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**The Investigation of Using Authentic Materials on Enhancing EFL Learners**

**'Intercultural Communication**

**The Case of First Year Master Students at the Department of English, Université 08 Mai  
1945, Guelma**

A Dissertation Submitted to The Department of Letters and English Language in Partial  
Fulfilment of the Requirements for Master's Degree in Language and Culture

**Submitted by:**

Ms. Hind M'RAD

Ms. Sahar HARIDI

**Supervised by:**

Mrs.Naziha BENKAMOUCHE

**Board of examiners**

**Chairwoman: Mrs. Amina BOUDRAA (MA/B) University of 08 Mai 1945, Guelma**

**Supervisor: Mrs. Naziha BENKAMOUCHE (MA/A) University of 08 Mai 1945, Guelma**

**Examiner: Dr. Mounya ABDAOUI (MA/A) University of 08 Mai 1945, Guelma**

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## Dedication

In the name of Allah, Most Gracious, Most Merciful

I dedicate this work to:

The memory of my father, may Allah have mercy on him

My heaven on earth, my mother Leila for her love, outmost support, encouragement, endless sacrifices, and for being special mother

The companions of my heart, my lovely sister Fatima, my brothers Hamza and Zaid who have never left my side

My soul mates Sadjed and Farah

My brother in law Cherif

My partner Sahar who has been my source of motivation, patience, and encouragement

All my colleagues with whom I shared unforgettable memories

Hind

## **Dedication**

In the name of Allah, Most Gracious, Most Merciful

I dedicate this work to:

To the memory of my father Hacène may Allah have mercy on him, who has meant and continue to mean so much to me and whose love for me knew no bounds.

My deep love and profound affection go to my dear mother Habiba, the reason of what I become today. Thanks for her love, great support, endless sacrifices, and continued care.

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### **Abstract**

The current study attempts to investigate the use of authentic materials in enhancing EFL learners' intercultural communication. This investigation aims at exploring the impact of the utilization of authentic materials in enhancing EFL learners' intercultural communication.

It intends to figure out teachers' consciousness vis-à-vis the integration of the appropriate materials to fit the students' needs and interests, as well as promote their cultural awareness.

Mainly, it attempts to raise teachers' awareness about the value of incorporating real-world materials to teach the target culture, which may elevate students' intercultural communicative competence. Thus, it is hypothesized that teachers use authentic materials appropriately, EFL learners' intercultural communication may improve. To prove the aforementioned hypothesis and answer the research questions, a quantitative descriptive method will be followed through administering a well-structured questionnaire. First year master students of English language from 8 Mai 1945 University of Guelma formed the sample of the research. The finding results indicate that students are conscious about the importance of using authentic materials in EFL classrooms in order to boost their intercultural communication. Hence, it is highly recommended that the use of authentic materials enhances learners' intercultural communication via giving the real-life examples since they close the gap between the classroom and the outside world and infuse the classroom with reality.

## **List of Abbreviations**

**CC:** Communicative Competence

**EFL:** English as a Foreign Language

**ICC:** Intercultural Communicative Competence

**L2:** Second Language

**TED:** Technology Entertainment Design

**TV:** Television

**VCR:** Video Cassette Recorder

**WWW:** World Wide Web

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الملخص

## **General introduction**

Intercultural communication is gaining significance in the study of foreign languages due to the close relationship between language and culture. Language serves as a vital medium for expressing and transmitting cultural ideas, values, and traditions. Simultaneously, culture plays a crucial role in shaping language through the usage, meaning, and interpretation of words and expressions. Consequently, as individuals engage with diverse social or national groups that speak different languages, the need for effective intercultural communication becomes increasingly evident and significant. However, EFL learners must bear in mind the close relationship between culture and communication. Therefore, when teaching foreign language, it is important to keep in mind that culture must be incorporated within the curriculum.

In the domain of English language teaching, EFL educators have a wide range of educational strategies and materials that could be used in teaching culture. Today, the use of authentic materials in EFL classroom is one of the most effective teaching tools that would boost EFL learners' intercultural communication skills. Authentic materials are the finest tools for teaching cultural concepts since they close the gap between the classroom and the outside world. Recently, they are used progressively and more rapidly in language teaching/learning contexts to elevate learners' cultural awareness and competencies.

Accordingly, the current study investigates the use of authentic materials in enhancing EFL learners' intercultural communication. Using authentic materials in EFL classrooms does not only facilitate the learning process, but it also raises students' cultural awareness and improves their intercultural communication skills.

## **1. Statement of the Problem**

Over the past two decades, one of the core pillars of teaching English as a foreign language has been the development of intercultural communication. Hence, the ability to communicate effectively with people from different cultural origins is one of the primary goals of language teaching, and EFL classes need to provide a space for students to raise their intercultural communication. Nowadays, despite that students study foreign languages for several years, most of times first year master students in the department of English at the University of Guelma find themselves in a serious dilemma while dealing with people from different cultural backgrounds in everyday situations. As a matter of fact, building a huge amount of vocabulary, and mastering the various grammatical rules is not sufficient for students to interact effectively with other cultures.

In this regard, the students' lack of intercultural communication skills is a significant issue in this study, as it can negatively impact their ability to engage with individuals from different cultural backgrounds. However, exposure to authentic materials may give them the opportunity to engage with the target language in a realistic manner, deal with real life situations and/or examples, and allow them develop their intercultural communication. Therefore, by exposing students to diverse cultural perspectives and experiences, they can develop a better understanding and appreciation of cultural differences, which can help them communicate more effectively with people from other cultures.

## **2. Aims of the Study**

This study aims at exploring the impact of using authentic materials in enhancing EFL learners' intercultural communication. In addition, it seeks to figure out the role of integrating the appropriate authentic materials in promoting EFL learners' cultural awareness and gaining a deeper understanding of intercultural communication. Furthermore, it aims to raise teachers' consciousness about the value of using authentic materials in the teaching/learning process.

### **3. Research Questions**

This research attempts to explore the impact of using authentic materials to enhance EFL learners' intercultural communication, so it seeks to answer the following questions:

1. Could authentic materials influence EFL learners' Intercultural communication?
2. How would authentic materials enhance EFL learners' intercultural communication?
3. What are the appropriate authentic materials that can be used to promote learners' intercultural communication?

### **4. Research hypothesis**

This research scrutinizes the efficiency of using authentic materials to develop EFL learners' intercultural communication. Thus, it is hypothesized that:

H1: if teachers use authentic materials appropriately, EFL learners' intercultural communication may improve.

The null hypothesis entails that no relation exists between authentic materials and intercultural communication, hence, it is hypothesized that:

H0: if teachers use authentic materials, EFL learners' intercultural communication may not improve.

### **5. Research methodology and design**

#### **5.1. Research method**

To prove the research hypothesis and answer the research questions, the descriptive quantitative approach has been followed. This study used a questionnaire to students in order to collect reliable data. The questionnaire will be administered to show the impact of using authentic materials in enhancing EFL learners' intercultural communication.

## **5.2. Population of the study**

The intended population is first year Master students in the department of English at the University of 08 Mai 1945, Guelma. The promotion consists of one hundred thirty (130) students, based on Krejcie and Morgan's (1970) sampling table (as cited in Cohen et al, 2000, p.94), (97) were randomly chosen. The sample was chosen based on the premise that they have an interest in increasing their cultural awareness and improving their communicative competencies.

## **5.3. Data gathering tool**

In order to test the research hypothesis, a structured questionnaire was administered to first year master students in the department of English at the University of 08 Mai 1945, Guelma during the academic year 2022/2023 to provide the necessary information about the effect of using authentic materials in developing EFL learners' intercultural communication. The questionnaire has yielded valuable data that can be utilized for analysis and interpretation. The findings obtained through this process have provided important insights and contributed to the overall validation of the research aims.

## **6. Structure of the study**

In addition to the general introduction and the general conclusion, this dissertation is divided into three main chapters. The first two chapters are completely theoretical, and the last one encompassed the practical part of the dissertation. Chapter one confronted intercultural communication. It has been processed through definitions, approaches, along with several barriers of intercultural communication. Further, the chapter tackled the issue of intercultural communicative competence (ICC). It also dealt with the role of using the target culture in EFL contexts. Chapter two devoted to authentic materials. It began with a brief introduction of the concept of authenticity. Then, it provided a detailed overview about authentic materials and more precisely their definitions, types, sources, the main advantages and disadvantages, and the



criteria for selecting them. It also discussed the purpose of using authentic materials in EFL classrooms, along with the impact of integrating those materials to boost EFL learners' intercultural communication.

Chapter three entitled field investigation comprised the description, administration, and aims of the research tool, and concealed all the analysis and interpretation of the findings gathered from the questionnaire. Additionally, it supplied a clarification for the collected results along with some pedagogical implications and recommendations, in addition to limitations of the study. Moreover, the dissertation concluded with some remarks and suggestions for future studies.

## **Chapter One**

### **Intercultural Communication**

#### **Introduction**

Internalization and globalization assimilated into our society and became more significant. Our interactions with people from different cultural backgrounds, whether in the workplace, or in educational settings is steadily growing in our daily lives. The necessity for effective global communication has been greater. The ease and regularity of communication among people from different cultures has increased as a result of recent developments in the domains of transportation, computing, and telecommunications. At the same time, changes in global politics have made it essential for everyone on the earth to be able to communicate meaningfully with one another.

The need for cross-cultural communication has risen dramatically around the world. Intercultural communication is undoubtedly hampered by language, but the biggest challenge is overcoming cultural differences. Thus, communication across cultures is constantly full of misconceptions brought on by misperception and misinterpretation.

With no doubt, people's opinions, views, and beliefs are formed by the culture they are born in. People learn which gestures are appropriate and which are not, plus there are things to be remembered subconsciously rather than consciously, such as how to address others and how to maintain eye contact to common manners. As people are addicted to use their cultural norms, it becomes easy for them to react unfavorably to those who come from other cultures.

This chapter highlights the importance of intercultural communication within EFL learners. It starts with a brief overview about intercultural communication. Then, we have defined its key terms, such as; communication and culture. It also includes the definition of intercultural communication, culture's influence on people perspective, intercultural communicative competence, approaches to intercultural communication, and barriers of

intercultural communication. Besides, it deals with the role of using the target culture in EFL classrooms. The chapter concludes with the significance of intercultural communication in EFL classrooms, and among EFL learners. .

### **1.1. Definition of Communication**

Communication is a complex and multifaceted process that plays a vital role in human interaction. It can be defined as “the process by which information is exchanged between individuals through a common system of symbols, signs, or behavior” (Mortensen & Angus, 2015, p. 4). Additionally, in order to communicate effectively, we must convey our messages in a way that our interlocutor will understand what we meant, and we must interpret their messages as they were intended to be interpreted. (Gudykunst, 2004).

Moreover, we can agree that communication is the act of disseminating information with the intention of sending and receiving meanings in order to establish a common understanding (Samovar et al., 2007). An effective communicator must acquire a wide range of abilities, including those that promote collaboration and cooperation such as watching, listening, speaking, asking questions, analyzing, and evaluating.

In other words, communication is the process of exchanging information, ideas, emotions, or feelings in order to achieve common understanding. In addition, this process can be either verbal (through the use of written, or spoken words), or non-verbal (without words which means through gestures, facial expression, body movement).

### **1.2. Components of Communication**

Communication is described as the process of transmitting information and generating common understanding from one person to another. The sender and the receiver are two essential components of any communication exchange. First, the sender starts the conversation. The sender is a person who has a need or desire to communicate an idea or concept to others.

The receiver is the person to whom the message is addressed. Then, the sender encodes the concept by choosing words, symbols, or gestures to compose a message. The message is the result of encoding, which can be verbal, nonverbal, or written language. Additionally, the message is transmitted via a medium or channel. This latter can be a face-to-face conversation, telephone call, e-mail, or written report. The receiver converts the received message into relevant information. Moreover, noise is anything that distorts the message. It includes different perceptions of the message, language barriers, interruptions, emotions, and attitudes. Finally, feedback takes place, when the receiver responds to the message given by the sender and returns the message to the sender. It allows the sender to determine whether the message has been received and understood. (Lunenburg, 2010, p.2).

Similarly, Barnlund (1970) believed that communication is a two-way process that involves the sender and the receiver sending and receiving the messages simultaneously. Also, he emphasized that contextual factors affect communication and that barriers or noise can change how messages are interpreted. This implies that, five components make up the basics of the communication model: the sender, the receiver, the message, the channel, and feedback. The specific role of initiating communication is played by the sender. Equally important, the person who sends the message must use both effective verbal and nonverbal techniques when communicating.

### **1.2.1. Verbal and Non-Verbal Communication**

Both verbal and nonverbal communication is considered as a form of communication. The use of words to convey a message is known as verbal communication. In this situation, words may be spoken or written. Hence, in verbal communication, tone of voice, pitch, and emphasis are just as important as the words themselves. Effective verbal communication requires the use of appropriate language, clarity, and conciseness. (Wrench et al. 2019).

On the other hand, non-verbal communication refers to the transmission of messages through gestures, facial expressions, body language, and other non-linguistic means. Nonverbal cues often provide additional information about a message that is not conveyed through words alone. For instance, a person's posture or eye contact can indicate their level of confidence, interest, or sincerity. Nonverbal communication can also serve to reinforce or contradict verbal messages, making it an essential aspect of communication. (Knapp & Hall, 2014).

In other words, learning non-verbal communication in addition to verbal communication is crucial for intercultural communication, especially because it always goes hand in hand with spoken language.

### **1.2.2. Communicative Competence**

Communicative competence was first introduced by Hymes in 1972 as a sociolinguistic concept in reaction to linguistics competence which was proposed by Chomsky in 1965. According to Hymes (1972) 'communicative competence' refers to the degree of language proficiency at which speakers can understand each other's messages in particular contexts. Additionally, it suggests that the language learner is able to connect what they have learned in class to real-world situations.

In the same vein, Canale and Swain in (1980) considered 'communicative competence' as "the relationship and interaction between grammatical competence, or knowledge of the rules of grammar, and sociolinguistic competence, or knowledge of rules of language use" (Canale & Swain, 1980, p. 6).

In short, communicative competence refers to speaker's knowledge of the grammatical rules of language and of the rules for appropriate use in social contexts. Its emphasis is on the communication of ideas rather than on the correctness of language forms.

### 1.3. Definition of Culture

“Culture” is one of the 2,000 most common words in the English language, but its definition has been debated by anthropologists since at least the 1800s, and “culturologists” today continue to debate its actual meaning (Minkov, 2013). In the early 19th century, many writers conceived of culture as the collected artistic and intellectual endeavors by a group of people (Spencer-Oatey, 2012). In 1871, Tylor broadened this definition by describing culture as, “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1871, p. 1). Tylor's definition has since become "the foundational one for anthropology" (Spencer-Oatey, 2012, p. 1).

Further, the psychologist Triandis, for example, defined culture as “the human-made part of the environment” (1989, p. 306). In contrast, the cultural psychologist Hofstede (1991, p. 5) defined culture as “the collective programming of the mind that distinguishes one group of humans from another. It is transmitted from one generation to another; it changes shape continuously and gradually and includes a value system that basis on which it is built”. On the other hand, Keesing(1997) stated that culture is a set of ideas that serve as a kind of conceptual code for how people should think and behave; it basically consists of thoughts and excludes any tools, practices, or institutions.

Differently, culture refers to the shared beliefs, values, customs, and behaviors that characterize a group or society. It encompasses the way of life, traditions, and the way people think, act, and communicate within a particular community. It also can be expressed through language, art, music, religion, cuisine, clothing, and many other aspects of daily life.

#### **1.4. The Elements of Culture**

Culture is a complex concept that includes various interconnected elements that influence people's thoughts, actions, and relationships. Firstly, language is the most fundamental element of culture because it allows people to communicate and shapes the way they perceive the world. Furthermore, Customs and traditions are also crucial to culture as they define a community's identity through its practices, beliefs, and rituals. (Samovar et al., 2015).

In addition, art and aesthetics provide creative expressions of culture that reflect its values and beliefs. Moreover, religion plays a central role in shaping people's beliefs, values, and behaviors, as well as social and political institutions. Lastly, social organization structures how people in a culture are organized and structured, which affects their daily lives. In summary, understanding these elements is essential for comprehending the dynamic nature of culture. (Samovar et al., 2017).

In brief, culture encompasses various elements such as; language, beliefs, art, values, traditions, customs, literature, music, cuisine, fashion, and symbols. These elements are transmitted across generations through socialization and education. Additionally, understanding the elements of culture is essential for appreciating and respecting diverse cultural perspectives, and for fostering cross-cultural communication.

#### **1.5. Characteristics of Culture**

Culture is a multifaceted phenomenon that is characterized by several key features. Porter and Samovar (1994) pointed out six characteristics of culture. Firstly, it is learned rather than innate, through a process of socialization that begins in childhood and continues throughout one's lifetime. Secondly, it is shared by members of a particular group or society who share common values, beliefs, practices, and symbols. Thirdly, it is based on symbols that represent cultural ideas, beliefs, and values such as words, gestures, objects or images that carry

meaning and represent shared beliefs and values. Fourthly, it is integrated, with different cultural elements being interconnected and forming a coherent whole. Fifthly, it is dynamic, evolving over time in response to new ideas, technologies, and social conditions. Lastly, it is adaptive, reflecting the strategies and solutions that have been successful in the past and responding to the challenges of the present.

In a parallel view, Gudykunst and Kim (2017) claimed that culture is transmitted or passed down from one generation to another through socialization methods such as education, family upbringing, and peer groups. Accordingly, these methods teach individuals the norms, values, and beliefs of their culture and provide them with the skills and knowledge necessary to participate in and navigate their society. Further, socialization begins in early childhood and continues throughout an individual's lifetime, and experiences and interactions reinforce cultural attitudes and behaviors over time. (Hofstede, 2010).

In other words, the characteristics of culture, including its learned, shared, symbolic, integrated, dynamic, and adaptive nature, provide a framework for understanding the diverse ways in which individuals and groups create and maintain their social worlds. Furthermore, these characteristics highlight the importance of culture in shaping our beliefs, values, behaviors, and social interactions, and emphasize the need for cultural awareness and understanding in promoting social harmony and cooperation.

## **1.6. Culture's Influence on Perception**

According to Jandt (2013), human perception is a three-steps process that involves selection, organization, interpretation. These all three steps are definitely affected by culture.

### **1.6.1. Selection**

Selection is the first step in the perception process. Jandt (2013, p.62) claimed that: "within our psychological limitations, you are exposed to more stimuli than you could



possibly manage”. In other words, people can know when something is worth their attention and interest among competing stimuli. For instance, even in a crowded airport where there are numerous distracting factors like noise, people are likely to be able to hear their names during an announcement.

Jandt (2013) asserted that people start to learn about this in childhood. They have acquired the ability to choose familiar stimuli from their culture over others without even realizing it. People can learn how to pronounce words from their native language. In addition, people from different cultural backgrounds may find it difficult to learn a new language, because each language has its specific rules. He provided an illustration of how English and Japanese speech differ from one another. He used the example of short-duration vowels or long-duration vowels to illustrate how difficult it is for English speakers to understand or recognize the differences in certain aspects of Japanese. Also, it is the same for the Japanese to perceive or learn certain English words as well.(Jandt, 2013, p.63).

### **1.6.2. Organization**

After selecting the information, the next step is to organize this information in a comprehensible way. Organization allows “us to structure and give coherence to our general knowledge about people and the social world, providing typical patterns of behaviour and the range of likely variation between types of people and their characteristic actions and attributes” (Cantor et al., 1982, p.34). This entails that, people tend to classify things that share common characteristics as a group. Thus, a speaker’s perception or the way a message is encoded and stored depends on the listener’s understanding of the subject. According to Jandt (2013, p.64), “language provides the symbol to group perceptions of any kind together”. Similarly, language “is a way of directing the perception of its speakers and it promotes for them habitual modes of analyzing experience into significant categories” (Hoiijer, 1954, as cited in Jandt, 2013).

### **1.6.3. Interpretation**

The third stage is interpretation. Different people may have different interpretations of the same thing, either action, or gesture. In this stage, culture has a great impact on people's interpretations of things. To demonstrate to what extent culture influenced people's interpretations, Jandt (2013) used the example of how dogs are treated in various cultures. In some cultures, dogs have been regarded as human companions for a long time. While in other cultures like Chinese old tradition, they are considered to be food. However, nowadays, it is not the case anymore. For example, in Vietnam dogs are considered to be a delicacy. After that, it has been against the law to kill them or to use them as food, because it is cruel to animals. In addition, pork is considered unclean and prohibited in some religions such as: Judaism and Islam. While others view it as a normal ingredient for their meals.

All of these illustrations show how culture affects people's perception of the world around them. In this respect, Jandt (2013) believed that "it is those differing categorizations that can so often impede communication" (p.69), particularly when the group only believes in its perception and classifies others as wrong or incorrect.

This implies that, the lived experiences that result from cultural differences teach particular beliefs, values, behaviors, and communication styles. These distinctions affect how individuals perceive what is going on around them.

### **1.7. Definition of Intercultural Communication**

The term intercultural communication dates back to 1959 when Edward T. Hall first used it in his book "The silent language". Hall is considered to be the founder of the field of intercultural communication (Rogers et al., 2002). According to Samovar, Porter, and McDaniel (2007, p. 10) intercultural communication "involves interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event". In

addition to the aforementioned definition, Kramsch (1998) assumed that intercultural communication is “communication between people from different ethnic, social, gendered cultures, within the boundaries of the same national language” (p. 81). So, it involves an interaction of two cultures and two languages as well.

Since the terms intercultural communication and cross-cultural communication are usually used synonymously, it is crucial to make a distinction here (Trevisani, 2005). According to Trevisani (2005), cross-cultural communication refers to the differences in communication styles between different cultures and how people from those cultures interact with one another. Nevertheless, intercultural communication differs in way that it refers to the study of interactions between people from different cultures. Intercultural communication is concerned with what happens when people from different cultures meet and interact, as well as the outcomes of this interaction. (Trivisani, 2005).

Having that in mind, the terms intercultural communication and cross-cultural communication can be used interchangeably. However, Trevisani (2005) said that intercultural communication differs in a way that it refers to the study of communication between individuals from various cultural backgrounds. Intercultural communication involves what happened when individuals from different cultural backgrounds come into contact and what results from this contact.

In a nutshell, intercultural communication refers to the exchange of ideas between individuals or groups from different cultural backgrounds. It can occur in various contexts, including, business, education, travel, and media. Moreover, successful intercultural communication needs willingness to learn about and respect other cultures, since this latter is important especially in today’s globalized world.

## **1.8. Approaches to Intercultural Communication**

The four primary approaches to the study of intercultural communication are: social science, interpretive, critical and dialectical to study cross-cultural communication.

### **1.8.1. The Social Science Approach**

The social science approach is based on the notions that human behavior can be predicted and that there is an external reality that can be described. This approach, also known as the functionalist approach, is supported by research in the sociological and psychological fields. In addition, it is used by academics to describe and predict behavior, and they frequently rely on quantitative methods. These academics argued that culture can be measured and that it affects communication in a manner similar to how personality traits do. (Flammia& Sadri, 2011).

In line with Flammiaand Sadri,Oetzel et al. (2016) asserted that this approach seeks to accurately predict how culture affects communication. For instance, a social science researcher might desire to look at how members of various cultural groups interact with one another through email, the internet, and other electronic media to create virtual communities. Further, they would probably isolate particular variables in such a study, such as the topics covered on websites or the degree of formality used in email messages.

### **1.8.2. The Interpretive Approach**

According to interpretive researchers, human behavior is unpredictable and creative, plus communication is a major factor in both the creation and maintenance of culture. Besides, it uses the qualitative research methods that have their roots in linguistics and anthropology. These methods include ethnographies, participant observations, observations. The interpretive approach studies culture from the viewpoint of members of the cultures being studied rather than through a framework. Kanayama (2003, as cited in, Flammia& Sadri, 2011).

In this regard, the interpretive approach is used by researchers who are more interested in describing culture than predicting behavior. Interestingly, they tend to find and describe patterns of communication in a subjective way. They aim to provide answers to queries about what it means to be a part of a specific community and how members of communities achieve "membership" (Philipsen, 1992). For instance, Kanayama was interested in describing the behaviors of the elderly people and comprehending how they interacted with one another when forming virtual communities. So, she studied elderly Japanese people forming virtual communities online. She discovered that becoming a member of the online community required self-disclosure by sharing memories and stories.(Kanayama, 2003).

### **1.8.3. The Critical Approach**

The critical approach emphasizes the significance of understanding the context in which communication takes place and views reality as subjective. Critical scholars analyze cultural differences in relation to the unequal distribution of power in society and view culture as a series of power struggles. In addition to researching how people behave differently across cultures, they are also interested in changing society. They think that they can help people to fight against the oppressive forces in society through their research and analysis of the function of power in cultural interactions. (Ting-Toomey, 2010).

Similarly, media and other facets of popular culture are frequently the subject of analyses by academics who adopt the critical approach. For instance, while governments worldwide strive to promote the need for computer literacy in the global economy, the reality of public policies frequently serves to reinforce inequalities rather than eliminate them. (Clark, et al., 2004).

#### **1.8.4. The Dialectical Approach**

The social science, interpretive, and critical approaches to intercultural communication research are all effective. However, these approaches might appear to oppose with one another. Consequently, the dialectical approach is created to address any potential inconsistencies between these approaches, and to study intercultural communication as well. (Martin et al., 2002)

Furthermore, the dialectical approach takes into account the importance of critical, interpretive, and social science approaches, but it requires that we should not limit ourselves to the perspectives offered by one of them. In addition to that, this approach demands that all three viewpoints be accepted at once. Accepting a variety of viewpoints broadens our understanding of the world, enables us to define new categories, and helps us realize the rich potential of the study of intercultural communication. (Flammia & Sadri, 2011).

This hints that, the combination of these approaches can be effective in promoting intercultural communication and understanding.

#### **1.9. Barriers to Intercultural Communication**

Every culture has its unique set of guidelines and expectations for conduct. Therefore, it is impossible for anyone to fully understand a culture. Every action will inevitably be offensive to someone or wrong in some cultures. The violation of cultural norms is likely to make cross-cultural communication less effective. (Samovar & Porter, 1997). Accordingly, Barna (1997, as cited in Samovar & Porter, 1997), created a method to investigate intercultural communication barriers generally. He has identified six barriers in his list: anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes and prejudice, nonverbal communication, and language.

The first barrier is anxiety. People may experience anxiety while communicating because they have no idea what other people think or how to deal with them. As a result, occasionally they neglect to concentrate on the message itself because they are too preoccupied with their own feelings. In addition, since they are in a group which they do not belong to, people are likely to experience more stress and anxiety during intercultural contact. They would hesitate to give expected responses when they are unsure of what to say or do, which would lead to some misunderstandings in cross-cultural communication. (Barna, 1997, as cited in Zhu, 2020).

The second barrier is thinking similarly rather than differently. When you assume that cultures are similar, you can risk missing significant differences. It might make sense to assume that there are no differences and act as you would in your own culture when you are unfamiliar with a new one. In 1997, a Danish woman went inside a Manhattan restaurant and left her 14-month-old baby girl in a stroller outside. Concerned patrons at the restaurant called the New York City Police. The woman spent two nights in jail after being accused of endangering a child. In Denmark, it's common practice to leave kids unattended outside of cafés, the woman and the Danish consulate explained. Pictures were wired to the police showing numerous strollers parked outside the cafés while parents were eating inside. Copenhagen, according to the Danish woman, is similar to New York, that what is commonly done in Copenhagen is also commonly done in New York. (Barna, 1997, as cited in Keles, 2012, p. 1515)

The third barrier to effective intercultural communication is ethnocentrism, or comparing elements of another culture to those of one's own in a negative way. Also, it means to “negatively judging aspects of another culture by the standards of one’s own culture” (Jandt, 2013, p. 83). This barrier has negative effects on intercultural communication. Ethnocentrism leads to restriction and limitation of obtaining knowledge and values of other cultures. (Barna 1997, as cited in, Jandt, 2013).

In other words, to be ethnocentric is to think that one's own culture is superior. Everything in any culture makes sense when you understand it. For instance, in some religions, people believe that only their religion is correct and all others are incorrect. Every culture has its own set of rules and values. That's why it is impossible to apply the same standards of one's culture to others.

Stereotypes are perceptions and beliefs that we have about certain groups or people based on our preexisting attitudes or beliefs (Samovar & Porter, 1991). Stereotypes do not emerge overnight; rather, they are formed gradually over time by our culture. There are positive and negative stereotypes. Additionally, stereotypes are frequently problematic when they are applied to people or groups because they are overly simplified, over generalized, and/or exaggerated. In contrast, they help us make sense of the world by categorizing and classifying people and situations we encounter. (Barna, 1997).

Differently, Stereotypes are the perceptions about certain people who have particular qualities or abilities because they belong to a particular race, sex, or social class. They can be positive and negative, and usually they are based on half-truths.

Similar to stereotypes, prejudice is characterized as unfair, biased, or intolerant attitudes or opinions toward another person or group just because they are a member of a particular race, religion, nationality, or other group (Samovar & Porter, 1991). In the same line of thought, discrimination is an extreme and deliberate form of prejudice. It involves the unfair treatment of individuals or groups because of their race, gender, religion, ethnicity, or disability, which handicaps intercultural communication (Brisling, 1988, as cited in Samovar & Porter, 1997).

Briefly, prejudice can be defined as an unreasonable dislike and distrust of people who are different from you in some way, especially because of their race, sex, religion, etc.



“Language is a set of symbols shared by a community to communicate meaning and experience” (Jandt, 2013, p. 161). Language is one of the most obvious barriers to cross-cultural communication. People who do not speak the same language or who believe their command of another person's language is imperfect may have some communication issues. Additionally, the possibility of misunderstandings arising between individuals when they speak different languages exists. However, understanding is not always assured by speaking the same language. Even native speakers of the same language do not always understand word meanings in the same way. (Keles, 2012).

Furthermore, issues of vocabulary equivalence, idiomatic equivalence, experiential equivalence, and conceptual equivalence can all act as barriers to intercultural communication (Jandt, 2001). When words in one language do not exactly correspond to words in another, there is a lack of vocabulary equivalence. Idiomatic equivalence can hinder communication because, although native speakers are aware of its significance, a non-native speaker may find it difficult to understand and, when translated directly, may find it absurd or meaningless. For instance, ‘the old man kicked the bucket’ is meaningless unless you know that kicked the bucket means to die.(Jandt, 2013, p. 141).

In addition to the elements mentioned above, Barna (1997, as cited in Keles, 2012) claimed that Non-verbal communication is a communication without using words. Intercultural communication can be hampered by nonverbal cues. This latter can be gestures, proximity, eye contact, expectations regarding timing, and other cues, which are used to convey messages. All these forms of communication can be simply misinterpreted.

In similar fashion, it can be misinterpreted due to cultural differences. Cultural standards for distance, eye contact, gestures, and silence vary greatly across different cultures. For example, eye contact and handshakes are considered proper greetings in some cultures, while

others use bows or embraces. Silence can also be interpreted differently, with some cultures seeing it as a sign of respect and others as shyness or disinterest. (Jandt, 2001).

Generally speaking, these barriers can be significant obstacles to effective communication and understanding between people from different cultures. It is important to acknowledge and address these barriers to promote inclusivity and respect for diversity.

### **1.10. Intercultural Communicative Competence (ICC)**

Intercultural communicative competence (ICC) is the “ability to communicate and interact across linguistic and cultural borders appropriately and efficiently” (Byram, 1997, p. 7) or even “the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent cognitive, affective, and behavioral orientations to the world” (Spitzberg&Chagnon, 2009, p. 7).

Besides, ICC suggests a deep respect for cultural diversity as well as an eagerness to discover other cultures. Additionally, it requires the capacity to modify communication techniques and identify potential cultural obstacles that might appear during cross-cultural interactions. Likewise, ICC requires people to manage cultural conflicts and misunderstandings through effective communication techniques, the refutation of stereotypes, and the growth of a more nuanced appreciation for cultural diversity. (Deardorff, 2011).

Hence, ICC is an essential skill set for anyone who wishes to engage in meaningful and productive communication and collaboration with people from diverse cultural backgrounds. It is particularly important in today's globalized world, where cultural competence and effective intercultural communication are key to success in a wide range of personal and professional contexts.

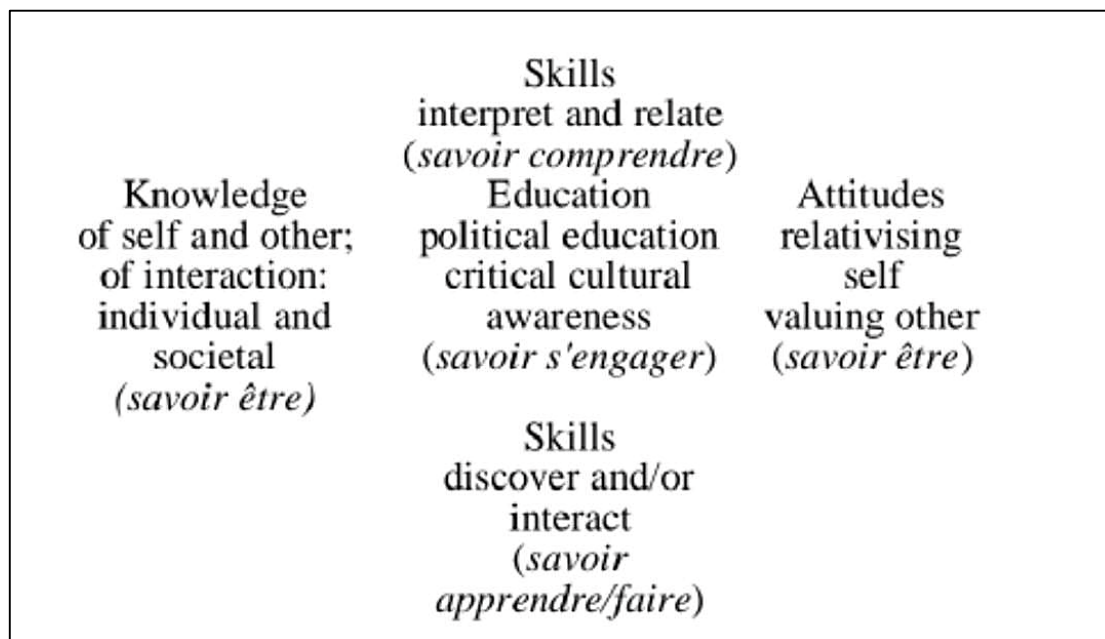
## **1.11. Models of Intercultural Communicative Competence**

Byram's intercultural communicative competence (ICC) model has had a significant impact on foreign language education. It provides a comprehensive framework for dealing with cultural differences and promoting meaningful intercultural communication.

### **1.11.1 Byram's Model of Intercultural Communicative Competence**

Byram (1997) challenged the idea of communicative competence (CC), which was widely held at the time in FL education, when he introduced the concept of ICC in 1997. ICC included a component of CC that Byram found lacking in earlier theoretical conceptions regarding the capacity to use language appropriately according to context and purpose by capturing the factors involved in intercultural communication (e.g., Canale & Swain, 1980; Halliday, 1975; Hymes, 1972; van Ek, 1986). His claim was that by placing so much emphasis on the ideal native speaker, such initiatives had produced an impossible standard for FL learners to meet. They also "ignored the importance of the learner's social identities and cultural competence in any intercultural interaction," (Byram, 1997, p. 8).

Consequently, Byram set out to create a new conceptual framework that would adequately represent the characteristics of a skilled intercultural speaker. As shown in figure 1, he defined these characteristics as a collection of knowledge, abilities, attitudes, and a readiness to act:

**Figure 1.** Factors of intercultural communicative competence

The component (*savoir*) of Byram's (1997) model of ICC concerns the intercultural speaker's insight into "social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction", and skills from another culture, to explain it, and relate it to documents from one's own" (pp. 51-52). Skills of discovery and interaction (*savoir apprendre/faire*) involve the ability to "acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction" (p. 52). Attitudes (*savoir être*) pertain to "curiosity and openness" as well as a "readiness to suspend disbelief about other cultures and belief about one's own" (p. 50). The final component, education (*savoir s'engager*), concerns the ability to "evaluate critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries" (p. 53).

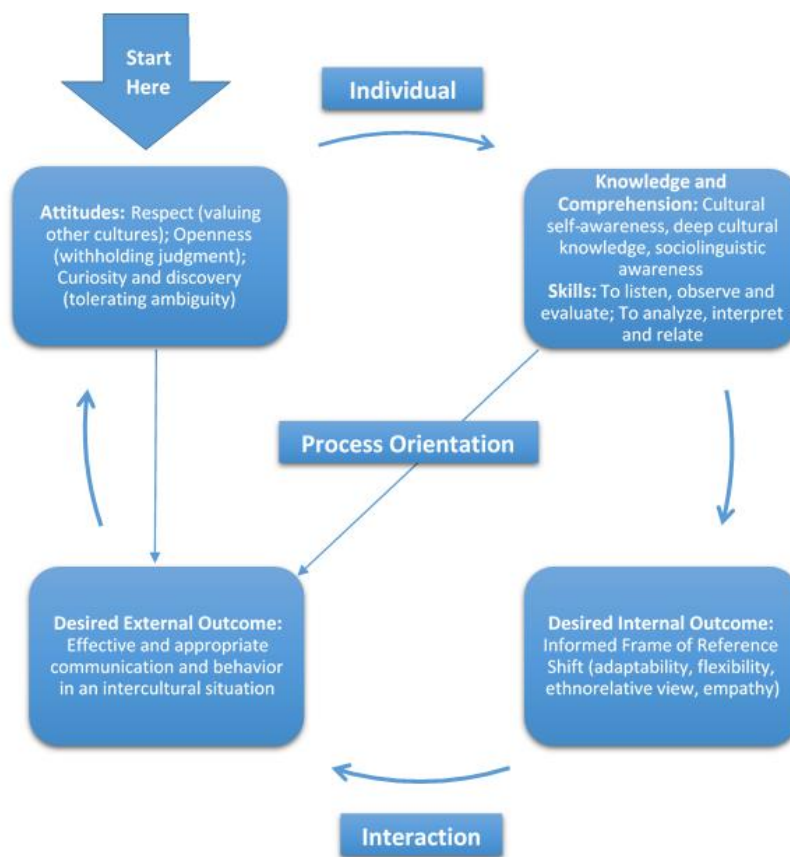
In sum, Byram argues, these interlinked competences may not only help the intercultural speaker to achieve effective exchange of information but also to establish and maintain interpersonal relationships based on mutual respect and understanding (pp. 32–33).

Nevertheless, Byram's model has primarily been criticized for being overly simplified and lacking. In addition to that, it does not reflect the full extent of the complexities, ambiguities, and tensions that govern intercultural communication in the 21st. (Mutsuo, 2012). Therefore, there is an apparent need for new ideas and ways of thinking.

### **1.11.2. Deardorff's Intercultural Competence Model**

Deardorff (2006) proposed a Model of Intercultural Competence (2006, 2009), see figure 2. Like Byram's model this model is based on a set of elements: attitude, knowledge, skills, internal outcomes, and external outcomes. This model offers a framework that can be applied to guide a curriculum that fosters intercultural competence and learning outcome assessment. (Deardorff, 2006).

**Figure 2.** Deardroff's Model of Intercultural Competence



By Dr. Darla K. Deardroff in *Journal of Studies in International Education*, Fall 2006, 10, p. 241-266 and in *The SAGE Handbook of Intercultural Competence*, 2009 (Thousand Oaks: Sage).

- **Attitudes:** according to Deardroff (2006), respect, openness, and curiosity are the three main attitudes. Respect shows that you value people with different backgrounds, and curiosity and openness are required to step outside of your comfort zone. The development of the knowledge and abilities required for intercultural competence lies on these three attitudes.
- **Knowledge:** Deardroff (2006) said that you need cultural self-awareness, culture-specific knowledge, deep cultural knowledge (understanding of other world views), and sociolinguistic awareness in order to be interculturally competent. An essential component of intercultural competence is understanding the world from others' perspectives.

- **Skills:** Deardroff (2006) added that processing knowledge necessitates abilities in observation, listening, evaluation, analysis, interpretation, and relation. You can't just rely on knowledge when interacting with people from different backgrounds, after all. These abilities will be necessary for you to comprehend and process information.
- **Internal Outcomes:** Flexibility, adaptability, and empathy are the internal results of the attitudes, knowledge, and skills. People can develop intercultural competence to some extent thanks to these skills. At this point, you are able to start seeing things from other people's perspectives and treating people how they want to be treated.(Deardroff, 2006).
- **External Outcomes:** The external outcomes that other people experience are determined by the behavior and communication skills that an individual exhibits based on their attitudes, knowledge, skills, and internal outcomes. The outwardly visible results of intercultural competence are appropriate and effective behavior and communication. (Deardroff, 2006).

### 1.12. The Role of Using the Target Culture in EFL Contexts

Brown (1994) emphasized that: “a language is a part of 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. 164). Likewise, Tomalin and Stempleski (1993, pp.7-8) enumerated the goals of cultural instruction. According to them, the teaching of the target culture helps students to:

- Develop an understanding of the fact that all people exhibit culturally-conditioned behaviors.
- Develop an understanding that social variables such as age, sex, social class, and place of residence influence the way in which people speak and behave.

- Become more aware of conventional behavior in common situations in the target culture.
- Increase their awareness of the cultural connotations of words and phrases in the target language.
- Develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- Develop the necessary skills to locate and organize information about the target culture.
- Simulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

This insinuates that the teaching of target culture has to serve the development of intercultural communication, having in mind that we should not separate language from culture. Furthermore, EFL learners should develop cultural awareness; they must be aware of the similarities and differences between their culture and the target culture, in order to be able to communicate effectively with people from different cultural background. Similarly, Cultural awareness allows EFL learners to master the language the same way natives do.

## **Conclusion**

The main focus of this chapter is intercultural communication, which is one of the most popular research subjects in recent years. Additionally, it covered the most significant notions and aspects of intercultural communication like communication, culture, communicative competence, and intercultural competence. Undoubtedly, lack of communication is impossible. However, human diversity increases along with changing cultures and lifestyles. So, people should learn how to communicate in these environments as they change and become more complex.



Furthermore, this chapter ought to examine intercultural communicative competence and Byram's model. Then, it has highlighted the main approaches and the multiple barriers to intercultural communication. Also, it has shed light on the importance of using the target culture in promoting communicative competence and cultural awareness in teaching/learning process. Since the process of intercultural communication is constantly changing, it is impossible to understand it in depth and examine it. Thus, the common point of all the studies about it is that understanding the past is the light source of the future.

## **Chapter Two**

### **Authentic Materials**

#### **Introduction**

The current digital era gives practically every field a new dimension, and the field of education has greatly benefited by bringing about significant advances in teaching and learning. Internet and computer use in education has made teaching and learning easier and more accessible for all English teachers and students. Teachers used internet to acquire materials, keep up with information, show students the necessary images, videos, and audio files and so on. The learning styles of students drastically changed since the invention of mobile and smart phones, thus the learners have the opportunity to acquire the language both in and outside the classroom.

As the current generation of learners access to a variety of sources for learning any subject, the use of authentic materials appears to be a great aid for learners to enhance their learning skills. Nevertheless, these materials can be viewed as the basics for learning the language. Consequently, the use of authentic materials in EFL classroom may help teachers and students in grammatical skills development, as well as in the reinforcement and contextualization of language used in the classroom.

This chapter sheds light on the effectiveness of using authentic materials in EFL classroom. It begins with a brief introduction of the concept of authenticity. Then, it provides a detailed overview about authentic materials; their definitions, various types, sources, advantages, and drawbacks. It also highlights some factors to consider when selecting those materials, along with discussing the purpose of using authentic materials in EFL classrooms. Finally, the chapter tackles the impact of using authentic materials to enhance EFL learner's intercultural communication.

## 2.1. Definition of Authenticity

There are many definitions of authenticity which have been developed by many scholars. On the surface, there might seem to be widespread agreement about the meaning of authenticity. Dutton (2003, p. 258) maintained that authenticity refers to some sort of verification process in that it “describes the evaluation of some truth or fact”. In this respect, Dutton explained the concept of authenticity as the quality of being genuine or real.

According to Lier (1996, p. 128) "Authenticity is not brought into the classroom with the materials or the lesson plan; rather, it is a goal that teacher and students have to work towards, consciously and constantly". He further added that since authenticity is a process of personal involvement with the language, it is not an absolute or inherent quality of a text. Rather, authenticity is relative. This highlights the importance of providing learners with exposure to a range of authentic language input in order to develop their ability to recognize different language contexts.

For Bachman and Palmer, (1996, p. 23) authenticity can be defined as "the degree of correspondence of the characteristics of a given language test task to the features of target language task". Accordingly, Widdowson (1978, p. 9) proposed a broader definition to the term stating that authenticity is "the qualities bestowed on a text by the receiver, in that it is not seen as something inherent in a text itself, but is imparted on it by the reader/listener".

To put it differently, authenticity can be defined as "real" or "genuine," it involves applying language to real-life situations, and recognizing the significance of local standards and cultural contexts for learners to develop relevant language skills. Nevertheless, in order to boost teaching/learning experiences, teachers need to adapt a balanced perspective on authenticity.

## **2.2. Types of Authenticity**

In the context of language teaching/learning, the issue of authenticity is frequently raised. It is hardly surprising that many teachers are completely perplexed themselves. This is partially because there are various sorts of authenticity, which are not always easily distinguishable. It is often unclear in debates if we are talking about language authenticity, task authenticity, or situation authenticity. Accordingly, Breen (1985) classified authenticity into four categories.

1. Authenticity of the texts

2. Authenticity of the task

3. Authenticity of learners

4. Authenticity of the classroom

### **2.2.1. Authenticity of Texts**

Tomlinson (2017, p. 1) designated that the language is purposefully created to aid the learner to learn it. Likewise, Tomlinson and Masuhara claimed that “authentic texts can provide the rich and meaningful exposure to language in use which is a pre-requisite for language acquisition” (as cited in Tomlinson, & Maley, 2017, p. 31). In the same vein, Wallace went further by claiming that Authentic texts have been defined as “...real-life texts, not written for pedagogic purposes” (1992, p. 145).

Lee conjectured that, "a text is usually regarded as textually authentic if it is not written for teaching purposes, but for a real-life communicative purpose. . ." (1995, p. 324). For Harmer (1983, p. 146) “Authentic texts (spoken or written) are those that are created for native speakers; they are real texts created for the target language's speakers rather than language students”.

Besides, authentic text was "designed to fulfill some social function in the linguistic community in which they were generated" (Little et al. 1989, p. 27).

This implies that, text authenticity refers to the characteristics of a text that make it authentic in the context of language learning, that is, any source of data or information utilized to meet the needs of the students and aid in the development of an authentic understanding and interpretation.

### **2.2.2. Authenticity of Task**

Tomlinson and Maley (2017) claimed that an authentic task is one in which the learners carry out a real-world task that is meaning-focused, has a communicative goal, and seeks to achieve desired consequences. They highlighted on the context, addressees, cause for communicating, and a purpose for communicating as the necessary aspects for an authentic task. They further added that an authentic task would be a communicative, productive, outcome activity that may achieve a communication goal.

Additionally, Breen (1985) believe that authentic tasks give students the chance to express their thoughts, talk about language-learning challenges, and offer solutions. That is to say, implementing activities that support both learning and communication is the most efficient way to promote authenticity in the classroom.

### **2.2.3. Authenticity of Learners**

Materials that appear authentic are important in English teaching, but learners may not see them as real if they do not find them useful. Breen (1985, p. 61) focused on "the authenticity of the learner's own interpretation" and Lee said, "learner authenticity" is only possible if learners feel positive about the materials and react to them as was pedagogically intended (1995, p. 323). This implies that learners need to feel positive about the materials and respond to them as intended in order to be authentic.

In harmony with Breen and Lee, Davies (1984, as cited in Gallian, 1998, p. 160), asserted that: “it is not that a text is understood because it is authentic but that it is authentic because it is understood... Everything the learner understands is authentic for him. It is the teacher who simplifies, the learner authenticates.” So, learner’s authenticity refers to learner’s capacity to fully understand the deeper significance of the text as native speakers do in the real life.

#### **2.2.4. Authenticity of the Classroom**

The major role of the classroom is that it is a virtually unique social setting where people come together to learn from others and for themselves. Taylor (1994, p. 5) again seemed prescient in his observation that, "participants in the language classroom create their own authenticity there as they do elsewhere". In other words, the classroom can be a place where learners can use the language in a way that is meaningful to them and that reflects their own experiences and interests. Hence, this can help to make language learning more engaging and relevant.

On his book, Breen (1985, p. 67) maintained that the subject under consideration in a language classroom is communication, and the distinctive social setting where communication can be shared is the classroom. He added that the opportunity to publicly and interpersonally share language learning content, challenges within that subject, and the most efficient means and tactics to solve those problems is, thus, possibly the most socially appropriate and real purpose of the classroom setting (Breen, 1985, p. 67).

#### **2.3. Authentic Materials**

Authentic materials play a significant role in English language teaching. They provide an opportunity for English Language learners to engage with language in a meaningful ways.

Below is a brief discussion about their significance, types, source, advantages and disadvantages.

### **2.3.1. Definition of Authentic Materials**

In the teaching/learning process, the majority of textbooks utilized are published materials. The constant use of such materials can bore the students and lose their enthusiasm in learning the language. To deal with this issue, a teacher may provide supplementary materials. The supplementary materials are typically referred to as authentic materials.

Many scholars have provided definitions of authentic materials in different manners. Nevertheless, all definitions share the fact that authentic materials have exposure to real language and its usage inside a community. Authentic Materials according to Richards and Schmidt are defined as:

In language teaching, the use of materials that were not originally developed for pedagogical purposes, such as the use of magazines, newspapers, advertisements, news reports, or songs. Such materials are often thought to contain more realistic and natural examples of language use than those found in textbooks and other specially developed teaching materials. (2002, p. 42).

This implies that authentic materials provide exposure to real language, which also promotes more innovative teaching methods.

On his behalf, Nunan (1989, p. 54) defined Authentic materials as “any material which has not been specifically produced for the purpose of language teaching”. However, Hyland (2003, p. 94) viewed that authentic materials entail hard language for learners to cope with. This hints that authentic materials can be challenging for learners as they often contain complex language that may be hard for learners to understand and respond to accurately.

In the same vein, Tomlinson and Masuhara (2010, p. 400) declared that “authentic materials are designed not to transmit declarative knowledge about the target language but rather to provide an experience of language in use”. This means that authentic materials allow learners to engage with language in a more natural and practical way. Further, Edge (1993, p. 46) declared that “the most common use of the expression authentic materials refers to examples of language use that were not originally produced for language learning purposes but which are being used in that way”.

According to the statement by Morrow(1977, as cited in Gilmore, 2007) "an authentic text is a stretch of real language, produced by a real speaker or writer for a real audience and designed to convey a real message of sort". (p. 98). More recently, Kilickaya (2004, p. 1) gave another definition to these materials as "exposure to the real usage of the everyday life language" and the usage of materials which are produced by native speakers to their own purposes in daily life. Authentic materials sometimes called “authentic” or “contextualized”, real-life materials are those that a student sees in everyday life but that were not created for educational purposes. (Martinez, 2002, p. 1)

Differently, the core definition of authentic materials is any type of content written by English native speakers for English native speakers. This type of material covers a wide range of topics, such as cultural components and the way native speakers typically use the language in their surroundings.

### **2.3.2. Types of Authentic Materials**

Teaching and learning are the crucial components of education. To make the teaching/learning process filled of motivation and interest, teachers can choose a variety of teaching methods including audio and video approaches as well as materials. Besides, the field of education has undergone changes over time, and teachers now employ a wide range of tools



to facilitate effective learning. So, when incorporating authentic materials into the teaching and learning of a language, teachers and course designers should classify them. According to Gebhard (1996, p. 56) authentic materials are classified as follows

.Authentic Visual materials

. Authentic Printed Materials

. Authentic Listening Viewing materials

### **2.3.2.1. Authentic Visual Materials**

Visual materials are resources that can be seen with the naked eye and can be used in a classroom to support student's learning. Besides, they are the best method for successful teaching and knowledge transfer. Those materials include pictures, charts, maps, photographs, models, postcard pictures, actual objects, street signs, pictures from magazines, bulletin board, chalkboard, paintings, slides,... etc. As visual aids are more efficient in teaching, they facilitate student concentration while fostering an enjoyable learning atmosphere and interesting subject matter (Gebhard, 1996).

### **2.3.2.2. Authentic Printed Materials**

Jacobson, Degener, and Gates (2003, p. 1) assumed that "printed materials used in ways that they would be used in the lives of learners outside of their adult education classes". Otherwise, the same above-mentioned author clarified that this kind of materials consists of "newspaper articles, cartoons, advertisements (...), astrology columns, sports reports (...), advice columns; travel magazines, science, math, and history books; short stories, novels; books of photographs, lyrics to (...) songs; restaurant menus, street signs, postcards, currency, cereal boxes, candy wrappers, tourist information brochures and tourist guidebooks; university catalogs; department store catalogues; telephone books; world, city and relief maps; TV guides,

driver's licenses; comic books; greeting cards; business cards; bank checks and deposit forms; grocery coupons; hotel registration forms" (Gebhard, 1996, pp. 103-104).

### **2.3.2.3. Authentic Listening Viewing Materials**

Listening and viewing materials are instructional tools that combine both sight and sound which could be focused on models or videos. Gebhard (1996) shared his view about listening and viewing materials. He asserted that the most popular tool used in the classroom is the use of Projectors containing slides, pictures, and videos of scenarios, which make the learning environment more engaging, dynamic, and efficient. Also, they are used in schools to improve students' listening skills. Subsequently, listening and viewing materials may include: TV commercials, quiz shows, short stories and novels, news, clips, movies, soap operas, cartoons, professionally audio-taped, radio ads, songs, documentaries, and sales pitches.

### **2.3.3. Sources of Authentic Materials**

In the current time, teachers and language learners can use a variety of sources of authentic materials. With regard to the globalized world, sources of materials were used more frequently. Examples of such sources include: the internet, movies, songs, brochures, digital media, literature (short tales, poems, and novels), newspapers, Radio, computer software, recorded materials... etc. For additional details, some examples are addressed below.

#### **2.3.3.1. Literature**

First and foremost, it is crucial to consider how attitudes and methods for studying literature have evolved among native speakers when examining the use of literature in language learning. EFL teachers have prioritized literature as a subject of study since the 1980s. In this respect, Mishan (2004, p. 97) defined Literature as "writings that are valued for their beauty of form, especially novels and poetry and plays etc". He suggested that, "literature can be used

with all students' levels, to link cultures and to enhance students' knowledge of the target language and its culture". (p. 100).

In addition to the elements mentioned above, Mishan (2004) added that literature can be used with all levels of students to link cultures and to enhance students' knowledge of the target language and its culture. This is accomplished by highlighting certain benefits of literature as a source of authenticity in EFL classes. Thereby, the goal of using any literary book should be to teach language rather than literature (p. 100).

### **2.3.3.2. The Digital Media**

The task of language learning has always been facilitated by the use of media as a teaching tool. Digital media technologies are easily spread beyond local boundaries and their creation and dissemination largely rely on global networks and supply chains (Goggin, 2016, p. 191). Since technology has advanced so much in recent years, teachers start to prefer adopting digital or multimedia technology to give student's stuff, and also foster the students' drive and autonomy in a self-motivated learning environment (Jeong, 2018, p. 1367). According to several studies, using digital media allows for more interactive communication among students, teachers, and peers, which is beneficial for collaborative learning (Kukulka-Hulme & Viberg, 2018).

On the other hand, Jeong (2018) added that it promotes student involvement in the classroom because students are typically more engaged when using media. This insinuates that, authentic hearing, viewing, and visual materials are available in digital media, and teachers can select these materials based on the requirements of their students. Furthermore, since digital media is typically created for personal and social purposes, it is evident that using digital media itself might reveal genuineness (Ma, 2017, p. 183).

### **2.3.3.3. Recorded Materials**

The use of recorded materials as the basis for speaking and listening activities has grown significantly during the past few decades. Nowadays, teachers have the ability to easily edit, develop, and store their "own" audio and video teaching materials in addition to recording and time shifting. The Video Cassette recorder or (VCR) is increasingly being included in many universities' standard equipment lists. It is a direct help in many language-teaching areas (Lee & Winzenried, 2009, p. 66). So, the VCR maybe used to introduce reading, writing, speaking, and even listening. Thus, teachers could use a material with simplicity.

In a nutshell, the use of recorded materials offered so many benefits in the field of education. While students can be provided with a variety of listening opportunities, they may listen to or watch speeches, TV shows, and news items at various speeds and with various accents. Also, they are simple to use, and recordings can be played frequently again. Finally, when the teacher's mother tongue is not English, they provide students with an opportunity to hear native speakers.

### **2.3.3.4. Computer Software**

Computer software is regarded as one of the most practical technological advancements in the field of audiovisual materials. Lee and Winzenried (2009, p. 74) described computer as “discrete teaching tools [...] had minuscule impact on the nature of teaching and the development of traditional academic skills.” This insinuates that computers can be used in innovative ways to support learning, such as through educational software, and multimedia tools to provide more engaging and interactive learning experiences.

In the same line of thought, Papert (1980) stated that “The computer is the Proteus of machines. Its essence is its universality, its power to simulate. Because it can take on a thousand forms and can several thousand functions, it can appeal to a thousand tastes.” (as cited in Lee

& Winzenried, 2009, p. 75). In this regard, computer is highly useful as it enhances research efforts and facilitates communication with various educational providers, as well as improves critical thinking and creativity.

In other words, general software can be employed in the classroom in a genuine way, and can be used in a way that allows learners to interact not only with personal computers but also with one another. They also encourage computer literacy, a skill that is desperately needed in today's society.

### **2.3.3.5. The Internet**

Currently, with the advancement of technology across academic disciplines, both teachers and learners become more interested in using the Internet as a teaching tool. Internet as a source of authentic materials is very much valued by Bell (2005) who claimed that “the authenticity, immediacy, and scope of materials now available via the web are unprecedented in history” (p.7). In addition, the Internet offers access to academic and scientific materials in addition to social interaction. On her side, Dudency introduced a more inclusive view about internet. She declared that:

The world wide web (...) is the medium of choice for both new and experience users on the net, and for good reasons it is visually attractive, easy to use easy to understand and manages to combine many others... with its combination of text, 9 images, sound, video animation, act it resembles the kind of multimedia encyclopedia that you always used to get a new computer package (2007, p. 3).

According to this perspective, the significance of the WWW as a tool for sharing information and communication is emphasized by its widespread use. In addition, Harmer (2001) assumed that educators and instructors will start truly interact with authentic English

once they have access to the internet. This suggests that having access to network-based communication could help students' communication skills.

In simple words, the internet can help improve education by giving learners access to information and resources, enabling communication, and creating personalized learning experiences.

#### **2.3.3.6 Radio**

By the second half of the 1930s, radio had entirely altered daily life in all industrialized nations. In their book, Lee and Winzenried (2009, p. 48) explained this concept, saying that public radio was immediately recognized by governments for its ability to inform the public, and fascist leaders like Hitler and Mussolini were not the only ones to see its potential as an "educational" tool.

According to Mishan (2005, p. 138) “using radio is one of the more easily accessible forms of authentic listening practice we can provide the learner with. Moreover, its use makes them more familiar with foreign language culture.” Therefore, since most teachers can access radio at a low cost and use it in the classroom as authentic listening material, it is highly recommended in language instruction. Similar to this idea, Tomalin (1986) claimed that “listening to radio is a marvelous way of developing listening ability” (p.102). Subsequently, Sakian (1997) proclaimed that Radio renders foreign language education more appealing, enables students practice their language outside the classroom while also improving it, and exposes them to the real world of English.

Similar to the aforementioned elements, listening to the radio is a way to hear actual speech in the target language. In other words, by listening to radio, students may train their ears to recognize English sounds. This will increase their general ability to understand the language.

### **2.3.3.7 Newspaper**

Mishan (2005, p.154) stated that “newspapers are the most easily available and accessible of the news media-anyone, anywhere can buy a newspaper (...) and they are less ethereal than their broadcast counterparts.” He further explained that, “Newspaper is probably the best single source of information about the contemporary culture of country.” (2005, p. 154). This implies that the student can recognize the English language culture from newspaper color, text, headlines, size, and photographs.

Furthermore, Newspapers are an authentic learning material because they help learners focus and get more familiar with the language's context. Besides, it gives them tips on how to handle challenging texts (Mishan, 2005). That is to say, using newspapers in an English language classroom is crucial that education would be accurately reflecting a society in change. In the same line of thought, Hitler (2005, p. 6) stated that the more students read articles from a specific field, the more acquainted they become with the vocabulary associated with the field in question and that would enable them to measure their own progress.

In a nutshell, the language used in newspapers can give students access to a wide range of vocabulary and grammatical structures that will help them advance their skills. Also, students could find the topics discussed in articles to be highly fascinating.

### **2.3.4. Advantages of Authentic Materials**

The use of authentic materials in teaching foreign languages has several advantages. According to Ur (1996), understanding texts outside the classroom is troublesome for students since the reading materials used in the classroom do not illustrate the language in the real world. She argued: “we want our learners to be able to cope with the same kinds of reading that are encountered by native speakers of the target language” (p.150).

In conformity with Ur, Guariento and Morley (2001, p. 56), asserted that exposing students to language used in everyday situations may aid in their development of communicative competence in the target language. They added that using authentic materials in the classroom helps sustain and boost student motivation for learning activities. Additionally, according to Gilmore's (2011, p. 98) research, employing actual materials and assignments rather than textbook materials helped students increase their communicative ability. This suggests that authentic materials could be used in order to move beyond the constrained classroom setting and to achieve greater enhancement in language classroom. Moreover, Hadley (2001) pointed out:

Use of real or simulated travel documents, hotel registration forms, biographical data sheets, train and plane schedules, authentic restaurant menus, labels, signs, newspapers, and magazines will acquaint students more directly with real language than will any set of contrived classroom materials used alone (p. 97).

This implies that, the use of authentic materials in language learning has the potential to provide students with a more direct and meaningful connection to the language they are learning, as well as, opportunities to engage with real-world language use.

In a parallel view, authentic materials are believed to enliven the classroom and be a powerful motivational element by providing motivation through enjoyment, as both conventional and more modern methods of teaching fail to involve the learner in the learning process (Karpova, 1999). In other words, using authentic materials is an effective method that gives students the opportunity to think about the real language and the responsibility to enhance independently their learning skills while using those materials. In similar fashion, Melvin and Stout (1987, as cited in Oura, 2011, p. 68) emphasized that authentic materials as a great source of motivation and interest for the learners for more practicality of language use.



On such effects of using genuine materials, Nunan suggested that(1997, p. 36) “students should be fed as rich a diet of authentic material as possible, because the language learning exchange would ultimately be more challenging if they only ever encounter specially crafted dialogues and listening texts.” This means that learning a language through real-life materials is more effective than solely relying on artificial dialogues and listening texts.

In keeping with a study conducted by Nabhan (2019), providing students with authentic materials that include both pictures and videos can aid them in improving their writing. In other words, writing is regarded as one of the most important communication skills; however, EFL students find it challenging to create writings that are both communicatively and linguistically competent.

In addition to this, and as indicated by Little et al. (1989), the use of authentic materials promotes language acquisition, increases motivation, and boost language immersion. By doing so, authentic materials depict the sociolinguistic context and culture of the target language. Besides, Authentic materials enable pupils to interact with real-world language in the classroom, despite the artificial nature of the setting (Berardo, 2006, p. 62).

In accordance with the advantages of using authentic materials Gebhard (2009, p. 105) declared that an authentic material:

- Serves as a valuable source of language input for students, as their use can increase the frequency of language exposure beyond what is presented by the teachers.
- Helps connect the language classroom with real-life language use by providing students with access to authentic language input that goes beyond the classroom.
- Offers the students a method to contextualize language teaching.

In addition to the elements stated above, Ellis (1996, p. 157) gave another positive view about authentic materials, saying that authentic materials may act as the foundation of a

particularly specific course, if the goal of the course is, for instance, to build abilities for reading contracts, financial reports, contracts, manuals, or instructions, or to develop letter-writing and report-writing skills. This highlights the importance of designing language courses that are tailored to customize the specific goals and needs of the students and providing them with opportunities to engage with authentic resources that are appropriate to their academic interests.

Briefly, the purpose of selecting those materials is to improve EFL learners' ability to use genuine English. Authentic materials increase students' understanding, enhance their awareness of current events, and inspire them to read for enjoyment.

### **2.3.5. Disadvantages of Authentic Materials**

One of the most important disadvantages of using authentic materials is the degree of difficulty which according to Harmer (1983) may lead to the impossibility of attaining the teaching goals: being better readers, better listeners, acquiring language, obtaining success. "Demoralization would undermine the very reasons for giving students reading and listening materials"(p. 186). Broadly speaking, "the danger exists that interesting-looking authentic materials are used in an uninteresting way because too much of the preparation time has been spent in looking for the materials and not enough in considering their exploitation" (Robinson, 1991, p. 56).

In addition to the aforementioned elements, Guariento and Morley (2001) reminded that the usage of authentic materials makes especially lower level students confused and demotivated by the complexity of language and performance conditions. This implies that the primary criticism about these materials is that they can be too challenging for language learners who have a poor level of proficiency (pp. 348-351). Moreover, Kim (2000) agreed with Guariento and Morley, he asserted that only students at the intermediate and advanced levels should use authentic materials.

Moreover, Martinez (2002, p. 68) identified authentic materials drawbacks as:

- They might be culturally biased, and their difficulties show a cultural gap.
- The language might not be pertinent to the students needs; hence it might not meet those needs.
- There are too many mixed-up structures, which it is hard for beginners.
- The book requires special preparation, and the activities are frequently time-consuming.
- Listeners hear a variety of accents and dialects.

To sum up, it is important that all teaching materials meet the needs of the students, it is crucial that some students may have difficulties in using such materials. Hence, in order to lessen those challenges, we need to consider certain criteria when choosing and using real materials.

### **2.3.6. Criteria for Selecting Authentic Materials**

Nowadays, professionals need to choose, adapt, and sometimes grade a variety of materials in order to match the level, needs, age, culture, and even learning styles of the learners. Lee (1995) stated that “a careful and wise selection of materials focused on learners is a must if we want a positive response from them” (p. 325). The key issue is how to adapt any material for the teaching environment. Thus, for the materials to be beneficial, certain criteria need to be taken into account.

Furthermore, in accordance with Brown and Eskenzai (2005) the reader's existing vocabulary and the intended vocabulary that is expected to be acquired during the course, as well as the difficulty of the grammar and the cohesion of the text, should all be taken into consideration when choosing a suitable authentic text.

Accordingly, Spelleri (2002) introduced certain criteria that must be taken into account for the material to be effective. Firstly, the major concept is authenticity, which means that the

chosen materials should promote the communication objective. Therefore, teachers should select materials that are relevant to the learners' language needs and that will engage them in real-life communication situations. Secondly, accessibility is another factor that should be taken into account. Ensuring that the material is simple for the students to understand and suitable for teachers to use. Thirdly, appropriateness, requiring that the selected text is appropriate for the learners' age, academic level, needs, and interests. Additionally, the material is more difficult to apply with beginner EFL learners, and we should apply it in accordance with the learners' demands (work, travel, etc.). Fourthly, applicability, this latter hint that the authentic materials should be relevant for the instructional environment and help learners accomplish their objectives. Ultimately, adaptability is the last criterion that should be attained for the material to be effective. Adapting materials entails making certain modifications to those that have been created previously. This assumes that the teacher can embrace resources (commercial or ministry educational programs) and then make adjustments to fit the teaching/learning context.

Therefore, the teacher, who is in charge of adapting authentic materials in the classroom, should take all those factors into account. By considering these criteria, teachers can select appropriate authentic materials that will challenge and engage their language learners (as cited in Seguni, 2009, p. 46).

### **2.3.7. The Teacher's Role in Implementing Authentic Materials in the Classroom**

Teachers seem reluctant to use authentic resources. This is mostly because authentic materials must be carefully chosen in order to be used in the classroom. To do so, Spelleri (2002) claimed that the teacher should fulfill several roles to ensure that the materials are used effectively. First, the teacher must act as a filter, presenting the language in a regulated manner and in an appropriate amount of time in order to accommodate each student's level, requirements, and interests. This ensures that the materials are accessible and engaging for all learners. Additionally, the teacher must act as a cultural guide. The teacher's role here is to

introduce and explain any cultural information that can be discovered in authentic materials. This allows students to develop a deeper understanding of the language and culture, thus promoting intercultural competence. Finally, the teacher must act as an objective chairman. To do so, the teacher must be a fair and sympathetic listener when conversations about certain themes involve actual materials that occasionally cause conflicts. This entails that the classroom remains a safe and inclusive space for all students, as well as a source for promoting positive learning outcomes (as cited in Seguni 2009, p. 47).

On his side, Spelleri (2002) asserted that by taking on these roles, the teacher can create more effective and engaging learning experiences for their students, and enhance intercultural competence and inclusivity.

In another context, Harmer (2001) argued that many critics use the term "facilitator" to refer to a specific style of teacher. In his perspective, the goal of all committed teachers is to facilitate learning. Besides, he suggested that a teacher should be controller, prompter, participant, resource, and tutor. This requires them to be able to shift between different roles depending on the students' needs and learning objectives. By doing so, they can provide students with the support and guidance they need to succeed in their language learning goals.

### **2.3.8. The Purpose of Using Authentic Materials**

Using authentic materials in the classroom has several purposes, one of which is to "expose" the learner to as much real language as possible. Even if the classroom is not a "real-life" context, authentic materials do have a very essential place inside it. "Authentic texts can be motivating because they are proof that the language is used for real-life purposes by real people." (Nuttall, 1996, p. 176).

According to Gilmore (2007) EFL learners can achieve three levels of communicative competence through the integration of authentic texts in EFL teaching. First, the linguistic

competence in which the focus of teaching foreign languages has traditionally been on developing students' communicative skills, but the linguistic knowledge that was conveyed to students was mostly based on intuitions gained through an analysis of the written form and sentence-based, traditional concepts of grammar (Gilmore, 2007, p. 99). Yet, he further added that the various aspects of spoken language are not taken into consideration by the standard grammar that is taught in textbooks. In other words, authentic language materials would give students a better illustration of the syntax and structures that are actually used in English discussions. (Glimore, 2007).

The second competence avail from authentic materials is pragma-linguistic competence; it is defined by Glimore (2007, p. 100) as “the understanding of the content beyond its linguistic form”. In order to communicate effectively in L2, the student must comprehend the meanings that are derived from context and culture but are not conveyed linguistically. Additionally, Mishan (2004, p. 49) suggested that “comprehension of a foreign language is not only about being linguistically competent but it is also a function of the cultural knowledge that the speaker has”. In different words, to communicate effectively in EFL classrooms, the learner must comprehend the meanings that are derived from the context and culture of the language rather than articulated linguistically.

Ultimately, discourse competence is the third competence attained through the use of authentic materials. According to Glimore (2007, p. 101) language is frequently taught in foreign language classes at the sentence level, while oblivious to the social setting in which the interaction occurs. Thus, teachers should understand that using authentic materials derived from real-world contexts is highly important in order to allow learners boost their ability to deal with natural language.

In this regard, authentic materials, particularly audio-visual ones, provide learners with a much richer stream of input and have the ability to be used in various ways and at various

levels to improve their communicative competence. In brief, owing to the significant influence of other cultures, it is important to discuss both the students' own culture and the target culture.

As a matter of fact, the use of Authentic materials, according to Wong et al. (1995, p. 20), helps bridge the gap between classroom knowledge and students' capacity, hence sensitizing them to the use of English in the real world, and assisting them in developing a learning strategy for learning not only English but also other subjects.

### **2.3.9. The Impact of Using Authentic Materials on Enhancing EFL Learners' Intercultural Communication.**

We cannot speak about teaching culture techniques without mentioning the great role of authentic materials in teaching culture. Tomalin and Stempleski (1993, p. 82) assumed that 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. They further added that by observing cultural behaviors and attitudes of people from the target culture, learners will "become aware of the ways in which their own cultural background influences their own behaviour, and develop a tolerance for behavior patterns that are different from their own" (p. 82).

In a parallel view, Nunan (1999) stated that authentic materials increase the appeal and variety of the information that students encounter in the classroom. These materials help bringing the contact to life and ultimately make learning and language use more meaningful and easy for students. From his point of view, it is not convincing for teachers to use only authentic materials in the classroom, he stressed the importance of giving students access to as much authentic information as they can because in the long run, if they only engage with artificially forced dialogues and listening texts, their learning task will be made more difficult. For him, it is crucial that pupils read and listen to as much authentic content as they can. By

providing students with the information and subject matter of life, this will give them more authority and help them make the crucial connection between the classroom and the outside world (Nunan, 1999, p. 27).

On his behalf, Kim (2000) added that using authentic materials can help students get through language learning's cultural and social barriers. Besides, the value of these materials is that they satisfy the demands of the growing number of students who wish to communicate with non-native speakers of English all over the world using English as an International Language. In the same vein, Mitchell (1995, p. 39) believe that authenticity is a "key concern" for the communicative method and further highlights its significance. Hence, learning from authentic materials enables language learners to perceive it as an entrance into the world outside the English classroom.

Authentic materials, especially texts, movies, and music need to be real because they are culturally sensitive and can soon become outdated. They can be used for all language levels, from beginner to advanced, but they must be properly chosen. Finally, they increase student motivation by exposing them to actual language and real cultural material (Richard, 2001). In the same line of thought, Desai et al. (2018, p. 405) shared the opinion that "Films can be a medium of simulation to immerse oneself in a different culture in cases where actual exposure to other cultures is not feasible." They contended that as films visually depict culture, they will encourage students to reevaluate their preconceived notions of different cultures, study their quirks, accept, and eventually adapt to them.

In contrast, Gardener and Miller (1999, p. 101) mentioned contradictive opinion, they assumed that the language's intricacy is the major factor to be discussed. For beginners or elementary students, authentic materials could be too difficult to understand outside of the language community due to cultural biases or other issues. They further added that authentic materials may feature elements, primarily terminology, that the student has never seen before



and may never see again. In their sides, the final aspects connected to learning contexts where authentic target language materials are not readily available, they are time-consuming and provoking. (Gardener & Miller, 1999).

In consistency with Gardener and Miller, Martinez (2002, p. 68) asserted that it takes an extensive amount of time and effort to select authentic materials that are also culturally relevant, current, and understandable. Real-life language frequently uses dialect terms, idioms, and complex language patterns, making it challenging to understand. He added that Language can contain cultural biases toward particular groups of people, making it difficult for learners to understand it, and may become frustrated if unkind language is used. He ended up with the issue that due to the wide range of dialects and accents, listening to real language can often be problematic.

On the other hand, Rivers (1987) did not agree with Martinez's view. He proved that language learners who use authentic materials are more motivated to learn the language. Authentic materials are considered as the finest tools for teaching cultural concepts because they close the gap between the classroom and the outside world and infuse the classroom with reality. Thus, they have a great impact on enhancing EFL learner's intercultural communication. In Kramsch's (2000, p. 177) view "the term 'authentic' has been used as a reaction against the prefabricated artificial language of textbooks and instructional dialogues; it refers to the way language is used in non-pedagogic, natural communication". He further added that the intention of authentic communication is to make learners better understand both "speaking customs and life styles of the target country". (p. 185). From his side, there has been an increased need to elevate both communicative and cultural competences in language teaching. In order to fill these needs the integration of authentic texts becomes salient. (p. 178). In the same fashion, authentic video materials are particularly beneficial for enhancing cultural awareness (Kramsch, 1987).

In addition to the elements above, Agudelo (2007) indicated that the adoption of an intercultural approach to language teaching aimed to help future language teachers in understanding not only the numerous socio-cultural factors involved in teaching a foreign language, but also the significance of critical cultural awareness to be able to understand other cultures without losing perspective of the local reality. In light of this, the investigation of the local culture was equally important and valid as that of the target culture.

## **Conclusion**

The current chapter scrutinizes the issue of using authentic materials in EFL classroom. Many researchers believed that authentic materials improve students' skills and expose them to the real English language. They consider the use of these resources as valuable real-world language input that allows students to engage with the language's content rather than just its surface. However, there are others who still oppose their use in the classroom because they think that they can be culturally biased and that they contain difficult terminology and concepts. Additionally, the chapter has provided some practical advice for both English teachers and students on how to massively improve their teaching and learning skills by using authentic materials in English classrooms appropriately.

Undoubtedly, the idea behind using authentic materials is to inspire and entice students to learn the language in a completely new way, so they complete the assignments with greater passion and excitement. The teachers should give more freedom to the learners to choose from the authentic materials that are available to them. The teaching/learning process will be student-friendly as long as the learners find the authentic materials to be intriguing. To ensure that their primary teaching goal is a successful one, English teachers are recommended to focus on the needs and interests of their students.

## **Chapter Three**

### **Field Investigation**

#### **Introduction**

Aside from the theoretical part of the research that dealt with previously in the two initial chapters, this chapter reports the practical part of the study. It seeks to figure out the impact of using authentic materials in enhancing EFL learners' intercultural communication. To fulfill this aim, the chapter describes the questionnaire administered to first year master students of English and discusses the process of administration. In addition, the chapter covers the research's methodology and tool, setting forth the sample and the methodological framework comes first. Moreover, it examines and analyses of the results obtained through the questionnaire and sums up the findings of the current investigation. The chapter concludes with some recommendations for additional research, instructional implications, and limitations of the study.

#### **3.1. The Research Method**

The current study endeavors to explore the influence of using authentic materials to boost EFL learners' intercultural communication through the application of students' questionnaire. The research follows the descriptive quantitative method. This type of research method suits the nature of the discussed subject. The descriptive method also gives the information about the actual situation. As Creswell (1994) stated the descriptive method of the research is to gather information about present existing condition. Besides, the selection of the actual questionnaire allows the gathering of reliable and valid data in a short time in order to reach a full understanding of the phenomenon (Anderson, 1990, p. 207). Hence, the descriptive quantitative method adequately encounters the research aims and orientations.

## **3.2. Students' Questionnaire**

### **3.2.1. Population of the Study**

In order to investigate the issue raised in this study, we addressed sample population as an attempt to investigate and acquire as plenty as possible quantity of valuable information. First year master students of English language from 8 Mai 1945 Guelma University formed the sample of this research. The selection of such sample was based on the consideration that first year master students are interested in raising their cultural awareness, and enhancing their communicative skills as well. They are assumed to be conscious about the use of authentic materials, and the role of intercultural communication. Thus, they may aid provide larger information and broader view about the impact of using authentic materials to enhance EFL learners' intercultural communication. In light of the previously mentioned reasons, the sample was composed of ninety seven (97) students out of one hundred and thirty (130) learners based on Krejcie and Morgan's (1970) sampling table (as cited in Cohen et al, 2000, p. 94). Thus, only 85 questionnaires were gathered due to the absences.

### **3.2.2. Aims of the Students' Questionnaire**

The present questionnaire seeks to figure out the students' perspectives about the role of intercultural communication. Moreover, the main aim was to explore the impact of using authentic materials in enhancing EFL learners' intercultural communication. Equally important, the questionnaire was administered to detect whether students rely on authentic materials to fulfill this process. Additionally, it aimed at investigating the students' consciousness about the role of using the target culture. In this respect, it was meant to discover whether or not students face obstacles while communicating with people from different cultural backgrounds. Besides, it was strived to identify the appropriate type of materials that suits the students' needs in their

process of learning. Finally, the questionnaire delved deeper to ascertain student's opinion about the role of using authentic materials to facilitate intercultural communication.

### **3.2.3. Description of Students' Questionnaire**

In order to conduct this study, the questionnaire has been selected as the first research tool to gather information. The questionnaire is made up of twenty questions which are arranged into three sections which contain a set of questions. It comprises close-ended questions where the respondent have only to select the appropriate answer from the already given multiple choice questions, or by giving yes/no answer that best suits their opinion without making any comments. Generally, close-ended questions are quick to complete and easy to analyze. However, few questions require brief justification as answers. This leads to more detailed answers, and enhance the accuracy and validity of the responses.

The first part of the questionnaire functions as students' profile, it aims at obtaining background knowledge information about the respondents like the study's period of English, the purpose behind studying English, as well as their level of language proficiency. The second part of the questionnaire consists of 8 questions, it starts from Q 4 to Q 10, and it seeks to investigate student's attitudes toward culture and the importance of learning the target culture. Importantly, this section aims at find out the opinion of students about intercultural communication and its barriers. The third division of the questionnaire is formed of nine questions for the sake of collecting data about the students' attitudes toward authentic materials; it promotes the students' knowledge and perspectives towards learning by authentic materials. Moreover, this last section aims to explore the impact of using authentic materials in enhancing EFL learners' intercultural communication.

### 3.2.4. The Administration of the Questionnaire

The students' questionnaire was administered to the participants during the second semester of academic year 2022-2023 during three sessions. Actually, all the groups were complete except the last group which was full of absences. Once the questionnaire was collected, they were filtered and checked to remove every invalid copy or incoherent answers. Almost, all the papers that have been distributed were returned, since they have been administered in our own presence and in the presence of our supervisor to make sure that all students understand the questions and answer them. Only 04 copies were eliminated because the informants did not answer them.

### 3.2.5. Analysis of the Results and findings from Students' Questionnaire

#### Section One: Background Knowledge

**Question One:** How long have you been studying English?

**Table 3. 1**

*Students' Period of Studying English*

<b>Years</b>	<b>Number of students</b>	<b>Percentage</b>
11 years	73	85.88%
12 years	10	11.76 %
13 years	2	2.35%
Total	85	100%

According to the results displayed in table 3.1, the vastest majority of the participants (85. 88%) stated that they have been studying English for 11 years. This implies that they did not face any failures and difficulties during their academic career. Additionally, (11.76%) of the informants stated that they studied English for 12 years. This indicates that they repeated one

of their academic years. Only two students making up 2.35% said that they have been learning English for 13 years. Consequently, they dropped an academic year twice.

**Question Two:** What do you study English for?

**Table 3. 2**

*Student's Purpose for Studying English*

Option	Number	Percentage
To communicate with native speakers	15	14.15 %
Using it in your future job	63	59.43 %
Travelling abroad	28	26.42%
Total	106	100 %

As it is shown in the abovementioned results, nearly more than half of students (59.43%) claimed that their purpose for studying English is to use it in future jobs. (26.42%) of the informants declared that they study English in order to travel abroad. Whereas only (14.15%) of students' aim behind studying English is to communicate with native speakers. The obtained results imply that the majority of the students study the field of English language for getting a good job. Thus, they seem to be very conscious about their future.

**Question Three:** How is your language proficiency?

**Table 3. 3**

*Students' Level of Proficiency in English*

Option	Number	Percentage
Good	28	34.14%
Average	33	40.24 %
Excellent	21	25.60 %
Bad	0	00 %
Total	82	100 %

As shown in the table 3.3, the majority of students (40.24%) declared that their level in English is average. This hints that they still need some efforts, as well as extra work to overcome learning obstacles and enhance their level of language proficiency. (34.14 %) claimed that their level is good; this indicates that they are almost at full language competence and can advance in their academic careers. Some students (25.60 %) stated that they have an excellent level in the English language. Surprisingly, no student (0%) picked the last option “bad”. The finding results denote that the level of the students seems to range from average to good.

## **Section Two: Intercultural Communication**

**Question Four:** Do you consider yourself a good communicator?

**Table 3. 4**

*Communication Ability of Students*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Yes	61	73.49 %
No	22	26.50 %
Total	83	100 %

As it is shown in table 3.4, more than two thirds of the students (73.49%) declared they consider themselves good communicators. They justify their answers by saying that they are able to understand and being understood in conversations. Moreover, they asserted that they are active listeners, as well as effective users of the language in order to interact and share their thoughts with others, particularly native speakers. Whereas, the rest of the participants 26.50% claimed that they are not good communicators since they face several difficulties while interacting. This implies that they struggle in effectively conveying their thoughts, emotions, or ideas to others. This assumption suggests that they may lack confidence while communicating and may feel their ideas are not being understood or received as intended.



**Question Five:** How would you describe the word culture?

**Table 3. 5**

*Description of Culture*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Language	7	7.36 %
Beliefs	5	5.26 %
Values	4	4.21 %
Religion	5	5.26 %
All of them	73	76.84 %
None of them	1	1.05 %

According to the data displayed above, the vast majority (76.84 %) claimed that culture encompasses all the aforementioned aspects. This entails that more than two thirds of the sample believe culture is the way of life for an entire society. Whereas, less than the tenth of the population (7.36%) described the word culture as only the language, which implies that human culture and language are deeply intertwined. Additionally, (5.26%) of the informants opted for the beliefs as the clear description of culture. This denotes that the exact meaning of culture based on beliefs that are learned and shared across groups of people. Whereas, the least percentage (4.21%) considered values the meaning of culture. Other few informants making up (5.26%) suggested religion as the spiritual and the basic element of culture. This indicates that only few students are not knowledgeable about the clear meaning of culture.

**Question Six:** a. when learning a new language, do you believe it is important to learn about the target culture too?

**Table 3. 6**

*The Importance of Learning about the Target Culture When Learning a New Language*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Yes, it is important	76	91.56%
No, it is not important	1	1.20 %
I am not sure	6	7.23%
Total	83	100 %

The results obtained demonstrate that nearly all the participants (91.56 %) claimed that it is important to learn about the target culture when learning a new language, whereas (7.23 %) of the informants admitted that they are not sure if it is important to learn about the target culture while learning a new language or not. While, only (1.20 %) of them stated that it is not important to learn about it. The finding results indicate that the vast majority of the informants stress on the importance of learning the target culture when learning a new language, which implies that they are aware about the fact that language and culture are inseparable. Hence, they are not able to study the language without culture and vice versa.

b. If yes, how can learning about the target culture help you in language learning?

**Table 3. 7**

*The Role of the Target Culture in Language Learning*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Enhance understanding of cultural connotations of words and phrases in the target language	39	46.42 %
Develop the ability to evaluate and refine generalization about the target culture based on evidence	13	15.47 %
Develop skills to locate and organize information about the target culture.	5	5.95 %
All the above	27	32.14 %
Total	84	100 %

The table above demonstrates that students are interested in learning about the target culture for a variety of purposes. As shown in the table 3.7, the majority (46.42 %) of the informants learn about the target culture in order to enhance understanding of cultural connotations of words and phrases in the target language. This denotes that understanding the cultural dimensions allows giving the right meaning to each word, in the large context. Hence, this latter gives them a positive impact to think in the foreign language. Amongst participants, 13 (15.47 %) students indicate that the purpose behind learning the target culture while learning a new language is to develop the ability to evaluate and refine generalization about the target culture based on evidence. Only (5.95 %) of the informants said that learning about the target culture may develop skills to locate and organize information about the target culture. This shows that when students learn about the target culture, it does not only expand their knowledge and understanding of that culture, it but also equips them with valuable skills to locate and organize information about it. Moreover, (32.14 %) of the population claimed that all the above help in language learning. This result implies that mastering the target culture aid in language learning in all the aforementioned purposes.

**Question Seven:** In your opinion, what does “Intercultural Communication” mean?

**Table 3. 8**

*Student’s Opinion about Intercultural Communication*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Communicating with people who speak a different language than you	16	18.82%
Communicating with people from different culture	55	64.7 %
All of the above	24	28.23%
None of the above	00	00

The results shown above reveal that (64.70 %) of the sample indicate that intercultural communication involves communication and interaction between people from different cultures. This implies that they have a more accurate understanding of the concept since intercultural communication refers to the exchange of information, ideas, behaviors between individuals, or groups from different cultural backgrounds. Equally important, these respondents recognize that language is just one aspect of culture. Whereas, (18.82%) of the informants claimed that intercultural communication is communicating with people who speak a different language than you, which indicates that language is a prominent cultural maker and a noticeable aspect of culture. In addition, the connection between language and culture can lead to the misunderstanding that IC is solely about language differences. On the other hand, (28.23%) of the population stated, that intercultural communication encompasses both of the above-mentioned suggestions. This designates that they have comprehensive understanding of the concept.

**Question Eight:** Do you agree that cultural norms and values affect how people perceive things?

**Table 3. 9**

*Cultures' Influence on Perception*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Strongly agree	43	51.19%
Somewhat agree	36	42.85%
Not sure	4	4.76%
Disagree	1	1.19%
Total	84	100 %

As shown in the table 3.9, half of the population (51.19%) strongly agreed that cultural norms and values affect people's perception of things. Whereas, (42.85%) of them somewhat agreed about the cultural norms and values effect on people's perception. While (4.76%) of the population are not sure. However, the fact that cultural norms and values affect people's perception of things is an idea that few of the students (1.19 %) disagreed about. The obtained results show that people perceive things differently due to their different cultures, and that each culture has its specific norms and values.

**Question Nine:** Have you ever experienced difficulty while communicating with someone from a different culture?

**Table 3. 10**

*Students' Difficulties While Communicating with Someone from a Different Culture*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Yes	31	36.91 %
No	53	63.09 %
Total	84	100 %

As shown in the results mentioned above, the vastest majority (63.09 %) indicates that they have never experienced any difficulty while communicating with someone from another culture. The justification of their answers could be summarized as follows:

- It is not important to use long and difficult words while interacting
- The use of body language may facilitate the communication
- Native speakers use the grammar correctly, thus it is an opportunity to learn from them
- Be confident
- Do your best to treat them with respect

On the other hand, the rest of the students (36.91%) of students experienced difficulty while communicating with someone from a different culture. They justified their answer by saying that their culture contains unfamiliar words, and the difference in the religious side makes the communication very hard. Moreover, the accent of native speakers is difficult to understand since it is not clear. Some went further saying that they have a poor vocabulary, thus they cannot articulate their feelings and show it behaviorally.

**Question Ten:** What do you think are some common barriers to intercultural communication?

**Table 3. 11**

*Common Barriers to Intercultural Communication*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Language differences	43	30.49%
Stereotypes and prejudices	34	24.11%
Assuming similarity instead of differences	12	8.51%
Ethnocentrism	28	19.8%
Non-verbal communication differences	24	17.09%
Total	141	100%

Concerning the barriers to intercultural communication, less than one third of the respondents (30.49%) asserted that language differences are the most common barrier. This denotes that people from different cultural backgrounds tend to misinterpret each other's meaning. While, (24.11%) of them said that stereotypes and prejudices are the effective barrier of intercultural communication, which designates that they affect the way individuals perceive members of other groups and their attitudes, and behaviors towards them. Whereas, (8.51%) of the informants claimed that assuming similarities instead of differences is a common barrier of intercultural communication. This latter occurred mainly when someone from one culture

encounters a new culture and assumes that there are no differences between the two cultures, which are problematic because it can lead to miscommunication. On the other hand, 19.85 % of the students said that ethnocentrism is the common barrier that affects intercultural communication, which implies that ethnocentric people may choose not to communicate with someone from another culture simply because they see that their culture is inferior to their own. However, 17.09 % of the population stated that non-verbal misinterpretations are the common barrier to intercultural communication. This entails that nonverbal communication is communication without words, and messages are sent through gestures, proximity, eye contact, expectations regarding time and so on. Therefore, these forms of communication can easily misinterpreted, and may lead to embarrassment.

### **Section Three: Raising EFL Learner's Intercultural Communication through Authentic Materials**

**Question Eleven:** Are you familiar with the term “authentic materials”?

**Table 3. 12**

*Students' Familiarity with Authentic Materials*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Yes	60	71.42 %
No	24	28.57 %
Total	84	100 %

As it is shown in the table, the vast majority (71.42%) of the students declared that they are familiar with the meaning of authentic materials, whereas, amongst the (28.25%) of them did not know what do authentic materials mean. This insinuates that, authentic materials are widely known among learners.

**Question Twelve:** How often does your teacher use authentic materials in the classroom?

**Table 3. 13**

*Teachers' Use of Authentic Materials in their Courses*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Always	12	14.81 %
Often	37	45.67 %
Sometimes	26	32.09 %
Rarely	14	17.28 %
Never	2	2.46 %

For more elaboration about authentic materials, students were asked whether their teachers use authentic materials frequently in the classroom or not. (45.67%) of the respondents said that their teachers use authentic materials constantly. While, 32.09% of the students reported that their teachers use them occasionally. Additionally, for (14.81%) of the sample, teachers integrate authentic materials within their courses continuously. 17.28% represents the percentage of students who claimed that their teachers use authentic materials rarely. Only two respondents (2.46%) argued that their teachers never teach using them. This implies that teachers' frequent use of authentic materials is still low in comparison with their significance.

**Question Thirteen:** What types of authentic materials would you like to use?



**Table 3. 14***Students' Favorite Type of Authentic Materials*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Visual materials	57	52.77 %
Printed materials	25	23.14 %
Listening-viewing materials	26	24.09 %
Total	108	100 %

As it is noticeable in the table 3.14, students were asked about their preferred types of authentic materials. More than half of the informants (52.77%) preferred visual materials, which represented the majority of the sample's choice. This denotes that, visual aids facilitate the process of learning, and provide a smooth learning atmosphere. Whereas, 24.09 % of the informants preferred authentic listening viewing materials. According to this category, the use of audiovisual aids would help in achieving educational objectives. In the third position comes students who prefer the use of printed materials with (23.14%). the final results suggest that, visual materials are the most interesting ones, which make the learning process even more engaging, imaginative, and motivating for students.

**Question Fourteen:** What is the most suitable authentic source do you prefer to practice in the classroom?

**Table 3. 15***Students' Preferable Source of Authentic Materials*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
The digital media	34	33.33 %
Literature	15	14.70 %
The internet	37	36.27 %
Recorded materials	16	15.08 %

Statistically, more than one-third of the population (36.27%) said that internet is the most suitable authentic source in the classroom. This denotes that, internet helps to simplify knowledge, and visualize what is being taught. Moreover, it facilitates learning and helps in discovering various sources to get the needed information. Besides, one-third of the population (33.33%) declared that the most suitable authentic source to practice in the classroom is digital media. This indicates that, digital media increase students' engagement, and enable them to learn anytime and anywhere. In addition, they provide learners with access to vast range of information and resources that go beyond the traditional textbooks. While, (17.02%) of them stated that recorded materials are the suitable ones. This indicates that recorded materials are beneficial in the classroom since they provide learners with a variety of listening opportunities, as they may listen to, or watch speeches. Additionally, they offer students the opportunity to hear native speakers' accents at various speeds. On the other hand, few students (14.70%) asserted that literature is the most suitable authentic source to practice in the classroom, which entails that literature contains information from vivid types of books, and can make the process of learning engaging and imaginative for students.

**Question Fifteen:** What is your purpose behind using authentic materials?

**Table 3. 16**

*The Purpose of Using Authentic Materials*

Option	Number	Percentage
Improve student's communication competence	39	36.11%
Allow learners boost their ability to deal with natural language	39	36.11%
Motivating	29	26.87%
Others	1	0.92%

As shown in the table above, the percentage of (36.11%) combines both informants who claimed that the purpose behind using authentic materials is to improve students' communicative competence, and those who indicated that the main aim of authentic materials is to allow learners boost their ability to deal with natural language. This suggests that authentic materials provide students with a much richer stream of input to develop their communication skills, as well as, to deal with real world language in the classroom. Nevertheless, less than one-third of the population (26.87%) argued that the goal behind using authentic materials is to motivate learners. This signifies that authentic materials bring them closer to the target language culture, and facilitate the learning process via making it more enjoyable and thus, motivating. Surprisingly, only one student (0.92%) stated that none of the aforementioned suggestions are goals of using authentic materials; however, s/he did not give any justification.

**Question Sixteen:** Which of the following criteria must be taken into account for the material to be effective?

**Table 3. 17***The Appropriate Criteria for the Effectiveness of Materials*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Authenticity	54	32.53%
Accessibility	34	20.48 %
Appropriateness	35	21.08%
Applicability	25	15.06%
Adaptability	18	10.8%

As it is indicated in the table 3.17, the majority of the population, (32.53%) asserted that authenticity is the suitable criterion that must be taken into account for the material to be effective. This denotes that the chosen material should advance communication objectives. Additionally, (21.08%) of the informants said that appropriateness is the most favorable criterion to be taken into consideration. So, the chosen material must fit with learners' academic levels, needs, and interests. 20.48% of the sample went further by stating that accessibility is the effective criterion. This perspective asserts that the material should be simple to understand, and suitable mainly for teachers to use. Likewise, 15.06 % of the students picked out applicability, which implies that the authentic material should be relevant, and allow learners to achieve their goals. Only 10.84% of the participants chose adaptability as the criterion to be followed for the material to be effective. The analysis indicated that authenticity is the most suitable criterion that must be taken into account in the selection of materials for the dissemination of objectives regarding communication.

**Question Seventeen:** To what extent it is important to select appropriate materials in teaching Intercultural Communication?

**Table 3. 18**

*The Importance of Selecting Appropriate Materials in Teaching Intercultural Communication*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Important	36	42.85%
Very important	47	55.95%
Not important	1	1.19%
Total	84	100 %

The results shown above demonstrate that (42.85%) of the respondents asserted that it is important to select the appropriate materials in teaching intercultural communication. While, more than half of them (55.95%) emphasized their importance by stating that it is very important to choose the adequate materials in teaching intercultural communication. Only, 1.19% of them claimed that it is not important to adopt the suitable materials when teaching intercultural communication. This entails that selecting the appropriate materials can provide students with an accurate representation of intercultural communication in practice. Besides, they help them to develop a deeper understanding of different cultures and to enhance their ability to navigate intercultural interactions effectively.

**Question Eighteen:** Do you agree that the use of authentic materials would make Intercultural Communication easier?

**Table 3. 19***The Role of Authentic Materials in Facilitating Intercultural Communication*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Agree	60	72.28%
Strongly agree	23	27.71%
Disagree	00	00 %
Total	83	100 %

As indicated in the results, the vast majority (72.28%) of the informants agreed that using authentic materials would make intercultural communication easier. While, (27.71%) of students emphasized their agreement by picking up strongly agree. The above-mentioned results indicate that most of students are totally conscious about the role of authentic materials in facilitating intercultural communication. In short, this kind of materials satisfies students' needs; especially those who have a desire to interact with non-native speakers of English all over the world. Hence, authentic materials are the finest tool for teaching cultural concepts.

**Question Nineteen:** How would Authentic Materials increase your intercultural communication?

**Table 3. 20***The Impact of Authentic Materials on Increasing Intercultural Communication*

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Giving them real-life examples	51	48.57%
Developing students' communicative skill	37	35.23%
Guiding the learner to use the language	17	16.19%
Total	105	100 %

The data displayed above demonstrates the impact of authentic materials in enhancing intercultural communication. The majority (48.57%) of the students claimed that authentic

materials increase intercultural communication via giving them real-life examples. This denotes that students can connect with real-life language through the exposure to authentic materials; hence, this kind of materials may close the gap between the classroom and the outside world and infuse the classroom with reality. On the other hand, (35.23%) others admitted its impact on developing students' communicative skills. In respect to the results mentioned in the second position, exposure to authentic materials aids students to comprehend the meanings of context and culture, as well as, to communicate effectively. Whilst (16.19%) of the population believe that authentic materials increase intercultural communication through guiding them to use the language. The results denote that the use of authentic materials allow learners to become more adaptable and flexible which may lead to reinforcement of their comprehension.

**Question Twenty:** Feel free to add any further comments or suggestions concerning the current research.

Less than one-third of the sample (30%) answered this part of the questionnaire. Besides, offering their best wishes for good luck and expressing admiration for the research's topic, they found that the chosen topic is both compelling and intriguing; in addition, few students shared insightful comments, which can be summarized as follows:

- We as English students should try new experiences such as communicating with people from different cultures, countries to compare our capacities in order to know or find our location in the world.
- Providing real-life situations make students more adaptable to different contexts.
- Intercultural communication can help communicators to measure their skills of communication, and make the communication process easier for them.

- The learning process of any language cannot be done without knowing and studying about its culture and authentic materials are the appropriate ones to meet this objective. Using them will give learners the ability to use language appropriately and correctly.
- The usage of authentic materials is crucial to language learning, and they have a great impact on increasing the language proficiency.

### **3.2.6. Summary of Results and Findings from Student's Questionnaire**

From the analysis and interpretations of the student's questionnaire, the researchers come to conclude that: the research sample of first year master students at the English department; Guelma University contains mature students. Based on the data collected in the first section, the vast majority of students (85.88%) studied English almost for 11 years. Thus, they have an advanced level of proficiency. Moreover, more than half of the population are studying English in order to get an appropriate job. This proves that they are totally conscious about their future situations. Equally important, the majority of the sample has from average to a good level in English. Hence, participants' answers and comments would be valuable and beneficial.

Section two entitled "Intercultural Communication" indicates that the greatest majority of the students (73.49%) consider themselves good communicators. It has been indicated that most of them are able to understand and being understood in conversations. This suggests that they are effective users of the language, as well as, they showed interest in learning how to be active listeners while learning the target culture. Luckily, 74.84% of the students asserted that several elements particularly language, beliefs, values, and religion fall under the umbrella of culture. The analysis showed that a large number of students is interested in culture and has information background about it. Besides, the data gathered from the questionnaire revealed that a greatest number 91.56% of the informants believes that when learning a new language, it



is important to learn about the target culture. Additionally, 46.42% of them are conscious about learning the target culture for the purpose of enhancing understanding of cultural connotations of words and phrases in the target language. In this respect, the aforementioned aim could aid them to give the correct meaning to each word. Hence, they would have the opportunity to think in the foreign language. Further, 51.19% strongly agreed that cultural norms and values affect people's perception of things. In this sense, people perceive things differently which means that each culture has its specific norms and values. A large number of students 63.09% contended that they have never faced difficulties in intercultural communication. According to these students' perspectives, it is not highly important to use long and ambiguous words while interacting, they also asserted on using the body language regularly to engage in discussions. Concerning the main barrier of intercultural communication, most of them 30.49 % admitted on language differences as the main obstacle to intercultural communication because people from different cultural backgrounds may misinterpret each other's meaning, which may lead to conflicts.

Based on the data analyzed in the third section, the vast majority (71.42%) of the students had a prior knowledge about authentic materials. Additionally, despite the fact that students are aware about the significance of using authentic materials in the classroom, 45.67% of them said that their teachers used them constantly; hence, teachers still did not utilize them frequently in the classroom. According to the obtained results, the most preferable type of authentic materials chosen by 52% of the informants is visual materials. This latter may include: pictures, photographs, maps, which facilitate the teaching/learning process and raise students' concentration. Moreover, internet is the most suitable source that has been selected by a significant number of students since it helps to simplify and visualize knowledge. Equally important, the main purpose behind using authentic materials is to improve students' communicative competence, which allows them to develop their communication skills. In

addition, they allow learners boost their ability to deal with natural language, which may enable them to communicate with real-world language inside the classroom. Concerning the most suitable criterion that must be taken into account for the material to be effective, 32.53% of the population declared that authenticity is the most suitable one. Yet, it is found that the chosen material should advance communication objectives. However, responses of more students revealed that they find it very important to select appropriate materials in teaching intercultural communication. Advantageously, the vast majority 72.28% of the sample agreed that using authentic materials would make intercultural communication easier. Yet, it is found that students are widely aware about the role of authentic materials since they satisfy their needs and enable them to communicate with people from different cultures. Finally, answers to Q19 confirmed the previous claim. 48.57% of the informants demonstrated that the impact of using authentic materials in enhancing intercultural communication lies in giving students real-life examples. In this sense, authentic materials close the gap between the outside world and the classroom. In the same vein, exposure to authentic materials allows students to interact effectively, thus, this may increase student's comprehension and reinforce their understanding.

## **Conclusion**

The third chapter is concerned with the practical side of the research; we attempt to answer our research questions and hypothesis through the analysis and discussion of the findings. Based on the data selected from the questionnaire and its subsequent analysis, one could partially affirm the relationship between the variables of the present study, namely the impact of using authentic materials in enhancing EFL learner's intercultural communication.

The research has uncovered that first year master students of English appreciate learning with authentic materials, consider them very interesting, and more engaging. Though, EFL learners are aware about the importance of using the target culture In EFL classrooms. So, the use of authentic materials in these classrooms would boost their intercultural communication

through giving them real-life examples, and developing their communicative skill which is the main goal of teaching foreign languages.

## **General conclusion**

### **1. Concluding Remarks**

The current research attempted to examine whether the use of authentic materials have an impact on the development of EFL learners' intercultural communication. The initial chapters of the study have focused on both theoretical and practical aspects, aiming to address the research questions and test the hypothesis. The first two chapters have dedicated considerable attention to each of the research variables, offering comprehensive explanations of relevant concepts and ideas. The final chapter has centered on the collection and analysis of research data. The outcomes brought to light the fact that students are well-informed and conscious about the importance of using authentic materials in EFL classrooms in order to boost their intercultural communicative competence. First, students find that the value of authentic materials is that they satisfy the needs of students who want to communicate with people from different cultural backgrounds. Moreover, they help sustain and enhance students' motivation and facilitate teaching the cultural aspects. Second, authentic visual materials are the finest method for successful teaching and knowledge transfer. Students see that visual aids facilitate teaching/learning process, raise their concentration while fostering an enjoyable learning atmosphere and interesting subject matter. Finally, students claimed that the use of authentic materials enhances intercultural communication via giving the real-life examples. This kind of materials helps bring the contact to real world, close the gap between the classroom and the outside world and infuse the classroom with reality. Ultimately, they make teaching/learning process more effective and easy for students. Accordingly, it is obvious that the research hypothesis is proved; if teachers use authentic materials appropriately, EFL learners' intercultural communication will improve.

## 2. Pedagogical Implications and Recommendations

The current research attempted to shed light on the impact of using authentic materials in enhancing EFL learners' intercultural communication. After conducting this research, the finding results revealed that students' intercultural communication can be greatly improved through incorporating authentic materials in the learning process. Moreover, students seem to be interested in communicating with people from different cultural backgrounds. Although they face several obstacles in the interaction, they are aware about the role of adapting the target culture in EFL classroom. Based on these results, students stress on the importance of learning the target culture when learning a new language, so they are conscious about the fact that language and culture are deeply intertwined. The followings are some pedagogical implications and recommendations:

- Authentic materials are very useful if well selected and used. Thus, teachers need to integrate these materials frequently in their EFL classes and select them carefully in order to suit students' needs.
- When incorporating authentic materials in EFL classroom, this might help students to perform the communicative competence more successfully since they allow creating an inspiring atmosphere that leads to better understanding. As a result, learners should be provided with the opportunity to study with these materials and apply the foreign language in a meaningful context in class.
- Curriculum designers should take a step further and incorporate authentic materials as a pedagogical device in EFL courses, in order to allow learners to practice their language skills and converse verbally to improve their communicative competence.
- Teachers should strive to promote cultural awareness and intercultural communication skill. This can be achieved by selecting the accessible sources of authentic materials that are relevant and engaging for their students' level and interests.

- Language differences can be a significant obstacle to intercultural communication. Therefore, teachers should encourage learners to reflect on their own cultural assumptions and biases, as well as those of others, to help increase their intercultural communication. By doing so, learners can gain higher confidence in their capacity to interact in the target language and develop strategies for dealing with language barriers.
- Consciousness while selecting the appropriate criteria for the effectiveness of materials is important. Beginning educators must undergo some sort of training in the way of picking the suitable criteria of authentic materials and adjust them to fit the needs of their students and learning situation.
- The lack of enthusiasm and interest in EFL courses among students is an issue. Thus, in order to prevent misunderstandings, demotivation, and/or the development of unfavorable attitudes against either the target culture or the genuine materials in general, teachers must explain to their learners the distinct generated linguistic and cultural features.
- To stimulate learners' intrinsic motivation to learn a new language, instructors ought to inquire incorporating the target culture in their classroom. By enhancing students' understanding of cultural connotations of words and phrases in the target language, they will immediately become motivated and engaged in language learning.
- Curriculum designers must create an inclusive and culturally sensitive learning environment by including content, activities, case studies, and resources that reflect various cultures and identities. This help in promoting effective intercultural communication among students.
- Authentic materials enhance learners' intercultural communication via giving them the opportunity to engage with language in a realistic way. Thus, teachers should apply these materials to expose learners to real-life examples of language use, including

cultural references. By giving students access to authentic resources, teachers can aid learners boost their intercultural communicative competence and gain a deeper understanding of the target culture.

- Authentic materials are a preferred teaching method for EFL learners as they provide relevant and up-to-date language input. Teachers should provide guidance on how to analyze and interpret these materials and design activities that encourage language and cultural learning.

### **3. Limitations of the Study**

Any researcher is aware about the numerous roadblocks that can impede the development of a study. Throughout our investigation, we encountered specific challenges that hindered our ability to acquire additional relevant data for our research. There are three major limitations which are as follows:

- First, the lack of previous studies and valid resources on the topic narrowed the scope of the current study. Besides, the topic was an original one and finding resources related to both variables was very difficult.
- Second, time also was one of the major problems that the researchers encountered during conducting this research.
- Third, the sample size may be considered relatively small comparing with the number of the whole population, because most of students were absent. Therefore, this could impact the precision and generalizability of the findings.

### **4. Suggestions for future studies**

Despite the valuable insights gained from the current research about the influence of authentic materials on enhancing EFL learner's intercultural communication, there is need for further investigation and examination of authenticity in the context of teaching/learning

process. Therefore, some suggestions are outlined below as possible areas for future research studies:

- Further research is needed to explore the value of applying authentic materials in classroom listening.
- Other studies are needed to investigate the impact of authentic materials on learner's acquisition of language skills (speaking, listening, reading, and writing)
- While the present research explores the role of using authentic materials to boost intercultural communication, further research is needed to examine the effectiveness of different assessment strategies for evaluating learners' intercultural communication skills.
- Other studies are needed to clarify how authentic materials can be used to promote students' critical thinking skill.
- Future studies are supposed to investigate how authentic materials can be used to foster learners' autonomy and independence in the language/learning process.
- Other studies are needed to investigate the importance of using authentic materials in private institutions.
- Future studies could explore how authentic materials can be integrated with other teaching approaches, such as task-based language teaching or content-based instruction.



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## **Appendices**

### **Appendix A**

#### **Students' Questionnaire**

Dear students,

You are generously asked to answer this questionnaire, which is administered to collect the needed information in order to complete our Master Dissertation. The questionnaire aims at examining the impact of using authentic materials in enhancing EFL learner's intercultural communication. It also aims to determine the extent to which the use of these materials would increase learners' cultural awareness as well as intercultural communicative skills. The questionnaire is anonymous, and your responses remain private. Hence, we would be extremely appreciative if you could complete the following questions as accurately and honestly as possible by ticking the appropriate option(s) or providing justifications and comments whenever necessary. Thank you for your valuable time and cooperation as it is very crucial for the validity of this research.

**Hind M'RAD**

**Sahar HARIDI**

**Second Year Master Students**

**Department of Letters and English Language**

**University of 8 Mai 1945, Guelma**

## Section One: Background Knowledge

1. How long have you been studying English?

a- 11 years	
b- 12 years	
c- 13 years	

2. What do you study English for?

a- Communicating with native speakers	
b- Using it in your future job	
c- Travelling abroad	

3. How is your language proficiency?

a- Good	
b- Average	
c- Excellent	
d- Bad	

## Section Two: Intercultural Communication

4. Do you consider yourself a good communicator?

a-Yes	
b- No	

If yes, justify

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5. How would you describe the word culture?

a- Language	
b- Beliefs	
c-Values	
d-Religion	
e-All of them	
f- None of them	

6. A. When learning a new language, do you believe it is important to learn about the target culture too?

a- Yes, it is important	
b- No, it is not important	
c- I am not sure	

B. If yes, how can learning about the target culture help you in language learning?

a. Enhance understanding of cultural connotations of words and phrases in the target language	
b. Develop the ability to evaluate and refine generalization about the target culture based on evidence	

c. Develop skills to locate and organize information about the target culture	
d.All the above	

7. In your opinion, what does “Intercultural Communication” mean?

a-Communicating with people who speak a different language than you	
b-Communicating with people from different cultures	
c-All of the above	
d. None of the above	

8. Do you agree that cultural norms and values affect how people perceive things?

a. Strongly agree	
b. Somewhat agree	
c. Not sure	
d. Disagree	

9. Have you ever experienced difficulty while communicating with someone from a different culture?

a. Yes	
b. No	

If yes, describe briefly your experience

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10. What do you think are some common barriers to intercultural communication?

a- Language differences	
b- Stereotypes and prejudices	
c- Assuming similarity instead of differences	
d- Ethnocentrism(the attitude that one's own culture is superior to others)	
e- Non-verbal communication differences	

**Section Three: Raising EFL Learner's Intercultural Communication through Authentic Materials?**

11. Are you familiar with the term "authentic materials"?

a- Yes	
b- No	

12. How often does your teacher use authentic materials in the classroom?

a- Always	
b- Often	



c- Sometimes	
d- Rarely	
e- Never	

13. What types of authentic materials would you like to use?

a- Visual Materials	
b- Printed Materials	
c- Listening-viewing materials	

14. What is the most suitable authentic source do you prefer to practice in the classroom?

a- The Media	
b- Literature	
c- The Internet	
d- Recorded Materials	

15. What is your purpose behind using authentic materials?

a- Improve student's communication competence	
b- Allow learners boost their ability to deal with natural language	
c- Motivating	
d- Others	

- If others please specify,

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16. Which of the following criteria must be taken into account for the material to be effective?

a- Authenticity	
b- Accessibility	
c- Appropriateness	
d- Applicability	
e- Adaptability	

17. To what extent it is important to select appropriate materials in teaching Intercultural Communication?

a- Important	
b- Very important	
c- Not important	

18. Do you agree that the use of authentic materials would make Intercultural Communication easier?

a- Agree	
b- Strongly agree	
c- Disagree	

19. How would Authentic Materials increase your intercultural communication?

a- Giving them real-life examples	
b- Developing students' communicative skill	
c- Guiding the learner to use the language	

20. Feel free to add any further comments or suggestions concerning the current research.

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*Thank you for your time and efforts*

## الملخص

تحاول الدراسة الحالية التحقيق في استخدام المواد التعليمية الأصيلة في تعزيز التواصل ما بين الثقافات بين متعلمي اللغة الإنجليزية كلغة أجنبية. تهدف هذه الدراسة إلى استكشاف تأثير استخدام المواد التعليمية الأصيلة في تعزيز التواصل الثقافي بين متعلمي اللغة الإنجليزية كلغة أجنبية. وتسعى للتعرف على وعي المعلمين فيما يتعلق بدمج المواد المناسبة التي تتناسب مع احتياجات واهتمامات الطلاب، وتعزيز وعيهم الثقافي. كما تهدف إلى زيادة وعي المعلمين حول قيمة إدماج المواد من العالم الحقيقي في تعليم الثقافة المستهدفة، والتي يمكن أن ترفع من كفاءة التواصل الثقافي بين الطلاب. وبالتالي، يفترض أنه إذا استخدم المعلمون المواد الأصيلة بشكل مناسب، سيتحسن التواصل الثقافي بين متعلمي اللغة الإنجليزية كلغة أجنبية. لإثبات الفرضية المذكورة والإجابة على الأسئلة النظرية للبحث، سيتم إتباع أسلوب وصفي كمي من خلال إجراء استبيان منظم جيداً. شكل طلاب السنة أولى ماستر في تخصص اللغة الإنجليزية بجامعة 8 ماي 1945 قالمة عينة البحث. وقد أظهرت نتائج الدراسة إلى أن الطلاب يدركون أهمية استخدام المواد الأصيلة في الفصول الدراسية لتعزيز التواصل الثقافي. من الأمور الموصى بها بشدة استخدام المواد الأصيلة لتعزيز التواصل الثقافي بين المتعلمين من خلال تقديم أمثلة حياتية حقيقية حيث تقلل الفجوة بين الفصل الدراسي والعالم.