



People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Chadli Ben Djedid El-Tarf
Faculty of letters and Foreign Languages
Department of English

**Media and Civilization: Using Films and News to Foster
Intercultural Understanding in the EFL Context**

A dissertation submitted to the Department of English in partial fulfillment of the requirements for the
Master's Degree in "Didactique de l'Anglais"

Presented by:

Ms.Omaima Henchiri

Ms. Khaoula Djellouli

Supervised by:

Ms.Allaoui Soumaya

BOARD OF EXAMINERS

President: Dr. Abir Bensetita	MCA	University of Chadli Bendjedid- El Tarf
Supervisor: Ms.Soumaya Allaoui	MAA	University of Chadli Bendjedid- El Tarf
Examiner: Mrs.Imen Nouri	MAB	University of Chadli Bendjedid- El Tarf

Academic Year

2025/2026

Declaration

We hereby declare that this dissertation entitled “*Media and Civilization: Using Films and News to Foster Intercultural Understanding in the EFL Context*”, Supervised by Ms. Allaoui Soumaya, and presented to the Department of English for the partial fulfillment of the requirements for Masters’ degree of English is entirely our own work.

We further declare that we have neither presented nor submitted the same dissertation in its entirety or part of it anywhere else to any university or other institute for obtaining any degree. All the data sources obtained for the accomplishment of this dissertation are duly acknowledge.

Acknowledgements

“Feeling gratitude and not expressing it is like wrapping a gift and keeping it.”

—William Arthur Ward

In the Name of God, the Most Merciful, the Most Gracious. All praise is due to God who endowed us with the power, will, and patience to carry out this task. Blessings on our Prophet Muhammad (Peace Be upon Him), his family, and companions.

It is with immense joy that we thank our supervisor, Ms. Allaoui Soumaya, for her invaluable contribution to the success of this research. Her support, guidance, and suggestions helped in shaping the form of this dissertation.

Thank you also to members of the jury panel, Mrs. Imen Nouri, who is the examiner of this paper, and Dr. Abir Benstita who is the president of the jury, for having accepted to assess our work.

Thankful also to all the participants who made it possible to conduct this study. Without your involvement, this work would not have been accomplished. Our appreciation goes also to all teachers and students at the Department of English.

Finally, we thank all those who helped us, directly or indirectly, to make this dissertation happen. Your encouragement will always remain engraved in our memory.

Khaoula Djellouli & Henchiri Oumaima

Dedication

First, to myself, who has worked tirelessly to achieve this accomplishment. I sincerely thank you for every challenge you have endured and overcame. Thank you for never giving up, and for continuously encouraging me and reminding me that success is never easy to attain. You have been a constant source of strength and inspiration, shaping the person I am today. A deep appreciation to you, **Khaoula**, for remaining true to yourself and never becoming a reflection of others' expectations or definitions.

To my beloved parents, whose prayers were my strength, whose patience illuminated my path, and whose unconditional love has always been my greatest source of comfort and inspiration. This achievement is a reflection of your endless sacrifices and unwavering support.

To my sole brother, **Salah Eddine**, whose encouragement and strength have always motivated me to move forward with confidence and determination.

To my sisters, **Safa** and **Ishrak**, whose kindness, support, and warmth brightened every step of this journey.

To my dear partner, **Oumaima**, thank you for every effort, every shared challenge, and every moment of cooperation that contributed to the completion of this work.

To all of you, I dedicate this modest achievement with sincere gratitude, deep appreciation, and heartfelt love.

Khaoula

Dedication

In the Name of Allah, I put my trust in Him. "My Allah, indeed I am, for whatever Allah You would send down to me, in need." (Qur'an 28:24) This verse has accompanied me throughout my journey. Every success belongs to Allah's mercy and guidance. As Al-Rafi'i wisely noted, "When Allah grants success, everything becomes easy; without His guidance, even the simplest tasks grow difficult."

With deep gratitude and love, I dedicate this graduation and achievement to those who prayed for me and stood by me unconditionally—my dear parents, Mr. El Moujahid and Mrs. Hada. May Allah protect them and reward them with the best. To my beloved siblings, who were my constant source of support, happiness, and kindness—thank you for your unwavering love.

To my classmates and friends who turned into family along the way, thank you for the memories and for making these years unforgettable. To my partner in this beautiful endeavor, the lovely Djellouli Khaoula —whom I fondly call "El Shabaa"—thank you for your dedication, cooperation, and support throughout this journey. Thank you all.

Alhamdulillah—praise be to Allah, abundant, pure, and blessed. O Allah, grant us success in our efforts, bless our paths with good and prosperity, and guide us with peace and reassurance. Let us know the joy of reaching our goals and fulfilling our dreams. Ameen.

Omaima

Table of Contents

Declaration.....	II
Acknowledgements.....	III
Dedication	III
Dedication	IV
Table of Contents.....	V
List of Figures	IX
Abstract.....	XII
Abstract in Arabic	Error! Bookmark not defined.

Chapter One: Introduction to the Study

Introduction.....	2
The Statement of the Problem.....	3
The Aims of the Study	4
The Significance of the Study.....	4
The Research Questions.....	5
The Research Hypotheses	5
The Research Methodology	5
The Structure of the Study	6

Chapter Two: Literature Review

Introduction.....	9
Section One: Language & Culture and Civilization in the EFL Context.....	9
Definition of Culture, Civilization, and their Significance.....	9
Definition of Culture.....	9

Definition of Civilization	10
The Significance of Civilization and Culture	10
Definition of Culture and Civilization in Language Education	10
Culture as Values, Beliefs and Social Meaning	12
The Relationship between Language and Culture	12
Language as a Symbolic and a Cultural System	14
Language as a Means of Constructing Identity	16
Challenges of Integrating Culture in Traditional EFL Teaching	17
Section Two: Intercultural Communicative Competence	19
Definition of ICC and its Importance in the context of EFL	19
Intercultural Competence VS. Linguistic Competence	21
Definition of Byram's Model	23
Saviors: Knowledge, Attitudes, Skills of Discovery and Interaction, Critical Cultural Awareness, Skills of Interpreting and Relating	23
Challenges in Developing ICC in EFL Classrooms	25
Section Three: Teaching and Assessing ICC	27
Approaches Used for Teaching ICC	27
The Role of Authentic Materials in ICC Developmen	28
Assessing Learners' ICC	30
Section Four: Media and Audiovisual Materials in EFL Teaching	32
Audiovisual Media in Language Teaching: Definition and Educational Significance	32
Advantages of Using Films in EFL Classrooms	34
Films as a Window to Culture	35

Advantages of Using News Media in Intercultural Understanding	36
---	----

Section Five: Critical Media Literacy in EFL Education

Definition of Critical Media Literacy	39
Importance of Critical Media Awareness	41
Media as a Cultural and Ideological Construct.....	42
Developing Intercultural and Critical Awareness through Media	44
Limitations of Previous Studies	46
Conclusion	46

Chapter Three: Research Design and Methodology

Introduction.....	49
Research Framework	49
Sampling and Population	49
Students as Participants.....	49
Teachers as Participants	50
Research Instruments	50
Classroom Observation	50
Students' Questionnaire	50
Teachers' Questionnaire	51
Research Design and Methodology	51
Research Procedures	51
Conclusion	51

Chapter Four: Data analysis (Results)

Introduction.....	54
Students' Questionnaire Analysis	55

Teachers' Questionnaire Analysis	73
Analysis of the Classroom Observation.....	87
Observation Grid.....	88
Conclusion	89

Chapter Five: Discussion, Implications and recommendations

Introduction.....	91
Discussion of the Hypotheses	91
Pedagogical Implications	93
Recommendations.....	94
For Teachers.....	94
For Students	94
For Further Research.....	95
The Limitations of the study	95
Conclusion	96
References.....	98
Appendix A: Students' Questionnaire	
Appendix B: Teachers' Questionnaire	

List of Figures

Figures	Pages
Figure 1: Students' Age	55
Figure 2: Students' Gender Distribution.....	56
Figure 3: Students' Level of English	56
Figure 4: Teachers' Use of Films in Class.....	57
Figure 5: Teachers' Use of News in Class.....	58
Figure 6: Teachers' Use of Films to Present Different Cultures and Lifestyles	59
Figure 7: Teachers' Use of News in Class to present Events in Different Countries	60
Figure 8: Students' Preferred Types of Films.....	61
Figure 9: Students' Interest in Learning about Other Cultures.....	62
Figure 10: Students' Comfort in Communicating with People from Different Cultures	62
Figure 11: Films Help Students Understand Values and Traditions.....	63
Figure 12: News Help Students Understand Cultural Interpretations of Events	63
Figure 13: Films and News Encourage Cultural Comparison	64
Figure 14: Impact of Films and News on Students' Open-Mindedness	65
Figure 15: Films Providing Authentic Cultural Situations	65
Figure 16: News Exposing Students to Real-World Cultural Issues	66
Figure 17: Films and News Encouraging Critical Thinking about Cultures	67
Figure 18: Films and News Help to Identify Cultural Similarities and Differences.....	68
Figure 19: Films Improving Students' Listening Skills.....	68
Figure 20: News Helping Students to Learn Vocabulary and Expressions	69
Figure 21: Films and News Helping Appropriate Language Use in Different Cultures	69

Figure 22: Films and News Helping Appropriate Language Use in Different Cultures	70
Figure 23: Students' Enjoyment of Learning through Films and News	71
Figure 24: Examples of Cultural Knowledge Learned from Films or News	71
Figure 25: Students' Suggestions for Improving the Use of Films and News in Cultural Learning	72
Figure 26: Students' Suggestions for Improving the Use of Films and News for a better Understanding of Cultures	73
Figure 27: Teachers' Gender Distribution	74
Figure 28: Teachers' Years of Teaching Experience.....	74
Figure 29: Level Taught by Teachers	75
Figure 30: Teachers' Integration of Culture in English Lessons	76
Figure 31: Teachers' Use of Films in English Classes	76
Figure 32: Teachers' Use of News (Videos and Articles) in English Classes.....	77
Figure 33: Teachers' Perception of Audiovisual Media as an Important Teaching Tool	78
Figure 34: Teachers' Access to Resources for Using Films and News in Class	78
Figure 35: Films and News' Development of Students' Intercultural Competence	79
Figure 36: Audiovisual Media and Students' Understanding of Different Cultures	80
Figure 37: Audiovisual Media and Students' Awareness of Cultural Differences.....	80
Figure 38: Films as Providers of Authentic Cultural Contexts.....	81
Figure 39: News as Exposure to Real-World Cultural Issues.....	82
Figure 40: Films and News Encourage Cultural Comparison	82
Figure 41: Films and News Promote Critical Thinking about Cultural Differences	83
Figure 42: Effectiveness of Using Films and News as a Teaching Strategy	84

Figure 43: The Impact of Audiovisual Media on Students' Motivation.....	84
Figure 44: Impact of Audiovisual Media on Students' Classroom Engagement.....	85
Figure 45: Challenges Faced by Teachers in Using Audiovisual Media.....	86
Figure 46: EFL Teachers' Views on Improving Audiovisual Use for Intercultural understanding	87

List of Abbreviations and Acronyms

CML: Critical Media Literacy

EFL: English as a Foreign Language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

LC: Linguistic Competence

U.S.: United States

UNESCO: United Nations Educational, Scientific and Cultural Organization

Abstract

Inter-cultural competence in the age of globalization is one of the most urgent tasks of teaching English as a Foreign Language (EFL). Given the connection between language and culture, in addition to linguistic skills, EFL learners have to be equipped with cross-cultural communication skills. In this regard, audiovisual materials including movies and news programs have been suggested as authentic tools for culture and can aid in enhancing intercultural competence. In this study, the impact of movies and news on the development of intercultural competence and teachers' and students' perceptions about integrating these audiovisual materials into the EFL classroom are studied. A mixed-methods approach was followed for this study. The data collection process involved administering two questionnaires to 35 Master One EFL students and 10 EFL teachers of Chadli Ben Djedid University. According to the study's findings, films and news have contributed positively towards learners' intercultural competence by facilitating increased cultural awareness, critical thinking, and identification of cultural similarities and differences. It is noted that media materials help learners to become more motivated, active, and engaged in class activities. Moreover, both teachers and learners showed positive attitude towards using films and news for developing intercultural understanding. Classroom observation showed that the use of media materials in class facilitated intercultural discussions and active participation of learners. Based on the analysis of the study, it is noteworthy to say that the inclusion of films and news in the EFL instruction helps learners to develop intercultural competence and communicate effectively in multicultural settings. Thus, it is highly recommended for EFL teachers to use media materials as instructional aids.

Keywords: Intercultural Competence, Intercultural Communicative Competence, EFL, Audiovisual Materials, Films, News, Culture.

ملخص

تُعد الكفاءة بين الثقافات في عصر العولمة من أكثر القضايا إلحاحًا في تعليم اللغة الإنجليزية كلغة أجنبية. ونظرًا للعلاقة الوثيقة بين اللغة والثقافة، فإن متعلمي اللغة الإنجليزية كلغة أجنبية لا يحتاجون إلى اكتساب المهارات اللغوية فحسب، بل يجب أيضًا تزويدهم بمهارات التواصل عبر الثقافات. وفي هذا السياق، تُعد المواد السمعية البصرية، بما في ذلك الأفلام والبرامج الإخبارية، أدوات أصيلة لنقل الثقافة يمكن أن تسهم في تعزيز الكفاءة بين الثقافات. هدفت هذه الدراسة إلى استقصاء أثر الأفلام والبرامج الإخبارية في تنمية الكفاءة بين الثقافات، بالإضافة إلى استكشاف تصورات الأساتذة والطلبة حول إدماج هذه المواد السمعية البصرية في أقسام اللغة الإنجليزية. وقد اعتمدت الدراسة المنهج المختلط، حيث تم جمع البيانات من خلال توزيع استبيانين على 35 طالبًا من السنة الأولى ماستر و10 أساتذة بجامعة الشاذلي بن جديد. أظهرت نتائج الدراسة أن الأفلام والبرامج الإخبارية تسهم بشكل إيجابي في تطوير الكفاءة بين الثقافات لدى المتعلمين من خلال تعزيز الوعي الثقافي وتنمية التفكير النقدي ومساعدتهم على إدراك أوجه التشابه والاختلاف بين الثقافات. كما بينت النتائج أن المواد الإعلامية تساعد المتعلمين على أن يصبحوا أكثر تحفيزًا ونشاطًا وانخراطًا في الأنشطة الصفية. إضافة إلى ذلك، أبدى كل من الأساتذة والطلبة مواقف إيجابية تجاه استخدام الأفلام والأخبار كوسيلة لتطوير الفهم بين الثقافات. كما كشفت الملاحظة الصفية أن توظيف المواد الإعلامية داخل القسم ساهم في تشجيع المناقشات ذات البعد الثقافي وتعزيز المشاركة الفعالة للمتعلمين. وبناءً على نتائج الدراسة، يمكن التأكيد على أن دمج الأفلام والبرامج الإخبارية في تعليم اللغة الإنجليزية يساعد المتعلمين على تطوير الكفاءة بين الثقافات والتواصل بفعالية في البيئات متعددة الثقافات. وعليه، توصي الدراسة بشدة أساتذة اللغة الإنجليزية بالاعتماد على المواد الإعلامية بوصفها وسائل تعليمية داعمة للعملية التعليمية.

الكلمات المفتاحية: الكفاءة بين الثقافات، الكفاءة التواصلية بين الثقافات، اللغة الإنجليزية كلغة أجنبية، المواد السمعية البصرية، الأفلام، الأخبار، الثقافة.

Chapter One: Introduction to the Study

Introduction

Learning a foreign language is essential for maintaining cross-cultural communication and comprehension in today's globalized society. Since language and culture are inextricably linked, learning a language also entails studying the culture that goes along with it. In places where political, religious, and cultural prejudice are common, This is particularly important, the intimate relationship between language and culture can be used to promote social stability and cohesion. Thus, language education methods can be utilized to dispel preconceptions and advance intercultural understanding and universally held ideals. All of which will contribute to the harmonious coexistence of individuals from all walks of life. Besides formal education, modern media also plays a crucial role in shaping cultural understanding; digital media has expanded rapidly, permeating various sectors, communities, and public and private spheres. As a result, it now forms an essential component of our society and greatly influences cultural identity.

A society's culture, which includes its values, customs, and lifestyles, is a reflection of its civilization. In addition to being exposed to language, students who interact with cultural products like news and movies also learn about the larger society that molds the language. This link adds significance to the intercultural learning process and aids in contextualizing the media content. Here, audiovisual media-particularly films and news are effective means of influencing perceptions, transferring cultural values, and encouraging empathy for a wide range of viewers. Building on the role of audiovisual media in shaping cultural understanding, Movies give students a tangible and a captivating way to experience language and culture firsthand. Movie watching combines the two aspects of enjoyment and educational value by offering both amusement and a useful instrument for teaching and learning languages.

A special chance to immerse students in a real-world language context is provided by using movies in the classroom. EFL students can listen to native speakers; learn about various accents and intonation patterns, and notice gestures and nonverbal cues while they watch. Because of this exposure, students are able to understand native speech more precisely and subsequently mimic it more naturally. Additionally, movies shed light on the customs and culture of the target language population. Students gain multicultural awareness, improve their language skills, and become more proficient in both written and spoken communication by interacting with various cultural components.

Similarly, another reliable source that can help EFL students cultivate critical intercultural awareness is worldwide news. This research study, which is framed within an intercultural perspective, asserts that discussing international news is a significant way to assist EFL learners in developing critical intercultural awareness because news articles often deal with contentious issues that are part of the deep culture level, such as racism, power, social inequality, and prejudice in many nations. Additionally, this study asserts that the news is a real world language resource that can help EFL learners develop critical ICC while utilizing the language more meaningfully. In this regard, four EFL students participated in this case study and worked to develop their ICC using online news stories from The New York Times, The Telegraph, The Washington Times, and The U.S. News & World Report. Thus, this study provides a detailed account of how these learners acquire ICC in the target language through profound cultural difficulties.

The Statement of the Problem

In spite of the growing significance of intercultural competence in EFL learning, media is still considered an area that receives limited attention as an important tool for developing EFL learners' intercultural competence. In EFL learning, media is still considered

an area where teachers focus their attention on linguistic aspects, such as grammar and vocabulary, whereas cultural competence is considered less important. This has created a gap between language learning and EFL learners' intercultural competence, which is considered important for successful communication in a globalized world. In addition, despite the significance of various types of media, such as films and news, which can play an important role in helping EFL learners get exposed to cultural contexts, they have been considered important tools for developing EFL learners' intercultural competence, which is considered important for successful communication in a globalized world. Hence, it becomes important to explore how films and news can be used to improve the cultural skills of EFL learners that help them communicate in different cultural contexts.

The Aims of the Study

In an attempt to foster intercultural understanding in EFL contexts, this study aims to investigate the effectiveness of the use of audiovisual media, specifically films and news in foreign language learning classrooms. In this regards, this research intends to examine the relationship between the exposure to films and news and EFL learners' intercultural competence. Besides, the extent of their contributions to intercultural learning in a foreign language-learning context. Adding to that, this study investigates EFL teachers' and learners' perceptions about the use of films and news in developing intercultural competence.

The Significance of the Study

The research fills a gap in EFL studies on the piecemeal application of audiovisual media, as it has both theoretical and practical implications. The research has theoretical implications for EFL studies as it combines intercultural communication theory and critical media pedagogy. It also has practical implications for EFL practitioners as it allows them to

go beyond the linguistic aspects of teaching EFL, as it equips EFL learners with the ability to be sensitive to complex cultural representations and to be able to cope with different global contexts.

The Research Questions

The present study intends to answer the following questions:

- 1- What is the relationship between the exposure to audiovisual media (films and news) and the EFL learners' intercultural competence?
- 2 -How can films and news contribute in the fostering of intercultural understanding in the EFL context?
- 3 -How do EFL teachers and learners perceive the influence of films and news on learners' intercultural competence?

The Research Hypotheses

Based on the research questions that are already mentioned, we hypothesize that:

H1 -Exposure to audiovisual media specifically films and news positively influence EFL learners' intercultural competence.

H2 -Films and news contribute to intercultural learning by providing authentic cultural context, encouraging critical reflection, and enabling learners to identify cultural similarities and differences.

H3 -EFL teachers and learners perceive the integration of films and news in EFL classroom as an effective means of enhancing learners' intercultural competence.

The Research Methodology

The current study relies on the use of the questionnaire in order to achieve the objectives of the research. In this vein, investigating the influence of the use films and news

as audiovisual media tools that intend to enhance students' intercultural competence as well as exploring the perceptions of both teachers and learners about the integration of these tools in EFL classrooms requires the use of two questionnaires. The first questionnaire is given to EFL teachers at the University of Chadli Ben Djedid El- Tarf and the other one for EFL students from Master one level to reflect about the diversity of views and experiences regarding the impact of films and news as part their language learning.

In addition to the questionnaires, classroom observation will be conducted with students in order to gain deeper insights into their actual engagement and interaction with films and news as audiovisual learning tools.

The Structure of the Study

This study is divided into five main chapters. The first chapter introduces the study by giving a general introduction about the topic of the research, highlighting the statement of the problem, defining the objectives of the research, the significance of the study, the research questions and the research hypotheses. It also shows a hint about the adopted methodology for accomplishing the research work.

The second chapter provides a review of the literature related to media, civilization, and intercultural communication with emphasis being laid on the use of films and news for teaching English as a Foreign Language (EFL).

The third chapter outlines the methodological framework of the study, which includes the research design, participants, the research instruments techniques, and the research procedures.

The fourth chapter highlights the findings of the study in light of the research questions raised earlier. It presents the analysis of the students' questionnaire, the teachers' questionnaire and the classroom observation.

At last, the fifth chapter forms a concluding one that deals with a discussion of the hypotheses, provides pedagogical implications and offers recommendations for teachers, students and for further research.

Chapter Two: Literature Review

Introduction

This chapter will examine the previous literature concerning the issue of integrating media and civilization in the context of EFL learning, especially in relation to using films and news to promote intercultural awareness. Initially, the notions of language, culture, and civilization will be examined together with their connections in foreign language teaching. Next, the chapter will explain what ICC is and why it is important, as well as introduce the main models of ICC, primarily Byram's model. Various approaches to teaching and assessing ICC will be considered with an emphasis on authentic materials that can facilitate the development of learners' intercultural competences. The chapter will also discuss the potential of audiovisual materials, such as films and news broadcasts, to serve as a means of immersing students into authentic cultural settings. Finally, the concept of critical media literacy will be introduced as an approach to helping learners critically evaluate cultural and ideological constructs represented through media. The purpose of this chapter is to offer a solid theoretical basis for the current study and highlight the gap in existing research that requires further examination.

Section One: Language & Culture and Civilization in the EFL Context

Definition of Culture, Civilization, and their Significance

Definition of Culture

According to Monde (2005, as cited in Negro, 2013), culture is composed of traditional ideas and related values; it is learned, shared, and transmitted from one generation to the next, it organizes, and helps interpret life (p. 90). Traditionally, the word 'culture' has been associated with fine arts, like painting, sculpture, architecture, dance, theatre or music, that is "achievement culture" or culture with "big C". However 'culture' also refers to ideas

and behaviors which are typical of a community, that is to say, "behavior culture" or culture with "little c" (Tomalin 1993, as cited in Negro, 2013).

However, as pointed out by Lustig and Koester (2005), culture is defined as a learned and shared pattern of values, beliefs, norms, and practices of society, which affect the way people behave. Culture is linked to human symbolization since it helps to shape the way meanings are perceived and communicated.

Definition of Civilization

Taylor (1871) defined civilization as “a complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and behaviors learned by man as a member of society” (p. 1). However, Samuel P. Huntington (1996) argued that “civilization is thus the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species. It is defined both by common objective elements, such as language, history, religion, customs, institutions and by the subjective self-identification of people” (p. 43)

The Significance of Civilization and Culture

Culture and civilization have a fundamental impact on social structure, interaction patterns, and human identity. Geertz (1973) explains that culture gives people a framework for interpreting meaning.

In the same vein, Hall (1976) contends that culture influences message decoding and communication systems. Civilizations, according to Huntington (1996) are sizable cultural entities that have an impact on international relations. In a linked world, social conduct and intercultural relations therefore depend on an understanding of culture and civilization.

Definition of Culture and Civilization in Language Education

Regarding language education, it is imperative to understand the concepts of civilization and culture because they form the basis of effective language teaching and learning. The concept of culture has gained widespread acceptance as an integral part of language education. According to Kramsch (1993, p. 8), “Culture is often seen as mere information conveyed by the language, not as a feature of language itself...”, Nevertheless, the author asserts, “If language is seen as social practice, culture becomes the very core of language teaching” (Kramsch, 1993, p. 8).

Furthermore, “Language use is indissociable from the creation and transmission of culture” (Kramsch, 1993, p. 9). This opinion is supported by Kramsch (1998), who contends that language is not a culture-free code, but it plays a significant role in the maintenance of culture. Likewise, Brown (1994, p. 165) agrees that “Language is a part of a culture and a culture is a part of a language... culture and language are inseparable.” Although culture is seen as the shared meanings, values, and practices within a society, civilization, on the other hand, is the manifestation of a civilization including historical, social, and institutional factors.

Regarding language teaching, the importance of civilization has also been highlighted as an important factor for effective communication. For instance, Byram (1997) says, Language teaching cannot be separated from the teaching of the civilization and culture of the people who speak the language. The same idea is expressed by Byram and Risager (1999) who say that the teaching of a foreign language must include elements of the target civilization in order to develop meaningful communication. This way of thinking was not prevalent when languages were taught in the past.

According to Lado (1964) Language teaching, strictly speaking, ends before the civilization course begins. This approach is no longer valid today, as language learning is not considered an isolated process and needs to be seen in terms of culture and civilization

as interconnected dimensions. One of the most prominent theoretical frameworks that explains the relationship between language and culture is the Sapir-Whorf hypothesis, which suggests that the way individuals perceive and interpret the world is influenced by the structure of their native language (Regier & Xu, 2017).

In respect to this view, teaching a foreign language cannot be separated from its cultural context (Brown, 2000; Paige et al., 2003). These claims have paved the way for mono-cultural approaches as well as multicultural perspectives, giving rise to intercultural models introduced by Byram (1997) and Kramsch (1993), and further developed by other scholars in the field.

Culture as Values, Beliefs and Social Meaning

Culture is a complex concept that includes values, beliefs, and social understanding. Geertz (1973) defines it as: “an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about, and attitudes toward life.”(p. 89). Similarly, Kroeber and Kluckhohn (1952) describe culture as one that “consists of patterns, explicit and implicit ... the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values...” (p. 181). These views, therefore, illustrate that culture is not only a guide for social understanding, but it also maintains and transmits the essential values and beliefs that define human life.

The Relationship between Language and Culture

The relationship between language and culture has been a topic of concern for many scholars in the fields of linguistics, anthropology, and language education. In all these fields, the consensus among scholars has been that language never exists independently, but rather

within a given culture. This implies that the relationship between the two concepts is such that to comprehend one, one must comprehend the other.

One of the clearest statements of this inseparable relationship is provided by Brown (1994) who asserts that “language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (p. 165). The above quotation highlights mutual embeddedness in that it is not only culture that affects or influences language; rather, part of culture is embedded in language. Similarly, part of culture is embedded in or constructed through language. This perspective held by Brown lays the foundation for understanding the relationship between language and culture.

Similarly, Nida (1998) conceptualizes language and culture as symbolic systems, stating that “language and culture are two symbolic systems” and that every linguistic form carries meanings—whether denotative or connotative—because it is associated with culture, which is “more extensive than language” (p. 29). Nida’s argument adds depth to Brown’s argument by adding the semantic factor to the relationship. Nida argues that linguistic expressions are never neutral, but they are always filled with meanings. This means that language is always full of cultural assumptions.

From an anthropological perspective, Kluckhohn further reinforces this inseparability by arguing, “Human culture without human language is unthinkable” (1944, as cited in Damen, 1987, p. 84). This statement also changes the emphasis from language as a reflection of culture to language as a facilitator of culture. If one cannot think of culture without language, then language is the main tool through which cultural knowledge and traditions are created.

Although these scholars agree on the inseparability of language and culture, there are certain differences in the perspectives that they take. Brown’s perspective on the relationship

between language and culture is structural, Nida's perspective highlights the semantic aspect, and Kluckhohn's perspective is more comprehensive. Collectively, these theories share a common thread: the mutual interdependence and inseparability of language and culture. Brown focuses on the interweaving structure of language and culture, Nida on the symbolic and semantic interconnection of the two, and Kluckhohn on language as the foundation of cultural existence.

Thus, any discussion of language must necessarily include consideration of its cultural context, and any discussion of culture must necessarily include consideration of the central position of language.

Language as a Symbolic and a Cultural System

Language has been conceived not only as a medium or a tool for communication, but also as a symbolic system that is deeply embedded in society. The most important contribution to the notion of language as a symbolic system is that of Ferdinand de Saussure (1959) in which the notion of a structured system of signs is introduced. In his book *Course in General Linguistics*, he writes, "the linguistic sign unites not a thing and a name, but a concept and a sound-image" (Saussure, 1959, p. 66). This statement points out that the meaning of language is not directly related to the objects in the world but rather to the relation between mental concepts and linguistic forms. Saussure also points out the conventional nature of meaning by asserting, "The bond between the signifier and the signified is arbitrary" (Saussure, 1959, p. 67). This means that there is no inherent or essential relationship between words and things; rather, meaning is created through socially constructed linguistic conventions. This structuralist view, therefore, helped to prove the symbolic nature of language and its inherent relational meaning.

Though Saussure's theory helped to create a fundamental base for understanding language as a system of signs, it has been noted that his theory mainly concentrated on the internal structure of language without considering the social and cultural context in which language is used. It, therefore, became essential for other theorists to come up and work on the basis laid by Saussure, considering the usage of language in a social context. In this regard, it has been noted that language is not only viewed as a system of signs but also as a tool through which people engage in culture.

Expanding this sociocultural approach, Claire Kramsch points out the intrinsic relation between language and culture. She argues that "language is the principal means whereby we conduct our social lives" and that when it is used in communication, it becomes "bound up with culture in multiple and complex ways" (Kramsch, 1998, p. 3). This implies that language is not just for communication, but it is also a symbolic system through which cultural values are represented. The use of language enables individuals to practice cultural ways, make sense of the world around them socially, and continue to share meaning in the culture to which they belong.

These perspectives provide a crucial theoretical foundation for examining how language functions not merely as a medium of communication but as an active system that shapes social and cultural understanding. Thus, such an approach extends the understanding of language beyond the structural level by highlighting the importance of language in the formation of cultural meaning and social interaction. This means that language is, on the one hand, a symbolic system composed of signs and, on the other hand, a cultural resource used by people to make meaning and interpret their experiences. Therefore, it is not just the medium through which information is passed on, but it also acts as a symbolic system that supports the culture in which the communication process occurs. The above perspectives on

the nature of language have opened the way for exploring the role of language in the larger sociocultural processes of constructing identity.

The above perspectives, therefore, collectively reveal that the function of the language is that of a symbolic system that is composed of signs and that it is a cultural resource that people use for constructing meaning. Ferdinand de Saussure, who has been credited for providing the basic understanding of the concept of language as a system of signs, which is arbitrary in nature, has developed the basic understanding of the concept of language.

Subsequently, other scholars, like Claire Kramsch, who took into account the role of language in a larger cultural and social context, further developed this concept of language. The establishment of the symbolic and cultural aspects of language has, in turn, created the ground for the exploration of its relation to identity, social positioning, and culture. It is, therefore, possible to conceive of language as a tool of communication, which is not static but dynamic, and in which cultural meanings are expressed and maintained.

Language as a Means of Constructing Identity

Language is a key component in the formation and construction of social identity. Bucholtz and Hall (2005) describe identity in the following way: Identity is neither an immutable attribute nor a category but a social construct which develops over time and in various contexts, reflecting our awareness of ourselves in relation to others and our possible future selves. This definition emphasizes the dynamic and relational nature of the concept of identity, proving that it is not fixed, but rather in constant negotiation. The argument raised by Norton in her book *Identity in Language Learning* (2013) corroborates the above concept by stressing that learners are actively engaged in negotiating their identities in the social and cultural landscape, particularly in second language or multilingual contexts.

Moreover, Bucholtz and Hall (2004) have taken the concept of identity a step further by describing it as a product of cultural semiotics: "... identity is 'an outcome of cultural semiotics that is accomplished through the production of contextually relevant sociopolitical relations of similarity and difference, authenticity and inauthenticity, and legitimacy and illegitimacy'" (p. 382). This view supports the fact that identity is constructed via language as a social practice, wherein individuals locate themselves and make claims to legitimacy, authenticity, and membership.

This perspective reveals how language is not only a means of communication but also a fundamental means of identity construction and is situated within a larger cultural and social framework. Most importantly, an integration of these theories reveals that identity is a dynamic and context-dependent construct.

In contrast, while Bucholtz and Hall focus on the socio-semiotic aspects, Norton focuses on the aspects of learner autonomy and the potential for continuous self-construction.

Collectively, these theories show that the process of learning language and the development of one's identity go hand-in-hand, especially for those individuals that have multiple social demands on them.

Challenges of Integrating Culture in Traditional EFL Teaching

The integration of culture in the education of foreign languages is universally accepted as being of the utmost importance, yet one of the most difficult areas of EFL teaching. As Choudhury (2013) asserts, "Language and culture are two sides of the same coin, inseparable from each other. Language and culture have an inextricable and interdependent relationship, and learning a language without its cultural dimension may produce a "fluent fool" (p. 20). This, again, underscores the fact that the exclusive focus on

linguistic forms may hinder learners' communicative competence, and this, in turn, points towards the integration of culture in the curriculum in a meaningful way.

In a similar vein, Kramersch (1993) states that "the study of "culture in language learning is not an expendable fifth skill" (p. 1). This emphasizes that traditional approaches often marginalize culture, treating it as secondary rather than integral.

Despite general agreement on its importance, implementing cultural content effectively remains problematic. A widely cited issue is the superficial representation of culture in textbooks. Rodríguez (2015) notes that EFL materials emphasize the study of surface culture, which includes the study of the following: "holidays, tourist attractions, famous people, and food." Although the study of the aforementioned aspects of the culture of the target language is readily accessible and interesting for the learners, the learners may fail to develop in-depth knowledge of the culture of the target language, which includes values, beliefs, and practices.

More critically, the learners may develop the misconception that culture is static and/or symbolic in nature, which is contradictory to the dynamic nature of cultural knowledge. Another challenge associated with the use of the materials is the presence of cultural stereotypes. Kramersch (1998) defines stereotypes as "conventionalized ways of talking and thinking about other people and cultures" (p. 131), and Ting-Toomey (1999) describes them as an exaggerated sets of expectations and beliefs about the attributes of a group membership category. This is particularly problematic when these practices are used in class activities or materials, as it can reinforce misconceptions, thus reducing the learners' ability to think critically about a subject. This problem is further complicated by concerns about whose culture is being emphasized and how learners can bring their own cultural perspectives to the learning process (Kramersch, 1993).

To overcome these problems, it is essential to be a reflective teacher who is proactive in addressing these challenges. The teacher has a critical role to play in enabling learners to transcend the superficiality of culture and stereotyping, and this is done through techniques such as critical discussion, role-play, and intercultural projects. Developing intercultural competence involves developing learners who can interpret, relate, and respond to cultural diversity while being reflective about their own perspectives.

In conclusion, although culture is central to language learning, traditional EFL teaching faces persistent obstacles, including superficial cultural content, the prevalence of stereotypes, and the challenge of integrating learners' own cultural backgrounds.

Overcoming these problems calls for a critical and reflective pedagogy that aims at developing the intercultural competence of learners so that they can become culturally informed communicators in a globalized world.

Section Two: Intercultural Communicative Competence

Definition of ICC and its Importance in the context of EFL

Intercultural Communicative Competence (ICC) has come to be recognized as an essential part of the language acquisition process, particularly in the case of English as a Foreign Language (EFL). According to Michael Byram (1997, as cited in López-Rocha, 2016, p. 107), ICC is “the ability to interact with people from another country and culture in a foreign language.” This definition emphasizes the important role of language as a tool for intercultural communication and lays the groundwork for understanding ICC as both a linguistic and cultural competence. Scholars generally agree that successful communication requires not only linguistic knowledge but also cultural understanding. In this respect, Martin Cortazzi and Lixian Jin (1999, p. 197) emphasize that “Language learners must

become aware of differing cultural frameworks,” thus emphasizing the significance of cultural awareness as a fundamental aspect of intercultural communication.

Some researchers have described ICC as the capacity to communicate effectively and appropriately in intercultural situations. For instance, Milton J. Bennett and Janet M. Bennett (2004) describe ICC as the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts. Similarly, Brian H. Spitzberg and Gabrielle Changnon (2009, p. 7) argue that intercultural competence involves “the appropriate and effective management of interaction between people who represent different cultural orientations.” These perspectives highlight that ICC enables individuals not only to express their ideas clearly but also to adapt their behavior according to different cultural expectations during communication.

However, other scholars adopt a broader perspective by highlighting that ICC includes several interconnected dimensions such as knowledge, skills, and attitudes. For example, Darla K. Deardorff (2006) defines ICC as the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions. Likewise, Alvino E. Fantini and Alaa Tirmizi (2006, p. 12) explain that ICC is “a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself.” This is evident from the definitions provided, which clearly show that intercultural competence is not only about communication, but also involves attitudes, awareness, and interpretation.

A More recent research has expanded the concept by emphasizing the emotional and social aspects of intercultural interaction. According to Janis Dzeriniks et al. (2024), intercultural competence is “A versatile and complex concept that encompasses knowledge and understanding, emotions and actions, to promote effective interaction between people

from different cultures and to build an inclusive and respectful environment” (p. 5). This approach also points to the importance of the role of ICC in promoting an attitude of inclusiveness and respect for other people, especially in a multicultural EFL learning environment.

Overall, all of the above perspectives point to the fact that Intercultural Communicative Competence is a dynamic and multidimensional construct that incorporates knowledge, skill, and attitude. Even though these perspectives offer comprehensive insights into EFL students’ learning of ICC, their practical application still poses a challenge, especially for EFL students who lack opportunities to interact with real-life situations. Additionally, measuring EFL students’ behavioral and attitudinal aspects of ICC objectively poses a challenge. However, EFL students need to learn and develop ICC to communicate effectively and appropriately in a globalized world.

Intercultural Competence VS. Linguistic Competence

Intercultural competence (IC) is generally accepted as a multifaceted and complex skill set necessary for effective and appropriate interaction between cultures or cultural groups. Intercultural communicative competence is defined by Byram (1997) as the ability to communicate effectively and appropriately in interactions with people from different cultural backgrounds through the integration of language and cultural knowledge. Liddicoat (2002) also stresses the need to recognize the integration of linguistic and cultural knowledge in IC and the distinction between having proficiency in a language and having effective intercultural communicative competence: Linguistic knowledge and cultural knowledge of practices and perspectives are both involved in intercultural communicative competence. Deardorff (2006) views IC as a set of skills, knowledge, and attitudes that allow an individual to function effectively in cross-cultural settings, demonstrating that IC is

not only about language but also about cultural awareness, empathy, and behavioral adaptability.

On the other hand, linguistic competence (LC) is the knowledge of language that is internalized by the speaker to enable him or her to speak and understand sentences.

Chomsky (1965) describes LC as “the innate ability of the speaker to produce grammatically correct sentences” while Ergasheva (2025, p. 907) describes it as “a speaker’s unconscious knowledge of their native language and their ability to produce and understand an infinite number of sentences, including those never heard before.”

Furthermore, Dialogue Social Science Review (2025), which indicates that whereas LC is concerned with form, structure, and meaning, IC is concerned with cultural awareness, social context, and emotional intelligence. It is also clear from these constructs that these constructs overlap at the “gateway of communication. However, Hymes (1972, p. 278) cautions that “there are rules of use without which the rules of grammar would be useless,” This suggests that LC is not sufficient without reference to the social and cultural context of language.

Existing literature indicates that LC and IC are interrelated rather than distinct constructs. Belz (2003) argues that the specification of telecollaboration goals in terms of the development of ‘linguistic’ competence and ‘intercultural’ competence in any way whatsoever suggests the idea of discreteness of linguistic and cultural competencies as ‘ontologically distinct entities.

From an analytical point of view, while the role of LC is to provide the structural and cognitive basis for communication to occur, IC provides the cultural, social, and emotional aspects of communication necessary for communication to be effective. This is to say that without IC, the speaker might be able to communicate grammatically correct sentences, but without the grammatical and cognitive basis of communication as provided

by LC, the person with high IC might not be able to communicate effectively. This means that the two competencies go hand in hand, and cannot be separated in the pursuit of effective communication.

As a conclusion, based on the above analysis of the various works of various theorists in the field of linguistics and communication, it is evident that the two competencies, while theoretically distinct, cannot be separated in the pursuit of effective communication.

Definition of Byram's Model

The model of Intercultural Communicative Competence (ICC), as defined by Byram (1997) is a model that helps in understanding the importance of appropriate communication by the individual in intercultural settings. Byram has defined that Intercultural Communicative Competence is not just the ability of the individual to communicate linguistically but also encompasses cultural knowledge, personal attitude, and interpersonal skills. Byram's Model of ICC comprises five essential components, namely, Attitudes (*Savoir être*), Knowledge (*Savoirs*), Skills of interpreting and relating (*Savoir comprendre*), Skills of discovery and interaction (*Savoir apprendre/faire*), and Critical cultural awareness (*Savoir s'engager*).

Thus, Byram's model of ICC provides a comprehensive view of the development of intercultural competence, as it includes the importance of knowledge, attitude, and skills in the communication process of individuals (Byram, 1997).

Saviors: Knowledge, Attitudes, Skills of Discovery and Interaction, Critical Cultural Awareness, Skills of Interpreting and Relating

Intercultural Communicative Competence (ICC) is considered vital for effective communication between people from different cultures. Byram (1997) has suggested a model of the five savors that allow learners to interact appropriately and effectively with people from other cultures when it is integrated. This review aims to describe each of these components, including definitions, examples, and applications in intercultural communication.

Attitudes (*Savoir être*) are the ability to show curiosity and openness towards cultures, as well as the ability to understand and work with individuals from other cultures (Byram, 1997). For instance, a learner may attempt to understand the cultural traditions of his or her classmates from different countries before making any judgment. The focus of the ICC component is the ability of the learner to show attitudes towards intercultural communication.

Knowledge (*Savoirs*) means understanding values, history, and social practices in other cultures in addition to linguistic knowledge (Byram, 1997). For example, if learners learn about French culture while learning French, this is one aspect of knowledge. Knowledge helps learners understand appropriate behavior and communicate effectively in different cultures.

Skills of discovery and interaction (*Savoir apprendre/faire*) describes the ability to study, interact closely, and socialize in different cultures (Byram, 1997). For example, engaging in discussion sessions with other international students and adhering to appropriate social etiquette is an example of this skill. This skill helps learners to adapt and respond appropriately in new cultures.

Skills of interpreting and relating (*Savoir comprendre*) mean learners can interpret cultures and relate them to their own cultures (Byram, 1997). For example, if a learner realizes that in Japan and Germany, greeting styles are different and adjusts their greeting

style according to the culture; this is one aspect of skills of interpreting and relating. This skill helps Learners Bridge the gap between cultures and find common ground for communication.

Critical cultural awareness (*Savoir s'engager*) entails critical thought and analysis of one's culture and other cultures (Byram, 1997). For example, analyzing stereotypes associated with a given culture and its effects on interaction is an example of this skill. Critical cultural awareness helps learners to critically evaluate culture and respond appropriately.

Although this review focuses primarily on Byram's framework (1997), other scholars have also addressed similar aspects of intercultural communicative competence, providing complementary perspectives and empirical support (e.g., Deardorff, 2006; Liddicoat, 2002).

Despite the richness and solid foundation of Byram's five *savoirs* model of ICC, there are some limitations associated with the model. Firstly, the model is conceptual and provides little assistance in the implementation of ICC (Deardorff, 2006). In addition, the model provides little emphasis on the emotional aspect of ICC.

Furthermore, there are some variations associated with the implementation of the model by educators. It is difficult for educators to fully integrate the five components of the model into a language-learning syllabus (Liddicoat, 2002). Nevertheless, Byram's model of ICC provides a rich framework for understanding and applying ICC.

Byram's five *savoirs* model of ICC provides a well-rounded framework for the development of ICC that addresses emotional, cognitive, practical, and critical aspects of ICC (Byram, 1997).

Challenges in Developing ICC in EFL Classrooms

Nevertheless, promoting ICC in the EFL classrooms faces many challenges. The first challenge arises from the limited use of authentic materials that have an essential function in familiarizing learners with realistic intercultural situations.

According to Truong Hieu Ngan and Thai Cong Dan (2025, p. 92), “Authentic materials... significantly enhance students’ cultural awareness and language abilities,” and “Findings suggest that incorporating authentic materials into language teaching can bridge the gap between theoretical knowledge and real-world intercultural experiences.” This implies that the ability to connect theory to practice regarding intercultural communication becomes problematic because of the lack of real inputs, thereby leaving a gap between language knowledge and its practical application. Another major factor that hampers the process of learning ICC for ESL learners includes teachers being under-prepared in teaching culture-based lessons. As mentioned earlier, “a lack of formal training in intercultural pedagogy further hinders educators from effectively fostering ICC among students” (Sarica & Deneme Gençoğlu, 2025, p. 46). Likewise, the development of ICC is “underemphasized... due to challenges like curriculum constraints and lack of teacher training” (Sarica & Deneme Gençoğlu, 2025, p. 44). Also, structural factors pose problems in developing ICC. According to a study, “ineffective pedagogical approaches, lack of appropriate materials, and shortage of competent teachers are other issues hindering the development of ICC among EFL students” (Cheng, 2012, as cited in Lee, Ho & Chen, 2023, p. 5).

Hence, apart from being a teacher competence issue, the problem is a matter of course design and adequate resources. In order to tackle the identified issues, teacher education is important. “To equip EFL teachers with ICC knowledge and experience, training on ICC should be initiated in the pre-service teaching stage” (Atay, 2005; Bayyurt, 2006; Byram & Risager, 1999; Duisembekova, 2021; Sercu, 2005; Sevimel-Sahin, 2020, as

cited in Iswandari & Ardi, 2022), “teachers having high ICC have better capabilities for classroom management, as EFL teachers with good ICC can deal with the differences encountered in the classroom and respond more effectively to minimize cultural differences” (Byram, 2000; Cuartas-Álvarez, 2020; Hua, 2014; Megawati et al., 2020, as cited in Iswandari & Ardi, 2022).

Ultimately, despite these problems, the significance of ICC can never be understated. According to Liu (2022, p. 85), “Intercultural communicative competence is highly recognized and required for global interaction all over the world these days.” It clearly indicates that there is a large difference between the importance given to ICC in theory and the practice of ICC within the English Foreign Language classrooms. Thus, it becomes imperative to resolve certain problems that stand in the way of intercultural education.

Section Three: Teaching and Assessing ICC

Approaches Used for Teaching ICC

ICC is now an integral goal in language education because communication in today's world does not require linguistic knowledge alone; it also demands cultural awareness and understanding. Culture, thus, has ceased to remain a minor element in language acquisition and is now integrated into the process.

According to Kramsch (1993), "Culture in language learning is not an expendable fifth skill... It is always in the background, right from day one" (Kramsch, p. 1).

Consequently, any approach aimed at developing ICC should incorporate culture in all language education processes. The integrative approach to language learning plays a critical role in cultivating ICC. According to the approach, teaching culture should be part and parcel of teaching all other language skills: "Teaching culture cannot be considered an extra

skill, but has to be a part of teaching listening, speaking, reading and writing" (Reida, 2015, p. 940).

Therefore, the integrative approach encourages teachers to incorporate culture in all language skills training so that students can develop linguistic and intercultural competencies concurrently. Cultural awareness is equally essential since "Cultural awareness is the term we have used to describe sensitivity to the impact of culturally-induced behaviour on language use and communication" (Tomalin & Stempleski, 1993, p. 5). Another significant method is the use of experiential learning, which involves using interactive techniques like role-playing. For example, Reida (2015) notes that "role play is a very effective technique practicing sociolinguistic and pragmatic phrases, sociocultural knowledge, but also non-verbal communication" (p. 942). Such an approach helps learners practice and gain proficiency in both verbal and non-verbal communication by engaging in simulated real-life scenarios.

Besides, the use of authentic materials can be viewed as another crucial strategy in teaching ICC. As Ouchene (2021) observes, "Authentic materials such as internet, web pages, Ted talks, TV shows, Films, Animation, songs, cartoon, literature, etc could be very helpful to develop students' ICC" (p. 309) since such materials help learners interact with real cultural settings. Nonetheless, despite the effectiveness of the methods, there are some challenges associated with their application.

In summary, the process of teaching ICC necessitates a strategic integration of the aforementioned approaches. While all three approaches play an essential part in the cultivation of intercultural competence among learners, their effective use depends to a great extent on how well they have been applied.

The Role of Authentic Materials in ICC Development

Authentic materials have proven to be essential when developing the ability of Intercultural Communicative Competence because they give learners an insight into natural language use and its cultural context. Authentic materials differ from pedagogic texts as they mirror actual use of language in the social/cultural context in which it occurs. According to Richards, authentic materials represent “materials such as texts, photographs, video selection and other teaching resources that were not specially prepared for pedagogic purposes” (Richards, 2001, p. 248) In view of the sociocultural theory; the use of authentic materials necessitates a learner's interaction with language in its natural setting in a socially acceptable manner.

According to Kramsch, “authentic texts require participants to respond with behaviors that are socially appropriate to the setting, the status of the interlocutors... and the norms of interaction agreed upon by native speakers” (1993, p. 178). In this regard, Widdowson contends that “it is probably better to consider authenticity not as a quality residing in instances of language but as a quality which is bestowed upon them, created by the response of the receiver... a function of the interaction between the reader/hearer and the text”(1979, as cited in Kramsch, 1993, p. 179), focusing on the involvement of the learners in the process of meaning construction and intercultural communication.

In addition, the use of authentic materials is very beneficial for the enhancement of learners’ motivation and participation. As pointed out in research, “the term on-task behaviour decreased on days when artificial materials were used, and increased on days when authentic materials were used” (Peacock, 1997, p. 148), showing that students are more motivated and actively engaged in the learning process through the use of authentic materials.

Moreover, according to Richards, “authentic materials have a positive effect on learner motivation because they are intrinsically more interesting and relevant. They provide

authentic cultural information about the target culture, including culturally based practices and beliefs, and both linguistic and non-linguistic behavior” (2001, p. 252). Moreover, authentic materials are considered highly important in helping develop ICC since they expose learners to actual communication situations that foster critical cultural reflection.

It is clear that “the use of authentic materials to teach about cultural topics in an EFL classroom enables learners to engage with ‘real’ language, to listen to a variety of accents, understand their fellow classmates, and to make themselves understood” (Pinzón, 2020). Also, “exposure of learners to such material makes them critically reflect on other cultures and their own culture... not only will their knowledge about vocabulary and grammar be enhanced, but also their perspective on life in other ways will be improved” (Pinzón, 2020). Also, “when students are exposed to authentic materials and also to tasks based on culture, they have the opportunity to develop their intercultural competence... to be exposed to real language, to real situations” (Pinzón, 2020, p. 43).

However, even though there are numerous advantages in using authentic materials in language teaching, several challenges related to linguistics and culture should be taken into account as well. In summary, the use of authentic materials plays a pivotal role in the formation of ICC because it links language acquisition with genuine interaction and cultural awareness. Although these resources can increase motivation and cognitive skills, their success relies upon their appropriate selection and use during the instructional process.

Assessing Learners’ ICC

Assessment of ICC skills is an important dimension of foreign language teaching, as students cannot be limited only to acquiring linguistic knowledge but also should learn how to communicate in different cultural settings. In this way, there should be developed some

ways of assessment that can consider the complex nature of ICC and go further than usual approaches.

As mentioned above, “foreign language learners need to develop not only communicative competence but also intercultural competence” (Iswandari & Ardi, 2022, p. 364). Indeed, in accordance with this point of view, ICC assessment must include many components. In this regard, it can be stated that “as assessment aims to measure the extent to which the learners achieve the objectives of ICC, it should cover the domains of ICC, such as knowledge, skills, attitudes, and cultural awareness” (Byram, 1997, 2021, as cited in Iswandari & Ardi, 2022, p. 367). Here, the understanding of competence from a more holistic perspective is evident as cognitive, behavioral, and affective components are taken into account as important elements of competence. In support of this view, it should be noted that ICC assessment should take into account the development of dispositions as well because “many of them addressed an individual's personal attributes, such as curiosity, general openness, and respect for other cultures... [as well as] cultural awareness, various adaptive traits, and cultural knowledge” (Deardorff, 2006, p. 248). It should be highlighted that the development of ICC presupposes higher order skills as it requires skills to analyze, interpret, and relate as well as listening and observing skills, including comparative thinking skills and cognitive flexibility (Deardorff, 2006). In light of this level of complexity, conventional assessment techniques are found to be inadequate, thus prompting the use of qualitative methods of performance assessment.

Indeed, as mentioned above, “direct approaches to assessing intercultural competence include interviews, portfolios, reflections, performance assessment, learning diaries, and observations in real contexts” (Liu, 2021, p. 5). Using this set of instruments makes it possible to gain a better insight into the process of intercultural learning due to its practical

aspect and reliance on reflection. For instance, reflections prove to be very efficient because “Student reflections are powerful tool in overcoming this challenge by clearly showing the extent to which students' attitudes to cultural learning changed over the course” (Liu, 2021, p. 19). Moreover, the effectiveness of these methods can be attributed to the following assumption: “it is possible to assess degrees of intercultural competence... including interviews, observation, and judgment by self and others” Nevertheless, although there is much theoretical evidence in support of ICC assessment, the practicality of this notion cannot be overlooked as it is often problematic to assess ICC in certain educational settings.

To illustrate, in Algeria, “The majority of EFL teachers... recognize the importance of ICC in foreign language education. Yet, few teachers among them care about the assessment of their students’ level of ICC” (Djaidja & Bacher, 2022, p. 892). The reason for this contradiction may be linked to confusion and ambiguity since “many Algerian teachers are hesitant and unsure of how ICC should be assessed: whether language and culture should be tested consecutively or simultaneously... explicitly or implicitly” (Djaidja & Bacher, 2022, p. 892).

In summary, ICC assessment is a multi-faceted but crucial step that calls for an integrative and adaptive attitude towards the matter. While different techniques such as reflections, portfolios, and observations have proven to be informative and productive, their successful application relies on teachers’ skills and knowledge of the topic. Hence, closing the theoretical-practical gap is critical for further development in the field of ICC assessment.

Section Four: Media and Audiovisual Materials in EFL Teaching

Audiovisual Media in Language Teaching: Definition and Educational Significance

For language instruction, audiovisual media have become increasingly important because of the way they are able to incorporate both sound and visuals, which aid in understanding and learning. These are known to be effective teaching mediums that contribute to meaningful learning that is not dependent on textual content alone. Here, audiovisual media

are first explained based on the communication aspect in education. As stated by Heinich et al. (2002, p. 9), “a medium (plural, media) is a means of communication and source of information.” This underlines the very important function that media plays as a means of communication in learning environments. Furthermore, “Media are carriers of information between a source and a receiver” (Heinich et al., 2002, p. 9), which indicates that learning through audiovisual media is based on the transmission of information from a source (teacher or material) to a receiver (learner), highlighting their essential role in instructional communication.

From a pedagogical perspective, audiovisual media are not only communicative tools but also cognitive enhancers that support understanding and memory retention. Heinich et al. (2002) further explain that “audio-visual media combine sound and visual components to enhance comprehension and retention of information.” This proves that the use of visual and auditory information leads to more successful learning due to the engagement of multiple senses at once. This concept is highly evidenced by Mayer (2009, p. 223), who states, “people learn better from words and pictures than from words alone.” This multimedia learning theory focuses on the role played by the combination of visual and verbal materials for instructional purposes, in helping students learn and build meaning through memory.

Similarly, Hasanova defines audiovisual materials as “Educational tools that can convey meaning without just depending on spoken symbols or language are frequently referred to as audiovisual materials” (2023, p. 14). It is an indication of the move from textual

learning methods to multi-modal techniques that use various sensory perceptions to teach. Besides, “audio-visual aids or teaching materials include those technologies that try to help us understand knowledge using our senses” (Hasanova, 2023, p. 14). This further emphasizes the notion that audiovisual aids are not mere supplements but rather vital elements in enhancing comprehension via sensory stimulation.

Most importantly, while audio-visual media can be highly effective in assisting learners to acquire and remember knowledge, the efficiency of audio-visual media as teaching aids depends largely on how effectively they are integrated into the learning process. For this reason, the importance of the educator cannot be overemphasized when it comes to selecting and incorporating such materials into instruction (Nicolaou et al., 2019).

In summary, it is evident from the literature review that audiovisual media play a double role as a means of communication as well as cognition in education. Hasanova (2023), Mayer (2009), prove their significance in enhancing comprehension and learning. Nevertheless, they cannot fully tap their potential as learners unless they become a part of the process of teaching.

Advantages of Using Films in EFL Classrooms

Films have evolved not only in their purpose but also in their use. They have evolved from merely entertaining stuff to learning tools in teaching English as a foreign language (EFL). As Kalra puts it, "films are no longer thought as simple entertainment media but rather educational tools" (Kalra, 2017, p. 289). Perhaps the most prominent benefit associated with films is their potential for enhancing motivation and involvement.

In his research, Kalra argues, "it reveals the effect on developing students' motivation, comprehension as well as communication skills" (2017, p. 289). It means that films are capable of assisting students in improving not only their understanding of a subject matter but

also their language performance. In addition, "films are therefore being used to enhance students' motivation in order to improve their oral production" (Kalra, 2017, p. 290). In other words, films encourage individuals to actively participate in discussions by speaking out loud and sharing their ideas. Another advantage of films involves interaction and collaboration between peers. In his findings, Kalra explains, "with these advantages of films, the learner will be motivated to communicate with their partners in debates, helping them to learn from each other" (Kalra, 2017, p. 292).

Moreover, movies are effective in appealing to different learning styles and encouraging critical thinking skills. Rajpopat states, "film possesses unique attributes that render it a potent instrument for conveying information, provoking critical thinking, and engaging students with diverse learning styles" (Rajpopat, 2023, p. 225). Multimedia elements in films, employing visuals, audio elements, and context, aid comprehension and retention of the material and motivate the individual to interpret its meaning.

In summary, there are many benefits of using films in English classrooms as a foreign language, such as heightened motivation, development of communication skills, cooperation, and stimulation of multiple intelligences.

Films as a Window to Culture

One major way in which films can help understand the culture of a society is by giving an insight into the values, beliefs, and aspirations held by that society. For instance, according to Turner, "the film is a social practice for its makers and its audience: in its narratives and meanings we can locate evidence of the ways in which our culture makes sense of itself" and "Popular films have a life beyond their theatrical runs or their re-runs on television: stars, genres, key movies become part of our personal and shared culture, our identity" (2006, p. 4). Likewise, Bujgoi argues that "...but beyond its artistic value, film also

acts as a mirror reflecting society's realities, struggles, and aspirations," underscoring the larger sociocultural messages that cinema communicates (2025, p. 1).

Furthermore, films can be used to capture the prevailing social practices and behaviors, as well as people's attitudes, values, and worries. According to Lu (2023), films provide insights into societal behavior patterns. In the same regard, Sonker, Kumari, & Kumar (2022) contend that films mirror society in the sense that they portray people's thoughts, aspirations, and desires.

Moreover, movies can be used as cultural myths, which capture the cultural identity of a community. As Murat (2000) states, "some workers see films as being a 'reflection' of culture; others see them as 'representations of the realities' in the culture. Genre films can be seen as fulfilling an almost identical function as a 'myth' of a culture." Thus, one can notice the cultural and symbolic aspects of film studies, and according to Lynn (2023), films can provide insights into the value systems and societal concerns at various times in history. It should be mentioned that films are sometimes subjective because they may only represent the point of view of the creator rather than the viewpoint of the entire society.

At the same time, some films fail to address specific minorities and subcultures, but films have always been used to investigate cultural beliefs and values. To sum up, films do not appear to be entertainment tools but rather cultural artifacts, as films reflect, interpret, and shape social beliefs, values, and ideals. Film studies offer an opportunity to learn about the societal value system from various angles.

Advantages of Using News Media in Intercultural Understanding

The current trend in the world's development implies that in times of globalization, news plays a critical role in promoting mutual comprehension of other cultures. Besides being informative in nature, news has turned into a vital means through which people interact

with other cultures and develop intercultural competence. UNESCO (2017) states that culturally sensitive reporting and communication contribute immensely to developing intercultural understanding and promoting mutual tolerance between various communities. It follows that media corporations have an obligation of presenting cultural realities in order to facilitate intercultural learning.

Moreover, research studies indicate the pedagogical and cognitive importance of news in promoting intercultural competences. As an illustration, watching news broadcasts from all over the world helps build intercultural competence because individuals have the opportunity to learn about different cultures through news items (Kopylovskaya & Ivanova, 2014). Likewise, global news demonstrates great possibilities in fostering intercultural competence (Kopylovskaya & Ivanova, 2014). From this point of view, news is a great tool for acquiring necessary information about foreign traditions, culture, society, and politics.

In terms of migration, “news consumption among immigrants influences the strategy for cultural adaptation, such as assimilation or integration into the host society through learning about culture and politics” (Alencar & Deuze, 2017, pp. 1–16). In this way, news consumption may contribute to the process of acculturation by offering immigrants the information and cultural knowledge required for adapting to new societal settings. News, in this case, functions as an orientation tool and as an instrument for negotiating identity, offering individuals a chance to retain their cultural background and integrate into the host culture at the same time.

Furthermore, news production and translation can be considered essential elements of intercultural understanding. The process of translating news, as well as its creation, influences intercultural communication through the interpretation of events from outside the bounds of a single culture (Valdeón, 2021). On this basis, it follows that news is a result of interpretation, and the choices made while editing, translating, and framing the events

influence the way in which the audience perceives foreign cultures and global events. It is necessary to emphasize that news may not be objective when depicting reality, as it presents certain representations of it. On a wider scale, “international news exchange ... lets the local people learn about the development status, customs, culture and social development of different countries through the media, from which they can draw relevant knowledge and experience and learn about foreign cultures so as to promote social development” (Gao, 2023, p. 134). This illustrates the dual function of news as both a source of knowledge and a tool for societal improvement, promoting not only intercultural understanding but also informed citizenship.

Finally, Joy & Love (2023) highlighted that, “in an increasingly interconnected world, media plays a critical role in fostering intercultural understanding by bridging cultural divides and promoting empathy across diverse populations... media serves not only as a transmitter of information but also as an active agent in the construction of intercultural relationships” (p. 1). This holistic approach confirms that news functions through various aspects—psychological, sociological, and even ethical—in order to promote intercultural empathy.

To conclude, when news is created, translated, and consumed by audiences, it becomes a very potent weapon for fostering intercultural awareness. Not only news can play a role in building intercultural competence in language learners, but it can also be used to assist in immigrant adjustment and develop global social awareness. News acts as both a window and a bridge for cultural experiences. Nonetheless, there is a need for critical reception of news because, at worst, the presence of bias and selective interpretation could undermine any possible contribution of news towards intercultural understanding; at best, however, news could contribute positively towards intercultural understanding.

Section Five: Critical Media Literacy in EFL Education

Definition of Critical Media Literacy

Critical Media Literacy (CML) represents a complex approach to media studies that goes beyond traditional literacy by incorporating social, cultural, and ideological dimensions of media texts. Higdon et al. (2022, p. 3) explain, “Critical media literacy ... draws its theoretical concepts from the wider and considerably deeper realms of critical theory and cultural studies ...”, emphasizing that CML is based on established frameworks for thinking about power, ideology, and culture. This provides a theoretical base for CML that sees it not just as a skill, but also as a way of investigating the broader social and political context in which media practices take place.

There has been an increased awareness in recent decades of the need to take literacy education in a more critical direction. Potter (2023, p. 111) notes, “in the last several decades, some media scholars have been arguing that there is a need to move beyond media literacy to what they call ‘critical media literacy’ ...”. This implies that, according to the author, traditional media literacy, which relies on the understanding and evaluation of the content of the media, is not adequate to help one overcome the challenges associated with modern media environments. Halpern (2024, p. 25) reinforces this view, stating, “CML underscores the interconnectedness of media and power. It acknowledges that media messages are not neutral; they mirror and reinforce societal power structures and ideologies,” and thereby stressing the significance of an analysis of power relationships in the study of the media.

From an educational point of view, CML also stresses learner agency and critical engagement with the media texts. AlNajjar (2019, p. 75) argues, “this critical position should enable the learner to question textual meaning, spurring him or her to examine the creator’s identity, motivations, and intentions,” This underlines the significance of the development of

critical thinking skills, not just with regard to the content, but also with regard to the intentions of those who have produced the media.

Kellner and Share (2007, p. 4) highlight another necessity with regard to analytical skills, noting that CML involves “...cultivating skills in analyzing media codes and conventions, abilities to criticize stereotypes, dominant values, and ideologies ...,” which reflects the dual focus of CML on both media form and sociocultural content. Kellner and Share (2007, p. 59) further articulate this comprehensive vision, asserting, “Critical media literacy expands the notion of literacy to include different forms of mass communication and popular culture, and deepens the potential of literacy education to critically analyze relationships between media and audiences, information and power.” This definition incorporates both the theoretical and pedagogical aspects of CML by focusing on the importance of understanding the content of the media in terms of the socio-political context, exploring the role of the media in the creation of images, and the importance of the development of critical thinking among the learners.

However, despite the similarity in these definitions in emphasizing the need for learners to critically investigate power relations in the context of media content, there are some differences. For example, Higdon et al. (2022) place more emphasis on the theoretical aspect of cultural studies, while AlNajjar (2019) places more emphasis on the learner’s engagement in media authorship. Such differences in the definitions of CML serve to highlight its versatility in being applicable in different educational environments.

Furthermore, despite the consistency of the literature in emphasizing the transformative nature of CML in learners’ understanding of power relations in the context of media content, there is a need for further research on its efficacy in learners’ critical negotiation of power relations in the context of digital media. For example, learners may analyze a video clip of a news report and examine the underlying stereotypes and the

producer's ideology by utilizing the critical tools provided by CML. Another area is the need for more examples of the application of CML in the literature to strengthen the link between theory and practice.

Importance of Critical Media Awareness

Today, media literacy has emerged as an important skill in society, which extends beyond understanding media content, thereby playing an important role in developing active and responsible citizenship in society.

According to Jenkins et al. (2009), “media literacy is essential for full participation in contemporary culture, as it enables individuals to understand, critique, and create media messages.” The above statement emphasizes that media literacy extends beyond understanding media content, thereby including media creation. Though the study has given importance to media literacy, there is no emphasis on how media literacy skills are implemented in various cultures, which creates a gap in understanding media literacy.

According to Yadav & Verma, “media literacy can empower users to critically analyze and evaluate the credibility, accuracy, and bias of online information, ultimately fostering responsible and ethical digital citizenship” (2025, p. 105). The above statement emphasizes the importance of critical thinking in today’s digital world. Though there is emphasis given to social media, there needs to be more emphasis given to other digital media, thereby giving a better understanding of media literacy in today’s society. Likewise, the arguments presented by Turner et al. state that “literacy is essential for successful participation in a democratic society ... making digital and media literacies foundational ... developing digital media literate citizens who consume, create, connect, and advocate—for themselves and others—is paramount for youth today” (2024, pp. 541-542). This is an example that can be used to show the link between media literacy and civic engagement

among the youth. However, the focus of the study will be the youth, but other arguments can be brought in to discuss the development of the two among other groups of people.

Karaidumam (2015) highlights that “Critical media literacy prepares the ground for individuals to develop ethics of responsibility in civic consciousness, to participate in every kind of decision mechanism such as cultural, political and economic areas as an active actor; and to take responsibility of decisions they make” (p. 3041). This argument indicates that the ethical element, and the connection to civic engagement is established. However, this argument assumes that individuals are capable of participating, without any barriers. In the same vein, Karaduman noted, “media literacy, as a lifelong educational process, is an inevitable pragmatic action movement primarily for both educators and students, and in general for all citizens ... due to the fact that well-informed citizens will bring about free and democratic public opinion, each individual’s being a media literate has become a necessity for modern societies” (2015, p. 3039). The above quotation, again, emphasizes the lifelong and societal nature of media literacy. The discussion, however, may be further enhanced through the inclusion of empirical studies that show the outcomes of media literacy programs in different societies.

Overall, the studies discussed above, among others, demonstrate that critical media literacy is not just a cognitive ability, but also a multidimensional capacity that includes awareness, ethics, and participation in both traditional and news media. It is, however, important to note that future studies may seek to explore the practicalities and outcomes of media literacy to ensure that its application is for the empowerment of citizens in different societies.

Media as a Cultural and Ideological Construct

Media influences both individual consciousness and society. According to McLuhan & Fiore (1967, p. 26), “All media work us over completely. They are so pervasive in their personal, political, economic, aesthetic, psychological, moral, ethical, and social consequences; they leave no part of us untouched, unaffected, unaltered.” This quote highlights the point that media is not just an unbiased medium, but it plays an important role in shaping our thoughts, perceptions, and behaviors. It sets the stage for understanding media as an inherently cultural and ideological construct. On this basis, Sommer (2014, p. 3) writes that “Culture is understood to be situated rather than objective, and ever changing... media frames that reflect cultural common sense, values, or ideology are both instinctually employed by journalists and easily accepted by the public.” This, therefore, shows that the media plays a double role as a mirror and a shaper of cultural values and norms, subtly incorporating ideology into the content that is consumed by the audience.

Furthermore, Ouachan, Maliki & Fadoua (2025) highlighted, “media translation operates within certain norms and practices... ideology has evolved to encompass frameworks of power and control, shaping how information is presented and interpreted across cultures” (p. 16). It is on this basis that the transnational nature of the media is revealed, highlighting how ideology is spread and consolidated through the standardized nature of content production and translation.

Gramsci reinforces the structural and systemic role of media when he said, “its most prominent and dynamic part is the press in general: publishing houses ... political newspapers, periodicals of every kind ... everything which influences or is able to influence public opinion, directly or indirectly, belongs to it: libraries, schools, associations and clubs of various kinds, even architecture and the layout and names of streets” (2006 as cited in Durham & Kellner, 2006, p. 16). This shows that the media is an integral part of the ideological apparatus of the ruling classes and plays an active role in shaping public opinion

and maintaining social stratifications. Mulinge (2022) emphasized the role of the media further when he noted, “media are powerful vehicles of culture, ideology, information and education. To some extent they define people and their cultures,” (p. 23). Thus underscoring the role of the media in shaping the cultural identity and social conscience of the people.

Finally, Bennis & Ghourdou (2024) offered a critical perspective on the media when they noted that “media products and messages have always been constructed to either serve the dominant elite’s ideology, gain public consent, or consolidate racial and gender stereotypes.” (p. 83). Thus, this underscores the critical perspective on the media. It is evident that the media does not merely function as a medium through which information is transmitted, but rather plays an important role in the sense of its ideological and cultural value.

Developing Intercultural and Critical Awareness through Media

Intercultural and critical awareness in the context of the media has increasingly been considered an essential goal in the process of education. According to Kellner and Share (2007), “media literacy helps people to discriminate and evaluate media content, to critically dissect media forms, and to investigate media effects and uses” (p. 4). Moreover, they add, “critical media literacy expands the notion of literacy to include different forms of mass communication and involves critically analyzing relationships between media and audiences, information, and power” (p. 4). These definitions emphasize the role of critical awareness in the process of media literacy. According to the definitions above, critical awareness is considered an essential goal in the process of media literacy.

Moreover, Silverblatt et al. (2014, as cited in Saliu, 2024, p. 2) emphasize the role of critical thinking in the process of media literacy. According to this definition, media literacy cultivates critical thinking by encouraging learners to examine the way and reasons why

media messages are created. Critical thinking involves examining the authorship, content, and ownership of the message. Nonetheless, critical awareness is not sufficient on its own for the development of intercultural understanding. This is because, according to Susilo, Yang, and Qi (2023), “critical intercultural awareness entails the ability to critically evaluate sociocultural realities based on explicit criteria, perspectives, practices, and products in one’s own and other cultures” (p. 3).

Moreover, UNESCO (2013) asserts, “intercultural understanding competencies should constitute the foundation of an emerging ‘universal communicator’” (p. 24). This is important because, as previously mentioned; learners need to have skills that enable them to operate effectively in different cultural contexts. Finally, the Alliance of Civilizations Secretariat and UNESCO (2006) state that “media has a powerful capacity to encourage global awareness thereby promoting cross-cultural understanding, tolerance and acceptance of ethnic, cultural, religious and gender differences in communities across the globe” (p. 2). These studies demonstrate the need for learners to have media literacy skills as well as intercultural awareness.

However, despite such theoretical knowledge, its practical application is lacking. For example, while media literacy might stress the importance of critical thinking skills, its practical application might be lacking in terms of integrating an understanding of intercultural, thereby providing only a partial knowledge of the potential of the media to promote a global awareness.

This, therefore, demonstrates the need to adopt a more structured approach to media literacy and the application of such understanding in the development of critical and intercultural awareness. In conclusion, the above literature demonstrates the understanding that the development of intercultural and critical awareness using media literacy is a multidimensional process. While media literacy provides the individual with the necessary

tools to engage in a critical evaluation, the development of intercultural awareness ensures that the individual remains sensitive to cultural diversity.

Limitations of Previous Studies

Nevertheless, despite the significant benefits of the previous research, it has a number of shortcomings that can be pointed out.

First, many previous studies focused exclusively on films as the main source of intercultural content. While they emphasized the importance of using films as authentic materials, they overlooked other types of media such as news. By neglecting them, the potential of films and news was underestimated, which narrowed down the selection of material for intercultural communication development.

Second, most studies did not pay much attention to practical applications in the classroom context as they were more theoretical or had insufficient experimental designs. Furthermore, very few studies combined qualitative and quantitative methods in their research designs. Such an approach would allow researchers to gain insight into learners' intercultural development.

Third, some studies failed to stress the importance of critical media literacy. In other words, although learners were able to understand different cultures through films and news, they did not get the opportunity to critically analyze cultural representation and ideology.

In conclusion, future research should explore the potential of using both films and news and combine critical media literacy skills to improve learners' intercultural competence.

Conclusion

The present chapter has provided an overview of selected theoretical and empirical works on the topics of language, culture, and civilization in English Foreign Language

Education. The necessity to build intercultural communicative competence as a vital element of effective communication in the globalized world has been stressed. A review of the works that discuss Byram's model has shed light on the various aspects of ICC. In addition, the chapter has pointed out that the use of authentic sources such as films and news can help to familiarize students with multiple cultural outlooks and promote intercultural awareness. Moreover, the significance of critical media literacy skills has been outlined, as they enable learners to evaluate critically the cultural and ideological messages presented in the media.

However, some limitations of the available body of literature have also been identified. Specifically, there is limited knowledge about the use of films and news simultaneously to facilitate the development of intercultural competence. Furthermore, the integration of critical media awareness in EFL classes remains largely understudied. This research aims to fill these gaps in the existing literature. However, the next chapter will be devoted for the discussion of the research methodology.

Chapter Three: Research Design and Methodology

Introduction

This chapter presents the methodology adopted in the current research entitled “Media and Civilization: Using Films and News to Foster Intercultural Understanding in EFL Context.” It briefly describes the participants, research instruments, research design, and procedures used to collect data. It also highlights the classroom observation and the questionnaires administered to both teachers and students in order to investigate the impact of films and news media on intercultural understanding among EFL learners.

Research Framework

Sampling and Population

The present study is conducted at the Department of English, Chadli Ben Djedid University. The participants are Master one EFL students and English language teachers from the same department.

Students as Participants

The sample consisted of 35 Master one EFL students selected randomly from the Department of English at Chadli Ben Djedid El-Tarf University. The students shared a similar academic background within the EFL stream. Master one students are selected as subjects because they have advanced knowledge of English, and they have been acquainted with the concepts of culture and inter-culture through the academic years. Thus, they are able to conduct analyses of media material like films and news, as well as discussions about different cultures.

Teachers as Participants

10 English teachers of the same department are selected for this research. The criteria for choosing the participants include their expertise in teaching EFL and experience in the use of media materials in the classroom. Their participation provided insights regarding the professional views on the role of films and news in creating an intercultural environment among students.

Research Instruments

Qualitative and quantitative instruments are employed in this study. These include classroom observation and two questionnaires (teachers and students).

Classroom Observation

Classroom observation is done for four consecutive weeks with Master 1 students for one hour and a half per class. The sessions included the use of visual materials representing different cultures. This method is used to observe students' interaction, participation, and engagement with intercultural content in real classroom settings.

Students' Questionnaire

The students' questionnaire is administered online, and consists of 22 questions. It was distributed on 14 April and their collection remained open for two weeks. The questionnaire focuses on students' attitudes toward using films and news media in learning English and their role in developing intercultural understanding. It is used to collect students' opinions in a simple and flexible way.

Teachers' Questionnaire

The teachers' questionnaire is administered to 10 teachers and consists of 17 questions. It was distributed on 19 April and the process of gathering them lasted for two weeks. It aims to collect teachers' views on the use of media in EFL teaching and its effectiveness in developing students' intercultural awareness.

Research Design and Methodology

The study adopts a descriptive mixed-methods design combining both qualitative and quantitative approaches. Questionnaires provided numerical data, while classroom observation provided descriptive data about students' behavior and interaction. This combination helps to obtain a clear understanding of how films and news media contribute to intercultural learning in the EFL context.

Research Procedures

The researchers start with four weeks of classroom observation with Master one students. During these sessions, videos and visual materials related to different cultures are integrated into classroom activities. After that, the students' questionnaire was distributed on 14 April, followed by the teachers' questionnaire on 19 April. Both questionnaires remained available for two weeks. The collected data are then analyzed to evaluate the effectiveness of using media in fostering intercultural understanding.

Conclusion

This chapter outlined the methodology used in this study, including the targeted the participants, the employed instruments, the type of research design, and the research procedures. The study is carried out at the university of Chadli Ben Djedid El-Tarf taking into

consideration Master one EFL learners and English language teachers as the sample of the research. The combination of using the classroom observation and the questionnaires facilitated the exploration of the role of films and mass media in the process of intercultural communication among EFL students.

Chapter Four: Data analysis (Results)

Introduction

This chapter presents the analysis and interpretation of the data collected for the study entitled “*Media and Civilization: Using Films and News to Foster Intercultural Understanding in the EFL Context.*” The chapter aims to examine the role of films and news in developing intercultural understanding among Master one EFL students. To achieve the objectives of the study, data are collected through three research tools: students’ questionnaires, teachers’ questionnaires, and classroom observation. The questionnaires explored the participants’ attitudes toward the use of audiovisual media in EFL classes, while the classroom observation examined students’ interaction and participation during media-based activities.

The collected data are analyzed through percentages, charts, and descriptive interpretations. The results show that films and news help students learn about different cultures, improve language skills, develop critical thinking, and increase classroom motivation and engagement. In addition, classroom observation revealed positive participation and respectful intercultural discussions among learners. Therefore, this chapter provides an interpretation of the findings in order to evaluate the effectiveness of audiovisual media in fostering intercultural understanding in the EFL classroom.

Students' Questionnaire Analysis

1. Age:

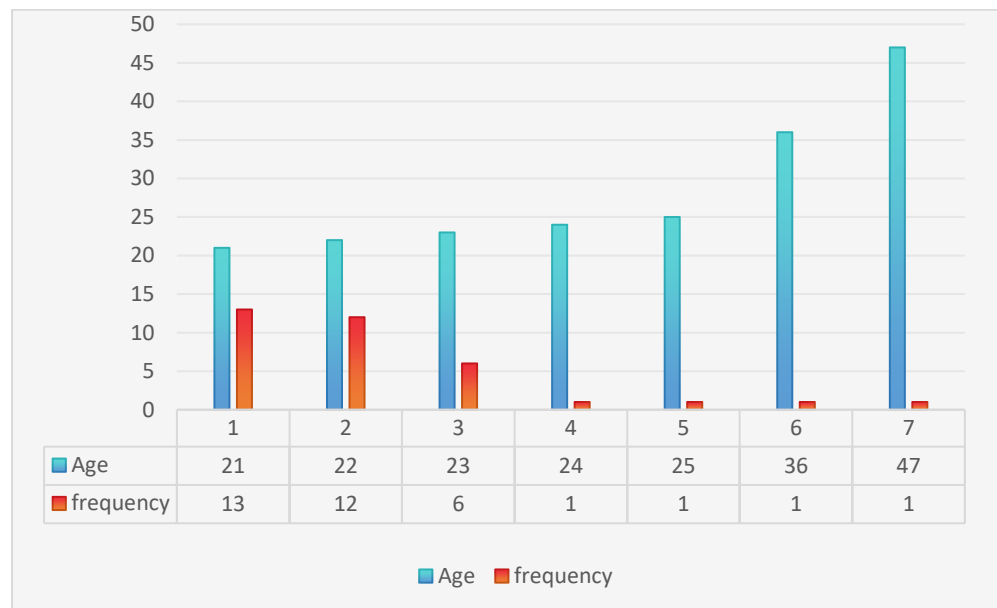


Figure 1: Students' Age

Based on the above figure, it is evident that the majority of subjects are young people aged 21 to 23 years. The largest number of participants is 21 years (13 participants), followed by 22 years (12 Participants) and 23 years (6 participants). Very few participants have ages of 24 years, 25 years, 36 years, and 47 years. In fact, their age reflects that they are mature enough to learn about different cultures as part of their language learning.

2. Gender:

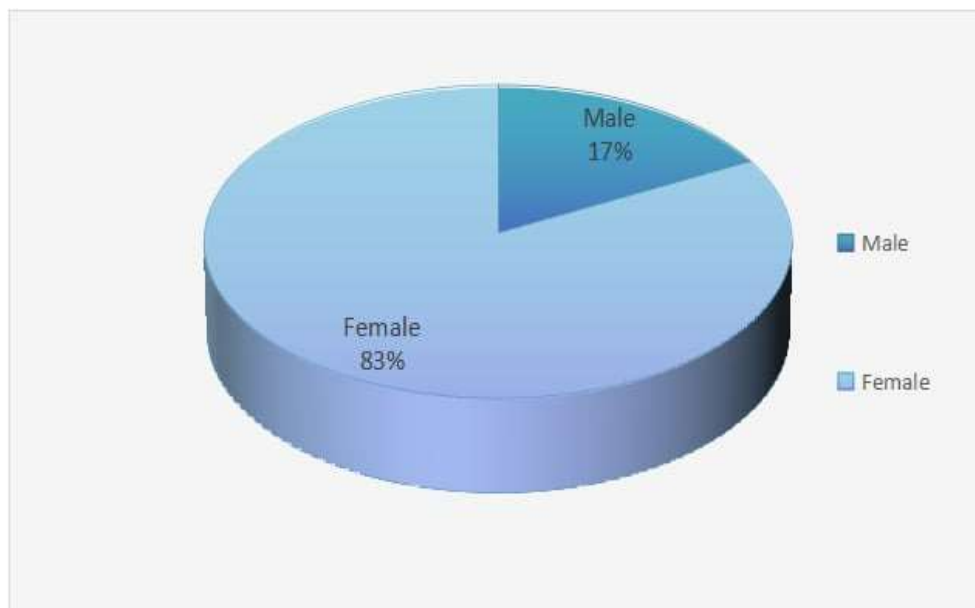


Figure 2: Students' Gender Distribution

It is evident from figure 2 that there is a significant number of females in the sample forming 83%, while only 17% are males. Therefore, we can conclude that the majority of the master one students are females.

3. Level of English :

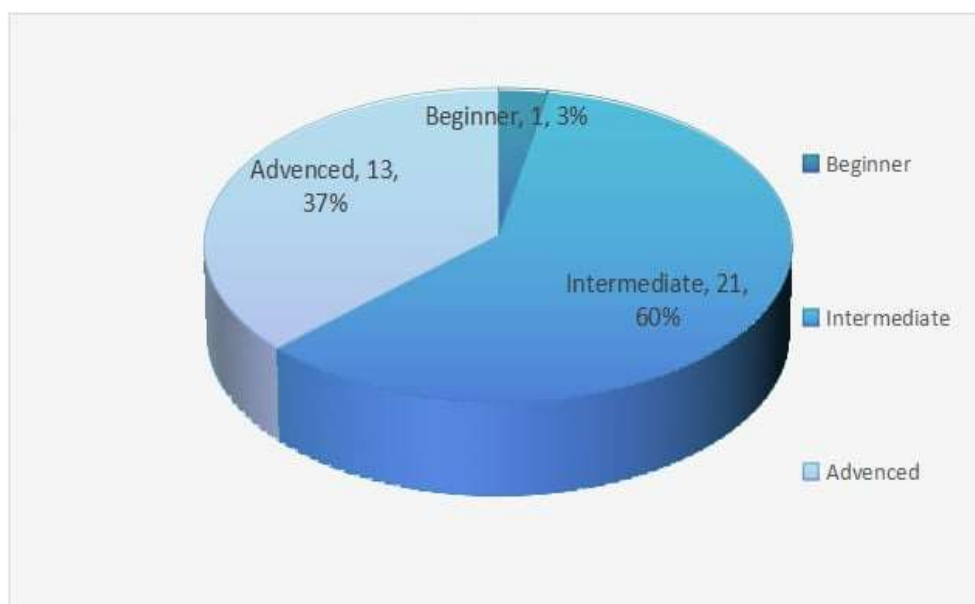


Figure 3: Students' Level of English

With regards to the respondents' level of English, it is discovered that an intermediate level is dominant in terms of language proficiency among students (60%), followed by an advanced level, which represents 37%. Only 3% of students are categorized as beginners. The results imply that respondents can speak English well enough for comprehension of the offered cultural content.

4. My English Teacher uses Films in Class.

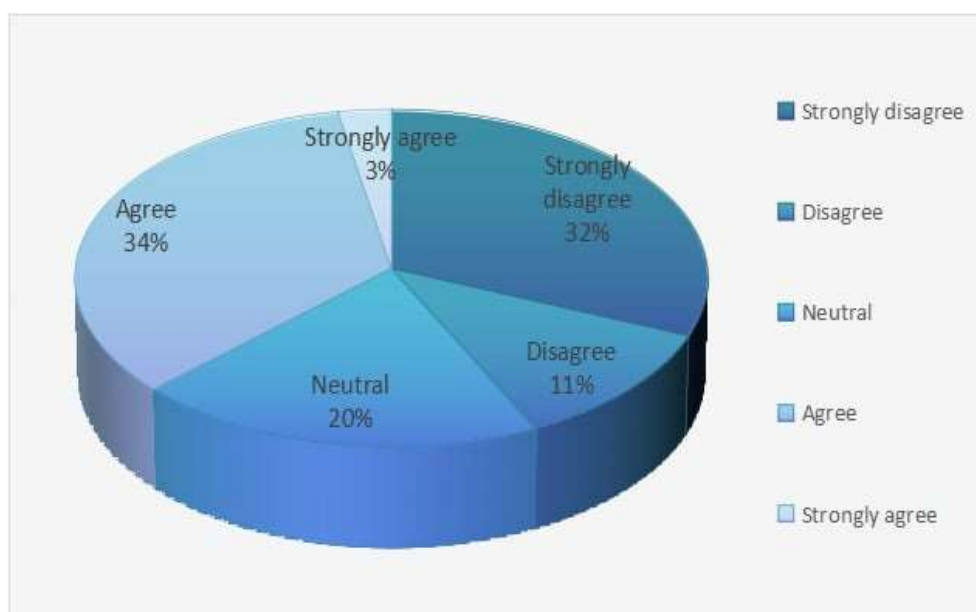


Figure 4: Teachers' Use of Films in Class

Figure 4 reveals that the students' views on the utilization of films in English classes are inconsistent since 37% of the respondents confirmed that films are often utilized in English lessons. This is evident in the combination of the respondents' score 34% (Agree) and 3% (Strongly Agree). However, the majority (43%) disagreed about teachers' use of films in class as evident in the score of 32% who answered with Strongly Disagree and 11 % answered with Disagree. In addition, 20% of respondents choose the Neutral option. In this vein, the use of films by EFL teachers at the university of Chadli ben Djedid El- Tarf is infrequent.

5. My English teacher uses news (videos or articles) in class.

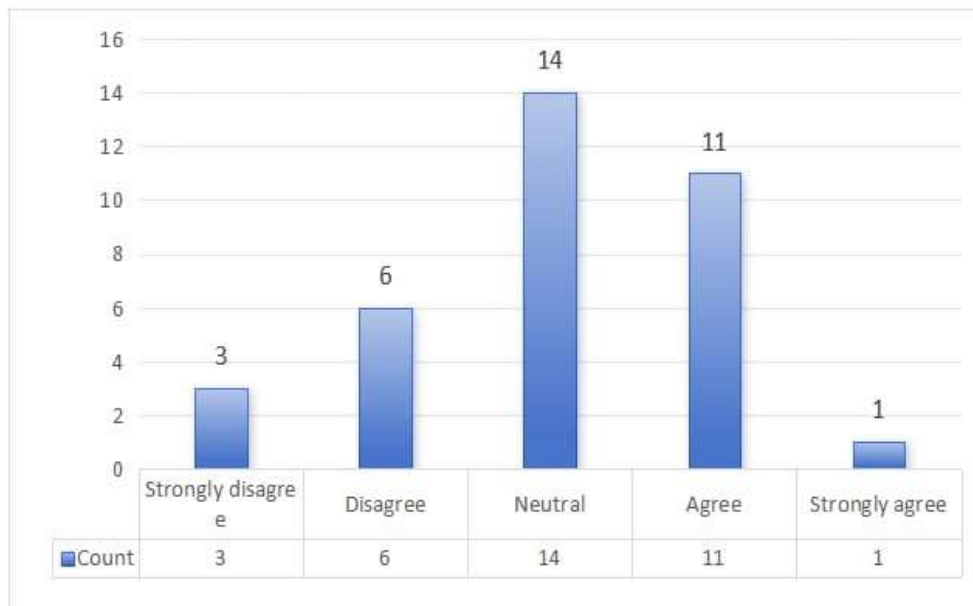


Figure 5: Teachers' Use of News in Class

The data shows that there are varying views on using news (either videos or articles) in EFL classes. Among 35 participants, 40% (14 students) opted for the neutral choice, while 31% (11 students) supported the claim. On the other hand, 17% (6 students) displayed a negative answer with “disagree” and 9% (3 students) have strongly disagreed on the use of news in class by their teachers. Only 3% (1 student) has strongly agreed with it. In summary, it can be noted that the usage of news in EFL classes is not always taken into consideration consistently or often enough to be noticed by everyone.

6. Films used in class present different cultures and lifestyles.

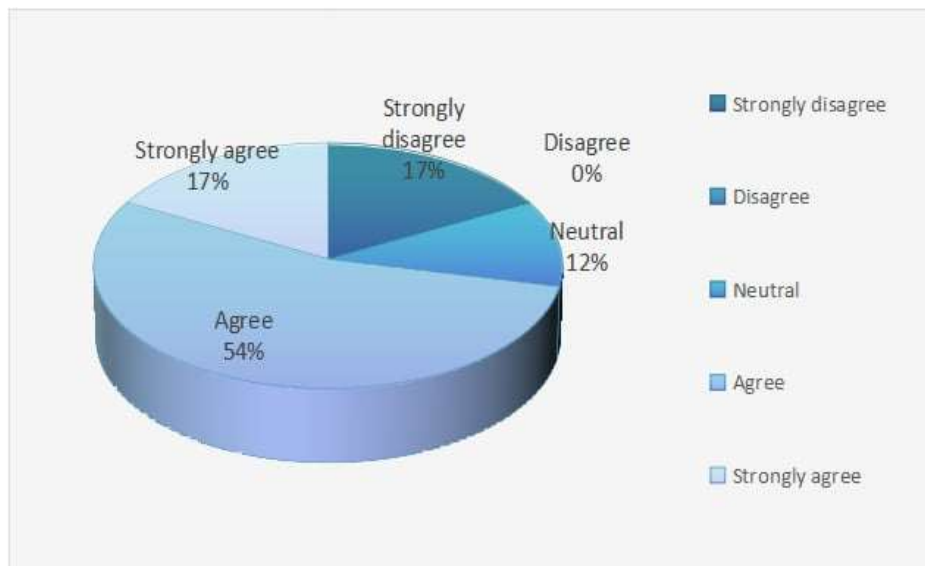


Figure 6: Teachers' Use of Films to Present Different Cultures and Lifestyles

The data reveal a relatively positive attitude toward the effectiveness of films as instruments for illustrating different cultures and ways of life. While 54% of the respondents agree with the statement, 17% hold a positive opinion, and another 12% do not have a definite stance. Very few people (17%) strongly disagree with the idea. It is apparent that students recognize films as effective tools of teaching about cultural diversity. Furthermore, films as media tools can be seen as effective means of fostering intercultural communication among foreign language learners.

7. News used in class presents events from different countries.

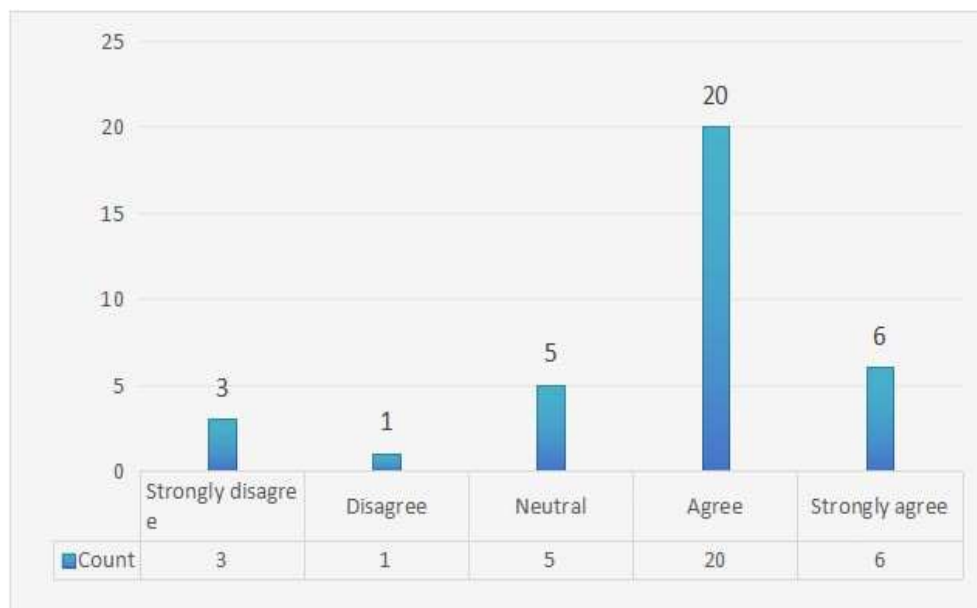


Figure 7: Teachers' Use of News in Class to present Events in Different Countries

The study shows that the majority of students view news media employed in class as useful for providing information about events taking place in various countries. Indeed, 57% and 17% of students agree and strongly agree with the statement, respectively. Meanwhile, 9% of the respondents strongly disagree, and 3% disagree with the claim, but 14% are neutral. It is clear that the results suggest that news media can help increase students' international awareness. Nevertheless, one cannot rule out the fact that some people do not always see news as helpful in this respect.

8. What type of films do you prefer?

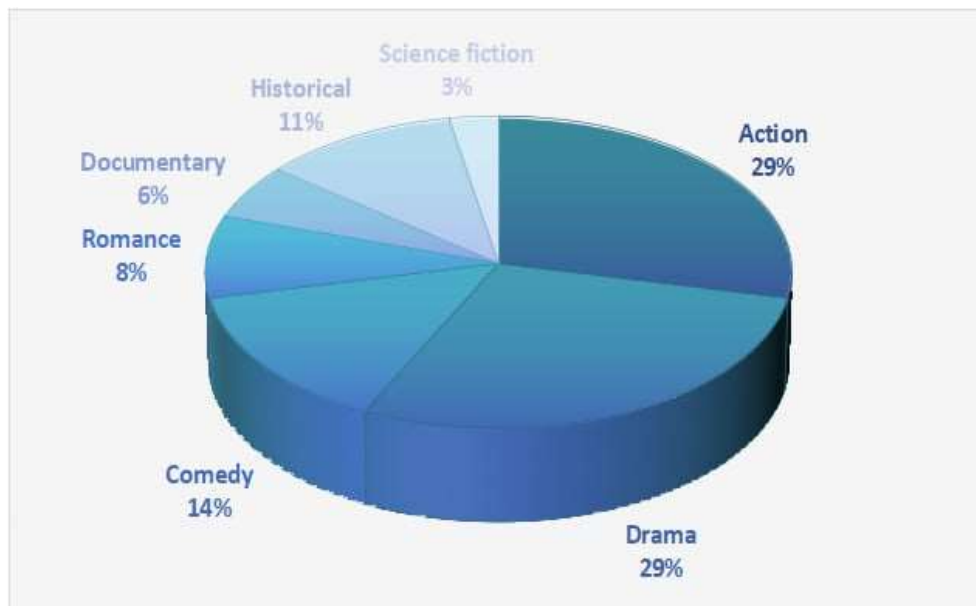


Figure 8: Students' Preferred Types of Films

It follows from the survey that Action and Drama are the most popular genres favored by the respondents, forming 29% each. The next genre is Comedy with 14%, followed by the Historical genre with 11% and Romance with 8%. The other types belong to Documentary with 6% and Science Fiction with 3%. Thus, it is noteworthy to conclude that the students prefer entertainment films to the other types.

9. Students' Views on Learning Other Cultures.

- I am interested in learning about other cultures

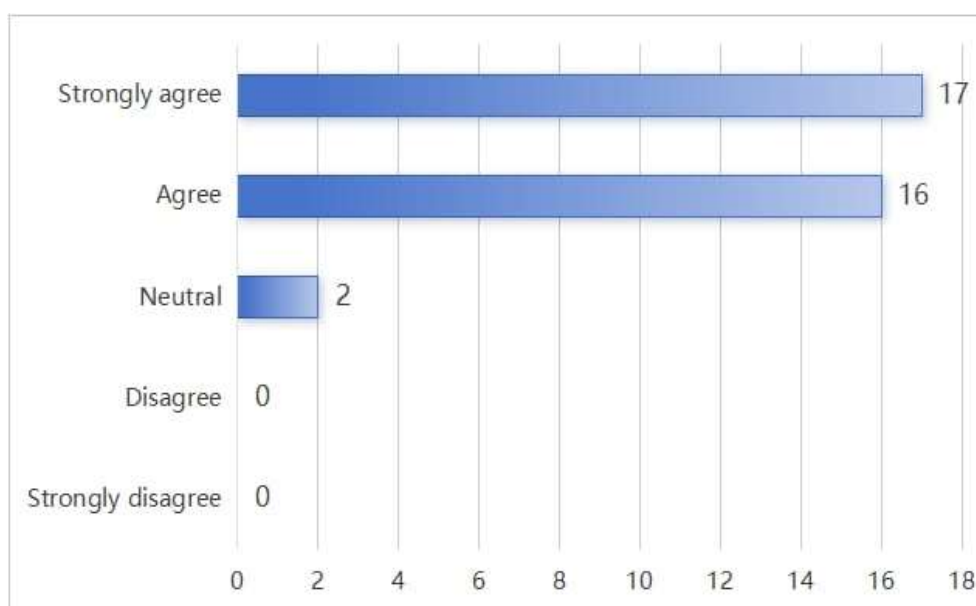


Figure 9 : Students' Interest in Learning about Other Cultures

The attitudes towards learning about other cultures among the surveyed are very positive since 48.6% “Strongly agreed” and 45.7% “Agreed.” There are only 5.7% who answered the statement with “Neutral”, while no one has expressed his disagreement about it.

9. I feel comfortable communicating with people from different cultures.

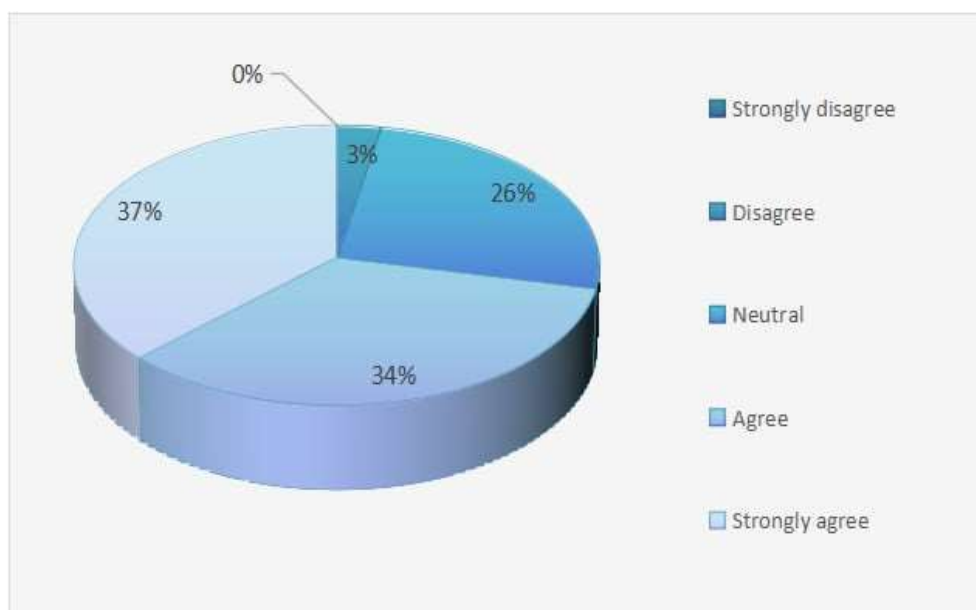


Figure 10: Students' Comfort in Communicating with People from Different Cultures

It has been observed that students are relatively relaxed when engaging with people from other cultural backgrounds. In fact, 37 percent of them strongly agree, while 34 percent simply agree. However, 26 percent do not have a definite stance on the issue. While only 3 percent of them disagree, no one strongly disagrees.

10. Films help me understand other people's values and traditions.

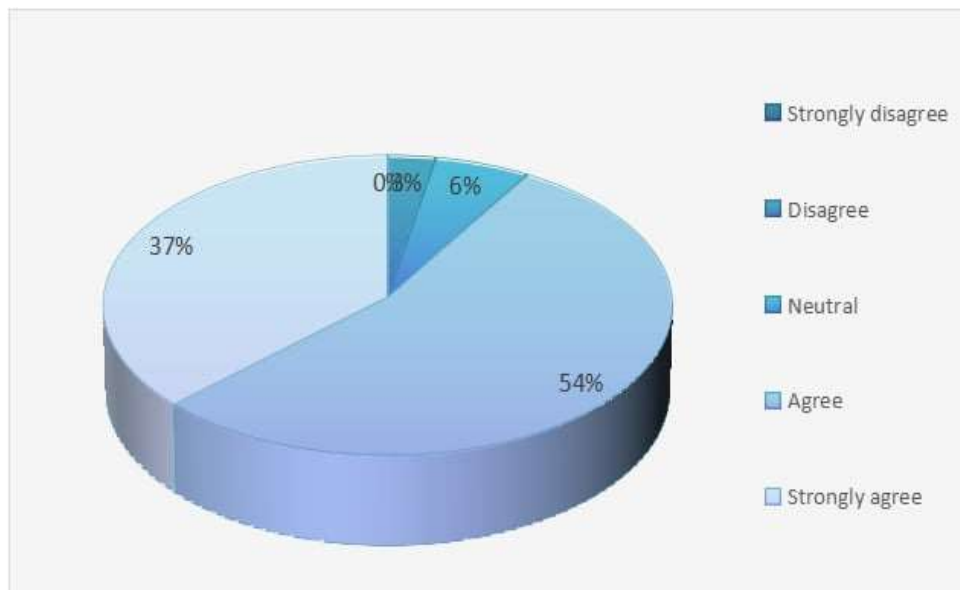


Figure 11 : Films Help Students Understand Values and Traditions

It is clear from the results that the students believe that films enable them to learn the values and traditions of other cultures. In total, 91% represent the ones who agreed and strongly agreed to this statement while 6% are neutral about it. The positive response confirms the effectiveness of films for cultural learning.

9. News helps me understand how different cultures interpret events.

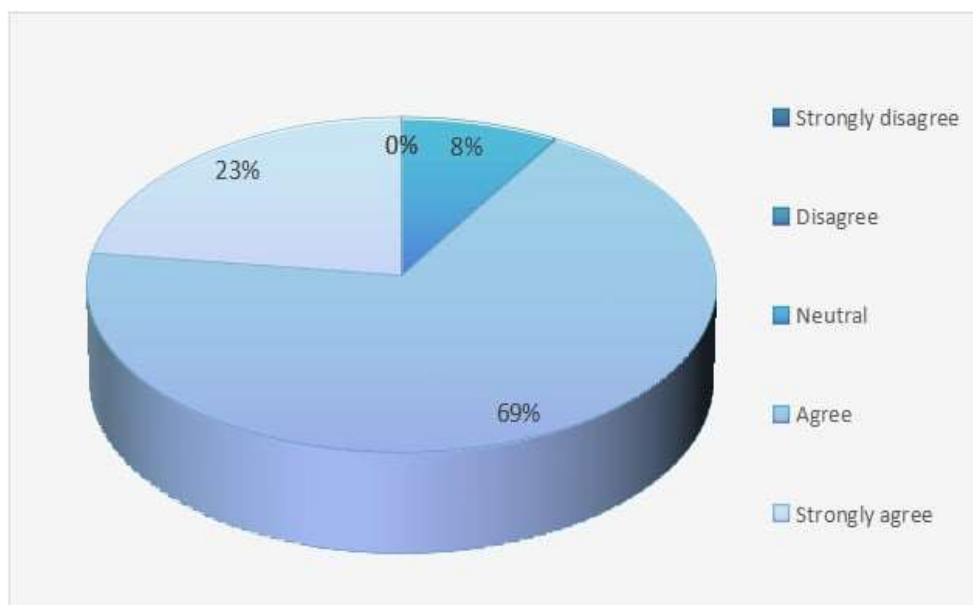


Figure 12 : News Help Students Understand Cultural Interpretations of Events

From the results, it is evident that there is a high level of agreement about the role of news in understanding the cultures of the other countries through the interpretation of events. Out of all the respondents, 69% strongly agreed to this question while 23% agreed. Only 8% are neutral while no one express any negative views.

11. Films and news encourage me to compare my culture with others.

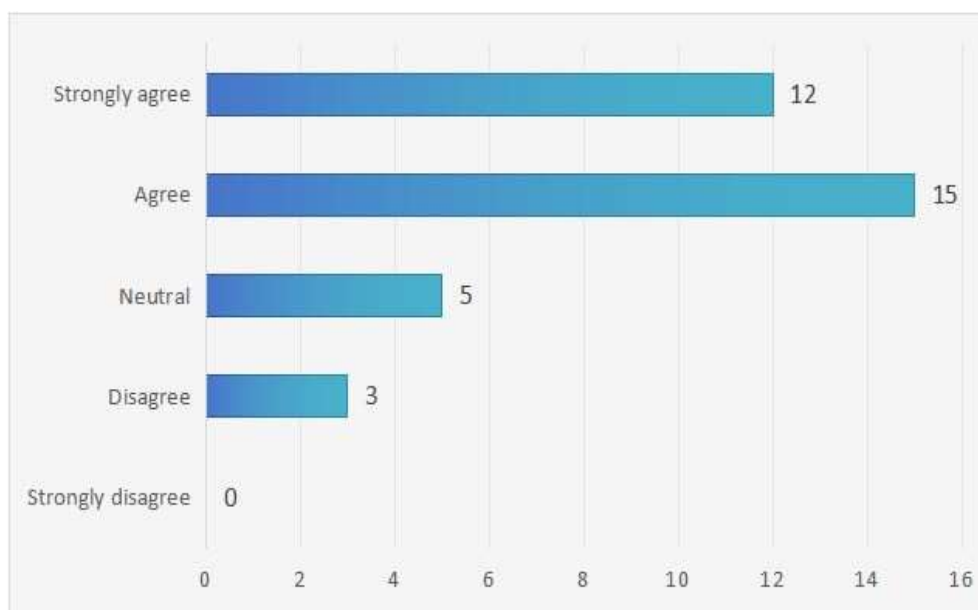


Figure 13: Films and News Encourage Cultural Comparison

According to the findings, the students believe that films and news can be used as tools for comparing their culture with different cultures. Out of all the respondents, 15 respondents have chosen “Agree” and 12 responded with “Strongly Agree” while a few others were neutral or disagreed.

11- Using films and news has made me more open-minded.

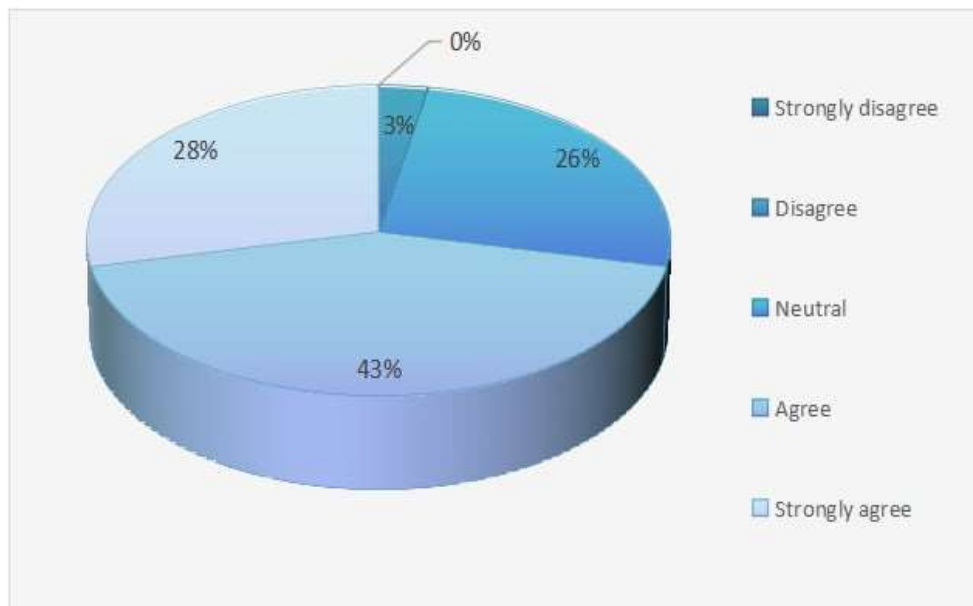


Figure 14: Impact of Films and News on Students' Open-Mindedness

The findings indicate that films and news contribute positively to students' open-mindedness. 71% shape the positive view that includes agree and strongly agree. While a minor percentage of 26% represent the neutral view. Disagreement is only recorded by 3% of the students, indicating that most of them experienced a positive impact of films and news on their open-mindedness.

12. Films Provide Authentic Cultural Situations

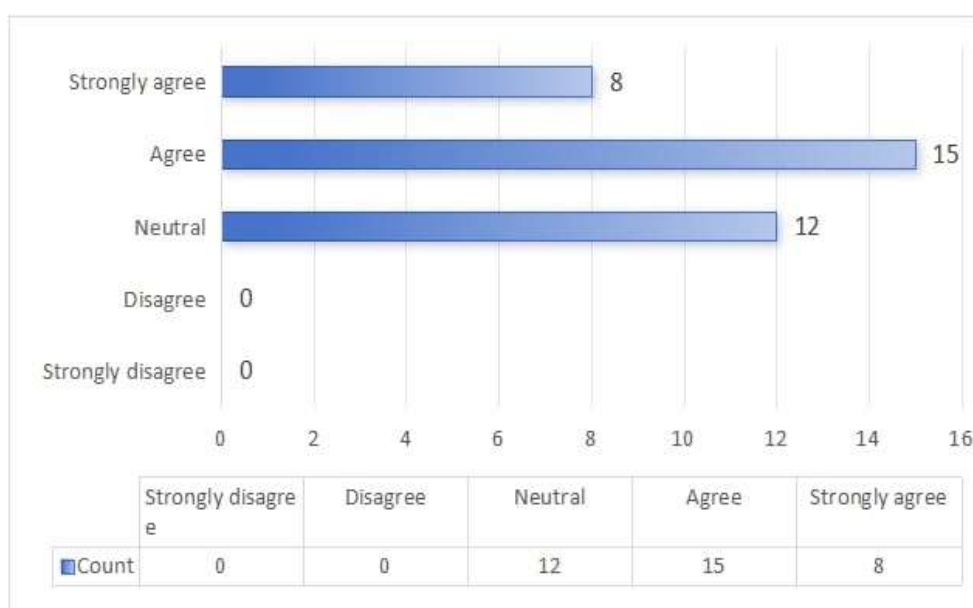


Figure 15: Films Providing Authentic Cultural Situations

The data collected indicates that the majority of the students view films as authentic representation of cultures. This is evident by the responses of the students who are in favor of this view as shown in the above-figure presented by the “agree” and “strongly agree” option. None of the students expressed their disagreement.

13. News Exposing Students to Real-World Cultural Issues.

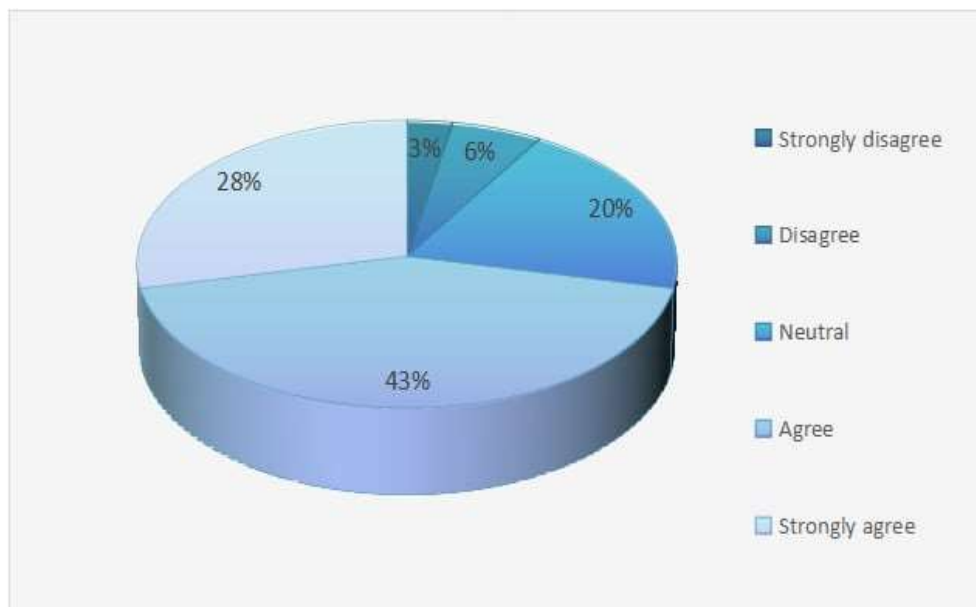


Figure 16: News Exposing Students to Real-World Cultural Issues

Based on the obtained findings from the students' responses, it is evident that they view the news as an important tool that helps them to be exposed to genuine cultural issues. The majority of the students indicated agreement and strong agreement, with 20% of them are neutral and a minority that reflected disagreement.

14. Films and News Encouraging Critical Thinking about Cultures.

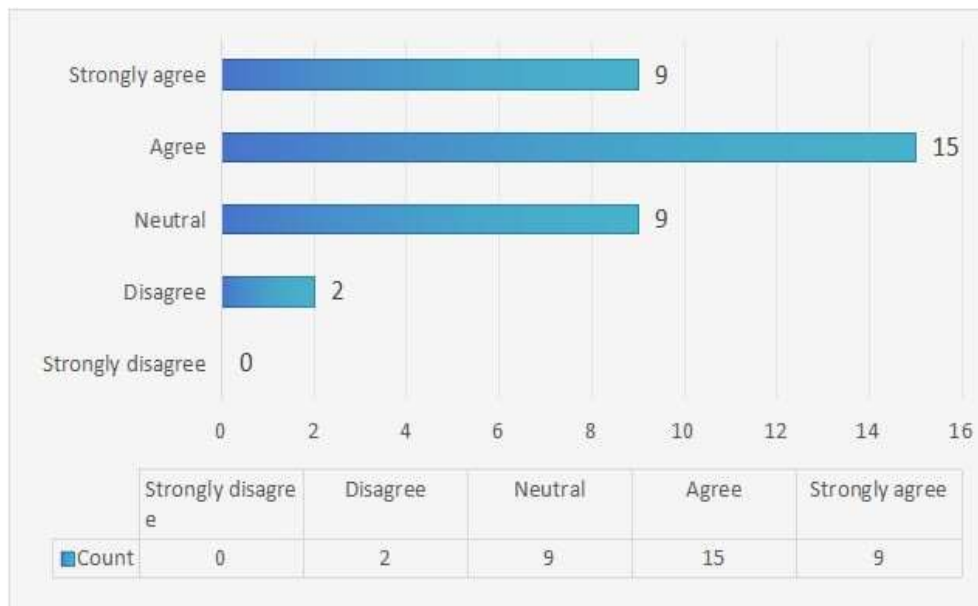


Figure 17 : Films and News Encouraging Critical Thinking about Cultures

The above findings show that students view news and films as important tools that help in the development of critical thinking skills in relation to cultures. The majority of the students indicated expressed their view by agreeing on the significance of news and films in improving the skills of critical thinking (15). However, (9) of them displayed strong agreement, a minority of the students remained neutral (9) while only a few of them revealed their disagreement (2).

15. Films and News Help to Identify Cultural Similarities and Differences.

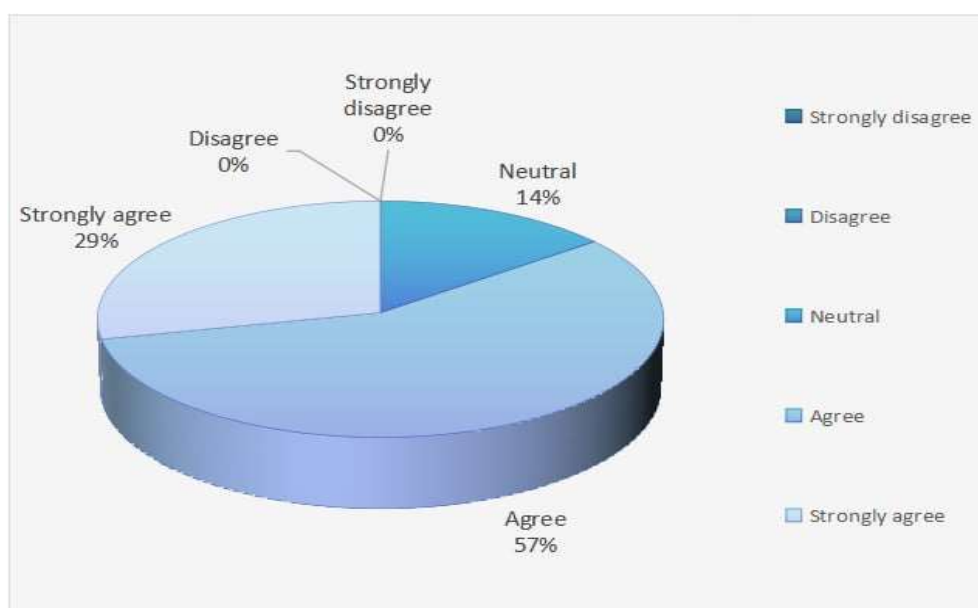


Figure 18: Films and News Help to Identify Cultural Similarities and Differences

In the light of the present figure, the majority of students displayed wide agreement about the influence of films and news on their awareness about the cultural similarities and differences. 86% of the students shape the “agree” and “strongly agree” view of the statement while 14% are neutral. However, no one disagreed about the role of films and news in helping students to identify the cultural similarities and differences.

16. Films Improving Students’ Listening Skills.

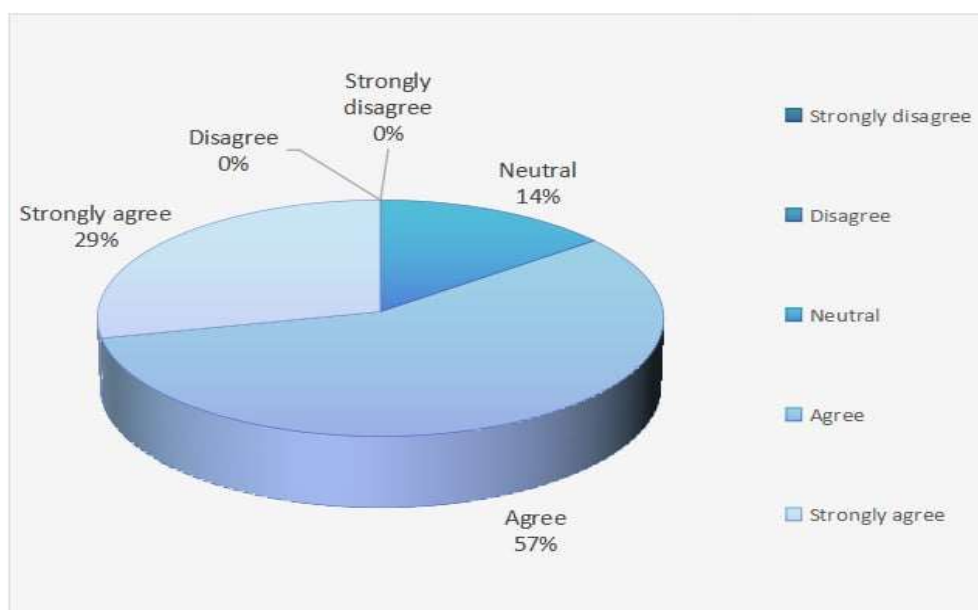


Figure 19: Films Improving Students’ Listening Skills

Based on the above figure, it is clear that students have a positive attitude towards the impact of films on their listening skill development. Most of the responses range between agree 57% and strongly agree 29% while a minority 14% remained neutral. However, no one disagreed on this opinion.

17. News Helping Students Learn Vocabulary and Expressions.

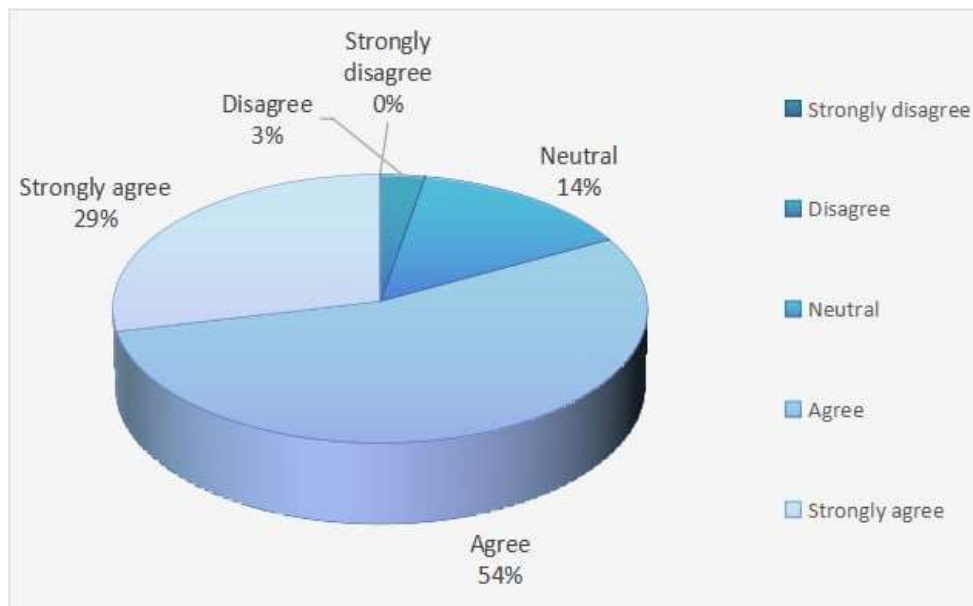


Figure 20: News Helping Students to Learn Vocabulary and Expressions

The survey shows that the news has a significant contribution in the process of acquiring vocabulary and language skills. Most participants agreed and strongly agreed (83%) while 14% have chosen the neutral option and just a few disagreed on it (3%).

18. Films and News Helping Appropriate Language Use in Different Cultures.

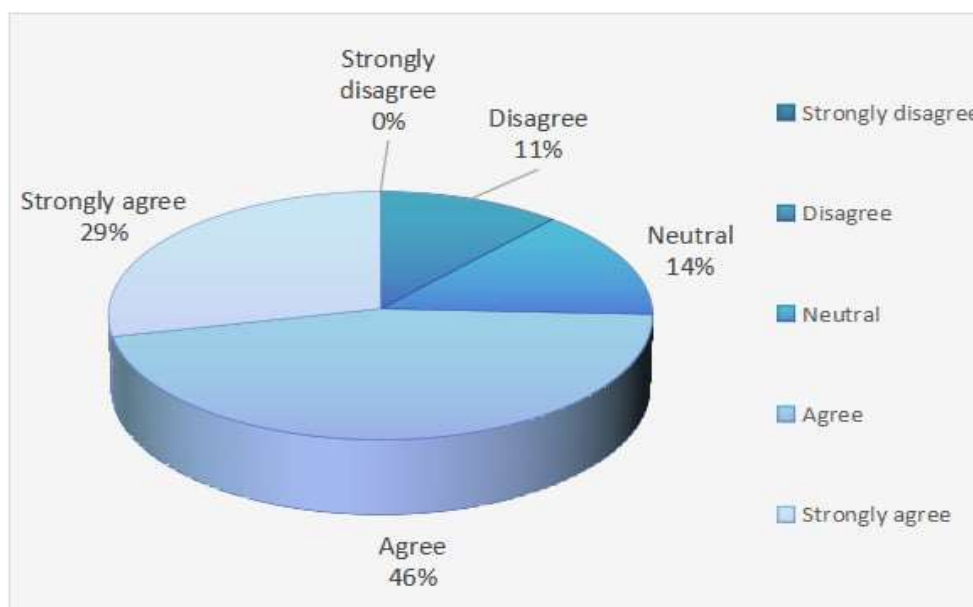


Figure 21: Films and News Helping Appropriate Language Use in Different Cultures

The results show that the majority of the students perceive that films and news assist in the learning of how to use language effectively according to different cultural settings. The

percentage of agreement and strong agreement is 75% while 14% is devoted to the neutral view and 11% are related to the ones who disagreed about the positive impact of films and news for appropriate language use.

19. Films and news help avoid misunderstandings with other cultures.

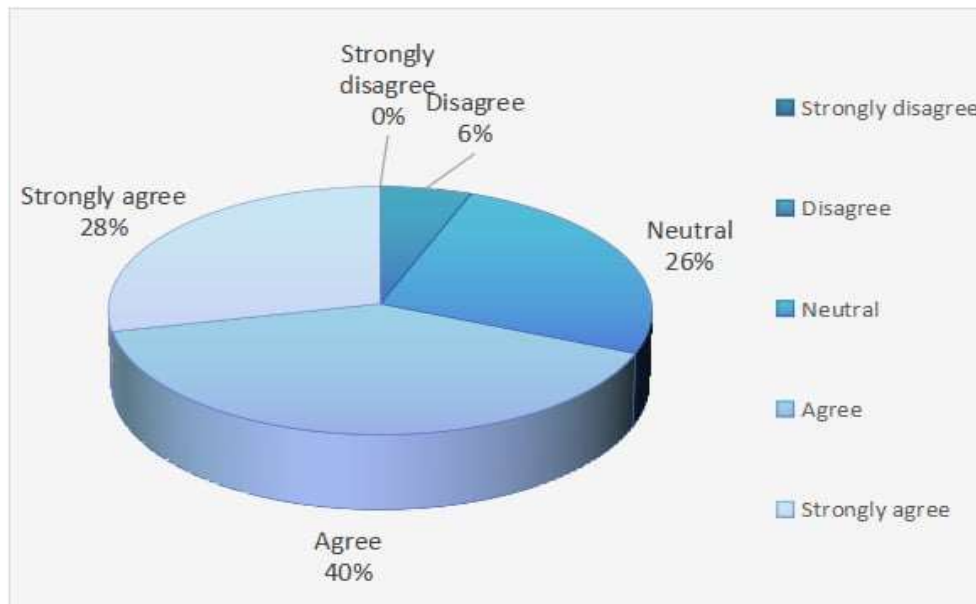


Figure 22: Films and News Helping Appropriate Language Use in Different Cultures

It is evident from the results that films and news have a positive impact on minimizing cultural misunderstandings. 68% of the students agree and strongly agree while 26% are neutral, and 6% do not agree with the statement.

20. Learning through films and news is enjoyable.

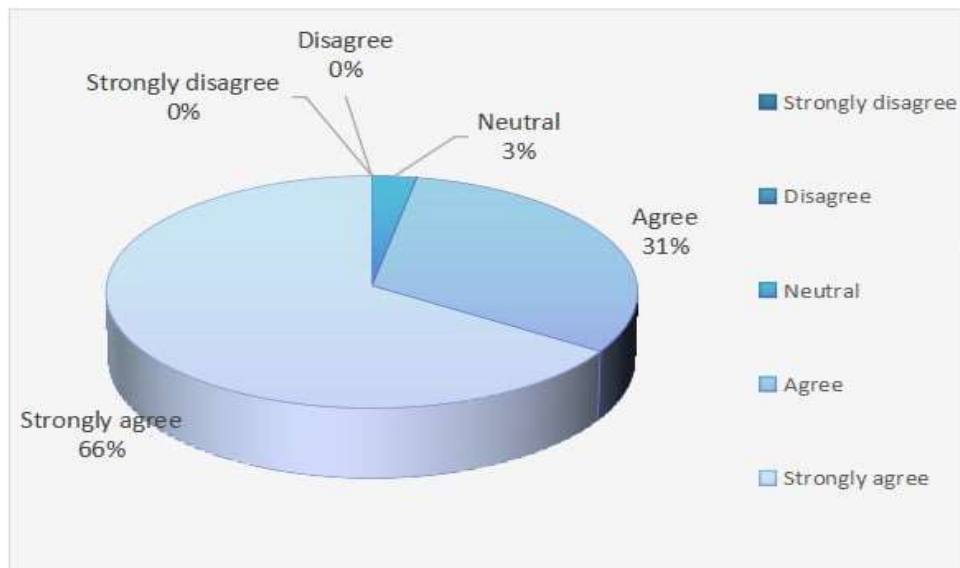


Figure 23: Students' Enjoyment of Learning through Films and News

According to this figure, the results show that there is an extremely positive attitude towards learning through films and news. There is a high level of agreement and strong agreement by the respondents 97% indicating that they are effective in the learning process whereas 3% are neutral and no one disagrees on this.

21. Give one example of something you learned about another culture from films or news

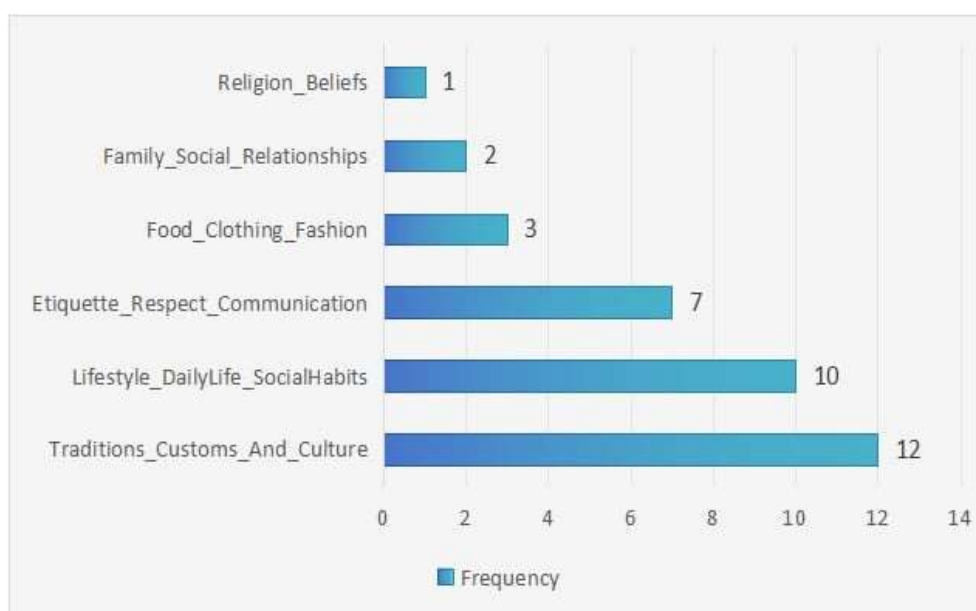


Figure 24: Examples of Cultural Knowledge Learned from Films or News

Based on the answers given by students, one can conclude that films and news enabled the learners to understand various aspects of foreign cultures, including traditions, eating customs, family relationships, lifestyles, religion, and everyday life. The examples include the knowledge of culture of Japan and Korea regarding issues of respect and discipline as well as eating norms. Moreover, other students knew about cultures of Turkey, USA, India, Egypt, Italy, Germany, and Qatar. Furthermore, some respondents learned about cultural practices connected to greeting rituals, invitations for weddings, behavior in restaurants, and communicating in a certain manner. Moreover, a few respondents said that films enabled them to learn vocabulary and visit other cultures all over the world.

22. Students' Suggestions for Improving the Use of Films and News in Cultural Learning

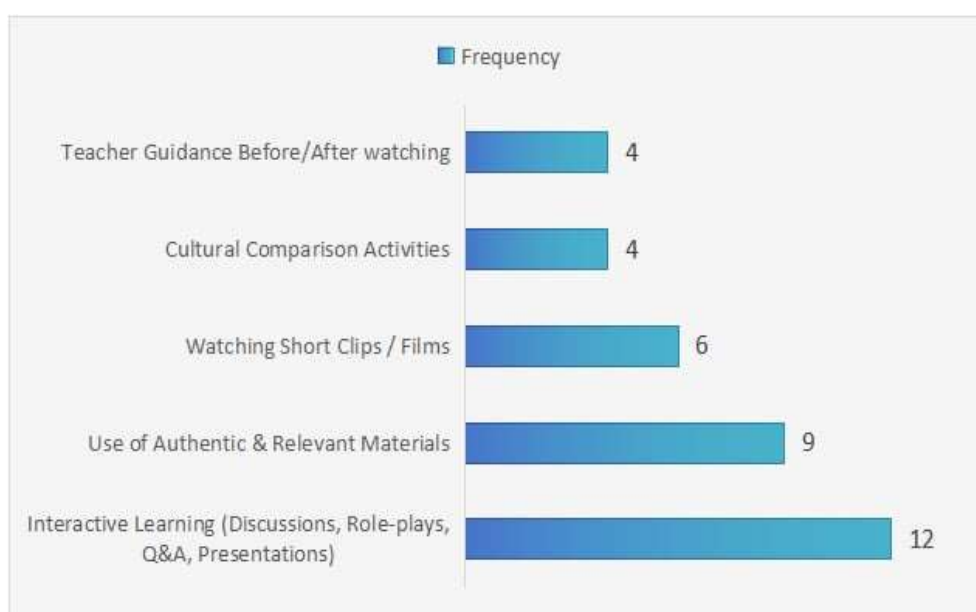


Figure 25: Students' Suggestions for Improving the Use of Films and News in Cultural Learning

Based on students' answers, there are a number of options available for enhancing the utilization of films and news in order to develop cultural awareness in them. The majority of the students stressed the importance of using authentic materials that could help students learn about different cultures through films, short videos...etc. In addition to this, many

students suggested introducing interactive activities including discussions, role-plays, presentations, summary writings, and question- answering. Comparing cultures and helping students before and after watching is another suggestion. In general, the answers given by students show their appreciation for the use of films and news and their need for incorporating effective activities into lessons.

22. How can teachers improve the use of films or news to help you understand cultures better?

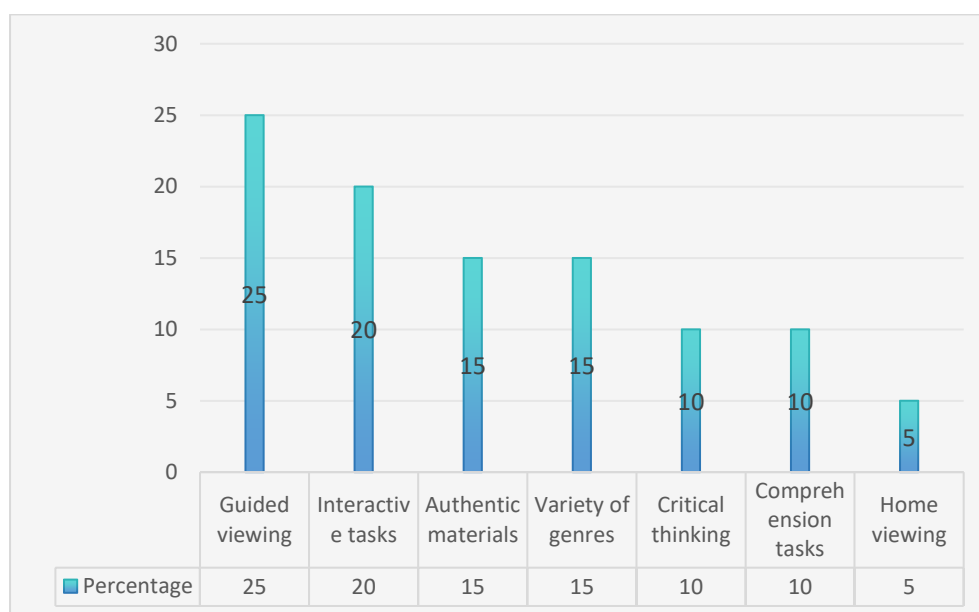


Figure 26: Students' Suggestions for Improving the Use of Films and News for a better Understanding of Cultures

Students suggest that films and news should be used in a guided and interactive way. The most important idea is organizing learning through pre-, while-, and post-viewing activities to improve understanding (25%). They also value communicative tasks such as discussions and role-plays (20%) to enhance participation and language use. In addition, learners emphasize the need for authentic and diverse cultural content, which help them understand different cultures better. Overall, the results show that students prefer an active, structured, and culturally rich approach regarding the use of films and news in EFL classes.

Teachers' Questionnaire Analysis

1. Gender Distribution

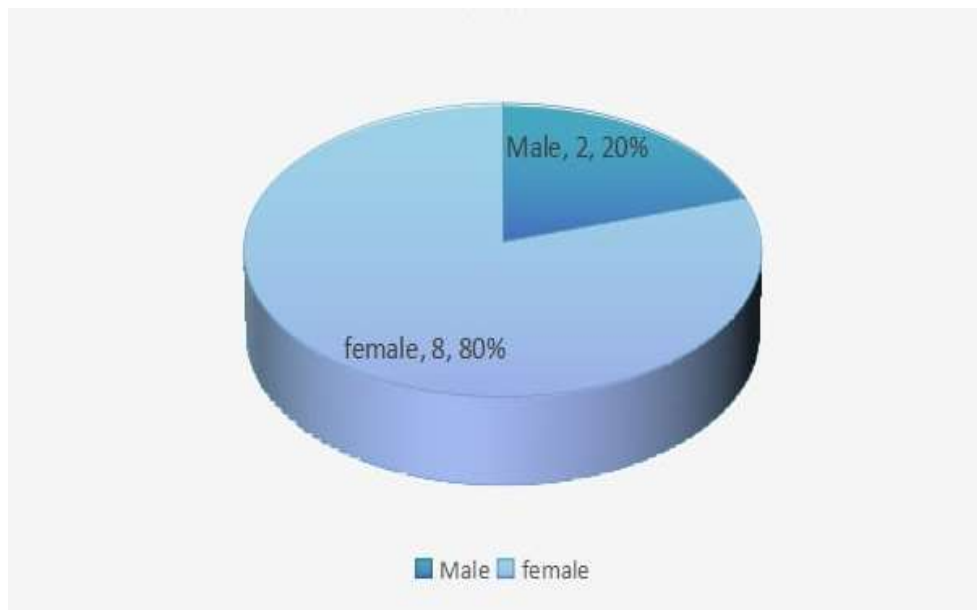


Figure 27: Teachers' Gender Distribution

According to the results, most of the teachers who participated in this study are women accounting for 80%, whereas only 20% of the participants are male teachers.

2. Years of Teaching Experience

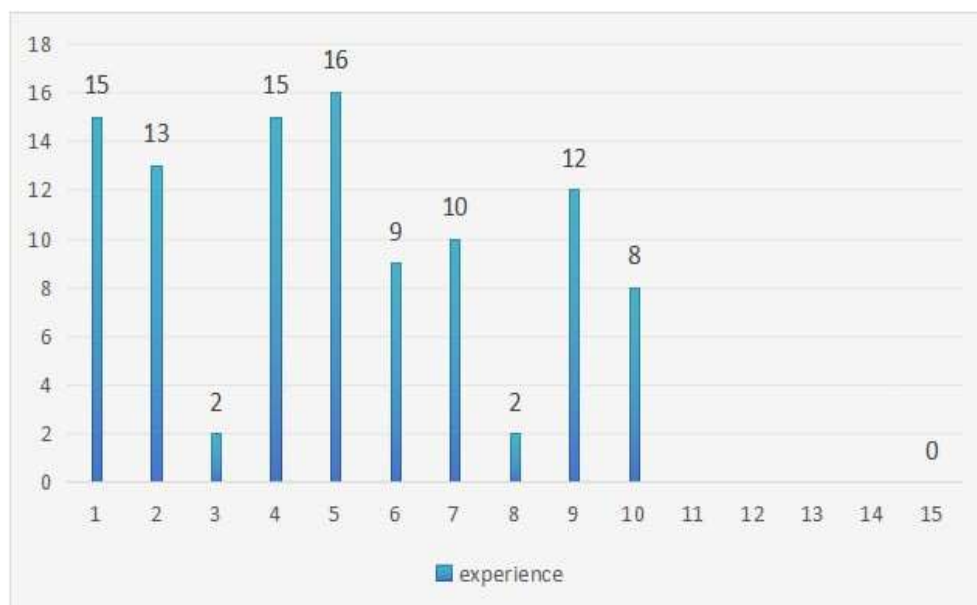


Figure 28: Teachers' Years of Teaching Experience

The participants' years of teaching experience are not equal as some of them teach for only two years, while others teach for up to 16 years. Most teachers possess great

professional experience, which will certainly give reliable and well-informed views concerning the use of audiovisuals in teaching English as a foreign language. Diversity in years of experience makes the research data obtained more valuable due to the inclusion of different levels of teaching experience.

3. The Level Taught by Teachers

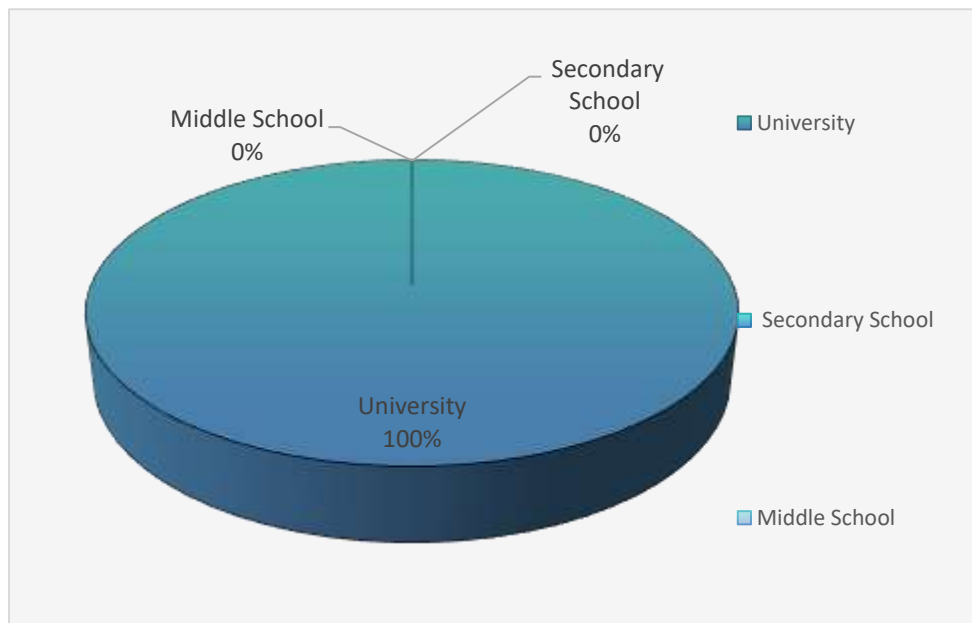


Figure 29 : Level Taught by Teachers

The participants teach only at the university level, which accounts for 100% of the sample. Therefore, it means that the study focuses only on university-level teachers and their opinions about the use of audiovisual media in university EFL classes.

4. Do you teach culture as part of your lessons?

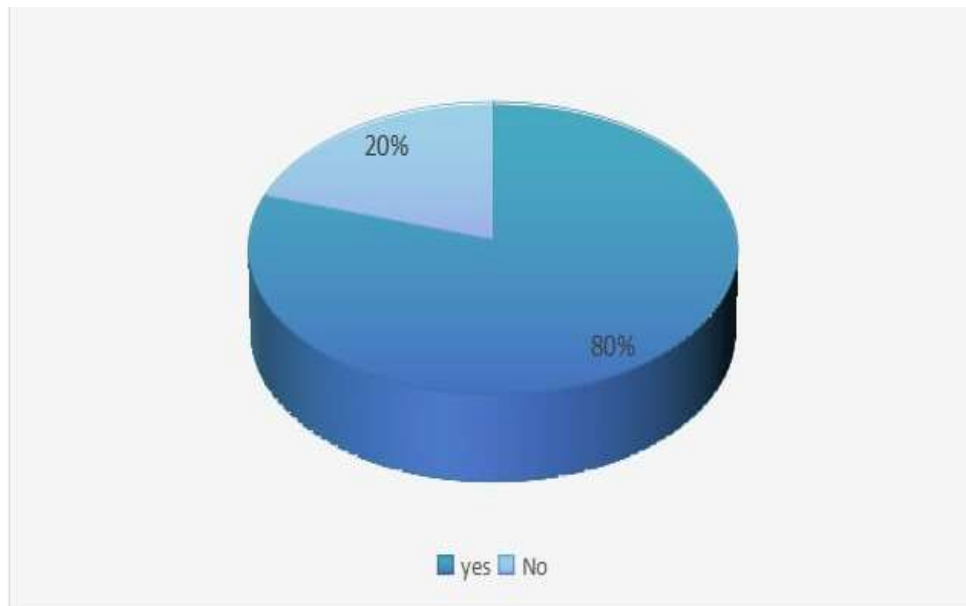


Figure 30: Teachers' Integration of Culture in English Lessons

Based on figure 30, most of the teachers (80%) include culture in their lessons. However, 20% of the teachers said that they never include any cultural information in their lesson plans.

5. I use films in my English classes regularly.

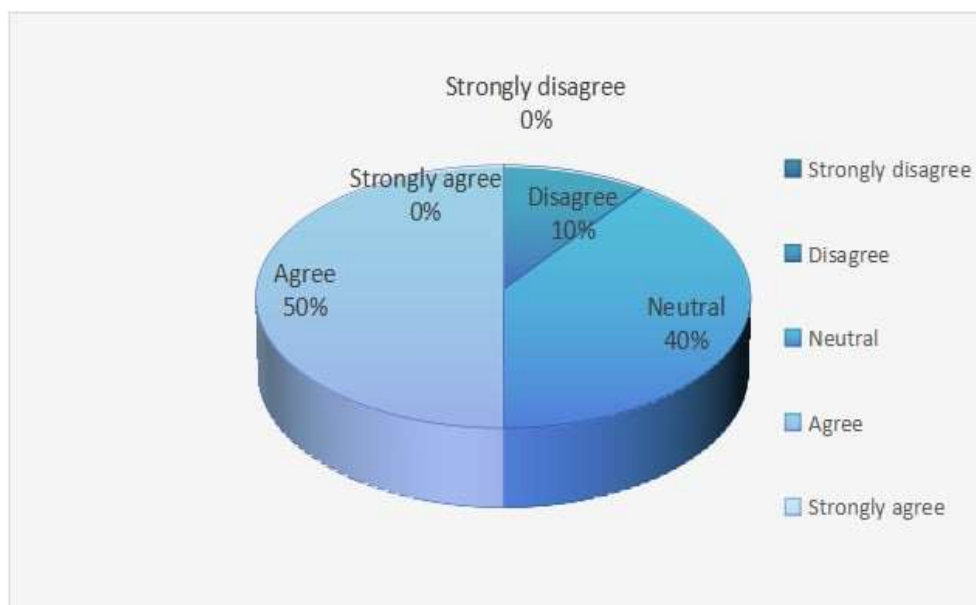


Figure 31: Teachers' Use of Films in English Classes

It is clear from the obtained results that 50% of respondents find themselves in favor of using films in their English classes. Meanwhile, 40% chose the neutral option, 10% were

against this idea. These numbers demonstrate moderate implementation of the practice under discussion.

13. I use news (videos or articles) in my English classes.

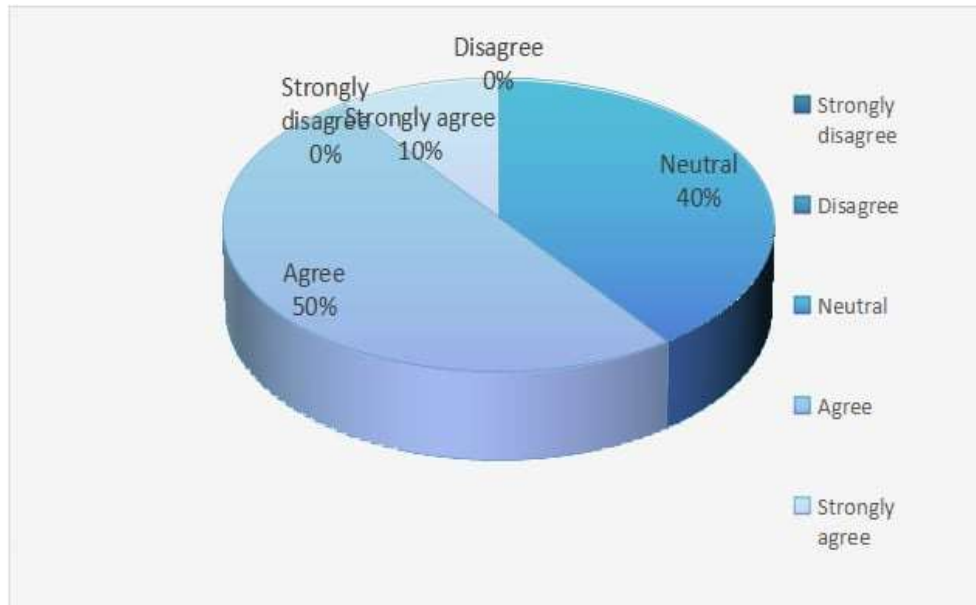


Figure 32 : Teachers' Use of News (Videos and Articles) in English Classes

According to the findings, a substantial portion of teachers (50%) uses news as a material in their English classes. Moreover, 10% of the participants even agreed strongly with the idea. At the same time, 40% held neutral opinions concerning the issue. Thus, it can be said that news sources are usually employed in the learning process of the English language.

7. I consider audiovisual media an important teaching tool.

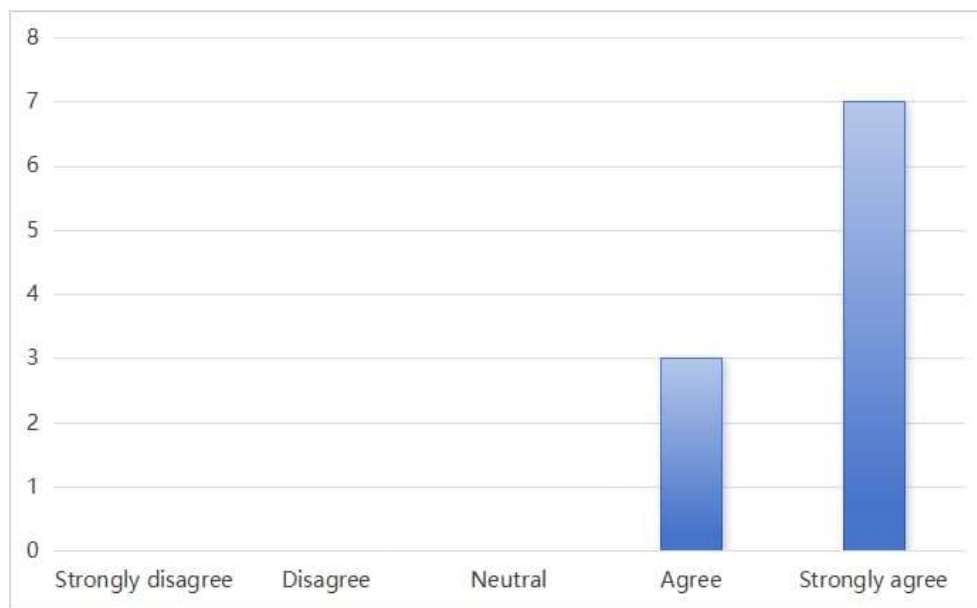


Figure 33: Teachers' Perception of Audiovisual Media as an Important Teaching Tool

The results are very favorable with regards to the topic in question. More specifically, 70% of teachers agreed strongly with the statement and 30% have just shown their agreement. This indicates a strong support among the participants regarding the use of audiovisual materials.

8. I have access to the necessary resources to use films and news in class.

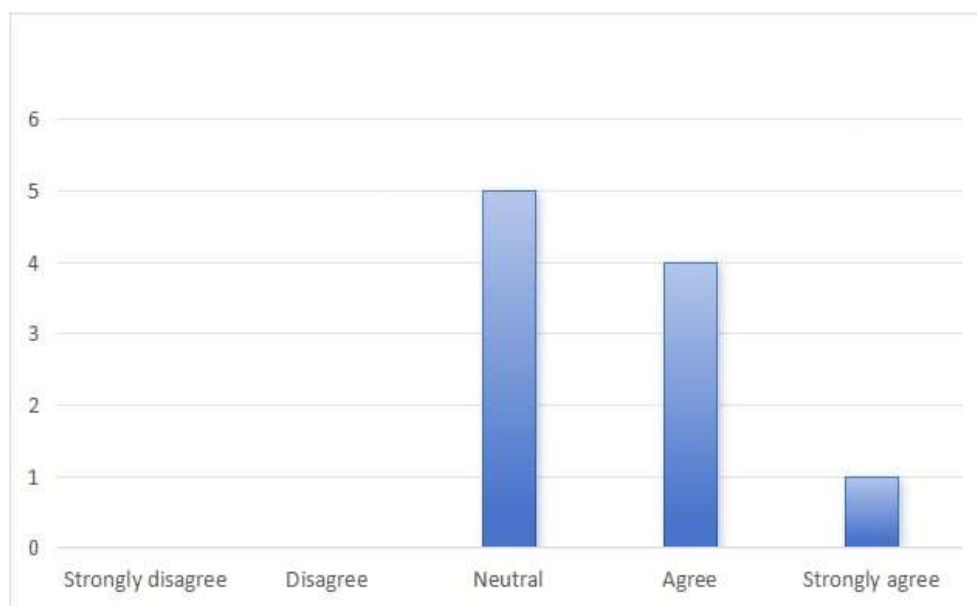


Figure 34 : Teachers' Access to Resources for Using Films and News in Class

Based on the findings, half of the teachers were indifferent towards having enough resources to use films and news in their classes. Additionally, 40% agreed with the question and 10% strongly agreed.

9. Films and news help students to develop intercultural competence.

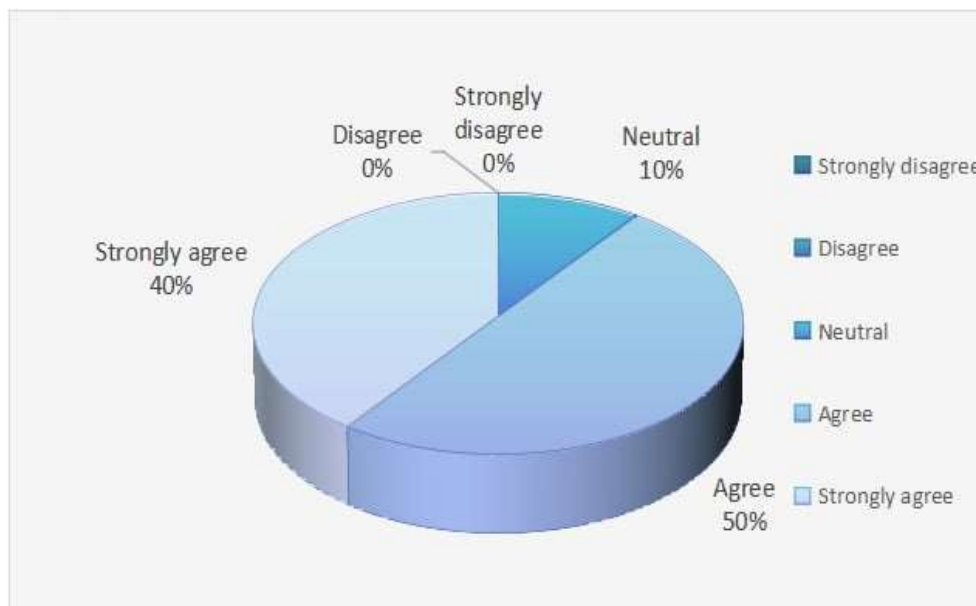


Figure 35: *Films and News' Development of Students' Intercultural Competence*

Most teachers perceive films and news as good factors that help in the development of intercultural competence among students. While 50% agreed and 40% strongly agreed, only 10% were neutral on this matter. This indicates that teachers hold a positive view on audiovisual media's effectiveness in fostering intercultural competencies among learners.

10. Audiovisual media help students understand different cultures.

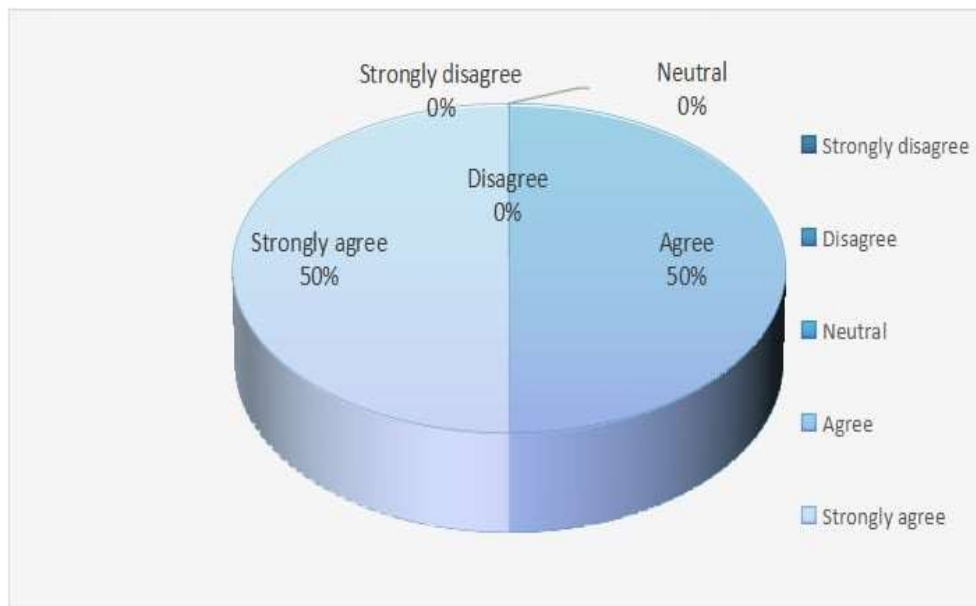


Figure 36: *Audiovisual Media and Students' Understanding of Different Cultures*

All respondents share positive views concerning the role of audiovisual media in enabling students to comprehend various cultures. 50% strongly agreed while the other 50% agreed that audiovisual media is important in facilitating cultural comprehension among students. This proves the tremendous importance of audiovisuals as an instrument for fostering cultural and intercultural awareness.

11. Students become more aware of cultural differences through films and news.

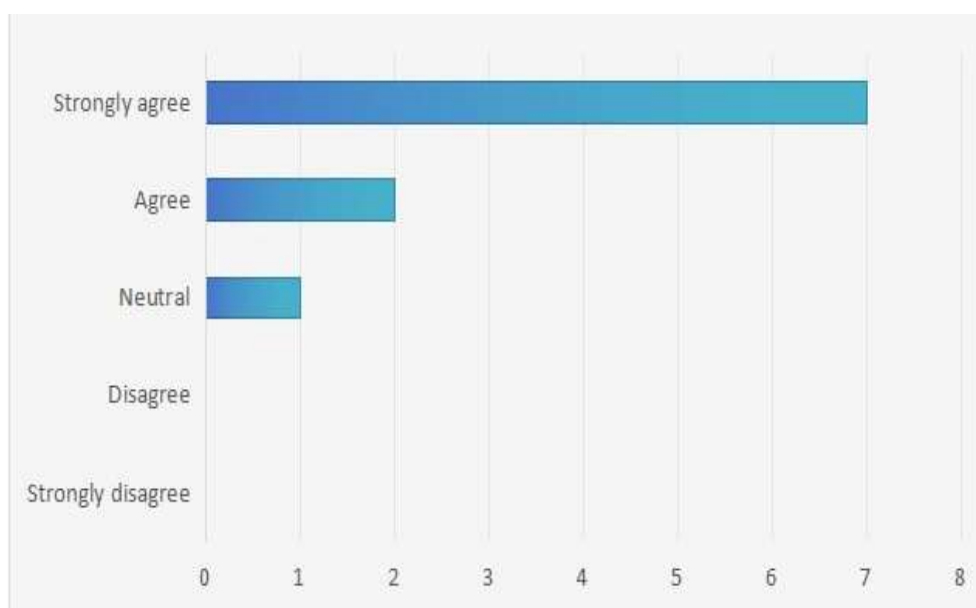


Figure 37: *Audiovisual Media and Students' Awareness of Cultural Differences*

Educators think that movies and news have a great impact on improving the cultural understanding of the students. 70% of them strongly agree to this view while 20% partially agree. 10% of the participants had a neutral opinion regarding this matter.

12. Films provide authentic cultural contexts.

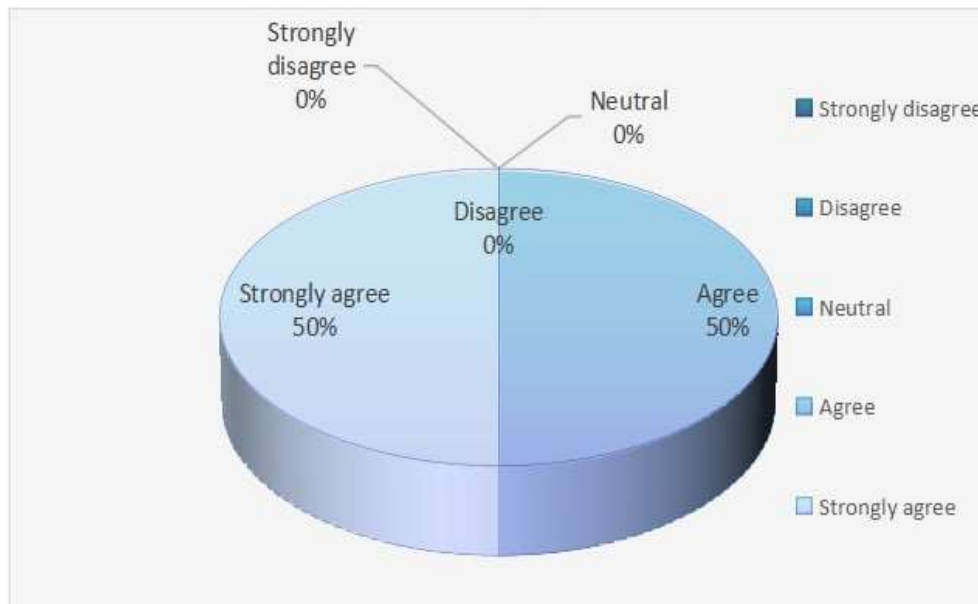


Figure 38: *Films as Providers of Authentic Cultural Contexts*

Respondents hold positive views on using films as authentic cultural materials. While half strongly agree and the other half agree, all teachers recognize the importance of using films as authentic cultural sources.

13. News exposes students to real-world cultural issues.

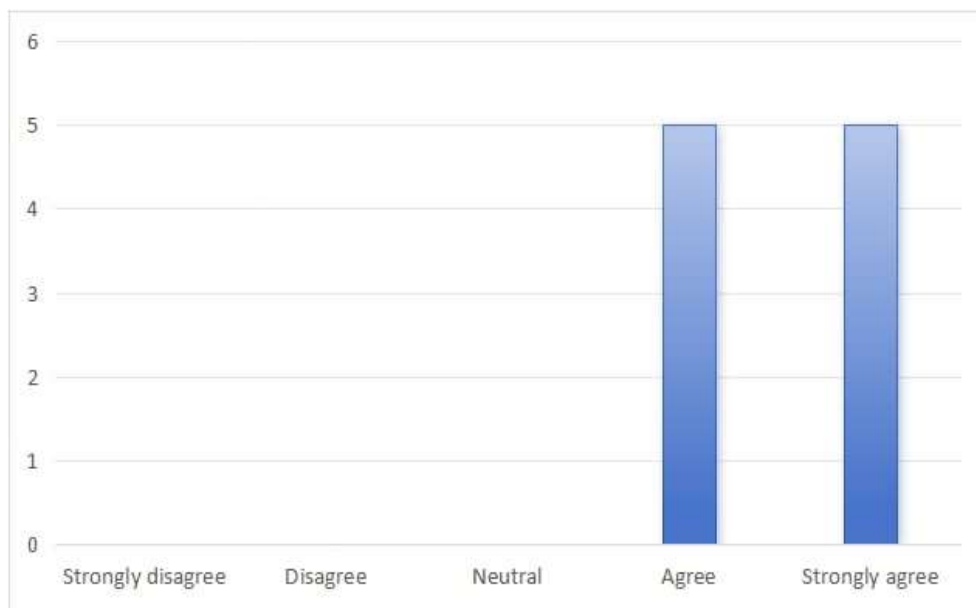


Figure 39: News as Exposure to Real-World Cultural Issues

All the respondents (100%) believe that news exposes students to actual cultural issues existing in the real world. 50% of them strongly agree, while the other 50% agree. No neutral and negative answers are mentioned here. This proves that there is strong agreement on the effectiveness of using news as a tool for teaching real cultural and global issues.

14. Films and news encourage students to compare cultures.

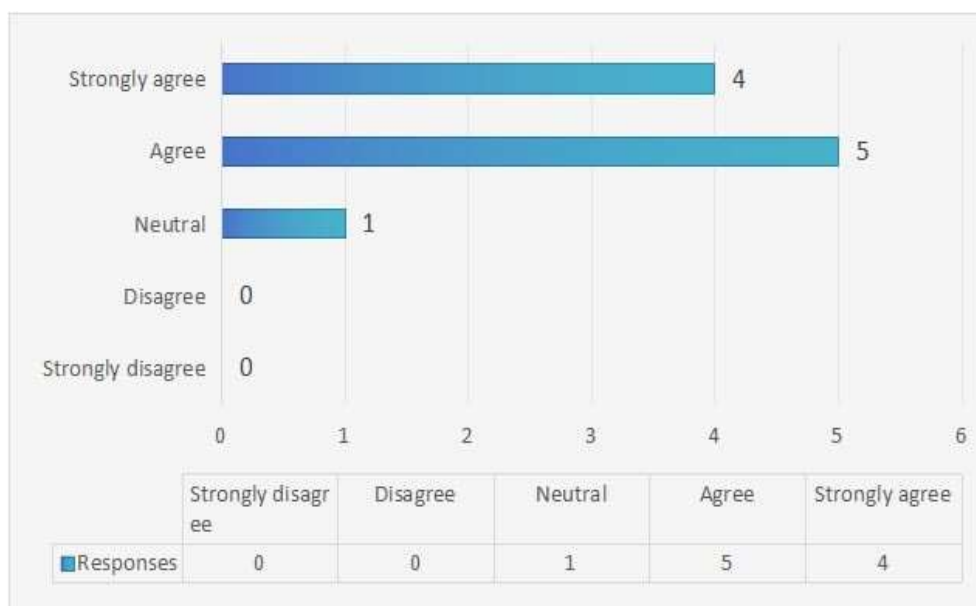


Figure 40: Films and News Encourage Cultural Comparison

In the light of figure 40, most teachers (90%) agree that films and news promote the comparative culture aspect among students. However, 10% of the teachers are neutral; preferring not to choose either side, none of the teachers disagreed about this view. This proves that teachers believe that films and news can be used as tools for comparing cultures.

15. Films and news promote critical thinking about cultural differences.

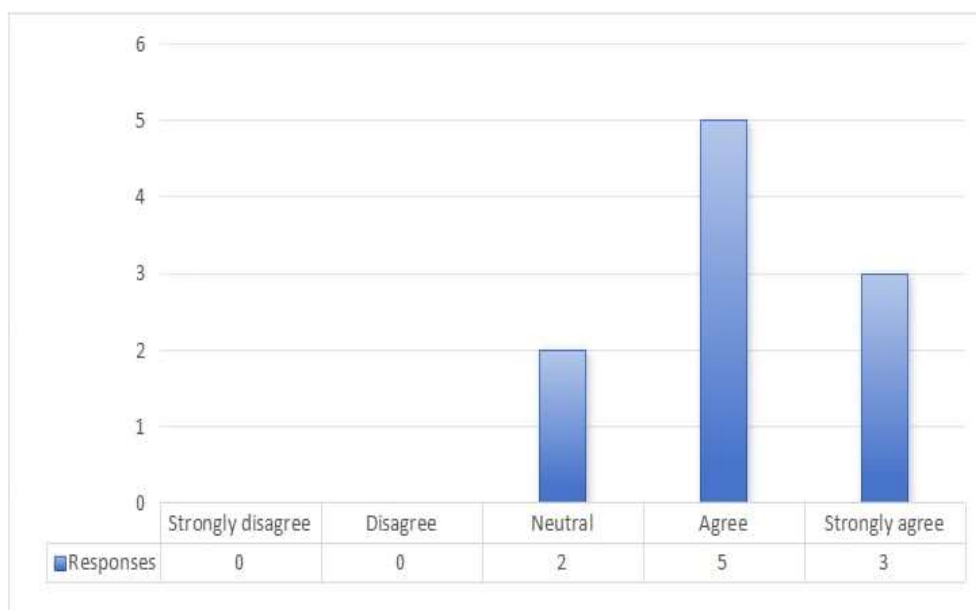


Figure 41: Films and News Promote Critical Thinking about Cultural Differences

It is found out that most teachers (80%) believe that films and news promote critical thinking concerning cultural differences. 20% of the teachers have no opinion on this issue. However, none of the teachers expressed their disagreement about the idea.

16. Using films and news is an effective teaching strategy.

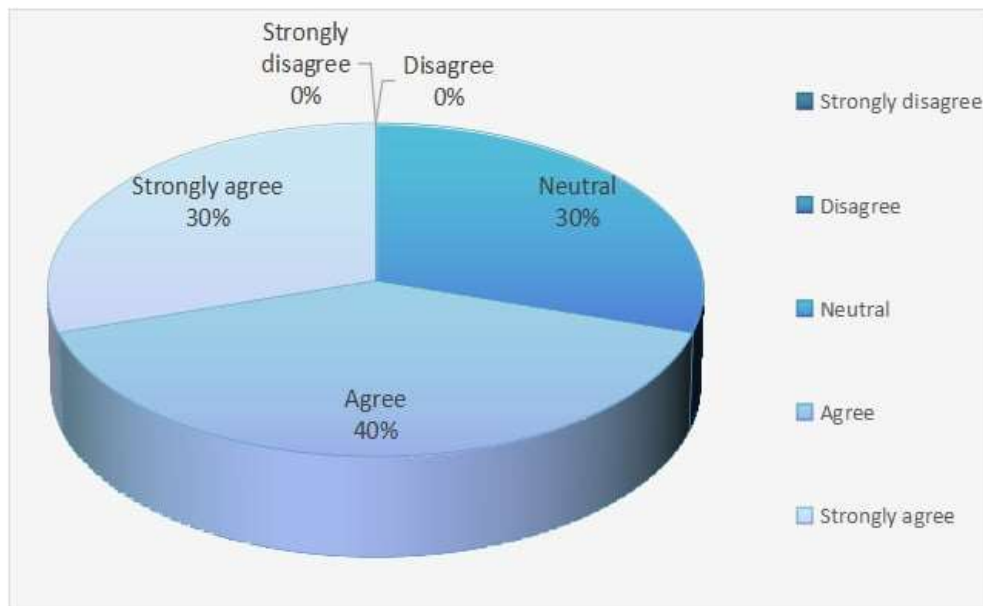


Figure 42 : Effectiveness of Using Films and News as a Teaching Strategy

Figure 41 shows that most teachers (70%) agree on the use of films and news as an effective way of teaching. 30% of the teachers are neutral concerning this issue.

17. Students are more motivated when audiovisual media are used.

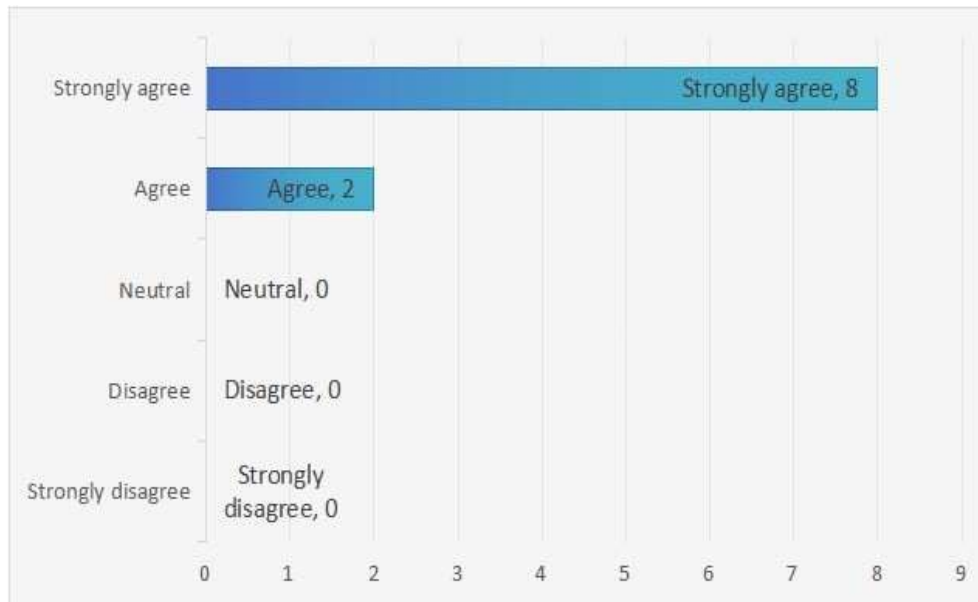


Figure 43: The Impact of Audiovisual Media on Students' Motivation

The study reveals that there is an absolute consensus of 100% of teachers regarding the inclusion of movies and news in teaching as a tool that promotes motivation among

learners, where 80% of the respondents are supportive to this statement. It follows that movies and news help greatly in motivating learners when learning English.

18. Integrating films and news enhances students' engagement in class.

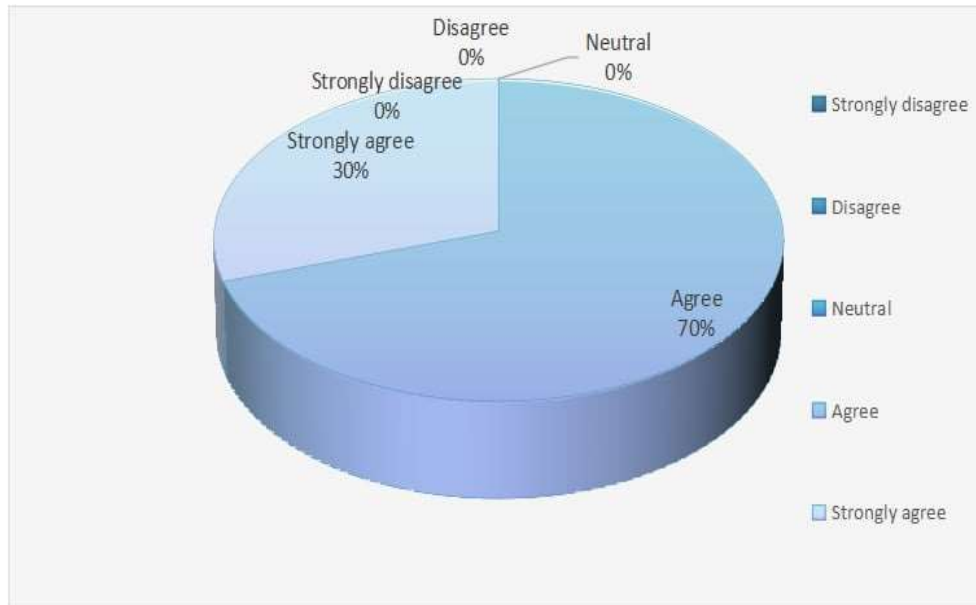


Figure 44: Impact of Audiovisual Media on Students' Classroom Engagement

According to the results of the survey, there is an absolute agreement (100%) among teachers who are in favor of films and news acting as a tool that increases participation of learners in the classroom activities. While 70% of the respondents agreed on this point, 30% of them are supportive to this idea. This shows that films and news contribute greatly to motivate learners and enhance their participation in the classroom activities.

19. What challenges do you face when using films or news in class?

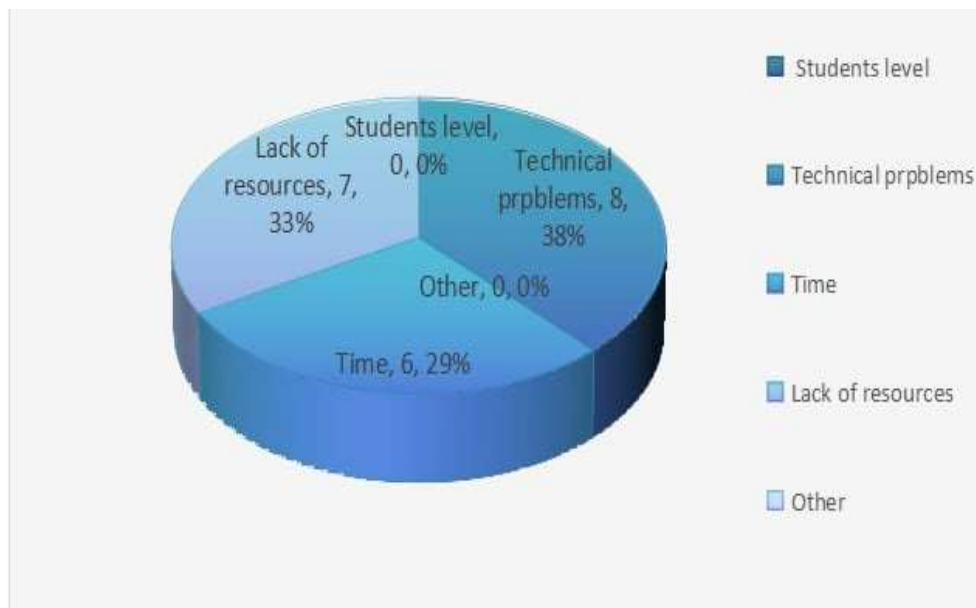


Figure 45: Challenges Faced by Teachers in Using Audiovisual Media

There are certain issues that teachers face regarding the inclusion of films and news in the process of teaching, such as technological issues (80%), resource unavailability (70%), and limited time (60%). The English level of students has never been a barrier to the process (0%).

20. In your opinion, how can films and news be used more effectively to develop intercultural understanding?

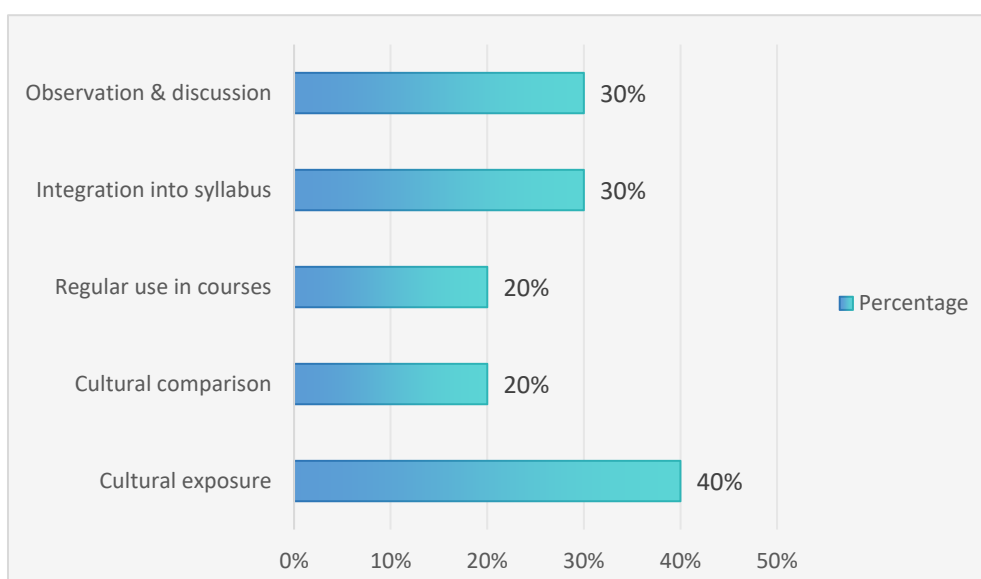


Figure 46: EFL Teachers' Views on Improving Audiovisual Use for Intercultural understanding

The results show that 40% of the teachers believe that films and news should expose students to different customs, traditions, and dialects to improve cultural understanding. Moreover, 30% recommended integrating audiovisual materials into the syllabus, while another 30% emphasized the importance of observation and classroom discussion activities for the development of intercultural competence. In addition, 20% of teachers highlighted the importance of cultural comparison and critical thinking, and the other 20% suggested the use of films and news regularly in classroom instruction. Overall, teachers view audiovisual media as effective tools for fostering intercultural understanding in EFL classes.

Analysis of the Classroom Observation

The classroom observation is carried out to assess whether the use of films, discussion, and media helps develop intercultural understanding within the Master One EFL class. The observation relies the teaching delivery carried out by the teacher and students' participation in class.

Classroom observations are conducted from April to May 2026 with the Master One EFL class. The purpose of conducting classroom observations is to find out how teachers and learners participate in cultural discussions using media activities.

Of significant importance, the classroom observations show that there are positive interactions involving intercultural learning activities. This is due to the fact that learners were actively involved in discussions on films with the help of the teacher through questioning.

In particular, learners showed willingness to discuss cultural issues in the form of questions and discussions on cultural differences and similarities between foreign cultures and Algerian culture. Moreover, presentations also assisted in fostering intercultural dialogue.

From the analysis of the above classroom observations, it becomes clear that intercultural learning in the EFL classroom can be developed using media activities. Based on the above analysis, one can note that discussions and media-based activities play a key role in intercultural learning.

Observation Grid

Date & Duration	Main Observation
19/04/2026 – 1h30min	The teacher used simple language, examples, and body language to explain cultural concepts. Learners showed interest in different cultures and participated respectfully.
26/04/2026 – 1h30min	Learners discussed cultural topics through classroom tasks and compared Algerian culture with other cultures represented in films.
03/05/2026 – 45min	Learners presented projects about different cultures using pictures and audio materials. Respectful interaction was observed.
10/05/2026 – 45min	Learners continued presentations and used simple language and communication strategies to clarify ideas.

Conclusion

This chapter analyzed the data collected from the students' questionnaire, the teachers' questionnaire, and the classroom observation concerning the use of films and news in the EFL classroom. The findings revealed that both teachers and students have positive attitudes toward the integration of audiovisual media in language learning.

The results have also shown that films and news help students understand different cultures, develop intercultural awareness, improve listening and vocabulary skills, and encourage critical thinking and open-mindedness. Moreover, teachers considered audiovisual media as effective tools for increasing students' motivation and classroom engagement despite some challenges such as limited resources and technological problems.

The classroom observation also confirmed that media-based activities create active participation and meaningful cultural discussions among learners. Overall, the findings support the research hypotheses and confirm that films and news play an important role in fostering intercultural understanding in the EFL context.

Chapter Five: Discussion, Implications and recommendations

Introduction

The present chapter is an endeavor to discuss the findings of the research by clarifying the answers to the research questions that are posed in the first chapter of this paper. It also tends to confirm the validity of the proposed hypotheses. This chapter concentrates on analyzing the contribution of films and news in promoting intercultural understanding in the EFL context.

Furthermore, it provides the pedagogical implications related to the topic and offers some recommendations for teachers, students, and educational institutions. The limitations of the study that the researchers faced during their study are presented in this chapter as well.

Discussion of the Hypotheses

Discussion of Hypothesis 1

(H1): Listening to audiovisual media including films and news contributes to EFL learners' intercultural competence positively.

The findings of the current research prove the validity of the first hypothesis since students exhibited a high degree of positive attitudes toward films and news. These tools contribute to their understanding of different cultures; develop their awareness and interest in intercultural learning. Classroom observations demonstrated learners' high level of involvement in intercultural learning and their interests when they are engaged in using audiovisual materials.

Additionally, the results are consistent with Hypothesis one since the students' answers to question number 21 indicate that audiovisuals play an important role in helping students develop intercultural competency by offering them knowledge about different cultures. Some students indicated that they gained knowledge about cultures through the films and news that they watched. For instance, some students expressed that they gained knowledge about

Japanese culture from Korean dramas, where they learned the significance of hard work and respect. Furthermore, other students indicated that they learned Turkish culture along with the roles of families in such cultures. Moreover, learners learned American, Indian, and Egyptian cultures including proms and religious festivities.

The above-mentioned findings are in line with Moran (2001) and his claim that culture should be learned through authentic materials like films and media texts. In the same way, Risager (2007) notes that audiovisual input facilitates learners' intercultural awareness. Thus, it is likely to say that listening to audiovisual media influences learners' intercultural competence positive.

Discussion of Hypothesis 2

(H2): Authentic cultural context, critical reflection, and the ability to recognize similarities and differences between cultures are among ways films and news facilitate intercultural learning.

The findings also support the second hypothesis. The students pointed out that films and news create authentic cultural situations and contexts that enable better understanding of other cultures. Furthermore, they mentioned that films and news stimulate cultural comparison and critical reflection.

In addition to that, the results also confirm the second hypothesis, which is based on the fact that movies and news help to create real-life cultural settings and prompt the process of comparing and reflecting on culture. Many students pointed out to cultural differences in terms of visit rituals, such as visiting someone at lunchtime or during dinner. Some people even pointed out cultural differences in what people eat and how they live; for instance, tipping in the US and meals in Asian countries. Moreover, many participants made comparisons between different cultures, including greetings, traditions, clothes, and daily routine activities.

This finding correlates well with the theoretical assumptions introduced by significant researchers. For instance, Kramsch (1993) asserts that language and culture cannot be separated from each other, and authentic materials are critical for building intercultural competence. Byram (1997) also states that intercultural competence implies the ability to compare cultures and reflect critically about cultural differences.

Discussion of Hypothesis 3

(H3): EFL teachers and learners consider the use of films and news in EFL classes as a way of improving learners' intercultural competence.

The results have also confirmed the third hypothesis. Both EFL teachers and learners have revealed very positive attitudes to the use of audiovisuals in EFL classes. According to the EFL teachers, films and news help motivate students, improve their class participation, and raise their cultural awareness, while EFL learners reported that they enjoyed films and news in their EFL classes.

The results of the current study are in line with those of Sherman (2003), who proved that films are motivating and interactive. In turn, according to Tomalin & Stempleski (1993), audiovisual materials are good tools for cultural and communicative purposes. Thus, films and news can be considered as effective tools for EFL teaching.

Pedagogical Implications

- ☐ It is suggested that teachers integrate audiovisual resources systematically in EFL lessons to promote intercultural competence in learners beyond the occasional use of films or news in class.
- ☐ Pre-viewing, while viewing, and post-viewing techniques have to be well organized to assist students in comprehending cultural information from audiovisual resources and interacting with the latter.

- Discussions, debates, and role-plays in an interactive lesson are recommended after viewing films or news to promote reflective thinking and learning of the cultural aspects presented.
- It is important that teachers choose audiovisual materials which reflect various cultures and authentic situations to enable students to learn the language in an authentic environment.
- The curriculum of EFL programs must be designed so that learners are provided with different opportunities to learn about other cultures through audiovisual media.
- Learners are encouraged to make comparisons between their own culture and the other cultures represented in the films or news they are shown.
- Audiovisual media may contribute to language skill development including listening skills, vocabulary enhancement, and communicative competence in real-life situations.
- Critical thinking is another competence, which needs to be promoted when using audiovisual media.

Recommendations

In the light of the outcomes of this study, some recommendations are formulated for teachers, students, and for further research as follows:

For Teachers

Teachers are recommended to incorporate films and news in a systematic manner into the process of teaching English as a foreign language (through pre-, while-, and post-viewing activities). They need to choose authentic audiovisual materials and involve students in interactive activities like discussions, role-plays, and presentations. Moreover, the use of audiovisual media should be combined with traditional textbooks.

For Students

It is recommended that students actively involve themselves in viewing films and news both in and out of class. Students are supposed to make notes, discuss materials, and compare cultures. Watching films or news independently is helpful to develop intercultural competence and language abilities.

For Further Research

The present research can be developed for further studies by taking the potential of other types of audiovisual materials to improve intercultural competence. This can include materials such as documentaries, podcasts, or social media video clips. Besides, further research can be realized with large sample sizes or in different educational contexts like secondary schools or other universities.

The Limitations of the study

Like any academic research, the present study encountered several limitations that may have influenced the research process and the interpretation of the findings.

Carrying out the study in just one university: As far as the study is carried out in only one university, the results gained may not accurately reflect the experiences of the EFL students and teachers from other universities.

Time restriction: Time played an important role in the research as well, and thus restricted the time for carrying out the experiment and collecting more data from other students or longer classroom observation periods.

The Problem of finding the sources: a shortage of academic sources about media, intercultural learning, and EFL mainly the recent ones related to the topic shaped one of the difficulties of the research.

Difference in the level of students' proficiency: Students differed in their level of proficiency in English; this affected their comprehension of the AV materials as well as their questionnaire answers.

The Problem of communication with teachers: Talking with teachers was difficult due to their tight schedule. This has created a challenge for us to contact them for further discussion.

The lack of intercultural experience among some students: Some students did not have enough intercultural experience; a fact that affected their participation in the research.

Conclusion

This chapter offered a clear discussion of the research hypotheses based on the obtained data from the students' questionnaire, the teachers' questionnaire, and the classroom observation. According to the results, the hypotheses are linked directly to the theoretical assumptions that are highlighted by previous researchers. The obtained findings have demonstrated the important role played by films and news in improving intercultural understanding in the EFL classroom. Both teachers and students are supportive to the use of audiovisual media and its contribution to the development of cultural awareness, language proficiency, critical thinking, and classroom interaction. All the hypotheses put forward in this paper have proved to be valid and confirmed through the results.

General Conclusion

This study focused on the role of audiovisual media, namely films and news, in promoting intercultural understanding within the EFL environment of the University of Chadli Ben Djedid. In particular, the current study aimed to investigate the connection between the use of audiovisual materials and EFL learners' intercultural competence as well as their teachers' and students' attitudes toward this practice.

The results indicated that films and news have a positive effect on intercultural competence development of EFL learners. The participants claimed that the use of audiovisual materials helped them develop cultural awareness, critical thinking skills, as well as recognize cultural similarities and differences. Moreover, teachers noted higher motivation and participation levels of the learners. Observation of the classroom activity proved the high level of learner participation and intercultural interaction.

Thus, the results provided an answer to the research questions proving that audiovisual exposure had a positive effect on intercultural competence development and that both teachers and students saw films and news as beneficial tools for language learning. But there were some weaknesses of this study that included conducting the study in one university only, time limits, and disparities in learners' language proficiency levels. It is advisable for future researchers to carry out studies using larger sample sizes and using other audiovisual aids such as documentaries and digital media.

References

- Alencar, A., & Deuze, M. (2017). News for assimilation or integration? Examining the functions of news in shaping acculturation experiences of immigrants in the Netherlands and Spain. *European Journal of Communication*, 32(2).
<https://doi.org/10.1177/0267323117689993>
- AlNajjar, A. (2019). Abolish censorship and adopt critical media literacy: A proactive approach to media and youth in the Middle East. *Journal of Media Literacy Education*, 11(3), 73–84. <https://doi.org/10.23860/JMLE-2019-11-3-7>
- Andi Susilo, Yang, P., & Qi, R. (2023). Developing critical intercultural awareness through video clip-assisted intercultural tasks. *Higher Education Pedagogies*, 8(1), 2235337.
<https://doi.org/10.1080/23752696.2023.2235337>
- Belz, J. A. (2003). Linguistic perspectives on the development of intercultural competence in telecollaboration. *Language Learning & Technology*, 7(2), 68–117.
<http://llt.msu.edu/vol7num3/belz/>
- Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education*. Intercultural Resource Corporation.
- Bennis, M., & Ghourdou, T. (2024). Exploring the relationship between media and culture: A cultural studies perspective. *Journal of Humanities and Social Sciences Studies*, 6(2), 16–25. <https://doi.org/10.32996/jhss.2024.6.2.11>
- Bernal Pinzón, A. N. (2020). Authentic materials and tasks as mediators to develop EFL students' intercultural competence. *HOW Journal*, 27(1), 29–46.
<https://doi.org/10.19183/how.27.1.515>
- Brown, H. D. (1994). *Principles of language learning and teaching* (3rd ed.). Prentice Hall Regents.

- Brown, H. D. (2000). *Principles of language learning and teaching* (4th ed.). Longman.
- Bucholtz, M., & Hall, K. (2004). Language and identity. In A. Duranti (Ed.), *A companion to linguistic anthropology* (pp. 369–394). Blackwell Publishing.
<https://doi.org/10.1002/9780470996522.ch16>
- Bucholtz, M., & Hall, K. (2005). Identity and interaction: A sociocultural linguistic approach. *Discourse Studies*, 7(4–5), 585–614. <https://doi.org/10.1177/1461445605054407>
- Bujgoi, M. (2025). Film as a reflection of society: Analyzing social issues through cinema. *Arts and Social Sciences Journal*, 16, Article 645.
<https://www.hilarispublisher.com/open-access/film-as-a-reflection-of-society-analyzing-social-issues-through-cinema-113490.html>
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
- Byram, M., & Risager, K. (1999). *Language teachers, politics and cultures*. Multilingual Matters.
- Chomsky, N. (1965). *Aspects of the theory of syntax*. MIT Press.
- Choudhury, M. H. (2013). Teaching culture in EFL: Implications, challenges and strategies. *IOSR Journal of Humanities and Social Science*, 13(1), 20–24.
<https://www.iosrjournals.org>
- Cortazzi, M., & Jin, L. (1999). Cultural mirrors: Materials and methods in the EFL classroom. In P. Byram & M. Fleming (Eds.), *Language learning in intercultural perspective* (pp. 197–219). Cambridge University Press.
- Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://doi.org/10.1177/1028315306287002>

Damen, L. (1987). *Culture learning: The fifth dimension in the language classroom*.

Addison-Wesley.

Djaidja, A., & Bacher, A. (2022). Assessing EFL learners' intercultural communicative competence: The case of second year students at Mohamed Boudiaf University of M'sila, Algeria. *Rufuf Journal*.

Durham, M. G., & Kellner, D. M. (Eds.). (2006). *Media and cultural studies: Keywords* (Rev. ed.). Blackwell Publishing.

Dzerviniks, J., Ušča, S., Tārune, I., & Vindaca, O. (2024). Intercultural competence of teachers to work with newcomer children. *Education Sciences*, 14(8), 802.

<https://doi.org/10.3390/educsci14080802>

Ergasheva, S. (2025). Linguistic competence and language acquisition. *International Journal of Linguistics*, 12(4), 905–918.

Fantini, A. E., & Tirmizi, A. (2006). *Exploring and assessing intercultural competence*. Federation of the Experiment in International Living.

Gao, Z. (2023). The influence of cultural differences on international news communication. *BCP Education & Psychology*, 8, 134–137. <https://doi.org/10.54691/bcpep.v8i.4304>

Geertz, C. (1973). *The interpretation of cultures*. Basic Books.

Gómez Rodríguez, L. F. (2015). The cultural content in EFL textbooks and what teachers need to do about it. *Profile*, 17(2), 167–187.

<https://doi.org/10.15446/profile.v17n2.44272>

Habib, S., Ahmed, S., Gul, N., Riaz, M., & Iqbal, F. (2025). A study of the correlation between intercultural competence and linguistic competence at postgraduate level. *Dialogue Social Science Review*, 3(1), 631–653.

<https://dialoguessr.com/index.php/2/article/view/197>

Hall, E. T. (1976). *Beyond culture*. Anchor Books.

- Halpern, B. (2024). Critical awakening: Enhancing students' agency through critical media literacy. *Educational Research and Development Journal*, 27(1), 14–34.
- Hasanova, M. (2023). Basic concepts about audiovisual method. *Norwegian Journal of Development of the International Science*, (119), 14–17.
<https://doi.org/10.5281/zenodo.10054961>
- Heinich, R., Molenda, M., Russell, J. D., & Smaldino, S. E. (2002). *Instructional media and technologies for learning* (7th ed.). Merrill/Prentice Hall.
- Higdon, N. (2022). The critical effect: Exploring the influence of critical media literacy pedagogy on college students' social media behaviors and attitudes. *Journal of Media Literacy Education*, 14(1), 1–13. <https://doi.org/10.23860/JMLE-2022-14-1-1>
- Huntington, S. P. (1996). *The clash of civilizations and the remaking of world order*. Simon & Schuster.
- Hymes, D. H. (1972). On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics: Selected readings* (pp. 269–293). Penguin Books.
- Iswandari, Y. A., & Ardi, P. (2022). Intercultural communicative competence in EFL setting: A systematic review. *rEFLECTIONS*, 29(2), 361–380.
- Jenkins, H., Clinton, K., Purushotma, R., Robison, A. J., & Weigel, M. (2009). *Confronting the challenges of participatory culture*. MIT Press.
- Joy, M., & Love, A. (2023). Media as a catalyst for intercultural understanding. *Communications in Humanities Research*, 13(1), 288–293.
<https://doi.org/10.54254/2753-7064/13/20230366>
- Kalra, R. (2017). The effectiveness of using films in the EFL classroom. *Arab World English Journal*, 8(3), 289–301. <https://doi.org/10.24093/awej/vol8no3.19>

- Karadumam, S. (2015). The role of critical media literacy in further development of consciousness of citizenship. *Procedia - Social and Behavioral Sciences*, 174, 3039–3043. <https://doi.org/10.1016/j.sbspro.2015.01.1111>
- Kellner, D., & Share, J. (2007a). Critical media literacy and democracy. In D. Macedo & S. Steinberg (Eds.), *Media literacy: A reader* (pp. 3–23). Peter Lang.
- Kellner, D., & Share, J. (2007b). Critical media literacy. *Policy Futures in Education*, 5(1), 59–69.
- Kopylovskaya, M. Y., & Ivanova, T. N. (2014). Intercultural competence through global news programmes. *TESP*, 2(4), 715–725.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford University Press.
- Kramsch, C. (1998). *Language and culture*. Oxford University Press.
- Kroeber, A. L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Harvard University Press.
- Lado, R. (1964). *Language teaching: A scientific approach*. McGraw-Hill.
- Lee, T.-Y., Ho, Y.-C., & Che, C.-H. (2023). Integrating intercultural communicative competence into an online EFL classroom: An empirical study. *Asian-Pacific Journal of Second and Foreign Language Education*, 8(4).
- Liddicoat, A. J. (2002). *Static and dynamic views of culture and intercultural language acquisition*. *Babel*, 36(3), 4–11.
- Liu, K.-L. (2021). Teaching and assessing intercultural communicative competence. *Taiwan Journal of TESOL*, 18(1), 1–27.
- Liu, Y. (2022). Intercultural communicative teaching in the EFL classroom. *IRA International Journal of Education & Multidisciplinary Studies*, 18(3), 84–93.

- López-Rocha, S. (2016). Intercultural communicative competence: Creating awareness and promoting skills in the language classroom. In *Innovative language teaching and learning at university* (pp. 105–111). ResearchPublishing.net.
<https://doi.org/10.14705/rpnet.2016.000411>
- Lu, Z. (2023). How do films reflect our societies today? *Communication, Society and Media*, 6(4), 69–75.
- Lustig, M. W., & Koester, J. (2005). *Intercultural competence: Interpersonal communication across cultures* (5th ed.). Pearson.
- Lynn, H. (2023). The impact of film on culture. *Communications in Humanities Research*, 13(1), 288–293. <https://doi.org/10.54254/2753-7064/13/20230366>
- Mansouri, F. (Ed.). (2017). *Interculturalism at the crossroads: Comparative perspectives*. UNESCO Publishing. <https://unesdoc.unesco.org/ark:/48223/pf0000248066>
- Mayer, R. E. (2009). *Multimedia learning* (2nd ed.). Cambridge University Press.
- McLuhan, M., & Fiore, Q. (1967). *The medium is the message*. Random House.
- Moran, P. R. (2001). *Teaching culture: Perspectives in practice*. Heinle & Heinle.
- Mulinge, P. (2022). Cultural analysis of the media. *Kabarak Journal of Research & Innovation*, 12(1), 23–29.
- Murat, M. J. (2000). Film, culture and society. *Malaysian Journal of Media Studies*, 3(1).
- Negro, I. (2013). Teaching culture in the foreign language classroom. In *Aportaciones para una educación lingüística y literaria en el siglo XXI* (pp. 1–12).
- Ngan, T. H., & Dan, T. C. (2025). EFL students' perceptions of using teachers' authentic materials. *European Journal of Alternative Education Studies*, 10(1), 92–125.
- Nida, E. A. (1998). *Language, culture, and translating*. Shanghai Foreign Language Education Press.

- Nicolaou, C., Matsiola, M., & Kalliris, G. (2019). Technology-enhanced learning. *Education Sciences*, 9(3), 196. <https://doi.org/10.3390/educsci9030196>
- Norton, B. (2013). *Identity and language learning: Extending the conversation* (2nd ed.). Multilingual Matters.
- Ouchene, N. (2021). Intercultural communication competence in EFL classrooms. *Al-Athar*.
- Paige, R. M., Jorstad, H., Siaya, L., Klein, F., & Colby, J. (2003). Culture learning in language education. University of Minnesota.
- Peacock, M. (1997). The effect of authentic materials on motivation. *ELT Journal*, 51(2), 119–127. <https://doi.org/10.1093/elt/51.2.119>
- Potter, W. J. (2023). Critically analyzing media literacy. *Journal of Media Literacy Education*, 15(3), 110–127. <https://doi.org/10.23860/JMLE-2023-15-3-9>
- Quachan, A., Maliki, M. S., & El Hezil, F. (2025). Ideology in media translation. *International Journal of Linguistics and Translation Studies*, 6(2), 16–25. <https://doi.org/10.36892/ijlts.v6i2.561>
- Rajpopat, V. (2023). Use of film as a teaching resource. *International Journal of Emerging Knowledge Studies*, 2(9), 225–233.
- Regier, T., & Xu, Y. (2017). Sapir–Whorf hypothesis. *Wiley Interdisciplinary Reviews: Cognitive Science*, 8(6), e1440. <https://doi.org/10.1002/wcs.1440>
- Reid, E. (2015). Techniques developing intercultural communicative competence. *Procedia - Social and Behavioral Sciences*, 186, 939–943. <https://doi.org/10.1016/j.sbspro.2015.04.011>
- Richards, J. C. (2001). *Curriculum development in language teaching*. Cambridge University Press.
- Risager, K. (2007). *Language and culture pedagogy: From a national to a transnational paradigm*. Multilingual Matters.

- Saussure, F. de. (1959). *Course in general linguistics*. Philosophical Library.
- Saliu, H. (2024). Navigating media literacy in the AI era. *Journal of Applied Learning & Teaching*, 7(2). <https://doi.org/10.37074/jalt.2024.7.2.25>
- Sarica, T., & Deneme Gençoğlu, S. (2025). Global perspectives on intercultural communicative competence in EFL. *Kültürlerarasılık & Filoloji*.
- Sherman, J. (2003). *Using authentic video in the language classroom*. Cambridge University Press.
- Sommier, M. (2014). Concept of culture in media studies. *InMedia*, 5. <https://doi.org/10.4000/inmedia.768>
- Sonker, P., Kumari, G., & Kumar, N. (2022). Role of films in societal change. *Transcending the Horizon*.
- Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. *SAGE Handbook of Intercultural Competence*. <https://doi.org/10.4135/9781071872987.n1>
- Ting-Toomey, S. (1999). *Communicating across cultures*. Guilford Press.
- Tomalin, B., & Stempleski, S. (1993). *Cultural awareness*. Oxford University Press.
- Turner, G. (2006). *Film as social practice*. Routledge.
- Turner, K. H., et al. (2024). Digital media literacy. In *Handbook of children and screens*. Springer. https://doi.org/10.1007/978-3-031-69362-5_74
- Tylor, E. B. (1871). *Primitive culture*. John Murray.
- United Nations Alliance of Civilizations. (2006). Media research base report. https://www.unaoc.org/repository/thematic_media.pdf
- Valdeón, R. A. (2021). News production and intercultural communication. *Language and Intercultural Communication*, 21(3), 323–334. <https://doi.org/10.1080/14708477.2021.1916275>

Yadav, A., & Verma, A. (2025). Media literacy in social media. *Jurnal Kajian Komunikasi*, 13(1), 97–116. <https://doi.org/10.24198/jkk.v13i1.5988>

Appendix A

Students' Questionnaire

Please answer the following questions by ticking (X) the appropriate option.

Age: _____

Gender: ☐ Male ☐ Female ☐ Other

Level of English:

☐ Beginner

☐ Intermediate

☐ Advanced

1. My English teacher uses films in class regularly.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

2. My English teacher uses news (videos or articles) in class.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

3. Films used in class present different cultures and lifestyles.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

4. News used in class presents events from different countries.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

5. What type of films do you prefer?

☐ Action

☐ Comedy

☐ Drama

☐ Romance

☐ Documentary

☐ Historical

☐ Other: _____

6. I am interested in learning about other cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

7. I feel comfortable communicating with people from different cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

8. Films help me understand other people's values and traditions.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

9. News helps me understand how different cultures interpret events.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

10. Films and news encourage me to compare my culture with others.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

11. Using films and news has made me more open-minded.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

12. Films provide authentic cultural situations.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

13. News exposes me to real-world cultural issues.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

14. Films and news encourage critical thinking about cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

15. Films and news help identify similarities and differences between cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

16. Films improve my listening skills.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

17. News helps me learn vocabulary and expressions.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

18. Films and news help me use language appropriately in different cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

19. Films and news help avoid misunderstandings with other cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

20. Learning through films and news is enjoyable.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

21. Give one example of something you learned about another culture from films or news:

.....

.....

22. How can teachers improve the use of films or news to help you better understand cultures?

.....

.....

.....

Thank you for your collaboration

Appendix B

Teachers' Questionnaire

Please answer the following questions by ticking (X) the appropriate option.

Gender:

☐ Male ☐ Female ☐ Prefer not to say

Years of teaching experience: _____

Level taught: ☐ Middle School ☐ Secondary School ☐ University

1. Do you teach culture as part of your lessons?

☐ Yes

☐ No

2. I use films in my English classes regularly.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

3. I use news (videos or articles) in my English classes.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

4. I consider audiovisual media an important teaching tool.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

5. I have access to the necessary resources to use films and news in class.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

6. Films and news help develop students' intercultural competence.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

7. Audiovisual media help students understand different cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

8. Students become more aware of cultural differences through films and news.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

9. Films provide authentic cultural contexts.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

10. News exposes students to real-world cultural issues.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

11. Films and news encourage students to compare cultures.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

12. Films and news promote critical thinking about cultural differences.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

13. Using films and news is an effective teaching strategy.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

14. Students are more motivated when audiovisual media are used.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

15. Integrating films and news enhances students' engagement in class.

☐ Strongly Disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly Agree

16. Which challenges do you face when using films or news in class?

☐ Lack of time

☐ Lack of resources

☐ Students' level

☐ Technical problems

☐ Other: _____

**17. In your opinion, how can films and news be used more effectively to develop
intercultural understanding?**

.....

.....

Thank you for your collaboration