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## An Eyewitness Account: Considering Facebook Watch to Cultivate EFL Learners' Intercultural Competence

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### Abstract

Intercultural competence (IC) is a salient element that EFL students should possess to communicate effectively and appropriately in today's world. (Byram, 1997) Scholars differed on what constitutes IC, however, there is somehow a consensus that an intercultural speaker is an individual that possesses intercultural knowledge, intercultural attitudes, and intercultural behaviors. Drawing on a long experience in Facebook, this paper discusses how we can utilize Facebook watch feature as a mobile technology tool to aid EFL learners in developing intercultural competence. Following an experience-driven research design, we relied on a digital auto-ethnography research approach to generate introspective data for analysis. We explained how exposure to Chewkz (Facebook content creator) storytimes and real-life roleplay videos could help the author develop their intercultural knowledge, skills, and attitudes. We speculate that similar results can be reproduced by adopting appropriate and convenient videos vis-à-vis the context. Indeed, we rejected 29 videos out of 43 because they had inappropriate content, which we believe does not serve our students' best needs and thus results in unfavorable results.

### Keywords

Intercultural competence,  
Intercultural language  
teaching, Mobile technology,  
Digital auto-ethnography,  
Facebook watch

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## Introduction

The widespread use of technology has altered our lives and has subsequently changed how intuitions are run around the globe. Algeria has witnessed a fair share of alterations as well. Indeed, the primary objectives sought from English Language Teaching sphere in the Algerian context were altered. The Higher education systems are now expected to improve the quality of teaching to prepare EFL learners for today's world needs. Therefore, the Algerian ministry of higher education and scientific research adopted the LMD system in 2006 to keep up with the ongoing changes in the outer world (Sarnou, 2012). Among the many perks of the LMD system is the need to form intercultural EFL learners that can communicate in today's digitized and international world. Algerian EFL learners, alongside their EFL learners' peers around the globe, should acquire knowledge, attitudes, and skills to become intercultural speakers who can communicate in English with foreigners effectively and appropriately, alongside becoming mediators between different cultures (Byram, 1997; Gibson et al., 2015; Sercu, 2002). Moreover, there is a need for EFL learners to become autonomous and learn new cultures and languages without teachers' continuous instruction.

At the same time, it has become evident that technology has also paved tremendous pathways for new teaching and learning opportunities in the FL context (Hanene, 2011). Indeed, nowadays both teachers, and students, have access to the Internet and a set of devices, ranging from simple smartphones to laptops, tablets, iPads, and so on. These devices despite their significant small size can offer the same features a computer does over time and place, which made them somehow indispensable as they offer services from shopping online to emergency calls (Alzubi, 2021). Moreover, there seems to be a high rate of cellular device ownership among teachers & students. Thus, mobile technology in today's world permeates the language classroom, and it has made a significant impact on the pedagogical practices inside the EFL & ESL classrooms. Indeed, the traditional classroom was categorized by the teacher as the source of knowledge, on top of the hierarchy, wherein students were the receivers and dependent on the classroom instruction. However, the modern classroom is categorized by learner-centeredness, wherein learners take an active part in negotiating information, and can also secure knowledge thanks to the availability of mobile technology (Persson & Nouri, 2018; Hameed, 2019; Kamnoetsin, 2014).

Not only mobile technology promotes autonomy among EFL learners (Alzubi, 2021; Djouama, 2020; Nasr & Abbas, 2018; Shadiev et al., 2018; Howlett & Zainee, 2019; Qing, 2016; Alshammari et al., 2018; Sarnou, 2015), but it has also contributed to the teaching and learning of English as a second and foreign language (EFL & ESL) (e.g.: Gao & Shen, 2021; Nisbet & Austin, 2013; Noriega; 2016). Among the many other alternatives, scholars have suggested relying on mobile-assisted language learning (MALL), as technology has proved its merits in the FL context. The use of MALL is well researched in the EFL and ESL contexts. For instance, Stalin & Tan (2020) demonstrated the pedagogical benefits of relying on Snapchat to enhance ESL primary school pupils' personal information writing. Moreover, Ahmed (2019) demonstrated how WhatsApp helped to shape EFL learners' reading and writing skills, and Baradaran & Kharaziyan (2016) enhanced Iranian EFL learners' writing skills by relying on Emails, Blogs, and WhatsApp to receive assignments from students for 12 continuous sessions.

### **Literature Review/Theoretical Frameworks (if applicable)**

In the current context of globalization, people have come into close contact using diverse technologies, such as mobile technology, which allowed them to communicate and converse virtually. Indeed, smartphones can cater to our needs of socializing, learning new languages using different applications, and learning about other cultures. This yields vast opportunities for EFL learners as they can engage in such activities for educational purposes. For instance, Ghaffour & Hanene (2021) asserted that Algerian EFL learners could develop their knowledge of other cultures by communicating with foreigners through online video games. This suggests that perhaps students can culturally engage with foreigners on social media and have similar results. Indeed, a study conducted by Özdemir (2017) found that their EFL students had positive feelings and attitudes to the intercultural instruction and the use of Facebook to develop intercultural competence effectiveness, (ICE). Moreover, the Facebook-mediated group discussions had more impact on the EFL learners' ICE than the actual classroom discussion groups. Jin (2015) had similar results in Korea, and this study was mainly inspired by Jin's proposal that "the adoption of Facebook is a new, innovative, and practical way to facilitate effective intercultural interactions as well as promote IC in the EFL

classroom” (p. 38). Indeed, one of the characteristics of Facebook is being relatively used by most students globally, easy to use, and free.

Despite such merits, in this present paper we are not advocating for the promotion of the intercultural competence of EFL learners through group discussions or discussions as matter of fact, but to make use of Facebook’s new feature “Watch” to familiarize our learners with foreign cultures and help them acquire the different skills of intercultural competence relying on videos shared in Facebook.

Our premise behind choosing the Watch option on Facebook is the availability of numerous videos that can be used for educational purposes to promote EFL learners’ intercultural competence (IC). This is mainly due to the EFL learners’ need to acquire these skills to be able to function appropriately and effectively with foreigners and to take part in becoming global citizens and partake in solving global issues. Indeed, Facebook has proven its efficiency for educational purposes before, therefore it is a logical endeavor on our part to push its limit and make greater use of its features.

Based on what has been said, the researcher decided to rely on a digital autoethnography to provide an eyewitness account of what they have learned about other cultures by watching mainly one Facebook channel (Chewkz) and how the exposure to these videos helped the researcher develop their overall intercultural abilities. This account is indeed meant to explain how this experience can be reproduced to help EFL teachers use similar Facebook videos to enhance their students’ intercultural competence skills. Such a method can make TEFL more responsive, tailored, and diversified to the needs of 21st-century learners.

## **Methods**

The study employs a digital autoethnography approach to explore how exposure to educational Facebook videos can enhance intercultural competence (IC) among English as a Foreign Language (EFL) learners. Focusing primarily on one Facebook channel, Chewkz, which features various cultural experiences and interactions, the researcher aims to provide an eyewitness account of cultural learning through video observation. This method allows for an in-depth examination of how such experiences can be replicated in EFL teaching contexts.

### ***Research Design***

The research design is characterized as experience-driven, emphasizing the natural setting of cultural learning through digital media. Introspective data collection methods are utilized, specifically through a detailed reflective journal aligned with Byram's (1997) Model of Intercultural Communicative Competence, which outlines five key dimensions—knowledge, attitudes, and skills—that are essential for developing intercultural competence. The primary participant in this study is the researcher themselves—a Ph.D. student specializing in EFL—who engages with Chewkz's content over an extended period. The focus remains on personal reflections rather than involving multiple participants or groups.

### ***Participants***

The primary participant in this study is the researcher, a Ph.D. student specializing in English as a Foreign Language (EFL), who immerses themselves in the content provided by the Facebook channel Chewkz over an extended period. This research adopts a unique approach by centering on personal reflections rather than involving multiple participants or groups, allowing for an in-depth exploration of individual experiences and insights. As an EFL learner with prior knowledge and a keen interest in intercultural communication, the researcher actively engages with the video content to assess its impact on their understanding of different cultures. This engagement is characterized by thoughtful analysis and reflection on how each video contributes to their awareness of cultural nuances, communication styles, and social norms across diverse contexts. By focusing solely on their own experiences, the researcher can provide rich qualitative data that highlights personal growth and development in intercultural competence through digital media consumption. This method not only emphasizes self-discovery but also illustrates how individual learners can benefit from authentic cultural representations found within educational resources like Chewkz's videos.

### ***Data Collection and Analysis***

Data collection involved maintaining a comprehensive reflective journal documenting thoughts after viewing each selected video from Chewkz's channel. A total of 16 entries were made based on observations from watching approximately 43 videos, but only reflections on 14 videos were documented due to relevance and appropriateness. Each entry included the

title and main plot summary, initial impressions upon first viewing, and detailed reflections focusing on what EFL learners could learn regarding intercultural interactions.

The analysis methodology employed thematic analysis using Byram's Model as a framework for evaluating development across three domains: knowledge, attitudes, and skills. This structured approach facilitated identifying common themes related to how exposure to these videos influenced perceptions about culture, communication styles, and social norms across different contexts. In conclusion, this research highlights that educational Facebook videos can significantly contribute to developing intercultural competence among EFL learners by providing authentic cultural insights that promote curiosity and critical thinking about diverse cultures.

## **Findings and Discussion**

### ***Research approach and context***

To understand how the exposure to other cultures and authentic interactions of foreigners in form of educational Facebooks videos, and the impact it had on the author's intercultural competence skills overall, there was a need to conduct an experience-driven research design to demonstrate such experience in its natural setting. We relied on a digital auto-ethnographic research method to collect the necessary data to understand the phenomenon of interest.

A self-assessment tool (detailed reflective journal) and reflection practice by the researcher were employed to generate introspective data for analysis. First, the reflective journal was designed as a textual storytelling source is written considering the objectives of each of the five Savoirs presented in Byram's (1997) Model. The reflective journal was designed for the author to self-assess their progress and overall acquisition of the five Savoirs. The reflection practice allowed the researcher to elicit their self-evaluation progress of intercultural communicative competence after the exposure to Chewkz Facebook content for several months.

There is a dual reason behind relying on a thematic analysis using Byram's (1997) Model. First, Byram (1997) has provided a detailed account and a set of precise and concise dimensions and objectives a person must acquire to become an "intercultural speaker". Moreover, intercultural competence assessment is a difficult and demanding task, which

means relying on a pre-determined set of themes based on a reliable and well-established model of assessment facilitates the mission of reflective writing and self-assessing.

The reflective writing began after several months after my initial subscription to the Facebook page. According to my activity log on Facebook, I have been watching Chewkz channel since November of 2021. However, I have started watching to learn and reflect only recently for the sake of the present study. I have watched at least one video per week, usually on weekends, and journaled a total of 16 entries. The entries were composed mainly of the title of the video with the main plot, initial reflections on the first watch, then detailed journaling where I noted down my thoughts, reflections, and perceptions on what an EFL learner might grasp from the videos. I have watched in a total of 43 separate videos, however, only documented my perceptions and thoughts on 14 videos, which is about 20 minutes of watch time, and wrote a total of 1609 words. I shall explain the rationale behind this in « Why is this paper based on 14 videos? » section at the bottom of the paper.

In April 2022, relying on Byram’s (1997) model of intercultural communicative competence, I analyzed the entries and reflected on the type of development that occurred vis-à-vis the five *savoirs* of Byram’s Model. Moreover, I reflected on how each video can be used in the EFL classroom and for what aim. To visualize these findings, table 1 holds the name of the videos, the watching time in seconds of each video, and the number of instances and reflections I made.

**Table 1** Results of the data analysis

Name of the Videos	Time (s)	Instances
Soccer or Football « My friend tried to get a football in England	60	7
Tall Black Male Shopping in London	75	8
When a British Guy Gives Directions in America	59	7
Hustlers in London Are Relentless!	281	21
When Airlines Start Weighing People	72	4
British Guy in South America	61	6
The British Vs. American Date System	109	5
British in American School Problems	41	4
American Discovers The British TV Licence	67	7
Bottle of Water 1	32	3
Bottle of Water 2	64	4
My American Driving Test Expérience	98	6
Don't Say This Word in America (If You're British)	106	2
British Guy First Day of School in America	39	4

Name of the Videos	Time (s)	Instances
Total number of instances: 140 instances		
Total time watched: 19,4 minutes		
Mean score: 6,28		
SD: 4.41		

### *An Eyewitness Account of What I Learned Watching Chewkz on Facebook Watch*

After I self-assessed for several days, I identified ICC development in several Savoirs, and countless dimensions, which made the task of analyzing all the data a difficult task; therefore, to keep the results less complicated and illustrate my ideas more conveniently for all readers, I have adopted three key themes; attitudes, knowledge, and behaviors.

Indeed, there is a consensus among scholars that intercultural competence refers to the ability to communicate effectively and appropriately with foreigners of different cultures (Byram, 1997; Berardo, 2005; Deardorff, 2006; Bennett, 2011; Fantini, 2007). This entails that an intercultural speaker is a person or a learner who possesses the cultural knowledge of one's own and other cultures, such as Bennett's cognitive dimension of intercultural competence. Moreover, the intercultural speaker is an individual that is curious about other cultures and is motivated to learn and communicate with foreigners (Byram, 1997; Bennett, 2011). Another characteristic of an intercultural speaker is possessing the necessary skills to interact with foreigners, which some scholars such as Bennett (2011) label as the behavioral dimension. Other scholars such as Berardo (2005) and Byram (1997) agree that an intercultural speaker must possess the required skills to be able to interpret, analyze, evaluate, and relate to other cultures.

Based on all that has been said, I shall divide my account into three main points; attitudes, knowledge, and behaviors, and how all of the three dimensions of my intercultural competence were affected by watching Chewkz on Facebook. Additionally, I shall also make some remarks on how and when we can utilize such types of videos and content in the EFL classrooms based on my reflections and experience. Lastly, I shall come back and explain why we decided to reject a significant number of videos -more than half based on the auto ethnographer identity, and experience.

### *Intercultural Knowledge*

According to scholars, intercultural knowledge can be identified as the knowledge of « social groups and their products and practices in one's own and one's interlocutor's country, and the general processes of societal and individual interaction » (Byram, 1997, p. 58). Among all of the themes of development in the intercultural competence I identified, intercultural knowledge is predominant. This is basically due to the nature of the content Chewkz shares on his Facebook page. Chewkz, whose real name is Jesse, shares his daily life experiences and the cultural shocks he experienced in America as a British person, this ranges from being misunderstood because of a different dialect and word choice to being made fun of because of how British people pronounce bottle of water or lettuce and tomato. In fact, Chewkz is known for his « bo'oh'o'wa'er » joke among his fans.

Alongside the new vocabulary I enriched from watching Chewkz videos on Facebook, I learned the difference in the American and British dialects which oftentimes cause cultural clashes between these two and result in communication breakdowns, as portrayed in Chewkz videos. Indeed, this was a great way to explain to people that American English and British English are not identical, and despite the many similarities between the two, few contagious points exist. Another great example of a communication breakdown due to the dialect and the verbal behavior of interaction, Chewkz in one of his role-plays portrayed how a British guy was misunderstood by an American when he said « You alright ? », which was a greeting response to the American's « what's up ? » greeting. Such a play portray the differences in greeting styles between people and how such a simple innocent mistake could resolve into a heated argument. Indeed, we shall consider people of other cultures' preferences and greeting conventions in intercultural contacts. This is echoed in knowledge dimension k) by Byram (1997), wherein he argues that « this refers to the knowledge of/about the processes of social interaction in one's interlocutor's country: The intercultural speaker knows about levels of formality in the language and non-verbal behavior of interaction in routine situations. » (p. 60).

Differences between Brits and Americans are far beyond vocabulary, and indeed, Chewkz could portray this in his short videos such as « My American Driving Test Expérience », « British Guy First Day of School in America », and « When a British Guy Gives Directions in America ». All of these three videos visualize the differences on the daily basis of a British living in the US, from driving an automatic car for the first time and being yelled at to stick to

the right side of the road, to being misunderstood by teachers or people asking for directions due to differences in pronunciation.

Interestingly, to swap roles and understand both perspectives of Americans and British people, Chewkz from to time takes us into a trip into the life of an American living in London. For instance, in his short video, « American Discovers The British TV Licence » we understand that citizens in London have to pay government fees to watch channels such as BBC. As I am always trying to reach the intercultural speaker level, I take extra steps and let curiosity take over from to time, so I read countless comments under this video, and many people in the comments explained that other countries such as Bangladesh and Indonesia had similar systems a few years ago. Therefore, the comment section was a great way to acquire more intercultural knowledge and analyze how people of different cultures relate to one another based on simple things such as these.

### ***Intercultural Attitudes***

Scholars have differed about what constitutes intercultural attitudes as a dimension. However, Byram (1997) has offered a detailed account of such a dimension under the French terminology, « savoir être », which means critical attitudes of tolerance, respect, and openness. Bennett (2011) refers to this dimension as the affective dimension of intercultural competence, which comprises an individual's curiosity, cognitive flexibility, motivation, and open-mindedness. Indeed, Bennet (2011) believes that it is crucial to build curiosity and motivation among our learners toward other cultures to assist them in their tasks of becoming intercultural speakers.

Reflecting on these needs, and my own reflective journal after watching a few videos on Chewkz's Facebook channel, I came to realize that Facebook can be used to instill the necessity of curiosity and motivation to learn and interact with other cultures to have meaningful conversations on daily basis. Among the many videos wherein Chewkz portrays Americans to be mocking the accent of the British, which is of course an exaggeration for entertainment purposes, the Brit in every scenario becomes visibly offended, annoyed, or simply tired of dealing with such jokes every now and then. Indeed, in the video « bottle of water 1 », the British guy leaves the shop after the retail worker made constant jokes about the British accent, and is visibly upset. This is surely disrespectful of the retail worker, howbeit, it

also shows that a lack of curiosity, and open-mindedness, could indeed lead to conflict and unbeneficial results. Nonetheless, in other videos, Chewkz demonstrated how an intercultural speaker uses their understanding of both cultures to mediate conflict, which is one of the characteristics of a successful intercultural as argued by Byram (1997). This is portrayed in another video showing how a British guy, who spent more time in the USA could give better directions to an American than a newly moved British. This indicates that partaking in conversations with other people from other cultures and being open to that culture benefits one and help them communicate more effectively and appropriately over time.

According to Bennett (2011), grasping cultural knowledge or partaking in cultural contacts does not necessarily lead to cultivating the intercultural competence of learners, let alone cultivating EFL learners' intercultural competence by simply watching videos on Facebook. However, other scholars believe that the use of authentic materials written, or made by people of other cultures narrating their lives is a great way to get students involved, as we as human beings love storytimes. Indeed, Chewkz storytime, which was about a 4min half video, making it his longest in time upload on Facebook, had a significant amount of reactions and comments. Moreover, I got lost in time and was surprised that the video was 4 minutes long, which seemed to be a very short one minute. Indeed, time flies when we are immersed. Moreover, research indicates that EFL learners have positive attitudes towards Facebook use, which makes it an even easier task to achieve. Therefore, we can use Facebook watch as a multi-media storytelling to enrich our learners intercultural competence.

### ***Intercultural Skills***

Intercultural skills are among the most important components of intercultural competence, and many pioneers emphasized this particular component in their works, such as Byram (1997). Intercultural skills are often used to refer to an individual ability to decentre and be able to listen to people of different cultures and use different skills to set cultures apart. Indeed, an intercultural speaker is an individual that can analyze, evaluate, relate to, and interpret cultures and cultural situations. Byram (1997) provided a detailed account of what constitutes intercultural skills in *savoir comprendre/faire* (Skills of interpreting and relating) & *savoir apprendre/faire* (Skills of discovery and interaction). In short, we can append that intercultural skills also include the intercultural speaker's 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. 61).

It is clear from the definition above that one must pass through three different stages to acquire this objective. First, the intercultural speaker should be able to elicit information from someone in the target culture to inquire about a particular phenomenon, in search of an implication, which will be in the second stage generalized and used to explain and understand similar phenomena in the third stage. It is fair to say that this is not feasible by relying on a posted video on Facebook, as Byram (1997) has insisted that this happens under the constraint of real-time communication and interaction. However, one may assume that it is rather possible to achieve this stage at some extent by relying on analyzing and reflecting on the authentic material available in search of an implication. To illustrate, one of the things I learned from watching Chewkz on Facebook is that cars drive on the left side of the road, and the driver sits on the right seat of the car instead of the left one in London. It is fair to say that at this level, I have achieved the first stage in objective a), eliciting information from an interlocutor. This information created many questions in my head, is driving in London going to be extremely hard for me? Will crossing the road, as a pedestrian be very different from what I am used to? Alongside the many questions I had, I also developed generalizations, such as the drive-through should be built so that the window is on the driver's side (right-hand) and other services such as tollbooths. Additionally, I made my way towards understanding some escalator etiquette such as people in London must stand on the left and pass on the right, little did I know, it is not the case. This has certainly motivated me to do more research and understand why people in London drive on the left side of the road but stand on the right side of the escalators.

Other videos on Chewkz channel were helpful for me to identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances which Byram has stated as the objective c) in *savoir apprendre/faire*.

### ***Where do we go from here?***

This account proved that Facebook videos could help me develop my three domains of intercultural competence. Besides, I enjoyed these videos and they were fun to watch. The videos were relatively short, educative, and purposeful. This is indeed Chewkz aim behind

sharing his experiences, to portray to people how it feels like to get involved in cultural clashes and what it leads to. The main aim of this paper is to address how my reflections can be reproduced to help EFL learners acquire and develop intercultural competence by watching videos on Facebook.

Putting a pile of reflective papers in front of me brought forth a richer finding by eliciting common points and connectivity among all the videos I have watched. Indeed, it is noticeable how the three dimensions I discussed; knowledge, attitudes, and skills, were all affected but most importantly one completed another. Looking back to when I was watching the videos and noting down my thoughts and reflections, I realized that I could be this critical for two main reasons: high motivation and curiosity, and an advanced level of critical thinking. Indeed, perhaps if I have done the same task five years ago, I would not have come up with as many reflections as I have today. Therefore, there is a need to further discuss what needs to be done on our part as EFL teachers and how to make the task easier for our EFL learners. However, I shall first discuss why I rejected a total of 29 videos from Chewkz channel.

#### ***Why is this paper based on 14 videos?***

Following an autoethnography self-study research approach, one should consider their cultural identity and those reading, therefore, I considered both my own culture and those this paper is about; EFL learners around the globe, into account too. The videos I rejected are basically divided into two categories, videos wherein nothing educational can be retrieved, and videos that contained inappropriate material for a Muslim to teach, or to learn in fact. Indeed, it is expected of me as a Muslim EFL teacher to reject videos that contain music or inappropriate joking that may contradict our Muslim standards, as we have standards for permissible jokes.

In fact, the reason I rejected these videos is subjective. I considered them inappropriate for me as a teacher, or my students, or the context of study. This means other teachers can reject content that they may find inappropriate to teach in their given context as well. This is due to our need as EFL teachers to get students involved by teaching relevant and appropriate content.

Therefore, to secure good results ethically, we recommend educationalists, policymakers, or teachers to create content that abides by the higher education curriculum of

that country and avoid including what is deemed as either immoral or unethical for a teacher to teach in that context. In short, this paper provides an account of what we may consider conditions to be checked in making such educational videos on Facebook.

### ***Our Verdict on Chewkz Channel***

Indeed, in this paper, we are not advocating to use Chewkz channel for educational purposes in our Algerian, or Muslim contexts. As we have discussed, many of the videos contained inappropriate material, and students are curious by nature, therefore, they may want to watch more content of Chewkz and end up facing inappropriate content. Hence, we are rejecting this Facebook channel as a reliable channel to integrate Facebook content in our EFL classrooms, however, the results are factual and thus we can make pedagogical considerations based on this paper.

To add up to the idea presented above, we can append that the use of Facebook is optional. The enhancement in the intercultural communicative competence of EFL learners is strictly related to the type and content of the videos rather than the platform itself. This means that ELT teachers can rely on saved videos and bring them to the classroom in case they do not have access to the internet, or would rather not motivate their students to use social media. Moreover, teachers can make their own videos or ask students to make their own content and share it in the classroom with their classmates & later on conduct a discussion based on what has been watched.

### **Conclusion and Implications**

This autoethnography research paper provided an eyewitness account from the perspective of an EFL Ph.D. student and future university teacher on their perspective of Facebook use to promote EFL learners' intercultural competence. The researcher relied on Chewkz's Facebook page wherein Jesse, a British guy, shares his experiences of cultural shocks and clashes living in the USA, and vice-versa for an American living in London, based on true stories and storytimes. The researcher's journal entries demonstrated high levels of development in his intercultural knowledge, attitudes, and skills.

Howbeit, these results were mainly influenced by the researcher's high levels of critical attitude to learn about other cultures. Assuming our EFL learners limited levels of intercultural competence (Ghaffour, 2021), we invite EFL teachers to work on Bennett's (2011) advice.

First, EFL teachers should motivate learners and shed light on the necessities of acquiring prerequisite attitudes to learn more about other cultures using such educational and rich videos, and then help the students acquire intercultural skills to ultimately make use of them to become autonomous learners of cultures. The educative and informative videos can be used to both highlight to students the multicultural and diverse world they live in, wherein one's ability to communicate with others from different cultures is crucial, to aiding the learners to meet the desired goal of achieving intercultural competence.

To get learners more involved and meet their needs, as well as meet the teacher's needs to teach the content they consider appropriate and ethical according to their given contexts, these videos should abide by what is considered ethical for the teacher, students, and the parents. Indeed, the researcher has rejected the use of 29 videos as they considered them to be inappropriate and cross the limit bounds. Overall, we can make use of the Facebook watch feature to upload educational videos for the sake of developing our learners' intercultural competence. Indeed, Chewkz videos were made for entertainment and to share life experiences, therefore, the impact of videos made by educationalists would be more educational and purposeful.

Not to limit our imagination, the researcher did not detail how an EFL teacher would want to make use of the Facebook watch as a mobile technology tool. Nevertheless, we suggest using these videos as warmups to get students engaged and motivated, as well as to initiate lessons. Indeed, the use of multimedia-assisted instruction and flipped classroom approach proved to improve students understanding of content & increase learning depth (Yueh et al, 2012; Benzert & Sarnou, 2020), which exhibited greater behavioral and emotional engagement (Elmaadaway, 2018). Therefore, teachers should consider integrating such videos as warm-up activities in their lesson plans.

One of the limitations of this study is that it considers videos from two native English countries, therefore, we invite the EFL teachers to consider making content highlighting other cultures as well. Moreover, to avoid stereotypes or neglecting sub-cultures of a nation by adopting the essentialist view of culture, it is best to consider the aid of natives in the making of these videos, to portray authentic and real-life alike experiences of people of a particular culture, rather than mimicking another culture's people (Ghaffour, 2022).

One last conclusion from the findings of this research paper is that there is not essential link between the development of intercultural communicative competence in EFL learners' and Facebook watch precisely. ELT teachers can use other social platforms; create their own blogs, save videos on laptops, or even on their phones, so as to make it accessible for learners anytime and anywhere. It is fair to append that this research paper concentrates more on the use of educative and interculturally based videos to cultivate EFL learners' intercultural communicative competence. It is essential that future research addresses our assumptions and test the waters in the future, such as the use of the projector to project the video in class rather than relying on Facebook.

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