interpersonal communication.

Technical

This category of impediments to interpersonal communication deals with interruption you get in your environment. In a noisy environment interpersonal communication suffers. Loud sound system, factory noise pollution falls under this category.

Semantic

This result from inability of understanding verbal and nonverbal communication of the persons you are interacting with. This is faulted on culture as to difference in meaning across culture; misinterpretations and the likes can be the possible problem. An example can be a lecturer telling his students about his expectations from them on the first day of his lecture and he said. “I have given you all good grades in this course, all you need to do is to keep the grades very well”. The students might be relaxed thinking he has given them good grades so why get serious with his test, quizzes and assignment. But what he is trying to tell them is that they have to work hard to get good grades (Dixon & O’Hara, 2010 p.9).

Psychological

This category talks about biases resulting from stigmatization. A message may suffer because of a particular stereotype. This assumption either true or false is about a person in affiliation to a group. For instance, when someone says “She’s a lesbian”, with the knowledge of that your interpretation or the way you receive her message automatically gets altered (Dimbleby & Burton, 1998 pp.77-81).

2.4 Verbal Communication

This dimension of communication is the use of words to communicate. This mouthed kind of communication helps to give meanings to things. At the mention of school

you already know the person is talking about an educational institution, at the mention of 'anger' you already submit it represents a strong emotion that signifies grievances. At the mention 'hunger' we posit that there is need for food. Language is an integral part of our live. It defines a group of people from others. The main and universal function of Language is to communicate. Language is broad, progressive and endless. In some cases words in same language can rightly mean different things to different people; this defines what I mean by broad, also been progressive and endless I mean language forever continues to be a learning process, some new words are added and some old ones are discarded. Same language spoken at different ends has vocabulary differences, like in the case of Nigeria and Ghana. When you hear a Nigerian speak English it is quite different when a Ghanaian or Tanzanian speaks the same language. Language as defined by Fromkin and Rodman (1993) is "Whatever else people do when they come together-whether they play, fight, make love, or make automobiles- they talk. We live in a world of language" (Fromkin & Rodman, 1993 p.3).

Language can also change over time, it is changeable. There is no guarantee that a particular word must remain forever, before now the word 'gay' used to mean something "light headed" but all over the world now at the mention of gay , homosexuals come to one's mind because the meaning has changed (Wood, 2007 p.102). Over time meanings change. According to Johnson (1997) "whores" used to mean a person who loves a man or a woman but the meaning has changed to a woman who engages in sexual intercourse to make ends meet. Also the word "bitch" used to mean the goddess of hunt before Christianity. This means at the mention of bitch back in the days, you don't have a picture of a woman who is disliked in your

head (Johnson 1997 p.103). Meanings are even still changing because nowadays girls call themselves bitch just like that.

Verbal communication allows for relay of messages through a mouthed kind of communication. This is not to say all mouthed communication is verbal communication. Cry, exclamation, laughter etc. These are nonverbal cues which are mouthed. Most importantly it is pertinent to say that verbal communication helps us to convey our ideas, opinions through a way of producing speech to the receiver. A very viable tool of instruction is verbal communication. When teachers give us an assignment, we order kebab or even call the customer care line of Turkcell to lay complaints about some extra charges we are making use of mouthed kind communication to express our thoughts and submissions.

2.5 Non-verbal Communication

Nonverbal communication is as ancient as man, it started way back even before man developed verbal communication, the five senses were active part of nonverbal communication. The most commonly used sense is touch. The coming of verbalized use of communication led to the lesser use of the sense of smell and other senses. Nonverbal communication needs better involvement of the brain than verbal communication which makes inborn pattern of behavior which responds to stimulus more processed with gestures than verbal communication (Nonverbal communication, 2012). Nonverbal communication is the sharing of information without spoken words. It is everything that is beyond communication with speech. It ranges from hand gestures, eye contact, personal space, clothing, and silence etc. Nonverbal communication remains a very important area of communication and to a very great extent gestural communication is as important as verbal communication

although many might degrade its importance. Jandt (1995) asserts that “nonverbal communication can be narrowly used to refer to intentional use as in using a nonspoken symbol to communicate a specific message” (Jandt, 1995 p.74).

Nonverbal communication occurs consciously and unconsciously, even when we sleep we tend to send unaware messages. We move our hands; we wink, and make all sorts of nonverbal cues. Verily, we humans are hardly static, we move our body. In the case we submit that we communicate even when we are not talking from the womb of our mother till the day we kick the bucket. Nonverbal communication is also a vast concept and it has not been understudied. It cuts across almost everything which is sharing of information but not mouthed communication. Clothing for instance is a nonverbal kind of communication and obviously we cannot underestimate the power of messages sent from clothing.

2.5.1 Types of Non-verbal Communication

It is viewed that nonverbal communication is as viable as using words to communicate. The importance of nonverbal communication cannot be jilted so as verbal communication which makes them both very important for effective communication. Verbal communication is all about communication with words while nonverbal communication is basically a move from words to other form of communication which makes you give full concentration to actions. Actions here may include facial expressions; eye contact, personal space and, silence, signs and symbols, clothing etc. Adamo (2011) submits that clothing is a form of nonverbal communication and also it is an identity in measure of who you are, what you do and where you are. A reflection of clothing is what comes to your mind when you see the uniform of a police officer, his rank, his sex and his class is a message his dress gives to you. Clothing makes you attribute meaning to things. It is a sort of a message

itself, it speaks and makes you know the difference between a medical student and a medical doctor. It gets you an inside information at a glance at a particular point in time. For instance, when you see an African on black dress in a sorrowful situation, it addresses the possible question on your mind of why are they wearing this? The dress makes you give an immediate personal judgment to certain social situations; you clearly conclude that he/she is a mourner (Adamo, G.E, 2011 p.8).

Nonverbal communication can be more understood in categories since we have quite a number of them; so many scholars have done this. They have categorized nonverbal communication in different groups. Fast (1970) grouped nonverbal communication into signs and symbols, proxemics, kinesics, chronemics, paralanguage, silence, haptics, clothing and physical appearance, olfactics and oculesics.

Signs and symbols: These are nonverbal languages which carries important messages. We come across this messages everyday of our life. Signs and symbols dates back to time immemorial. Road signs like zebra crossing, narrow bridge, sharp bend ahead, and pedestrian crossing are universal languages which are understood generally. We see these signs and symbols in all institutions, in schools, hospitals, airplane, hotels, airport, ships etc. They automatically inform us about something or direct us easily without asking questions. When you enter a bus you see seats with symbols of human vector showing a feeble person, pregnant woman and sick person. With these symbols if you don't fall in the category you automatically know you shouldn't seat there.



Figure 4: Signs and symbols

(<http://www.koreabang.com/2012/stories/elderly-hikers-turn-blind-eye-to-pregnant-woman-in-subway.html>)

Some cultures also have their own signs and symbols; which is to say not all signs and symbols are known worldwide or solve same problem all around the world.

Proxemics: This is a communication study about personal space differences in cultures. It is not a mouthed kind of communication but it informs us. The makeup of every culture resulting from its norms and values form the basis of proxemics. Your culture tells you how much distance you should keep when talking with a man or a woman. The space you keep with you mum is different from that you will keep with your teacher. Edward Hall (1959) has a basic idea on this area of communication which he believes we humans are all part of. Keeping space has to do with different cultures. An analysis of a table adapted from E.T Hall's book "Silent Language" reads the space you keep in an intimate relationship should start from 18 inches, this is for people we are very close with and most times we whisper when we talk. If someone who is not in this category comes that close to us we get frightened. Space for personal relationship should start from 18 inches to 4 feet, we talk in soft voice with handshakes; married couples maintain this space when they are outside. For casual relationships, distance starts from 4 feet to 12 feet. This space is a measure of

that kind of space kept between an apprentice and a customer and full voice is used to communicate. For public relationship, it starts from anything greater than 12 feet, these are distance kept in class room (teacher to student), churches (pastor to congregation) (Hall, 1959).

Kinesics: This category of nonverbal communication basically relies on body movement, facial expressions, eye contact, hand movement and every body movement that can be used for communication. This also varies across cultures, meanings giving to certain hand movement can mean something positive in one culture and in another it can be negative. In the United States of America, handshake is the easiest way to salute but in France it is seen to be socially incorrect. In France instead of this U.S local handshake, a handshake with less force is most preferable. In Ecuador to greet someone with a handshake is sign of honor. Same handshake in Africa can mean disrespect, if a 19 year old boy stretches his hand out to shake his dad or an older person. He is termed rude. Saying goodbye also varies among cultures, goodbye in Italy, Colombia and China goes like moving the palm and fingers front and back which is a nonverbal cue which means “come here” in Africa and the United States of America. Same movement in Malaysia is an insult.

According to Gounaili (2011) the showing of thumb finger as a hand movement kind of communication means something positive in the west (America and other countries) but in Iran it means something negative. The thumbs up finger means something “OK”, kudos or keep it up and the likes in North America but it has an entirely different meaning in some other parts of the world. In Japan it means “money”, in France it means “worthless” and in Russia it means “zero” something negative (Gounaili, 2011 p.29).

Thumbs Up



Figure 5: Thumbs up

(<http://www.slideshare.net/NirmalaPadmavat/hand-gesture-of-differents-cultures>)
(Padmavat, 2013)

Chronemics: This category of nonverbal communication is the study of use of time. Time is as old as man. Different groups have developed their time in the past before the modern day time zone. The modern time zone came as a result of an international world conference in 1884 which gave birth to the time zone we have today. The conference dictates 24 time zones which is equal to 15 degree longitude. Time varies across cultures which is also major impediment to communication. As Africans there is a popular concept called “African time”. This is generally about lateness to events by Africans. It has been misunderstood by a lot of people especially by Europeans. When they came to Nigeria before Nigeria gained independence in 1960. They had this believe because they didn’t understand what time is to Africans. The westerners invest time in knowing about the past, present and future. This is totally unusual to Africans, because an average African man doesn’t really care about the future. Time has a connection with a particular happening to an African man. So why bother about

the future when there is no stated event. It is a general African belief that tomorrow will take care of itself (Ekeke, 2011 p.13-14).

Paralanguage: This category of nonverbal cue is the mouthed part of nonverbal communication. They are categorized under 3 units.

Vocal qualifiers: This unit of paralanguage deals with the strength of the voice and when to use them which also varies across cultures. Some cultures prefer to hear you talk in a soft voice when you are demanding something and some believe your voice should be firm to show of how much you need what you demand for.

Vocal character: This unit deals with mouthed cues like crying, laughing, screaming etc.

Vocal segregates: This unit mostly results from exclamation and emphasis. Examples are “uhn”, “um” “uh uh” which are universally used consciously or unconsciously.

When an American talks, an average Thai man thinks he is angry because Americans talk loud. Among the Thais people, they believe that a well-mannered, educated fellow should talk softly. It is acceptable to call a waiter in Spain with a whistle like “psst” but in India it is violative to do so. Accent is another part of paralanguage. English has so many accents, the way West Africans sound is quite different from the way East Africans sound.

Silence: This remains an important part of communication; silence can depict anger, agreement, overwhelming state, loyalty, fear, knowledge, indecision, remorse etc. In some part of the world, silence is less recognized as a serious way of communication. In the United States silence means not concentrating, to be part of the situation you have to communicate verbally or nonverbally. On the other hand, silence equals consent in China. Jones (2008) categorized four dimensions of silence in Japan; truthfulness, social discretion, embarrassment and defiance, the Japanese people are believed to talk a lot but the use of silence is very important to them and it always surface during their interaction. The aforementioned are the basic ways silence is used among the Japanese (Jones, 2008 p.17).

Haptics: This is the study of touch for communication. It is from a Greek word called “haptesthai” which means to touch. We touch people when we engage in conversations, some people do it when they laugh hard to support themselves and for so many reasons tied to communication we touch. They variegate across cultures. In the West when adults of same sex hold hands they are assumed to be homosexuals. Among the Yoruba’s in Nigeria you don’t give something with your left hand to people. The left hand is seen as impure (Famdilfc, 2008 p. 25).

Clothing and physical appearance: Appearance is a major nonverbal cue; meanings are attributed to things we wear across cultures. In Africa wearing bikini, bump shorts and body exposing clothes are seen as dishonor to womanhood. It is believed to promote indecency and immorality, as stated by Ojo and Odeleye (2008) “some of these clothing habits and what they portray is alien to our culture. Our culture does not support nudity or flaunting of bodies as if it is a product that is being put up for sale” (Ojo & Bidemi, 2008 p. 43). Colors are almost the next to types of

clothing, Koreans see red as a sign of bad luck but in China it is believed to be good luck. In the western world and in Africa black is the signature clothing for mourners but in Asian traditions whites clothes are used which shows how dissimilar they can be across cultures. In Nigeria for example green means fruitfulness, agriculture and it is a national color as it dominates major emblems of the country (Olaoye, 2013 p. 6).

Olfactics: This is the study of communication through smell, what we smell and how we smell is very important for how the body operates and feels. Different cultures have what they think about smells. In some it is believed that you should remain the way you are avoiding the use of perfumes and body sprays and some others believe the body smells what you eat. Aromatherapy is used around the world especially in major countries like England, France, Belgium, Germany and Switzerland. Aromatherapy is the use of fluids and extracts from plants, oils for massage and keeping the body in shape.

Oculesics: This is the study of communication with the eyes and they vary across cultures. In some cultures you shouldn't gaze at women, it is disrespectful and sends a wrong message. A constant gaze is a sign of disrespect in Africa especially to older people or from a man to a woman but in some part of the world it means something else. In Africa, when men winks at women it means they want them. Julius Fast (1970) submits that out of all body movement that communicates. The eyes are the most important. He continues by saying looking at people is applicable worldwide. People look at people everywhere but how we look at this people in different cultures are different. An example is that of New York high school girl who is from Puerto Rico, she was caught with other troublesome girls smoking in the washroom and because she has a clean record. The principal called her up to interview her and

because all through the interview the 15 year old girl refuses to look straight into the eyes of the principal, the principal submits she's guilty. And after a lot of issues as regards the real person of the girl, it was made known to the principal that the girl is good. She only couldn't face the principal because it is wrong to look into the eyes of an elderly person in Puerto Rico (Fast, 1970. pp.139-147).

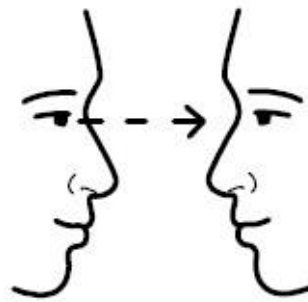


Figure 6 Eye contact

(<http://www.citelighter.com/communications/communications/knowledgeCards/eye-contact>) (Eye contact, 2014)

2.5.2 Culture and Non-verbal Cues

Culture remains a subtle concept to define. It is so because culture is everything. Getting an all-encompassing definition of culture is hardly possible. It is ultimately important to note that so many meanings have been given to culture from different scholars all over the world and the submission is that defining culture is tough. According to Lowell (1915) delimitating culture is like trying to capture air in the hand. He continued by defining culture in his own way by saying culture is the authoritative direction of the practice of one's own trade. His meaning of culture is explained in the line of profession. He believed that as medical personnel, everything you do within your field makes you an expert of your area. However, when you meet with other people from different disciplines everybody talks in mastery of their craft. If a lawyer comes to a radio station to air a program, he therefore broadens his

culture which makes him see more out of the restrictions of law and order. Culture goes as far as making you know something about everything and everything about something. A professor in communication who knows public relations, advertising, print media, broadcast media and knows nothing else does not fit in the meaning of a person of culture (Lowell, 1915 pp. 553-554).

Culture is also defined by David Matsumoto, an authority in culture and nonverbal cues. Matsumoto (2006) accedes that “culture is the product of the interaction between universal biological needs and functions, universal social problems created to address those needs, and the contexts in which people live” (Matsumoto, 2006, pp. 219-220). He went further to say culture is all about coping in your environment and trying to live the life as it is generally lived within the circle.

However it is imperative to note that with all definitions offered to culture, the basic idea behind all is that culture is the way of life of a given people. In spite of this fact, Nonverbal communication may vary across cultures. The way we eat, the way we act the way we think and the way we feel affects the elements of nonverbal communication. Some gestures have similar meaning while others are entirely different in other cultures. Eye contact, handshakes, clothing, tone of voice, personal space and even silence may have different meaning across ends. A measure of the effect of culture in nonverbal communication has been worked on by a couple of scholars. According to Matsumoto (2006), its origin can be linked to David Efron's work on the Sicilian and Lithuanian Jewish migrants in the United States specifically New York city. He discovered that they have their local nonverbal communication which became almost unnoticeable when they mixed with the America way of life. Also, Ekman and his colleagues followed with a work on differences of gestures

among Americans, New Guineans and the Japanese people. Morris and his colleagues also worked on studies of gestures and culture. Basically, differences in gestures across cultures can be controversial. A gesture that is inoffensive in a culture can be offensive in another culture. An example of the “A-ok” sign in America means wanting sex in some parts of Europe (Matsumoto, 2006, pp. 231). Yes and No are commonly used through nonverbal cues as a result of its frequent popping up in conversations. Also their meanings differ across cultures. Generally nodding the head front and back vertically is a way of consent and horizontally for saying ‘no’. In Japan hand gestures are the best to assert and nullify. Moving the right hand means no and moving both hands in a way is equal to no (Jain & Choudhary, 2011 p. 24).

According to a World Bank report, a good communicator should be alert to meanings of nonverbal communication in other cultures. To avoid gestures with entirely different meanings which might be insulting, passing your intended message across is vital. However, for a foreigner in a new environment you are expected to understand how to play around nonverbal cues to achieve the basic aim of communication (Worldbank.org, 2014).

2.5.3 Verbalization of Non-verbal Communication

The reason why some gestures still remain and are still in use in some languages and cultures over generations is because of the continuous verbal usage of them. In English language for instance “I cross my heart for you” “hit below the belt” “bite more than you can chew”. Some of them are even used more than the nonverbal cues as argued accordingly by Max S.kirch who said that the everyday use of these gestures are aligned into words in our writing and speaking makes them still relevant with an instance of “Daumen halten” which the Germans used before which is now

represented in words now as “I will hold my thumbs for you” which is a way of wishing goodluck, for the French speaking countries is verbally represented as “ristringere nelle palle” which is “to shrug ones shoulder” and same example in Spanish language is “encogerse de hombros”.



Figure 7: Daumen halten

(<http://blogs.hutchesons.org/LanguageAssistants/post/2012/02/29/Redewendung-der-Woche-Daumen-drucken.aspx>) (Modern Language Assistants, 2012)

Also positions of authorities or social level may put you to the use of nonverbal communication as verbal communication. An example is that of the United States’ Deputy Attorney General Benjamin who once said “neither his agency nor the FBI has any idea of kind of *shrugging its shoulders* and closing the file”. Most people verbalize gestures without thinking much of its nonverbal cues. They see it as if it is supposed to be said in the verbal form. Gestures can be more complete than use of mouthed communication, an incomplete verbal message can be sent but as soon as you see two people shake hand, you already get a full message delivered. The connection between both types of interpersonal communication is that they both make you prefer a face to face interaction than a phone call. People tell you

something positive but the look on their face tells you something else. Nonverbal communication is very important and it plays a great role in verbal communication (Kirch, 1979 p. 418).

2.6 Effective Communication Skills and Second Language

Acquisition

We human beings share information between ourselves to maintain relationship. The processes involved in doing this are what we called communication skills. It is therefore imperative to incorporate this into this review because it is worthy of note to understand the extent to which basic communication skills in your first language helps you in a new environment. Efficiency in reading, writing, listening, hearing and speaking is vital in any language. Most importantly, these skills are acquired on basis of individuals learning strength and interest. These basic communication skills help you to get along with messages sent and how to receive them. At all levels effective communication is very important. According to Wertheim (2008), “Effective communication is an essential component of organizational success whether it is at the interpersonal, intergroup, intragroup, organizational, or external levels” (Wertheim, 2008 p.1).

Effective communication skills remain very vital for the interaction factor in our lives and we have highlighted the five of them as follows.

Reading: This is the process of understanding a written message. It is among the skills to effectively learn languages. It is also one of the basic activities we engage in as human beings. It can be reading a book, an academic article, a prescription on a drug pack, a sign post, billboard or even newspaper. It surrounds our everyday life

and it almost inevitable to read. The most important of this communication skill is that it is very important in the acquisition of knowledge. When you want to have information about a course you simply grab your book and read about it. How to improve your reading skill is simply by constant reading (Rraku 2013 p.1).

Writing: Writing requires three basic steps for a concise and easy to read piece, one should plan, write then edit. Writing as a communication skill requires you to decide on what you want to write on by outlining them or getting the materials ready before you write as a way of planning. This is to ensure that you don't miss out anything and you don't write what is supposed to be at the beginning at the tail of the piece. Writing as the second stage is the most important step among the highlighted. Here the messages are put through in a clear and concise way with words leading to sentences and paragraphs. Avoid usage of words that will confuse readers. Finally, editing the piece requires a calm mind. The final stage is very important because one will be able to trace grammatical errors. While editing also it is a way to read the piece again (Oum.edu., 2014 p.9).

Listening: This is a participatory kind of communication skill. It is basically about taking in words and giving meanings to them. Among the necessary skills you need to acquire with listening to be a good listener is discipline and awareness of one's self. Also a good listener has to show active participation by speaking. This is to tell the speaker that you are getting along with him/her as the case may be (Hurst, 1996 p.52). Listening goes more than hearing as many may think they mean the same. It is active rather than passive. You belong to the situation when you listen. To be effective with this communication skill, one can improve listening through phone calls, listening to the media sets (television or radio), listening to public speeches etc.

listening allows us to partake in communication processes and makes us define the message. When we listen to people's messages (either verbally or gestural cues), we absorb and we react accordingly to the message. It is worthy of note that the process of waiting to speak after listening does not affect listening (Dixon & O'Hara, 2010 p.12).

Hearing: This is communication skill unlike listening which requires maximum attention is just passive rather than active. When you sit in a class for instance and two people passed by the pavement talking about something. Since the class atmosphere already conditioned your mind to listening to the teacher, then you are only hearing what the passerby's are saying. This is not to justify also that when you are in the class you are listening. Some people hear what the teacher is saying in class. A situation where you are trying to listen to a new song in class when the teacher is talking, your attention is divided so you can only hear and not listen to the teacher.

Speaking: Speaking is a very important communication skill, the difference between learning the first language and learning the second tells one what it is to develop speaking. Learning the first language is always easier than the second. Only with the exception of related languages. According to Navarro (2009), learning how to speak the first language while still very young is very much easier than learning as an adult. However, he submits that it is so because as adults you get too concerned about so many things to be learned at once. A child bothers about nothing when trying to speak (Navarro, 2009 p.86).

Second Language acquisition is the acquiring of a new language, this new language is learnt in the environment where the language is spoken. A Nigerian in North Cyprus learning Turkish language is in the process of acquiring a second language. This is different from foreign language acquisition. Acquiring foreign language is learning a new language in your own environment. A Palestinian learning English language in Palestine is learning a foreign language. This is mostly done in a classroom set up where you are taught by a teacher. This is because most times since it is a foreign language there are no speakers of the language everywhere. So learning formally will be the most suitable. Second language acquisition is usually referred to as L2. This means a language that is learnt after learning the L1, (first language). Second language acquisition may not be formal; it mustn't be learnt in a classroom set up. One can learn from speakers of the language in his environment (Gass & Selinker, 2001 p. 5).

As to what effect are the roles of first language in second language acquisition? So many studies have been done in this area of knowledge. As far back as 1960; there were doubtful submissions that problems faced learning second language is a result of basic errors in first language. The assumption was that when the two languages are dissimilar, there is the possibility of first language stepping in the second. And when there are no major differences the first aids the second. This was tagged 'language transfer'. Contrastive analysis was also designed and was used to detect the errors of second language as a result of first language. Findings from research showed no basic errors traced to first language. However, since findings from this researches were against the assumption. The role of first language as a barrier was less faulted (Ellis, 1995 pp 6-7). This is to say errors from learning Turkish cannot be faulted on

English language for Nigerians students, especially because of the fact that they are unlike.

2.6.1 Communication Barriers

Communication barrier has been defined by so many scholars and educationist. Heun & Heun, (1975) posits that communication barriers are the impediments or anything that barricades effective communication. He submits that getting a defined and accurate categories of what inhibits effective communication is a tough one but, “difference is the prime barrier to effective communication” (Heun & Heun, 1975 p.76). That is to say the major impediments of effective communication between Nigerians in Turkish Republic of North Cyprus is because of our difference. For the benefit of this study, barrier to intercultural communication is the case here. For effective communication across cultures, one should be able to do away with a couple of actions as highlighted by Barna (1994). Shedding more light on the importance of communication will result to over flogging of issues. It is an established fact that communication holds a vital part of our living and here comes discussion on its impediments. Communication across cultures suffers because of a couple of reasons following Barna (1994), he has highlighted six of these barriers; anxiety, assuming similarity instead of differences, ethnocentrism, stereotypes and prejudice, nonverbal misinterpretations and language.

Anxiety: This is a major barrier to intercultural communication and it is obviously not a planned effort. It occurs with a major concentration on something entirely strange which steals our attention. The first day at work can be an instance here. For a young lady who has always wanted to work, first day at work can make you make common mistakes. Another example can be likened to the discourse here. The first

day in Eastern Mediterranean University for a Nigerian student can make his/her communication suffer.

Assuming Similarity Instead of Difference: The second major barrier is the assumption that there are little or no differences across cultures (new and old). First of all, this assumption within you makes you submit that the culture of where you are coming from is same with the new one. Putting aside the fact that every culture is unique and how the people feels, acts, thinks and react are different. Laying claims to the new culture makes one believe that beliefs, norms and values are almost the same which will alter one's communication. Because examples best create mental pictures, an example of a Nigerian student who just completed his Bachelor's degree program in Coventry University in United Kingdom and he got admitted to Eastern Mediterranean University for Master's program can assume that mode of course registration is same with that of his former school in the United Kingdom. However, it may not be same which will cost more time for correction and will definitely affect his communication. So it is better to have an open mind to differences in culture.

Ethnocentrism: This is the preference of one's own culture as a form of partiality to other cultures. As an individual, when you lay claims and give reasons why a particular culture suffers something which is not like that in your own culture, you are ethnocentric. An instance of Nigerians in North Cyprus will be cited here. Making a partial comparison of weather and saying in Nigeria it's never too cold when it's cold and never too hot when it is hot but in North Cyprus, it is to the extreme when hot it is extremely hot and when cold it is extremely cold. This is a major barrier to communication.

Stereotypes: American Journalist Walter Lippman first used the word stereotypes to explain submissions made on people about ethnic groups in 1992. Stereotypical representations can be either negative or positive directed to individuals and groups. Women, gay, people of color (black), fat women, ethnic group (cast system) suffer from stereotyping and it is a major drawback to communication across cultures. Stereotyping causes marginalization and it affects our communication because we tend to see things in a different view when we relate with the stereotyped. If Nigerians are labeled and stereotyped as corrupt people and you see a Nigerian taking something from a shop, you immediately submit that he is stealing from the shop. Also if you hear that Iranians are bribable, at the mention of an Iranian as the president of a group, you submit that he must have been helping himself with public funds.

Prejudice: This is quite different from stereotyping. Prejudice is indiscriminate disapproval of a particular group of people. Individuals are addressed as group and because of a stigmatic representation of this group the individual is affected. An example is when you introduce yourself in a class and someone says “he is an Iraqi, the lovers of insurgency”. You are already pictured in a bigger frame of your country rather than your person. This is also a major barrier to communication across cultures

Nonverbal misinterpretations and language: Nonverbal communication becomes a major barrier to communication across cultures when we don’t know them. A lot of nonverbal cues vary from culture to culture. Some nonverbal cues even within same culture has different meaning base on the context the cue is used, so a particular cue can possibly have more than one meaning. An example in this respect is that of a teacher in Iran who is from the United States, he complained that his Iranian students

didn't copy note as he was teaching them unlike the way students in the United States do. He failed to understand that Iranian students believe that having one of the two is important. Having the lecture and copying the note is just not too necessary since it is all about the same message (Barna, 1994 pp.337-364).

2.6.2 Language Barriers

Language is universal; it is used by all inhabitants of the world to communicate. Words, symbols, signs, and all forms of language have different meanings across cultures. The basic difficulty in language is because of differences in meaning of languages. Language barrier occurs when there is lack of shared meaning between people. Communication only takes place if only all barriers are taken away. For messages to be passed without shared meaning a translator, a confirmation or a verifying means is required which can also be a barrier as it will be discussed accordingly below. Kaplan (1954) accedes that it is imperative to understand that to realize what someone means when he/she says something about a situation, it is ultimately important to know how the person thinks. He highlights two ways in which language can be a barrier to understanding; malapropism and translation.

Malapropism: This is a language barrier which is caused by the unwilling misuse of words that confuses with another word that sounds alike. This impediment is so easy to overcome. Reason being that when you continue to learn the language by day and you get so used to it. You will know the difference between words.

Translation: This barrier is an aid to communication across cultures and it is also a major barrier to language. In this sense, we mean that the process of translation is the act of changing a language to another without changing in meaning. But most times it is a major impediment to communication. Some words in English do not give

direct translation in other languages. For example, in Yoruba language “mo fe lo je aye orimi”, literally it means “I want to go and enjoy myself” but a direct translation is “I want to go and eat the life of my head” which is a different thing entirely. In Turkish language “Gumusservi” does not have an English translation but it means the light of the moon glows on water. Translating is inevitable and over time these are the problem it has encountered (Kaplan 1954 pp. 278-279).

Sechrest et al (1972) agree that translation is a problem to intercultural communication barrier and have highlighted five problems caused by translation; Vocabulary equivalence, idiomatic equivalence, grammatical-syntactical equivalence, experiential equivalence, conceptual equivalence

Vocabulary equivalence: Words which are translated lose some qualities even if not all. Most times translation helps you bring the word forth but leaves the other qualities behind. This is faulted on translation because when colors like pink, red, maroon and other related colors are translated to be just red as the nearest meaning in another language, obviously a lot meaning is lost. Maroon shines less so that attribute is lost. Pink shines more and that attribute is also lost. So calling them all red is a major impediment. When a word loses its vocabulary equivalence, phrases, clauses and the even the whole sentence is disrupted.

Idiomatic equivalence: Idiomatic expressions are ways of talking that is natural to the real owners of the language. This way of talking is a way of putting words together with an entirely different meaning of the words but has a general accepted meaning across where language is spoken. When you say the principal officer of the institution kicked the bucket last night. A direct translation of that can never unveil

that the man is dead. An Idiomatic expression is a deep kind of communication in different languages. In Turkish for example “ateş ateşle söndürülmez” literally means “fire cannot be extinguished with fire”. Idiomatically it means revenge is a dish that should be eaten cold. Another one is “Ava giden avlanır” literally means “the hunter becomes the prey” and this commonly used when someone falls in his own trap. If someone who learns Turkish to study in schools tries to use his knowledge to translate this directly, meaning will be distorted (Yurtbasi, 1993 p.20).

Grammatical-syntactical equivalence: This is the use of words that does not have the same meaning. To understand a language, one has to learn and so in the process there is every possibility of misplacement of words and their meanings. Displacement of words does not mean nullification of meaning. Phrases like “read to pass”, “pass to read”, “plan well” and “well planned” denotes different meaning. You can easily submit they mean same thing seeing changing of positions as no issue but you are totally wrong. Position of every letter in every word and every word in every sentence is very important.

Experiential equivalence: When subjects, objects, situations and issues are not extant in one’s culture, it is very difficult to translate. It is difficult because names might not be given to those subjects or situation in that culture because they don’t know about it. Trying to explain ice skating for a Nigerian who doesn’t travel or read might not be fruitful because our weather is not to the extreme. So we don’t have snow falls and mountains covered with ice so it will be very difficult to explain the sport called ice skating.

Conceptual equivalence: This impediment of translation results from unique meaning of a universal language within cultures. In United States of America for example the word freedom has a different and unusual meaning to its citizens. Speakers of other languages might to be able to get a translation that is equal to what they mean by freedom.

It is also imperative to note that there is a better way to translate. Back translation is the best, when you translate to the first language, try it back to the other and compare and contrast answers (Sechrest et al 1972, pp.41-56).

2.7 The Intervention of the New Media

The world has moved from era to era and time to time, the new era is the era of technological advancements. This advancement does not exempt the media world. At every level of communication, technology has made a gigantic impact. Sun et al, (2011) posit that “New technologies ushered in a multichannel communication age. In addition to face-to-face communication, people can use phone, text messaging, email, and instant messaging” (Sun et al, 2011 p.8). The coming of the new media has availed in communication across cultures and the power of the new media cannot be underestimated because the media saturates our everyday life. A typical morning for a communication student like myself starts with checking my mail, I react to them. Then what I do next is to switch on the television to watch what is happening around the world on Aljazeera. To buttress my argument Baran 2005, submits that “the media so fully saturate our everyday lives that we are often unconscious of their presence, not to mention their influence” (Baran, 2005 p.4). Taking communication through the new media away from every start of my day will explain how much the new media saturates our lives and this also has really been impactful in interpersonal

communication across cultures. Most of the communication strategies students use to cope in a new environment are technologically inclined like phone calls, use of language assistant services like google translate, ivoice translator to mention but a few.

2.7.1 The Role of Google Translates and Other Translation Mobile Applications

Translation assistance services online and in mobile application form are solely for scholars, travelers, tourist, language learners, students (international students) and people who travel for study of a certain subject. The basic idea behind this online assistance is to help get access to information in a preferred language. In the case of any of the aforementioned, translation assistance service is very important for their mission. It will help you comport yourself, ask fewer questions from people and feel at home as much as possible. This assistance makes you want to do everything all by yourself which will make everything bright and beautiful for the user of the application. For instance, in the case of an international student who is from Tanzania and he is schooling in France. These are two extremes because in Tanzania, they speak Swahili and English language and in France, they speak French which is a major barrier so one can imagine how much translation services could be of help within the school and even in the host community of the imaginary institution.

Google translate is a workable tool in this discourse and it is helpful in making communication in another language easier as earlier mentioned. The online service is a translation assistance owned by google which helps one to get immediate translation of words in different languages, majorly international languages. Words, phrases, clauses, sentences and even webpages can be entered to get translation in the chosen language. Translation is done by check on millions of already translated works and so your request is gotten according to the database to get accurate and

most appropriate answer. This check is done because the database checked is a human effort and so it gives an almost appropriate answer. Google translate supports 80 international languages which Turkish, English and Afrikaans is included as in the basis of this discourse (Google translate, 2014). For flexibility, Google translate toolkit was launched to help consumers of this product expand on the service. With google translate toolkit, user can edit and save translated works. It can link you up with someone who can help you with translation which of course will be superior to machine translation. In essence a native speaker of the language preferred will most definitely give a better translation (Goss, 2012).

The Android Google-translate mobile application helps you converse with and through the application. Your preferred translation is read out loud to your hearing. This I find interesting because most times it is not all about the words but how they are pronounced. Changing to words containing “C” in Turkish will need you to pronounce Ercan as Erjan, Sabanci as Sabanji for an English person to be correct. Also changing a word from Turkish to English for a Turkish person needs you to pronounce psychology as “sycology” and knife as “nife”. This application has made it possible to do so. The application lets you get a conversation partner as earlier discussed which gives you a perfect translation. Godwin-Jones (2011) accedes that;

“Google Translate for Android offers an interesting experimental feature using voice. “Conversation mode” lets users translate an utterance into the target language, which is then read aloud. One’s conversation partner can then speak in the target language and have in turn that response be translated and read aloud”(Godwin-Jones 2011 p.5).

Other translation mobile apps are Itranslate voice, pixter scanner OCR, ivoice translator pro; most of which have also have same features with google translate and additional features like voice translation and dictionary.

In the last decade, higher education has become the major source of income for the TRNC. In line with this, numerous students from different parts of the world come to North Cyprus. These students arrive to study in an English medium university. Yet, the language spoken in the street is Turkish. Foreign students have culture shock and language barrier becomes an impediment to their communication. This is the pioneering study conducted that explores the difficulties foreign students face.

2.7.2 Uses and Gratification Theory

Uses and Gratification Theory came on board in 1970 as a reaction to a traditional mass communication research and the idea was that audience members are active and they have a reason for using a particular media in a preferred way. The theory basically explains the use of the media by individuals, groups and the society at large with major emphasis on the fact that audience members are active. The main statement of this theory is to know how individuals use the mass media to give satisfaction to their needs, to know the reason why they use it and to know the merits and demerits of their usage. Uses and Gratification theory grants the understanding that the media audience don't take everything they get from the media and they all don't have same reason to use a particular medium (Theory clusters, 2010).

Katz, Blumler & Gurevitch (1974) accedes that the use of the uses and gratification approach in the framework of communication studies should be in the process of making an attempt to understand how individuals use a form of communication to

gratify their needs over other options which the environment has provided for them.

This approach in communication has some suppositions and they are;

- Audience members are goal oriented and this makes them an active user of the media. They don't just absorb all they get. The idea is that if they use it they have a reason to use it. It is more about the content and what thirst of the audience the particular medium can slake.
- A major assumption of this theory is that audience members use the media and the media does not use them and this makes it unpredictable for direct effects on attitudes of audience members.
- The media does enjoy the monopoly of gratification of the need of audience members. It competes with other need gratifying sources of audience members. Audience members can do a good number of things that they do to gratify needs with the media with other things. For example, if you follow use Facebook to pass time, you can go hang out with friends or go to the gym to pass time.
- Audience members provide the news and programs that the media dish out. If they can do that then they can reasonably cope with their needs without a particular source making them passive.
- If the strength and activeness of the audience members are put into play, then the natural attraction of what makes audience members use a particular medium to gratify a particular need can be seen (Katz, Blumler & Gurevitch, 1974 pp. 510-511).

In line with the Uses and Gratification Theory, the present study seeks to explore the extent to which international students make use of medio communication which is a

form of new technology in order to solve their communication problems with the host community. Despite the fact that a number of studies conducted in EMU used uses and gratification as the theoretical framework like that of Mesole Folasayo, Elizabeth Odukomaya, no study up till now looked into the use of medio communication to solve interpersonal communication problems like in this context.

Chapter 3

RESEARCH METHODOLOGY

Quantitative research methodology is preferred for the present study. This chapter covers the following sections: Research Methodology, Research Design, Research Context, Population and Sample, Data Collection Instrument, Research Procedures, and the Reliability and Validity of research.

3.1 Research Methodology

The present study is based on quantitative research methodology and in this study a survey is developed and findings are presented through descriptive statistics. Quantitative research as the word implies is a research that deals with quantity. The word quantitative is taken from the affix “quantity”. Quantity means ‘the amount or number of something especially that can be measured or is fixed’ (Cambridge Dictionary, 2014). Therefore, a research that follows quantitative methodology is one that is represented in figures. Quantitative research in communication is that research that presents communication situations as figures, amounts, degrees, frequencies etc. This type of research uses statistical representations for better and greater results (Keyton, 2006 p.2006).

Sukamolson explains quantitative research as the measurement of the realness of our everyday life or a particular happening. He accedes that;

Quantitative research and/or questions are searching for quantities in something and to establish research numerically. Quantitative researchers view the world as reality that can be objectively determined so rigid guides in the process of data collection and analysis are very important.(Sukamolson, 2007 p.4).

3.2 Research Design

The present study is a case study of Nigerian students in Eastern Mediterranean University, Famagusta, North Cyprus. Questionnaires were administered to 240 Nigerian students in three faculties of the University; Business and Economics, Communication and Media Studies and Engineering. Research was carried out in Fall semester 2014/2015 academic session.

This study is a case study as earlier highlighted above, a case study is the study of a unit (individuals or groups) that attempts to establish an investigation on what led to the success or failure of a particular cause (Bouma & Atkinson, 1995 p.110).

The significance of case study in research cannot be underestimated. It gives a shape to the research. Case study is the preferred tactics of how and where questions should be asked in social science research. This attempt using case study gives optimum knowledge about the particular case we are studying; the unit, organization or group. These strategies are common in social science researches. Case study can be individuals; it can be groups; and it can be a community; an institution; or even a country as the case may be. A case study helps people to relate with a particular research. A research about the importance of Facebook to young school leavers and same research with case study of young school leavers in a particular place has a major difference. The major difference is that the first is general and the second is specific and the people of the specific place mentioned can relate with the research. It is better said as case study also helps researcher to be more concentrated to a more specific goal (Yin, 2003 pp.1-8).

As mentioned above, the present study is the case study of Nigerian students studying in three faculties of the Eastern Mediterranean University in Fall 2014.

3.3 Research Context

The study was done in North Cyprus particularly in Eastern Mediterranean University, Famagusta, North Cyprus. Turkish Republic of North Cyprus is a part of the island situated on the Mediterranean Sea. The main sectors of Turkish Republic of North Cyprus are agriculture, industry, tourism and higher education (Katircioglu, 2007 p.44). The island housed a number of good universities with international recognition; Cyprus International University, Nicosia, Lefke European University, Lefke, Near East University, Nicosia, University of Mediterranean Karpasia, North Nicosia e.tc are some of the big names among higher educational establishment on the island.

Eastern Mediterranean University located in Famagusta, North Cyprus is an international state educational establishment which was established in 1979. This means it has been constantly running for 35 years. It is the oldest university on the island. The university has 11 faculties and also five Schools which has undergraduate and graduate programs (Masters and Ph.D.). The university has more than 30 research centers. The big campus has a land mass stretching to about 3000 acres of land with 200.000 sq.m indoor area. It has comfortable dormitories which that can contain 5500 students. It is also worthy of note that the university is part of a number of international education associations; (EUA) European University Association, (IAU) International Association of Universities, (UNESCO) United Nations Educational Scientific and Cultural Organization e.tc

Business and Economics Faculty is a Faculty in the University which has Business Administration Department for undergraduate students which is a Turkish program. Others are English programs and they are Business and Administration Bachelor/B.B.A, Economics Bachelor/B.S, Political Science Bachelor/B.A, Public Administration Bachelor/B.A, International Relations Bachelor/B.A. The Faculty also has Masters with thesis and a non-thesis Master's program too. The Faculty has Ph.D. Program and has an affiliation program with University of Warwick making students who school in EMU graduate with University of Warwick certificate.

Communication And Media Studies Faculty has both English program and Turkish program for Public Relations and Advertising. Also another English and Turkish program for Radio-Tv and Film Studies. The Faculty has English program for Information Technology, Turkish program for Journalism and English program for Visual Arts and Visual Communication Design which are all undergraduate programs. For Master's program, Digital Media and Film (Non-thesis) Visual Arts and Visual Communication Design (Non thesis). For the thesis option, it is called Media and Communication Studies Masters/Ph.D.

Engineering Faculty is one of the biggest faculties in the institution. It has a good number of programs for undergraduate which are Civil Engineering (English and Turkish program), Computer Engineering (English and Turkish program), Electrical Electronic Engineering, Industrial Engineering, Information System Engineering, Management Engineering, Mechanical Engineering, Mechatronics Engineering, Software Engineering (English Programs). The Faculty has thesis and non-thesis Masters programs and also Ph.D. programs (2014-2015 Information Handbook, 2014, pp. 1-6).

3.4 Population and Sample

This present study was conducted in three faculties of the Eastern Mediterranean University with details presented above. This study was conducted in the Eastern Mediterranean University, North Cyprus in Fall semester 2014. The population of the institution as at when this study was conducted is 18,000 from 95 countries in the world. The total number of Nigerian students in the institution as of this time of this study is 2327. Therefore researcher decides to take 10% of the total population as the participants of this study. The approximated 10% of the population is 232 but for the sake of wholesomeness researcher decides to have it rounded up to 240 Nigerians for the study. The researcher carefully choose participants randomly from the strata in the three most populated Nigerian faculties; Business and Economics, Communication and Media Studies and Engineering. 80 participants were chosen from Business and Economics, 80 from Communication and Media Studies and 80 from Engineering. This careful selection was done through random sampling. This careful selection was done through a sampling strategy called non-proportional stratified random sampling. Non proportional sampling is what researchers use when they are faced with unequal sizes of sample. This is done because Nigerians are more in Business and Economics, Communication and Media Studies and Engineering Faculty.

3.5 Data Collection Instrument

This research collects data through an in-house questionnaire (see Appendix 1). Questionnaires are one of the most used methods of collecting data in research. The structure of all questionnaires follows a series of questions which is arranged to get information about the attitude and opinions of people. Also in some cases questions seek answers of what people think about a particular or issue. Questions are arranged

for the full understanding of the respondents. This is targeted at getting a well-grounded finding. Questionnaires are mostly given to a sample which represents the population of the research at hand. Questionnaires are used in research that involves large data. Questionnaire does it better in a research that deals with a group, state and even country. Also, choosing the sample to represent the population must follow a careful process (Watson & Hill, 2006 p. 237).

The questionnaire prepared for the purpose of the present research contained 60 questions. It is divided into eight parts. All questionnaires were administered without supervision. Out of the 240 questionnaires distributed, 238 were retrieved.

As it has been mentioned earlier, the questionnaire was divided in eight parts. Questions 1 to 8 were presented as the demographics which are independent variables (age, sex, program, faculty, religion, language spoken, residence, ethnic group). Questions 9 to 13 are presented as general questions about nonverbal communication cues, 14 to 24 covers questions on nonverbal communication in Nigerian culture and they are presented on four point Likert scale measuring from Never to Always. Questions 25 to 29 addresses questions about learning Turkish language, number 30 to 38 are questions about living in North Cyprus and they are presented on a five-point Likert scale ranging from strongly disagree to strongly agree. Question 39 to 43 are presented as the use of verbal cues and they are presented on 5-point Likert scale which ranges from strongly disagree to strongly agree. Questions 44 to 55 addresses the use of nonverbal cues, also presented on five-point Likert scale. Questions 56 to 60 addresses the question of the use of new media and it also presented on 5-point Likert scale which also ranges from strongly disagree to strongly agree.

The present study seeks to know what strategies Nigerian students in the Eastern Mediterranean University use for nonverbal communication among the host community as a medium to cope with language barrier. The study will see if Nigerians in the Eastern Mediterranean University get a quick understanding to their nonverbal signals. Moreover, the present study will answer the question of whether language barrier has been an opportunity to learn Turkish language or not. Very important to this study is to know if they have an individual or a general approach to respond with nonverbal cues in common situation. This study will investigate to know if Nigerian students who run summer jobs or part time jobs adapt easily than those who don't. Also very importantly the study will seek to know if they get help from medio form of communication (google translate, telephone calls, social media) to communicate.

3.6 Research Procedures

This research was done using quantitative research method in the Fall semester 2014. A survey was conducted in this respect in order words questionnaires were administered to collect data. The survey was first piloted with ten Turkish graduate students Faculty of Architecture. This effort was to see the level of understanding of questions asked. Also, the effort is to detect how clear and concise the questions as it is targeted to be simple for every participant. The long intense correction made questions to be written in the simplest words that needs no dictionary. Then, the written consent of Deans of three faculties was obtained (Appendix 2). The researcher distributes questionnaires to the participants after piloting and optimum scrutiny from supervisor. After all this was done, the collected data was put through Statistical Package for Social Science (SPSS).

3.7 Reliability and Validity of Research

Survey got started after all Deans of the three faculties signed the permission to conduct the survey among Nigerian students in all three faculties. As the word implies, validity is basically the quality of the rigor of a particular research. Reliability also means the quality of a particular research to be dependable and consistent. Both are very important to the life of every research because it is the measurement of the strength, credibility and trustworthiness. In the measure of the strength of this research, to test its validity, the survey was prepared and tested with ten Turkish graduate students Faculty of Architecture who study in Eastern Mediterranean University in Fall semester, 2014.

In a nutshell, for validity of this study, a pilot study was done with ten Turkish graduate students faculty of Architecture. For the reliability of this study, for all Likert scale questions (30 in all), a factor analysis was done for 30 Likert scale type questions on the questionnaire. The alpha coefficient of the whole questionnaire is found to be 0.807 which indicates a very high reliability (Nunnally, 1967 p.206).

Table 1.1: Reliability Statistics
Case Processing Summary

		N	%
Cases	Valid	238	99.6
	Excluded ^a	1	.4
	Total	239	100.0

a. Listwise deletion based on all variables in the procedure.

Table 1.2: Cronbach's alpha

Cronbach's Alpha	N of Items
.807	31

Chapter 4

ANALYSIS AND FINDINGS

This chapter focuses on the analysis of the questionnaires administered to Nigerian students in the faculties of Business and Economics, Communication and Media Studies and Engineering in the Eastern Mediterranean University, North Cyprus in Fall semester. Data was collected and analyzed through the Statistical Software Package of Social Science (SPSS). The analysis is based on the demographics of the sample, analysis of attitude scale statement, chi-square test result with respect to sex, Anova test result with respect to religion.

4.1 Demographic Analysis of Participants

From the data collected from 238 participants of this study, the majority of the respondents belong to age group of 20 to 24 with a total number of 143 students with 60.1%. Age group 15 to 19 is next with 23.9% while age group 25 to 29 is 13.9%. Participants between the age group of 30 to 34 is represented as 1.7% followed by others which represent 0.4% of the entire sample.

Table 2.1: Participants' age group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15-19	57	23.9	23.9	23.9
	20-24	143	60.1	60.1	84.0
	25-29	33	13.9	13.9	97.9
	30-34	4	1.7	1.7	99.6
	Others(please specify)	1	.4	.4	100.0
	Total	238	100.0	100.0	

The entire number of participants of this study were 238, male participants were 164 presented as (68%) while female were 74 presented as (31.1%).

Table 2.2: Participants' sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	164	68.9	68.9	68.9
	Female	74	31.1	31.1	100.0
	Total	238	100.0	100.0	

From the data collected, the undergraduates were the majority among the participants. The undergraduates are 212 presented as 89.1%, followed by participants who were Master's students who were 23 presented as 9.7% and lastly Ph.D participants which were 3 presented as 1.3%.

Table 2.3: Participants' program

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Undergraduate	212	89.1	89.1	89.1
	Masters	23	9.7	9.7	98.7
	Ph.D	3	1.3	1.3	100.0
	Total	238	100.0	100.0	

The total number of Nigerian students as at the time this research was done in Fall semester 2014/2015 was 2327. 240 was the sample of the population and research was carried out from three faculties of the institution and questionnaires retrieved was 238. Participants from Communication and Media Studies Faculty were 80 33.6%, also Business and Economics Faculty recorded 80 participants presented as 33.6% and closely followed was Engineering Faculty with 78 respondents presented as 32.8%.

Table 2.4: Participants' faculty

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Communication and Media Studies	80	33.6	33.6	33.6
	Business and Economics	80	33.6	33.6	67.2
	Engineering	78	32.8	32.8	100.0
	Total	238	100.0	100.0	

From the data collected, 74.4% are participants whose faith is Christianity; those who are Muslims are 23.4% while those who practice African traditional religion and atheism are presented as .8% respectively. Others are presented as .4%.

Table 2.5: Participants' religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Islam	56	23.4	23.5	23.5
	Christianity	177	74.1	74.4	97.9
	African Traditional Religion	2	.8	.8	98.7
	Atheism	2	.8	.8	99.6
	Others (please specify)	1	.4	.4	100.0
	Total	238	99.6	100.0	
Missing	System	1	.4		
Total		239	100.0		

From the data collected from 238 participants, the participants who speak just two languages are the highest with 111 of them presented as 46.6%, slightly followed is those that speak three languages with 83 of them on that presented as 34.9%. The next is those who speak just one language with 25 of them on that and it is presented as 10.5%. Those who speak four languages are 16 presented as 6.7% and others are 3 speaking from five languages and above presented as 1.3.

Table 2.6: Participants' language spoken

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid One	25	10.5	10.5	10.5
Two	111	46.6	46.6	57.1
Three	83	34.9	34.9	92.0
Four	16	6.7	6.7	98.7
Others (please specify)	3	1.3	1.3	100.0
Total	238	100.0	100.0	

Nigeria is a multicultural, multilingual and multiethnic country with three major ethnic groups. From the data collected, the participants who are Yoruba are the majority with 69 of them represented as 29.0%, closely followed by participants that were Igbo which were 58 and presented as 24.4%. Other ethnic groups were 54 represented as 22.7%, participants that were Hausa's were 52 represented as 21.8% and lastly the participants that were Igala's were 5 represented as 2.1%.

Table 2.7: Participants' ethnic group

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Igbo	58	24.4	24.4	24.4
Hausa	52	21.8	21.8	46.2
Yoruba	69	29.0	29.0	75.2
Igala	5	2.1	2.1	77.3
Others (please specify)	54	22.7	22.7	100.0
Total	238	100.0	100.0	

4.2 Descriptive Analysis of Items on Nonverbal Communication

The researcher investigates the participant's familiarity to nonverbal communication and use of nonverbal cues in their own culture. How familiar they are to nonverbal cues and their use in their culture is imperative to know in a study like this before questions start investigating the usage of nonverbal communication in North Cyprus. From the data collected, 148 participants representing 62.2% submits that they find it easy to understand nonverbal cues while those who don't find it easy to understand nonverbal cues are 90 which represent 37.8% of the entire number of participants of the study.

Table 2.8: Do you find it easy to understand nonverbal cues?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	148	62.2	62.2	62.2
	No	90	37.8	37.8	100.0
	Total	238	100.0	100.0	

From the data collected, 112 participants representing 47.1% of the total number of participants are the majority asserting that grading nonverbal communication as a way to cope in North Cyprus deserves a "Fair" grade. 73 participants graded nonverbal communication as "Good" and they are represented as 30.7% of the participants of the study while 30 of the participants submits that nonverbal communication deserves "Poor" for a grade representing 12.6%. Those who accedes that number verbal communication deserves "Excellent" for a grade are 16 presented as 6.7%. 7 of the participants gave nonverbal communication "Very Poor" for a grade presented as 2.9%.

Table 2.9: If you are to grade nonverbal communication as a way of coping with language barrier in North Cyprus, what will you give it?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Excellent	16	6.7	6.7	6.7
Good	73	30.7	30.7	37.4
Fair	112	47.1	47.1	84.5
Poor	30	12.6	12.6	97.1
Very poor	7	2.9	2.9	100.0
Total	238	100.0	100.0	

The result below shows that 115 participants representing 48.3% of the entire number of participants of this study accedes that language barrier is a problem to their stay in North Cyprus sometimes and they are the majority. 63 participants representing 26.3% says language barrier is always a major problem to their stay in North Cyprus. 36 of them representing 15.1% of the entire number of participants of the study submit 'rarely' and 24 of the participants representing 10.1% accedes that nonverbal communication is never a problem.

Table 2.10: Language barrier is a major problem to my stay in North Cyprus

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	24	10.1	10.1	10.1
Rarely	36	15.1	15.1	25.2
Sometimes	115	48.3	48.3	73.5
Always	63	26.5	26.5	100.0
Total	238	100.0	100.0	

Results shows that majority of the entire number of participants of the study get quick response from the nonverbal cues they try to communicate with only “sometimes” and they are 124 (52.1%) of the participants. 84 of them get quick response “rarely” presented as (35.3%) while 15 of them “never” get quick response presented as (6.3%). 15 of them always get quick response presented as 6.3%.

Table 2.11: I get quick response to the nonverbal cues i try to communicate with

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	15	6.3	6.3	6.3
Rarely	84	35.3	35.3	41.6
Sometimes	124	52.1	52.1	93.7
Always	15	6.3	6.3	100.0
Total	238	100.0	100.0	

From the data gathered, 46.2% have individual approach sometimes to respond to nonverbal cues when buying things. 28.6% accedes that they rarely do, next is those who say they always do and they represent 16.4% of the entire number of participants of the study. Those who never had an individual approach to buying things are the least with 8.8%.

Table 2.12: I have an individual approach to respond with nonverbal cues in buying things

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	21	8.8	8.8	8.8
Rarely	68	28.6	28.6	37.4
Sometimes	110	46.2	46.2	83.6
Always	39	16.4	16.4	100.0
Total	238	100.0	100.0	

Results below show that 43.7% of the participants have a general approach to responding to nonverbal cues in buying thing, they represent majority of the total number of participants of the study. Those who rarely have a general approach represent 27.7% while those who always buy things with their friend in a particular nonverbal cue approach represent 16.8% and finally those who never have a particular approach with friends represent 11.8%.

Table 2.13: We have a general approach (me and my friends) to respond with nonverbal cues in buying things

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	28	11.8	11.8	11.8
Rarely	66	27.7	27.7	39.5
Sometimes	104	43.7	43.7	83.2
Always	40	16.8	16.8	100.0
Total	238	100.0	100.0	

Majority of the participants which make up 35.3% of the total number of participants of the study accedes that boys and girls have different strategies to cope with language barrier sometimes. Closely followed which constitute 25.6% is those who submits that boys and girls rarely do have different strategies to cope with language barrier while also more closely followed is those who say they do always and they make up 24.8%. Finally, those who say they never have different strategies to cope constitute 14.3%. The sum of those who agree that boys and girls have different strategies to cope with language barrier “always” and “sometimes” are 60.1% which is more than half and it indicates that boys and girls have different strategies to cope with language barrier.

Table 2.14 Boys and girls have different strategies to cope with language barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	34	14.3	14.3	14.3
Rarely	61	25.6	25.6	39.9
Sometimes	84	35.3	35.3	75.2
Always	59	24.8	24.8	100.0
Total	238	100.0	100.0	

From the data collected, those who said they find it easy sometimes to buy things in Turkish language are the majority and they constitute 35.3%. Closely followed are those who accedes that they do always representing 27.7%. Next are those who said they rarely find it easy to buy things in Turkish language constituting 19.7% while those who never find it easy make up 17.2%. The sum of those who accedes that they find using Turkish language to buy things easy “sometimes” and ”always” are 60.1%.

Table 2.15: I find using Turkish language to buy things easy

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	41	17.2	17.2	17.2
Rarely	47	19.7	19.7	37.0
Sometimes	84	35.3	35.3	72.3
Always	66	27.7	27.7	100.0
Total	238	100.0	100.0	

Majority of the participants constituting 38.2% use body movement to communicate in their language sometimes, those who rarely use it make up 28.6% while those who

never use body movement in their culture represent 17.2% and finally, those who use body movement always make up 16.0% of the total number of participants of the study.

Table 2.16: Using body movements for communication is commonly used in my culture.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	41	17.2	17.2	17.2
Rarely	68	28.6	28.6	45.8
Sometimes	91	38.2	38.2	84.0
Always	38	16.0	16.0	100.0
Total	238	100.0	100.0	

From the data gathered from the survey, the participants who use facial expressions sometimes to communicate in their own culture represent 32.4%. Those who rarely use facial expression in their culture constitute 26.6% while those who always use it in their culture make up 26.9% and finally, those who never use facial expression in their culture make up 13.9% of the total number of participants of the study. The sum of those who accedes that they use facial expression in their culture “sometimes” and “always” are 59.3%. This is more than half and it indicates that they use facial expressions in their culture.

Table 2.17: Using facial expressions for communication is commonly used in my culture

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	33	13.9	13.9	13.9
Rarely	64	26.9	26.9	40.8
Sometimes	77	32.4	32.4	73.1
Always	64	26.9	26.9	100.0
Total	238	100.0	100.0	

In response to the use of signs and symbols for communication in the culture of the participants, 38.2% of them accedes that they do “sometimes”, 31.1% submits that they do “rarely”, 19.7% said they do “always” while 10.9% of them say “never” do. The sum of those who use signs and symbols “always” and “sometimes” in their culture are 57.6% which is above half.

Table 2.18: Using signs and symbols for communication is commonly used in my culture

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	26	10.9	10.9	10.9
Rarely	74	31.1	31.1	42.0
Sometimes	91	38.2	38.2	80.3
Always	47	19.7	19.7	100.0
Total	238	100.0	100.0	

In the usage of eye contact for communication in the culture of the respondents, 41.2% said they use eye contact in their culture sometimes, those who said they use it always represents 23.1% while closely followed those that rarely use it constitute 21.0% and finally those that submits that never use it make up 14.7%. The sum of

those who agree that they use oculesics “always” and ”sometimes” in their culture are 64.3% which is also more than half.

Table 2.19: Using eye contact for communication is commonly used in my culture

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	35	14.7	14.7	14.7
Rarely	50	21.0	21.0	35.7
Sometimes	98	41.2	41.2	76.9
Always	55	23.1	23.1	100.0
Total	238	100.0	100.0	

The results below show that majority of the participants who touch things sometimes to communicate in their culture constitute 36.6%. Those who rarely do constitute 25.2% while those always do make up 19.3% and closely followed are those never touch things in their culture to communicate 18.9%. The sum of those who agree that they use haptics in their culture “sometimes” and “always” are 55.9% which also more than half and it indicates the high usage.

Table 2.20: Touching things to communicate is commonly used in my culture

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Never	45	18.9	18.9	18.9
Rarely	60	25.2	25.2	44.1
Sometimes	87	36.6	36.6	80.7
Always	46	19.3	19.3	100.0
Total	238	100.0	100.0	

From the data gathered, the participants who agreed that language barrier in North Cyprus has been an opportunity to learn Turkish language constitute 85.7% which is a very high turnout and those who disagree make up 14.3% of the total population of the participants of this study.

Table 2.21: The language barrier is an opportunity to learn Turkish language

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	204	85.7	85.7	85.7
No	34	14.3	14.3	100.0
Total	238	100.0	100.0	

In response to the fastness of the learning process and the respondents first language, 85% of the respondents said learning their first language was faster than learning Turkish language which is also a very high turnout of result in favor of those who said learning their first language was faster. Those who said learning Turkish was faster than their learning their first language constitutes 14.7% of the entire population. First language acquisition is a faster process than the second language learning. Learning Turkish language has been boosted by compulsory undergraduate Turkish classes and acquirement from the environment.

Table 2.22: Is the learning process faster than learning your first language?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	35	14.7	14.7	14.7
No	203	85.3	85.3	100.0
Total	238	100.0	100.0	

From the data collected, the participants who said that there is no similarity in their language and Turkish language constitute 77.3% of the entire number of participants for this study. Those who said there is a similarity constitute 22.7%.

Table 2.23: Do you find any similarity in Turkish language and your own language?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	54	22.7	22.7	22.7
No	184	77.3	77.3	100.0
Total	238	100.0	100.0	

The majority of the participants who only school makeup 81.9% of the entire number of participants of this study while those who work and school make up 18.1%. Participants say the languages have no similarities.

Table 2.24: Do you go to school and work?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	43	18.1	18.1	18.1
No	195	81.9	81.9	100.0
Total	238	100.0	100.0	

In response to schooling and working and if that has been an opportunity to cope with language barrier more, 81.9% constitute those that do not work. So for those who work, they constitute 18.1%. The table above indicates that out those who work, the participants who think they have been able to cope more with language barrier because they work constitute 15.5% and the remaining 2.5% constitute those they

think even with the fact that they work coping with language barriers remain the same.

Table 2.25: Do you think you have more opportunities to cope with language barrier?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	37	15.5	86.0	86.0
	No	6	2.5	14.0	100.0
	Total	43	18.1	100.0	
Missing	System	195	81.9		
Total		238	100.0		

4.3 Analysis of Attitude Scale Statement

The researcher made use of five-point Likert scale ranging from ‘strongly disagree’ to ‘strongly agree’ to determine the usage of verbal communication, nonverbal communication and medio communication. This is done in accordance with Balci’s (2004) recommendation that values scale division are: 1=Strongly Disagree, (1-1.79 SD) 2=Disagree, (1.80-2.59 D) 3=Undecided, (2.60-3.39 U) 4=Agree (3.40-4.19 A) and 5= Strongly Disagree (4.20-5 SA) (Balci, 2004).

Table 2.26: Means and attitudes of respondents on living in North Cyprus

Statements	Means	Attitudes
I feel comfortable living in a Turkish medium of communication.	2.72	U
Turkish Cypriots are racists.	3.01	U
North Cyprus is safe to live.	3.84	A
I make an attempt to communicate with Turkish Cypriots even with language barrier.	3.48	A
The Turkish Cypriots feel uncomfortable when I am around.	2.91	U

Turkish Cypriots are always willing to help.	2.87	U
I consider making North Cyprus my base after my program.	2.17	D
I can communicate with the everyday Turkish language.	2.68	U
If I get a good job I will stay permanently in North Cyprus.	2.62	U

The table above shows the means and attitudes of respondents towards living in North Cyprus. All participants were undecided if they feel comfortable living in North Cyprus and also if Turkish Cypriots are racist. All participants agreed that North Cyprus is safe to stay and that they make attempt to communicate even with the language barrier. All participants were undecided if Turkish Cypriots feel uncomfortable when they are around. They were also undecided if Turkish Cypriots are always willing to help. All participants disagreed to making North Cyprus their base after finishing their program. All participants of the study were undecided if they communicate with the everyday Turkish language and they were also undecided if they will stay in North Cyprus if they get a good job.

Table 2.27: Means and attitudes of respondents on use verbal communication

Statements	Means	Attitudes
I know and use a few Turkish words.	3.74	A
I use English words to explain to Turkish people even when I know they don't understand me.	3.59	A
I make Turkish friends to learn Turkish language.	3.13	U
I try to learn Turkish songs to learn Turkish language.	2.47	D
I follow Turkish media (TV, radio, newspaper) to learn Turkish language.	2.24	D

The table above shows the means and attitude of the use of verbal communication among participants. All participants agree that they know and use a few Turkish words. They also positively assert that they use English words to explain to Turkish Cypriots even when they know that they don't understand them. All participants are undecided about making Turkish friends to learn Turkish language. All participants disagree to learning Turkish songs and following Turkish media (TV, radio, newspaper) to learn Turkish language.

Table 2.28: Means and attitudes of respondents on using nonverbal cues

Statements	Means	Attitudes
I communicate with eye contact when language becomes a barrier.	2.86	U
I use my hand to communicate when language becomes a barrier.	3.62	A
I use signs and symbols to communicate when language hinders me from communicating.	3.61	A
I touch things to communicate when language barrier impedes my communication.	3.74	A
I communicate with facial expression when language becomes a barrier.	3.45	A
The value of time in North Cyprus is the same with Nigeria.	2.31	D
I communicate with silence when language impedes my communication.	2.88	U
I smell my environment to know when to communicate.	2.91	U
I get a positive response from people of the host community when I dress in my native cloth.	3.46	A
I use vocal qualifiers (paralanguage) to communicate (e.g. listening to the tone of voice of people to know what they are saying) when language becomes a	3.42	A

barrier.		
I use vocal segregates (paralanguage) to communicate (e.g. “uhn”, “um” “uh uh) when language becomes a barrier.	3.44	A
I use vocal character (paralanguage) to communicate (e.g. screaming, crying, laughing) when language becomes a barrier.	3.13	U

Table 2.28 shows the means and attitude of respondents on using of nonverbal cues. All participants were undecided if they use eye contact when language becomes a barrier. Using hand to communicate, signs and symbols, touching things and facial expressions are the nonverbal aspects which all participants agree to use when language becomes a barrier which draws a parallel so it is consistent. All participants disagree that the value of time in Nigeria is same with North Cyprus. All participants are undecided if they use silence to communicate or smell things when language impedes their communication. All respondents get positive response from Turkish Cypriots when they wear their native attire. Two of the three levels of paralanguage which are vocal qualifiers, vocal segregates are aspects of nonverbal cues which all participants agreed that they use. The third category of paralanguage which is vocal character is another aspect of nonverbal cues which participants were undecided if they use it when language becomes a barrier.

Table 2.29: Means and attitudes of respondents on the use of medio Communication

Statements	Mean	Attitudes
I check google translate to get the meaning of some Turkish words.	4.01	A
I check ivoice translator pro mobile application to get the meaning of some Turkish words.	3.31	U
I check itranslate voice mobile application to get the meaning of some Turkish words.	3.19	U
I chat with my friends who understand Turkish to get some things done.	3.19	U
I make telephone calls to friends who understands Turkish when am stuck.	3.10	U

Table 2.29 shows the means and attitudes of the use of medio communication of the respondents when language hinders their communication. All participants agree to use google translate to get the meaning of some Turkish words when language becomes a barrier. Using ivoice translator, itranslate voice mobile application, social media, telephone calls are all aspects of medio communication that all participants were undecided.

From data gathered, majority of participants were undecided if Turkish Cypriots are racist and they make up 33.2%; 22.3% of them agreed; those who disagree were 19.7% while those who strongly disagreed make up 12.6%. Finally those who strongly agreed closely followed those who strongly disagreed with a percentage of 12.2%. The sum of those who disagreed were 32.3%, undecided were 33.2% while the sum of those who agreed were 34.5%. All closely following each other indicates that those who agree that they are racist are more.

Table 2.30: Turkish Cypriots are racists

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	30	12.6	12.6	12.6
Disagree	47	19.7	19.7	32.4
Undecided	79	33.2	33.2	65.5
Agree	53	22.3	22.3	87.8
Strongly agree	29	12.2	12.2	100.0
Total	238	100.0	100.0	

From the data collected, majority of the participants agree that they make attempt to communicate with Turkish Cypriots even with language barrier and they constitute 51.3%. Next is those who were undecided and they were 14.3%, closely followed by those who strongly agree and they were 13.4%. Next are those who disagree and they make up 12.2%. 8.8% of the total number of participants of this study strongly disagreed. From summation, the sum of those who agreed were more with 64.7% agreeing that they make attempt to communicate even with the language barrier which is almost inevitable in an environment like this.

Table 2.31: I make an attempt to communicate with Turkish Cypriots even with language barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	21	8.8	8.8	8.8
Disagree	29	12.2	12.2	21.0
Undecided	34	14.3	14.3	35.3
Agree	122	51.3	51.3	86.6
Strongly agree	32	13.4	13.4	100.0
Total	238	100.0	100.0	

In responding to if participants will stay permanently in North Cyprus after their program if they get a good job, majority of the participants strongly disagreed and they represent 32.4%, those who are undecided were 26.5%; those who agreed were 15.1% while those who disagreed were 13.4%. 12.6% of the participants strongly agreed. From the summation, almost half of the participants disagree to stay in North Cyprus even if they get a good job showing that they are just here for their education.

Intrinsic motivation suggests that if one's target is integrating with the language speaking community, language learning becomes easier. Integrating the target and the community is one of the strongest motivation for learning a language. This result suggests that students have instrumental motivation for learning the language. They only would like to cope with Turkish through their education.

Table 2.32: If I get a good job I will stay permanently in North Cyprus

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	77	32.4	32.4	32.4
Disagree	32	13.4	13.4	45.8
Undecided	63	26.5	26.5	72.3
Agree	36	15.1	15.1	87.4
Strongly agree	30	12.6	12.6	100.0
Total	238	100.0	100.0	

From the data collected, 44.1% of the participants agreed that they know and use a few Turkish words, 29.4% strongly agreed while 11.3% of the respondents strongly disagreed. Also the data shows that 9.7% were those who were undecided and those who disagreed were 5.5%. The sum of those who agreed that they know and use a

few Turkish words was more with 73.5%. This must have been through the compulsory Turkish classes also and learning from the environment.

Table 2.33: I know and use a few Turkish words

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	27	11.3	11.3	11.3
Disagree	13	5.5	5.5	16.8
Undecided	23	9.7	9.7	26.5
Agree	105	44.1	44.1	70.6
Strongly agree	70	29.4	29.4	100.0
Total	238	100.0	100.0	

From the data gathered, 41.2% of the participants agreed that they use English words to explain things to the people of the host community of their university which are Turkish Cypriots even when they know that they don't understand. 21.8% strongly agreed too while 18.5 were those who were undecided. Those who disagreed were 11.8% and those who strongly disagreed constitute 6.7% of the total number of participants of the study. From the summation, 63% of the participants agree to use English words to explain Turkish people even when they don't understand them. This happens most times when language barrier is at its peak.

Table 2.34: I use English words to explain to Turkish people even when I know they don't understand me

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	16	6.7	6.7	6.7
Disagree	28	11.8	11.8	18.5
Undecided	44	18.5	18.5	37.0
Agree	98	41.2	41.2	78.2
Strongly agree	52	21.8	21.8	100.0
Total	238	100.0	100.0	

In response to if participants make Turkish friends to learn Turkish language, 25.2% which were the majority agreed while those who strongly agreed, disagreed and those that were undecided tie with 19.7 % respectively. Those who strongly disagreed were 15.5% of the total number of participants of the study. From the sum, 44.9% agree to make Turkish friends to learn Turkish language and it is one of the fastest ways to learn languages.

Table 2.35: I make Turkish friends to learn Turkish language

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	37	15.5	15.5	15.5
Disagree	47	19.7	19.7	35.3
Undecided	47	19.7	19.7	55.0
Agree	60	25.2	25.2	80.3
Strongly agree	47	19.7	19.7	100.0
Total	238	100.0	100.0	

In responding to if participants learn Turkish songs to learn Turkish language, 36.6% making the majority strongly disagreed, 19.7% strongly disagreed, 17.2% agreed. Those who were undecided were 14.6% of the total number of participants of the study. 11.8% of the participants strongly agreed. From the sum, more than half disagreed to learning Turkish songs to learn Turkish language with 56.3% which is high. This indicates that participants possibly don't socialize with Turkish people.

Table 2.36: I try to learn Turkish songs to learn Turkish language

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	87	36.6	36.6	36.6
Disagree	47	19.7	19.7	56.3
Undecided	35	14.7	14.7	71.0
Agree	41	17.2	17.2	88.2
Strongly agree	28	11.8	11.8	100.0
Total	238	100.0	100.0	

In response to if participants follow Turkish Media (TV, radio, newspaper) to learn Turkish language, 44.1% strongly disagreed, those who disagreed were 19.7% and those who were undecided were 14.3%. Those who agreed and strongly agreed tie with a percentage of 10.9% respectively. From the sum, 63.8% disagreed to following Turkish media to learn Turkish language. Possibly because most Turkish media are 100% Turkish channels, no bits of English.

Table 2.37: I follow Turkish media (TV, radio, newspaper) to learn Turkish language

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	105	44.1	44.1	44.1
Disagree	47	19.7	19.7	63.9
Undecided	34	14.3	14.3	78.2
Agree	26	10.9	10.9	89.1
Strongly agree	26	10.9	10.9	100.0
Total	238	100.0	100.0	

In response to if participants communicate with eye contact when language becomes a barrier, 26.5% agreed with the assertion, 21.8% disagreed that they use eye contact when language becomes a barrier. 20.6% of participants strongly disagreed while 19.3% of the participants were those who were undecided. 11.8% strongly disagreed with the statement. From the sum, participants who disagreed were more with 42.4% indicating that they don't use eye contact.

Table 2.38: I communicate with eye contact when language becomes a barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	49	20.6	20.6	20.6
Disagree	52	21.8	21.8	42.4
Undecided	46	19.3	19.3	61.8
Agree	63	26.5	26.5	88.2
Strongly agree	28	11.8	11.8	100.0
Total	238	100.0	100.0	

From the data gathered from the study, 43.7% of the participants agreed that they use hands to communicate when language becomes a barrier. 22.7% of the respondents strongly agreed. Those who were undecided constitute 15.1% of the total number of participants of the study. 10.1% of them disagreed and 8.4% strongly disagreed. From the sum, the participants who agree were more with 66.4% showing that they their use hands to communicate very well when language becomes a barrier.

Table 2.39: I use my hands to communicate when language becomes a barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	20	8.4	8.4	8.4
Disagree	24	10.1	10.1	18.5
Undecided	36	15.1	15.1	33.6
Agree	104	43.7	43.7	77.3
Strongly agree	54	22.7	22.7	100.0
Total	238	100.0	100.0	

From the data collected, 38.7% of the participants agreed that they use signs and symbols to communicate when language hinders them from communicating. 25.2% of the participants strongly agreed. Those who were undecided constitute 15.5% of the participants. 13.4% of the participants disagree and those that strongly disagreed were 17.1% of the participants. From the sum, the participants who agreed were 63.9% which also another nonverbal cue they use very well.

Table 2.40: I use signs and symbols to communicate when language hinders me from communicating

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	17	7.1	7.1	7.1
Disagree	32	13.4	13.4	20.6
Undecided	37	15.5	15.5	36.1
Agree	92	38.7	38.7	74.8
Strongly agree	60	25.2	25.2	100.0
Total	238	100.0	100.0	

From the data collected, 42.0% of the participants agreed that they touch things to communicate when language barrier impedes their communication, those that strongly agreed constitute 27.7% of the total number of participants of the study. 13.4% of participants were those who were undecided. 10.5% of the participants disagreed while 6.3% of the participants strongly disagreed. from the sum, those who agreed to touching things were 69.7% which indicates that touching things to communicate is one the aspects of nonverbal cues Nigerians students use very well when language becomes a barrier.

Table 2.41: I touch things to communicate when language barrier impedes my communication

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	15	6.3	6.3	6.3
Disagree	25	10.5	10.5	16.8
Undecided	32	13.4	13.4	30.3
Agree	100	42.0	42.0	72.3
Strongly agree	66	27.7	27.7	100.0
Total	238	100.0	100.0	

From the data collected, 35.3% of the participants agreed that they communicate with facial expression when language becomes a barrier, 21.8% also strongly agreed. Those who are undecided constitute 18.5% while those that disagreed were 15.1%. 9.2% of the participants strongly disagreed. From the sum, those who agreed were 57.1% which is more than half. It also indicates that participants use facial expression as one of the important nonverbal cues.

Table 2.42: I communicate with facial expression when language becomes a barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	22	9.2	9.2	9.2
Disagree	36	15.1	15.1	24.4
Undecided	44	18.5	18.5	42.9
Agree	84	35.3	35.3	78.2
Strongly agree	52	21.8	21.8	100.0
Total	238	100.0	100.0	

In responding to if the value of time (chronemics) in North Cyprus is the same with Nigeria, 35.3% strongly disagree and they make the majority. 25.6% disagree while 18.9% those who are undecided were 18.9%. Those that agreed were 12.2% and those who strongly agree were 8.0% of the total number of respondents of this study. From the sum, participants accedes that the value of time in Cyprus is different with 60.9%. Participants who have failed to adapt will have so many issues with deadline in a learning environment like EMU. This is the significance of culture.

Table 2.43: The value of time in North Cyprus is the same with Nigeria

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	84	35.3	35.3	35.3
Disagree	61	25.6	25.6	60.9
Undecided	45	18.9	18.9	79.8
Agree	29	12.2	12.2	92.0
Strongly agree	19	8.0	8.0	100.0
Total	238	100.0	100.0	

In response to if participants communicate with silence when language impedes their communication, 26.1% disagreed and those who are undecided were 24.8%. 19.7% agreed that they use silence to communicate when language becomes a barrier. Those who strongly disagree were 16.0% and those who strongly agree were 13.4% of the total number of participants of the study. From the sum, 42.1% of participant disagrees with using to silence to communicate when language becomes a barrier.

Table 2.44: I communicate with silence when language impedes my communication

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	38	16.0	16.0	16.0
Disagree	62	26.1	26.1	42.0
Undecided	59	24.8	24.8	66.8
Agree	47	19.7	19.7	86.6
Strongly agree	32	13.4	13.4	100.0
Total	238	100.0	100.0	

From the data gathered participants who were undecided if they smell their environment to know when to communicate were the majority and they constitute 27.3%, those who agreed were 21.8% and 20.6% disagreed. 17.6% of the participants strongly disagreed while 12.6% of the total number of participants of the study agreed. Among the five senses, smelling is mentioned least. From the sum, 38.2% shows the number of participants who disagree with smelling as a form of communication.

Table 2.45: I smell my environment to know when to communicate

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	42	17.6	17.6	17.6
Disagree	49	20.6	20.6	38.2
Undecided	65	27.3	27.3	65.5
Agree	52	21.8	21.8	87.4
Strongly agree	30	12.6	12.6	100.0
Total	238	100.0	100.0	

In response to know if participants use vocal qualifiers (paralanguage) to communicate (e.g. listening to the tone of voice of people to know what they are saying) when language becomes a barrier, 34.0% agreed that use it. 29.0% were undecided. Those who strongly agreed were 17.6% of the total number of respondents of this study. 12.2% disagreed and 7.1% strongly disagreed. From the sum, participants, 51.6% agree that they listen to people's voice as an aspect of paralanguage.

Table 2.46: I use vocal qualifiers (paralanguage) to communicate(e.g. listening to the tone of voice of people to know what they are saying) when language becomes a barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	17	7.1	7.1	7.1
Disagree	29	12.2	12.2	19.3
Undecided	69	29.0	29.0	48.3
Agree	81	34.0	34.0	82.4
Strongly agree	42	17.6	17.6	100.0
Total	238	100.0	100.0	

In responding to if participants use vocal segregates (paralanguage) to communicate (e.g “uhn”, “um” “uh uh”) when language becomes a barrier, 38.2% agreed that they use it followed by those who were undecided and they make up 23.5%. 17.2% of the participants strongly agreed while those who disagreed were 14.3%. 6.7% of the participants strongly disagreed. Using vocal segregates is an important nonverbal cue. From the sum, 55.5% participants accedes that they use vocal segregates like “uhn” “hmmm” e.tc. At some points we use them to show contentment, anger or lay emphasis.

Table 2.47: I use vocal segregates (paralanguage) to communicate(e.g. “uhn”, “um” “uh uh) when language becomes a barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	16	6.7	6.7	6.7
Disagree	34	14.3	14.3	21.0
Undecided	56	23.5	23.5	44.5
Agree	91	38.2	38.2	82.8
Strongly agree	41	17.2	17.2	100.0
Total	238	100.0	100.0	

From data gathered, participants who agreed that they use vocal character (paralanguage) to communicate (e.g. screaming, crying, laughing) when language becomes a barrier were 28.6%, closely followed by those who were undecided and they constitute 21.0%. 18.5% disagreed and those who strongly agreed were 16.8% while 15.1% strongly disagreed. From the sum, 45.4% of participants agree that they use vocal character and it is almost half which indicates that they use it but not very well.

Table 2.48: I use vocal character (paralanguage) to communicate(e.g. screaming, crying, laughing) when language becomes a barrier

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	36	15.1	15.1	15.1
Disagree	44	18.5	18.5	33.6
Undecided	50	21.0	21.0	54.6
Agree	68	28.6	28.6	83.2
Strongly agree	40	16.8	16.8	100.0
Total	238	100.0	100.0	

From the data gathered, 51.7% strongly agreed that they check google translate to get the meaning of some Turkish words. Those who agreed were 26.1% of the total number of participants of the study. Those who strongly disagreed were 10.1% while those disagreed constitute those who disagreed. 4.2% make up the number of those who were undecided. From the sum, 77.8% of the participants agree to use google translate which is very high. Participants use google translate to translate words, sentences, paragraphs or webpages from English to Turkish language when language becomes a barrier.

Table 2.49: I check google translate to get the meaning of some Turkish words

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	24	10.1	10.1	10.1
Disagree	19	8.0	8.0	18.1
Undecided	10	4.2	4.2	22.3
Agree	62	26.1	26.1	48.3
Strongly agree	123	51.7	51.7	100.0
Total	238	100.0	100.0	

In responding to if participants chat on social media with friends who understand Turkish to get some things done, 25.2% agreed to this and closely followed by those who strongly agreed constituting 23.5% of the total number of participants of this study. Next are those who disagreed and they making up 22.3%. 15.1% of the participants strongly disagreed and those who were undecided were 13.9%. From the sum, 48.7% of the participants agreed to chat with friends and it is almost half.

Table 2.50: I chat with my friends who understand Turkish to get some things done

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	36	15.1	15.1	15.1
Disagree	53	22.3	22.3	37.4
Undecided	33	13.9	13.9	51.3
Agree	60	25.2	25.2	76.5
Strongly agree	56	23.5	23.5	100.0
Total	238	100.0	100.0	

From the data gathered, participants who strongly agree that they make phone calls to friends who understand Turkish language when they are stuck constitute 23.5%. Closely followed are those who agreed representing 23.5%, those who disagreed were 20.6% and those who strongly disagreed were 18.5%. 16.4% constitute those who were undecided. From the sum, 44.5% of participants agree that they calls friends who understands Turkish when they are stuck and the sum is almost half.

Table 2.51: I make telephone calls to friends who understands Turkish when am stuck

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	44	18.5	18.5	18.5
Disagree	49	20.6	20.6	39.1
Undecided	39	16.4	16.4	55.5
Agree	50	21.0	21.0	76.5
Strongly agree	56	23.5	23.5	100.0
Total	238	100.0	100.0	

4.4 Chi Square Tests Results with respect to sex

In order to check whether there is statistically significant difference with respect to sex of participants and all five-point Likert scale questions, Chi Square test was primarily done to ascertain if there are marked significant differences in respondents attitudes towards using nonverbal cues, verbal cues and medio communication. Results shows that there is a statistical significant difference at the level $p < 0.05$ with respect to seven items in the survey.

With respect to Turkish Cypriots are racist; chi-Square test result was found at $p = .034$ to indicate that there is statistically significant difference at when $p \leq 0.05$ level.

Table 2.52: Chi-Square tests on Turkish Cypriots are racist by participants' sex

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.388 ^a	4	.034
Likelihood Ratio	10.195	4	.037
Linear-by-Linear Association	8.479	1	.004
N of Valid Cases	238		

Statistically significant difference was found at $p = .037$ when p is taken as $p \leq 0.05$.

When chi-square test was run for sex and “I can communicate with everyday Turkish language by participants' sex”

Table 2.53: Chi-Square tests on I can communicate with everyday Turkish language by participants' sex

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.196 ^a	4	.037
Likelihood Ratio	10.096	4	.039
Linear-by-Linear Association	2.476	1	.116
N of Valid Cases	238		

When “I make Turkish friends to learn Turkish language” was taken into consideration with participants' sex, statistically significant difference was found at $p = .017$ when $p \leq 0.05$.

Table 2.54 Chi-Square tests on I make Turkish friends to learn Turkish language by participant's sex

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.041 ^a	4	.017
Likelihood Ratio	11.452	4	.022
Linear-by-Linear Association	7.878	1	.005
N of Valid Cases	238		

Chi-Square test result was found at $p=.048$ to indicate that there is statistically significant difference at $p \leq 0.05$.

Table 2.55: Chi-Square tests on I communicate with silence when language impedes my communication by participants' sex

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.611 ^a	4	.048
Likelihood Ratio	9.316	4	.054
Linear-by-Linear Association	3.733	1	.053
N of Valid Cases	238		

Statistically significant difference was found at $p = .039$ when p is taken as $p \leq 0.05$.

With respect to sex and "I check itranslate voice mobile application to get the meaning of some Turkish words".

Table 2.56 Chi-Square tests on I check itranslate voice mobile application to get the meaning of some Turkish words by participants' sex

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.095 ^a	4	.039
Likelihood Ratio	9.735	4	.045
Linear-by-Linear Association	.025	1	.875
N of Valid Cases	238		

When “I chat with my friends who understands Turkish to get some things done” was considered with respect to participants' sex, statistically significance difference was found at $p = .026$ when p is taken as $p \leq 0.05$.

Table 2.57: Chi-Square tests on I chat with my friends who understands Turkish to get some things done by participants' sex

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.019 ^a	4	.026
Likelihood Ratio	10.831	4	.029
Linear-by-Linear Association	5.969	1	.015
N of Valid Cases	238		

Statistically significant difference was found at $p = .012$ when p is taken as $p \leq 0.05$. With respect to participants sex and “I make telephone calls to friends who understands Turkish when am stuck”.

Table 2.58: Chi-Square tests on I make telephone calls to friends who understands Turkish when am stuck by participants' sex

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.799 ^a	4	.012
Likelihood Ratio	12.959	4	.011
Linear-by-Linear Association	1.776	1	.183
N of Valid Cases	238		

4.5 ANOVA TEST Results for Religion

The study “Interpersonal communication strategies Nigerian students in EMU devise to cope in the Turkish Republic of North Cyprus sought to explore whether it leads to statistically significant difference among Nigerian students. One of the assumptions of the study was that Muslim girls are mostly introverts and they develop shy personality when facing strangers so coping with language barrier might be a bigger problem to them unlike girls with other faith. In order to test this, one way ANOVA was employed to explore if there is statistically significant difference among members of different religion.

Table 2.59: ANOVA TEST Results for Religion

		Sum of Squares	df	Mean Square	F	Sig.
I feel comfortable living in a Turkish medium of communication	Between Groups	5.884	4	1.471	1.193	.315
	Within Groups	287.364	233	1.233		
	Total	293.248	237			

Turkish Cypriots are racists	Between Groups Within Groups Total	11.211 324.722 335.933	4 233 237	2.803 1.394	2.011	.094
North Cyprus is safe to live	Between Groups Within Groups Total	10.137 327.796 337.933	4 233 237	2.534 1.407	1.801	.129
I make an attempt to communicate with Turkish Cypriots even with language barrier	Between Groups Within Groups Total	12.376 295.056 307.433	4 233 237	3.094 1.266	2.443	.047
The Turkish Cypriots feel uncomfortable when I am around.	Between Groups Within Groups Total	4.928 329.392 334.319	4 233 237	1.232 1.414	.871	.482
Turkish Cypriots are always willing to help	Between Groups Within Groups Total	4.782 335.436 340.218	4 233 237	1.196 1.440	.830	.507
I consider making North Cyprus my base after my program	Between Groups Within Groups Total	3.637 366.951 370.588	4 233 237	.909 1.575	.577	.679
I can communi	Between Groups Within Groups	7.867 393.864	4 233	1.967 1.690	1.164	.328

cate with the everyday Turkish language.	Total	401.731	237			
If I get a good job	Between Groups	11.777	4	2.944	1.524	.196
I will stay permanently in North Cyprus	Within Groups	450.189	233	1.932		
	Total	461.966	237			
I know and use a few Turkish words	Between Groups	25.268	4	6.317	4.234	.003
	Within Groups	347.606	233	1.492		
	Total	372.874	237			
I use English words to explain to Turkish people even when I know they don't understand me	Between Groups	18.697	4	4.674	3.697	.006
	Within Groups	294.580	233	1.264		
	Total	313.277	237			
I make Turkish friends to learn Turkish language	Between Groups	12.756	4	3.189	1.746	.141
	Within Groups	425.669	233	1.827		
	Total	438.424	237			
I try to learn	Between Groups	14.608	4	3.652	1.815	.127
	Within Groups	468.787	233	2.012		

Turkish songs to learn Turkish language	Total	483.395	237			
I follow Turkish media (TV, radio, newspaper) to learn Turkish language	Between Groups	9.261	4	2.315	1.191	.316
	Within Groups	453.113	233	1.945		
	Total	462.374	237			
I communicate with eye contact when language becomes a barrier	Between Groups	7.645	4	1.911	1.083	.366
	Within Groups	411.318	233	1.765		
	Total	418.962	237			
I use my hands to communicate when language becomes a barrier	Between Groups	11.317	4	2.829	2.056	.087
	Within Groups	320.649	233	1.376		
	Total	331.966	237			
I use signs and symbols to communicate when language hinders me from communicating	Between Groups	12.963	4	3.241	2.292	.060
	Within Groups	329.474	233	1.414		
	Total	342.437	237			

When “I make an attempt to communicate with Turkish Cypriots even with language barrier” was taken into consideration with participants’ religion, statistically significant difference was found at $p=.047$ when $P \leq 0.05$.

ANOVA Test result was found at $p=.003$ when “I know and use a few Turkish words” was taken into consideration and it indicate that there is statistically significant difference at $p \leq 0.05$ with respect to religion.

ANOVA Test result was found at $p=.006$ when “I use English words to explain to Turkish people even when I know they don’t understand me” to indicate that there is statistically significant difference at $p \leq 0.05$ with respect to religion.

Haven done the Analysis of what the survey accedes, the next chapter gives a clear and pithy summary of the study and also blurs the line between the eight research questions of this study and the findings from the survey giving a true meaning of what interpersonal communication strategies Nigeria students in EMU devise to cope. Also suggestions for the institution of learning and further studies will be offered in the following chapter.

Chapter 5

CONCLUSION

This section basically gives a summary of the study in a more definite and conclusive approach. Conclusions drawn from the study and interpretation of results found in the study are discussed extensively under this chapter. The researcher recollects the aims of the research and the research questions and appropriate answers as the findings stipulate will also be linked with the aims and questions of the research. Assumptions of the study will also resurface as to know if researcher's assumptions were right or wrong. The chapter also contains recommendations for further research.

5.1 Summary of the Study

This study was attempted to explore the interpersonal communication strategies Nigerian students in the Eastern Mediterranean University, North Cyprus use in order to cope with language barrier. Since the institution of learning has a different language of instruction (English) with what the first language of the host community is which is Turkish. Aside knowing the interpersonal communication strategies, the researcher also deems it fit to know the effect of the intervention of new media thereby introducing medio communication to the face of the research since we now live in a new media information driven society.

The study is basically bent on knowing the interpersonal communication strategies Nigerian students devise to cope with language barrier in North Cyprus. Major emphasis was laid on nonverbal communication in this study because in an

environment like this with a lot of people with different cultures and ways of life. It is imperative to know how communication occurs and also because nonverbal cues are cultural bound and they differ in meaning at different ends. According to Ntuli;

As human beings, we communicate and interact with one another through language, constituted by verbal and nonverbal cues. Much of our gestures when we interact with others are based on our cultural values and backgrounds (Ntuli, 2012 p.20).

The research was done to find out that aside cultural shock which Nigerian students coped with in their early days on the island, what are the ways they cope with language barrier every day of their life in North Cyprus since it is practically inevitable to avoid communication.

The total population of Nigerian student as at the time this research was done was 2327. It was only a very good and definite option for the sake of wholesomeness for the researcher to choose 10% of the population which is 232.7 and it was rounded up to 240 for the sample of the population. Three faculties were chosen for the research and they are Business and Economics, Communication and Media Studies Faculty and Engineering Faculty. 80 students were chosen from each Faculty with the careful selection of non-proportional stratified random sampling. All questionnaires were administered without supervision to emphasis its clarity. Questionnaires were collected back with only two missing from Engineering Faculty making the total number of questionnaires retrieved to be 238.

5.2 Conclusions Drawn from the Study

The research basically sets to answer questions of the use of verbal communication among Nigerian students in Eastern Mediterranean University, North Cyprus. It also seeks to answer the question of the nonverbal cues used and thirdly it answers the

question of the use of new media as an assistance to cope with language barrier. The study “interpersonal communication strategies Nigerian student’s device to cope in Turkish Republic of North Cyprus” sets out to explore, examine and answer the following research questions.

RQ1 Which nonverbal communication aspects do the Nigerian students in Eastern Mediterranean University use among the host community as a medium to cope with language barrier?

The result from the survey shows that the Nigerian students agreed to use some aspects of nonverbal communication. They use eye contact (oculesics) with a percentage presented as 26.5%. They use their hands (kinesics) to communicate when language becomes a barrier which the survey result presents as 43.7% showing that they use hands to communicate more than other nonverbal cues because it has the highest mark. Signs and symbols are also used to communicate when language becomes a barrier and from the results of the survey it has a percentage of 38.7%. Another aspect of nonverbal cues used by Nigerians to communicate is touching (haptic) things to communicate and it is also used very well because it was next in percentage after using hands to communicate with a percentage of 42.0%.

Facial expression is another aspect of nonverbal cues Nigerian students devise to cope with language barrier in North Cyprus and it has a percentage of 35.3%. Vocal qualifiers (paralanguage) which is about listening to the tone of the speakers voice is another aspect of nonverbal communication used to communicate when language impedes communication and it has a percentage of 34.0%. Vocal segregates (paralanguage) which is the use of ‘uhn’ ‘uh’ etc. to communicate is another aspect

that is used with result of the survey showing 38.2% in its favor. Vocal segregates (paralanguage) which is nonverbal communication through screaming, crying, laughing etc. is also used with a percentage of 28.6%

RQ2 Which verbal communication aspects do the Nigerian students in Eastern Mediterranean University use among the host community as a medium to cope with language barrier?

From the results of the survey, 44.1% of the participants agreed that they know and use a few Turkish words which is very important to verbal communication approach to cope with language barrier. 41.2% of the participants use English words to explain to Turkish Cypriots even when they know that they don't understand them. 25.2% from the result of the survey also showed that they make Turkish friends to learn Turkish language as a verbal communication strategy to cope with language barrier.

RQ3 Do the Nigerian students who study at Eastern Mediterranean University consider language barrier as an opportunity to learn Turkish language?

Out of the total number of participants of the study, 204 of the participants agreed with a very high percentage of 85.7% to the fact that the language barrier is an opportunity to learn Turkish language.

RQ4 Do the Nigerian students have an individual or a general approach to respond with nonverbal cues in common situation?

From the results of the survey, the participants accedes that they have individual approach to responding to nonverbal cues especially buying things sometimes with a percentage of 46.2%. Also from findings of the survey, the participants submits that they use a general approach to respond to nonverbal cues especially buying things sometimes with a percentage of 43.7%.

RQ5 Do the Nigerian students who work (summer jobs or part time jobs) adapt more easily to the host community than those who only study?

Out of the total respondents, 195 participants representing 81.9% school alone and don't work. 43 of the respondents which represent 18.1% of the total number of respondents work and they also school. Out of the 43 that work and school, 37 of them which constitute 15.5% agreed that they have more opportunities to cope with language barrier and adapt more easily with the host community. Those who said they don't were 6 representing 2.5%. For those who adapted more with language barrier because they work within the host community is what is termed instrumental motivation which is a language learning process with the aim of accomplishing another reason entirely like getting a job (Soureshjani & Naseri, 2011 p. 662).

RQ6 Do the Nigerian students get help through Medio communication (google translate, telephone calls, social media) when communicating with the host community?

From the findings of the survey, 51.7% check google translate for translation of English words to Turkish words when language becomes a barrier. 25.2% of the respondents chat with friends on social media (Facebook, WhatsApp, Instagram,

blackberry messenger etc.) when language becomes a barrier. Those who make telephone calls to friends who understand Turkish language when language becomes a barrier represent 23.5% so they do get help especially from google translate.

RQ7 Is there a gender difference as far as verbal and nonverbal communication strategies used by Nigerian students are concerned?

Out of the total number of respondents, 84 representing 35.3% asserts that there are gender differences to how boys and cope with language barrier in North Cyprus sometimes and not every time.

RQ8 Does Religion make any difference with respect to strategies to how Nigerian students cope with language barrier?

Another was employed in this respect since we are and result shows that the question “I make an attempt to communicate with Turkish Cypriots even with language barrier” was taken into consideration with participants’ religion, statistically significant difference was found at $p=.047$ when $P \leq 0.05$. ANOVA Test result was found at $p=.003$ when “I know and use a few Turkish words” was taken into consideration and it indicate that there is statistically significant difference at $p \leq 0.05$ with respect to religion. Also, ANOVA Test result was found at $p=.006$ when “I use English words to explain to Turkish people even when I know they don’t understand me” to indicate that there is statistically significant difference at $p \leq 0.05$ with respect to religion.

Results from the survey shows that 62.2% of the respondents find it easy to understand nonverbal cues. The researcher made a turnaround in grading system which is basically for students and asked participants to grade nonverbal cues as a way of coping with language barrier in North Cyprus. 4.7.1% of the respondents graded it 'Fair'. Respondents said language barrier is the major problem to their stay in North Cyprus sometimes with a percentage of 48.3%. Participants accedes that they get a quick response to nonverbal cues they try to communicate with sometimes with a percentage of 52.1% of the total number of participants of the study. Participants constituting 35.3% accedes that they find it easy to buy things in Turkish language sometimes. Respondents submits to the use of all these aspect of nonverbal cues in their culture sometimes and they are; body movement, facial expression, signs and symbols, eye contact, touching things to communicate with percentage 38.2%, 32.4%, 38.2%, 41.2%, 36.6% respectively. Participants asserts that the learning process of learning their first language is faster than learning Turkish language and 85.3% of the participants agreed to that. 77.3% of the participants accedes that there is no similarity between Turkish language and their language. Participants were undecided if Turkish Cypriots are racist with a percentage of 33.2%. 51.3% of the participants agreed that they make attempt to communicate even with the language barrier. Respondents said that they strongly disagree to learning Turkish songs to learn Turkish language with a percentage of 36.6% while 44.1% of the total number of participants disagreed to following Turkish media (Radio, Television, newspaper and magazines) to learn Turkish language.

The study shows the importance of nonverbal cues and its usage across cultures. Nonverbal communication remains a very important communication requirement in an environment like this. With the percentages aligned to the aspects of nonverbal

cues used by Nigerians to cope in North Cyprus, one can easily see the strength of nonverbal communication. Verbal communication is also very important undisputedly because varieties of strategies are also used by Nigerian students. Learning to use a few Turkish words is very important to them as the study's finding stipulates.

Findings shows that the small population of Nigerian students who run summer jobs and part time jobs in the seat of Eastern Mediterranean University, North Cyprus, have more opportunities to mingle with people of the host community, know more about their norms, values, language and ways of life.

The study also established a fact as a form of reemphasizing reality of learning a new language. Learning a new language is always not as fast as learning the first ever language. For close languages it is possible to be a bit faster in the acquirement but in extreme languages which has little or no connection it is very hard to be faster than learning the first language.

The world is now a world of technology. Anything and everything has a bit of the intervention of technology. The study shows that a lot of the participants accedes that they use google translate to communicate when language becomes a barrier. Some other people chat with friends on social media language barrier impedes their communication, it is imperative to understand that this study clarifies a lot of interpersonal communication issues.

Something is certain in an environment like this and it is that language barrier must always be a problem. This study has surfaced the aspects of nonverbal cues and verbal cues Nigerian students devise to cope in North Cyprus.

5.3 Recommendations for Further Research

The present study was conducted in North Cyprus in Fall semester 2014/2015 session with three faculties of the institution; Business and Economics, Communication and Media Studies and Engineering. Further studies should be conducted with the whole North Cyprus with faculties in different universities picked for the study. In another vein, interpersonal communication strategies Nigerian students coped with when they experience cultural shock in arriving North Cyprus is a good topic to embark on since most immigrants experience this state of confusion and uneasy feeling getting to a new environment. In another vein, interpersonal communication strategies among international students of the institution is a good sphere of knowledge in the sense that a research on international students affects students from over 95 countries represented as the number of international students of the school as at the time this present research was done reads. A research like that will be more beneficial to the whole international student community of Eastern Mediterranean University, Famagusta, North Cyprus.

The authorities of Eastern Mediterranean University should take measures to ease interpersonal communication of international students with the host community. The university community as over flogged by this study has students from over 96 countries all over the world and how they cope with the host community should be well managed by the institution. The university can incorporate voluntary introduction to Basic Turkish language into the curriculum of Masters and Ph.D.

program. This course will contain the use of verbal and nonverbal communication in Turkish language. The university can organize more social activities to integrate and enhance the relationship between the Turkish and non-Turkish students. The value and essence of nonverbal communication as found out from this study shows that the importance of nonverbal cues cannot be underestimated. A special nonverbal communication course can also be incorporated for the year one students in the university and it sincerely will be a blessing to the institution. It will also show other universities, government agencies, N.G.O's and prospective students of how much is invested in student's welfare in Eastern Mediterranean University which I think is a plus to the university.

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APPENDICES

Appendix 1: Questionnaire

Hello, my name is Elega Adeola and I am a Masters student in the Department of Communication and Media Studies. I am doing this research in fulfillment of my Master's Thesis. The questions you are about to answer may include some personal questions and I urge you to be honest as I promise it will be kept anonymous. Please note that nonverbal communication (cues) as mentioned severally in this piece simply means communication that is beyond speaking (eye contact, body movement, facial expression, signs and symbols etc.)

QUESTIONNAIRE

- 1 **Age** a) 15-19 b) 20-24 c) 25-29 d) 30-34 e) others (please specify).....
- 2 **Sex** a) Male b) Female
- 3 **Program** a) Undergraduate b) Masters c) Ph.D. d) Post doctorate
- 4 **Faculty** a) Communication and Media Studies b) Business and Economics c) Engineering e) others (please specify).....
- 5 **Religion** a) Islam b) Christianity c) African traditional religion (ATR) d) Atheism e) others (please specify).....
- 6 **Language spoken** a) One b) Two c) Three d) Four e) others (please specify).....
- 7 **Residence** a) Dormitory (single room) b) Dormitory (double room) c) Apartment (single room) d) Apartment (double room) e) Others (please specify).....
8. **Ethnic Group** a) Igbo b) Hausa c) Yoruba d) Igala e) Others (please specify).....
- 9 Nonverbal communication is the best way to communicate in North Cyprus. a) Yes b) No
- 10 How fast do the people of the host community understand what you are trying to say when you communicate?
a) Very slow b) slow c) fast d) very fast
- 11 Do you find it easy to understand nonverbal cues? a) Yes b) No

12 Does communication take place when you communicate with nonverbal communication?

- a) Yes b) No

13 If you are to grade nonverbal communication as a way of coping with language barrier in North Cyprus, what will you give it?

- a) Excellent b) Good c) Fair d) Poor e) Very Poor

Please note: 1(never), 2(rarely), 3(sometimes), 4 (always)

		1	2	3	4
14	Language barrier is a major problem to my stay in North Cyprus				
15	I get quick response to the nonverbal cues i try to communicate with				
16	I have an individual approach to respond with nonverbal cues in buying things				
17	We have a general approach (me and my friends) to respond with nonverbal cues in buying things				
18	Boys and girls have different strategies to cope with language barrier				
19	I find using Turkish language to buy things easy				
20	Using Body movements for communication is commonly used in my culture.				
21	Using Facial expressions for communication is commonly used in my culture				
22	Using Signs and Symbols for communication is commonly used in my culture				
23	Using Eye contact for communication is commonly used in my culture				
24	Touching things to communicate is commonly used in my culture				

25 The language barrier is an opportunity to learn Turkish language a) Yes
b) No

26 Is the learning process faster than learning your first language? a) Yes
b) No

27 Do you find any similarity in Turkish language and your own language? a) Yes
b) No

Please Note: If you choose 'NO' in question 28, please Skip 29

28. Do you go to school and work? a) Yes b) No

29 Do you think you have more opportunities to cope with language barrier? a) Yes
b) No

Please note: 1(strongly disagree), 2(disagree), 3(undecided), 4(Agree), 5(strongly agree)

		1	2	3	4	5
30	I feel comfortable living in a Turkish medium of communication					
31	Turkish Cypriots are racists					
32	North Cyprus is safe to live					
33	I make an attempt to communicate with Turkish Cypriots even with language barrier					
34	The Turkish Cypriots feel uncomfortable when I am around.					
35	Turkish Cypriots are always willing to help					
36	I consider making North Cyprus my base after my program					
37	I can communicate with the everyday Turkish language.					
38	If I get a good job I will stay permanently in North Cyprus					

Use of verbal communication

		1	2	3	4	5
39	I know and use a few Turkish words					
40	I use English words to explain to Turkish people even when I know they don't understand me.					
41	I make Turkish friends to learn Turkish language					
42	I try to learn Turkish songs to learn Turkish language					
43	I follow Turkish media (TV, radio, newspaper) to learn Turkish language					

		1	2	3	4	5
44	I communicate with eye contact when language becomes a barrier					
45	I use my hands to communicate when language becomes a barrier					
46	I use signs and symbols to communicate when language hinders me from communicating					
47	I touch things to communicate when language barrier impedes my communication.					
48	I communicate with facial expression when language becomes a barrier					
49	The value of time in North Cyprus is the same with Nigeria					
50	I communicate with silence when language impedes my communication					
51	I smell my environment to know when to communicate					
52	I get a positive response from people of the host community when I dress in my native cloth					
53	I use vocal qualifiers (paralanguage) to communicate(e.g. listening to the tone of voice of people to know what they are saying) when language becomes a barrier					
54	I use vocal segregates (paralanguage) to communicate(e.g. “uhn”, “um” “uh uh) when language becomes a barrier					
55	I use vocal character (paralanguage) to communicate(e.g. screaming, crying, laughing) when language becomes a barrier					

Intervention of the new media

		1	2	3	4	5
56	I check google translate to get the meaning of some Turkish words					
57	I check ivoice translator pro mobile application to get the meaning of some Turkish words					
58	I check itranslate voice mobile application to get the meaning of some Turkish words					
59	I chat with my friends who understand Turkish to get some things done					
60	I make telephone calls to friends who understands Turkish when am stuck.					

Appendix 2: Consent Letter

Faculty of Communication and Media Studies,
Eastern Mediterranean University,
Famagusta,
North Cyprus.
9/12/2014

Prof. Dr. Aykut Hocanin
Dean of Faculty of Engineering,
Eastern Mediterranean University,
Famagusta,
North Cyprus.

Dear sir/ma,

APPLICATION TO CONDUCT SURVEY IN RESPECT TO MY MASTERS THESIS

I, Elega Abdulateef Adeola with student number 135843, am a M.A student in the Faculty of Communication and Media Studies in Eastern Mediterranean University, Famagusta, North Cyprus. In the fulfilment of my Master's Thesis which is on interpersonal communication strategies Nigerian students employ to cope with in the society against the odd of language barrier. I seek permission to conduct survey in three faculties I have carefully chosen out of my population which are the Nigerian students in the institution. The faculties are Business and Economics, Communication and Media Studies and Engineering..

I anticipate your favorable consideration and order to carry on.

Thanks.

Yours faithfully,

Elega Abdualteef Adeola.

Faculty of Communication and Media Studies,
Eastern Mediterranean University,
Famagusta,
North Cyprus.
9/12/2014

Assoc. Prof. Dr. Mustafa Besim
Dean of Faculty of Business and Economics,
Eastern Mediterranean University,
Famagusta,
North Cyprus.

Dear sir/ma,

**APPLICATION TO CONDUCT SURVEY IN RESPECT TO MY MASTERS
THESIS**

I, Elega Abdulateef Adeola with student number 135843, am a M.A student in the Faculty of Communication and Media Studies in Eastern Mediterranean University, Famagusta, North Cyprus. In the fulfilment of my Master's Thesis which is on interpersonal communication strategies Nigerian students employ to cope with in the society against the odd of language barrier. I seek permission to conduct survey in three faculties I have carefully chosen out of my population which are the Nigerian students in the institution. The faculties are Business and Economics, Communication and Media Studies and Engineering.

I anticipate your favorable consideration and order to carry on.

Thanks.

Yours faithfully,

Elega Abdualteef Adeola.

Faculty of Communication and Media Studies,
Eastern Mediterranean University,
Famagusta,
North Cyprus.
9/12/2014

Prof. Dr. Suleyman Irvan
Dean of Faculty of Communication and Media Studies,
Eastern Mediterranean University,
Famagusta,
North Cyprus.

Dear sir/ma,

**APPLICATION TO CONDUCT SURVEY IN RESPECT TO MY MASTERS
THESIS**

I, Elega Abdulateef Adeola with student number 135843, am a M.A student in the Faculty of Communication and Media Studies in Eastern Mediterranean University, Famagusta, North Cyprus. In the fulfilment of my Master's Thesis which is on interpersonal communication strategies Nigerian students employ to cope with in the society against the odd of language barrier. I seek permission to conduct survey in three faculties I have carefully chosen out of my population which are the Nigerian students in the institution. The faculties are Business and Economics, Communication and Media Studies and Engineering.

I anticipate your favorable consideration and order to carry on.

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Yours faithfully,

Elega Abdualteef Adeola.