



Video-Based Cultural Literacy to Support Intercultural Competence in Japanese Language Classes

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Abstract

Intercultural competence needs to be possessed by students to become part of a global society. In line with that, the need for Japanese language learning that integrates between cultures is getting bigger. Original videos can be one of the sources of cultural literacy to expand intercultural experience and understanding. The objectives of this study are to (1) describe video-based cultural literacy activities by implementing intercultural pedagogic principles and (2) describe students' intercultural competencies, including the components of values, attitudes, and knowledge. The learning procedure is managed by intercultural pedagogic practices, which consist of (1) interaction, (2) paying attention, (3) comparing, (4) reflection, and (5) tentative conclusions. The research methodology used is descriptive qualitative. This study shows that the use of video in Japanese intercultural learning is beneficial as a source of information. Furthermore, implementing pedagogic practices is also helpful in providing clear guidelines for teaching and learning activities. Students' perceptions, as outlined in written sentences, can be known and analyzed based on the components of intercultural competence. Students can expand intercultural knowledge and improve intercultural understanding and competence through the use of video-based cultural literacy by implementing intercultural pedagogic practices.

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INTRODUCTION

According to UNESCO (2013), intercultural describes what happens when two or more cultural groups interact and influence one another directly or with various mediators. In the context of globalization, there has been an increasing interest in and need to develop intercultural competencies to prepare generations with 21st-century skills.

Intercultural competence needs to be owned by students to become part of a global community. In line with that, the need for Japanese language learning that integrates between cultures is getting bigger. According to Triandis (in Shaules, 2007), culture is divided into subjective and objective elements. Subjective elements include things that cannot be seen or touched, such as values, beliefs, attitudes, and norms. Objective elements are products and artifacts such as clothing, food, architecture, etc.

Barret (2018) states that the components of intercultural competence consist of values, attitudes, skills, and knowledge. The following explains the components of values, attitudes, and knowledge.

a. Value.

- Respect human dignity.
- Respect cultural diversity.

b. Attitude.

- Openness to differences in cultures, beliefs, views and practices.
- Respect differences.
- Self-affection.
- Tolerance.

c. Skills.

- Critical and analytical thinking skills.
- Observation and listening skills Keterampilan mendengar dan observasi.
- Empathy.
- Adaptability and flexibility
- Plurilingual, linguistic, and communication skills.

d. Knowledge

- Self-knowledge.
- Language and communication knowledge
- Belief and cultural knowledge.

Meanwhile, intercultural learning lies in the relationship between language and culture (Liddicoat & Scarino, 2013). Intercultural competence is communicating effectively and appropriately in intercultural situations based on intercultural knowledge, skills, and attitudes (Barret, 2018). Therefore, a synergistic implementation is needed between language, intercultural contexts, and media in learning.

There are several limitations in obtaining direct cultural experience for foreign language learners not studying in the target country. So the teacher needs to choose the correct language and culture learning media so that it becomes an alternative solution to this problem. There is a tendency for learning to utilize technology (Enkai et al. 2014). Cultural introduction activities to discussions around intercultural issues can be supported by Information and Communication Technology (ICT). Concerning how cultural material is obtained, audiovisual media is a rich source of information about intercultural contexts (Liddicoat & Scarino, 2013). Technology is a medium that brings together students with different cultural perspectives and backgrounds. Multicultural literacy can help second language learners appreciate the culture of other countries and their own country (Peng et al., 2006).

Video is an alternative media for conveying cultural information, which is then managed in a lesson to identify and improve students' intercultural perceptions. This is because the video has a storyline that can connect the audience with the events that occur in it, and the memories formed regarding the contents of the video will lead the viewer to interpretation (Comet, 2018).

Wang and Chen (2020) show that the use of audiovisual media, such as YouTube, for language learning can not be applied in the classroom. But it can also help students organize learning activities independently and support the

development of attitudes toward the use of technology.

In the context of learning, visualizing culture by involving various factors in the social environment will help students prepare to transform into aspects of 21st-century attitudes (Yilmaz, 2019). Intercultural critical literacy helps students prepare themselves as world citizens with intercultural awareness and tolerance (Pegrum, 2008).

The concept of literacy view in three ways:

1) literacy involves different media and semiotic systems. 2) practices in different languages and cultures are seen as a treasure of literacy, and 3) literacy practices can be associated with certain aspects of life (Barton & Hamilton, 2000).

Critical literacy regarding interculturality is a necessary skill to be able to "read" in the sense of knowing and understanding cultural events and activities (Kumararavadivelu, 2003, Pegrum, 2008).

Various media cultures with various functions and contexts also play a role in developing the basis of understanding the new culture (Di Luzio et al., 2001). Through critical intercultural literacy packaged in various media and multimedia formats, one can reflect on prior knowledge and learn and broaden perspectives on one's culture and other cultures. Furthermore, building intercultural competence in students is a challenge that must be considered critically (Zhang, 2020).

The role of language is crucial in efforts to understand culture optimally (Matsumura, 2007). In terms of learning Japanese as a foreign language, it is expected to combine language and intercultural aspects dynamically. There have been many studies on interculturality in language learning. Kardena's (2021) research entitled "An Intercultural-Based Writing Learning Model" found that learning to write is still carried out conventionally. Therefore, a writing learning model with syntax is developed, consisting of predicting, mapping, learning materials, exercises, and an overview of cultural systems. Another research conducted by Putu Darma, I Komang, and I Wayan (2019), titled "Development of Character Education-Oriented

Learning Media Videos," shows that the developed videos effectively improve learning outcomes of digital simulations.

This study aims to describe intercultural learning using video literacy resources with the implementation of intercultural pedagogic practices and then analyze student writing results based on the components of intercultural competence.

METHOD

A qualitative approach is used to investigate and describe learning practices and outcomes. In other words, a qualitative approach is used to guide researchers so that they can naturally evaluate the phenomena that occur in the classroom. Then, a qualitative content analysis approach is used to help examine intercultural understanding as outlined by students in texts. (Kusumaningputri & Widodo, 2018).

Sugiyono (2011) explained that triangulation was used to obtain a complete picture and information. The method of triangulation in this study is the implementation of learning, observation, and surveys. Observations were made during the learning process, and surveys were conducted to obtain student responses regarding learning.

The time for the research is in October 2022. This research was conducted at the Japanese Language Education Study Program, FKIP, University of Riau, involving 26 students who took the Writing Translation course in the eighth semester. There is no specific reason for choosing this course, but this research can also contribute to skills in translating cultural content.

The following first describes the videos used in this study. The first video was downloaded from the Youtube page with the 外国の反応 (*Gaikoku no Hannou* - Overseas response) channel, which reviews in Japanese the response of foreign residents to Japanese culture. The topic chosen for the channel is 外国人「こんな国に生まれたかった」 (*Gaijokujin "Konna kuni ni umaretakatta"* - Foreigners say "Want to be born in a country like this.")

Information about Japanese culture and the response of foreigners regarding the culture is conveyed through running text accompanied by an oral explanation. The explanation in the video is accompanied by pictures that can visualize the culture in question. The Japanese culture raised in the video includes young children in Japan who are independent and can use trains, go to school, or shop alone.

無人販売所 *mujin hanbai-sho*, which is a shop that sells vegetables, fruit, and so on, but without a seller guarding the shop. Each item sold is given a written price. The buyer can choose the items needed and leave money in the provided space.

There is also a review that if an item is left in a public place, it will still be in its place, and no one will steal it. The video still has some exciting things about other Japanese cultures, including the culture of Japanese society in using caps or *inkan*, the culture of Japanese women wearing *kimonos*, and the Japanese habit of showing attention and feelings not through words but through actions.



Figure 1. Display in Video 1

The second video was also from the Youtube page titled "School Lunch in Japan It is Not Just About Eating." The title is in English because the coverage is for the children's community in New York. Unlike the first video, this video does not contain moving images showing actual activity, while the first video is only in text and pictures..

The verbal narration in the video uses Japanese. The theme of this video is school lunch activities with various procedures, discipline, and considerations regarding health. Lunches are managed and hosted by elementary schools in Japan. The school lunch activity is called 給食

(*Kyushoku*), which literally means preparing food. Employees use unique uniforms when cooking and special equipment such as food temperature gauges, trolleys for carrying food, cutlery based on class, and elevators for transporting trolleys to the floor where the class is located.

The atmosphere at school during lunch shows character education for students. This situation can be seen from the procedure of using unique uniforms so that they are hygienic when eating, checking on the students on duty, giving students responsibility for arranging the collection and distribution of food, announcements that some of the food sources come from gardens planted by students, as well as the orderliness of students when enjoying food and overeating.



Figure 2. Display in Video 2

The lecture time lasts for 100 minutes. Video playback is played at least twice so that the contents of the video can be adequately understood. Video 1 is 8 minutes 24 seconds long, and video 2 is 8 minutes 56 seconds long. Both video 1 and video 2 were shown on different days but were studied by applying the same intercultural pedagogical practices, namely by cycles of 1) interaction, 2) observing, 3) comparing, 4) reflection, 5) temporary conclusions (Liddicoat & Scarino, 2011).

The procedures implemented in learning activities can be illustrated in the following figure:

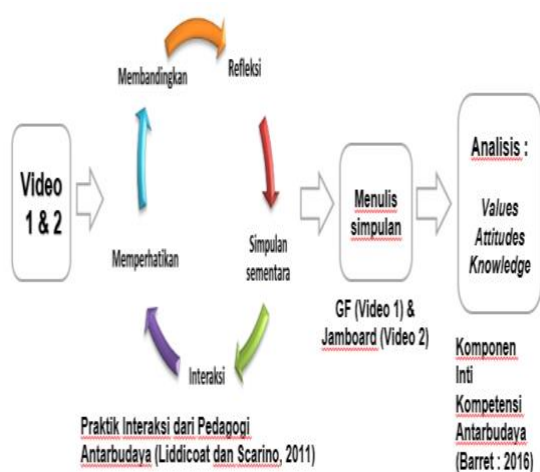


Figure 3. The flow of Intercultural Japanese Learning with Video Media

According to the constructivist view, the current learning framework must be built meaningfully, systematically, and learner-centred (Kyeong, 2018). Video as a source of intercultural literacy is shown to students, preceded by a brief introduction to the theory of intercultural learning and an introduction to the themes in the video. Then the learning procedure enters the stage of interaction practice from intercultural pedagogy by Liddicoat and Scarino (2011).

Students pay attention to the contents of the video and then compare, namely by remembering and looking for similarities and differences in things that exist in Indonesia. Students then enter the reflection stage, namely using critical thinking to internalize and understand the things observed from the video. Each student makes temporary conclusions from the processes that have been passed. Next, it is followed by interaction between students to exchange information, understanding, and opinions regarding video content related to intercultural concepts.

Writing comments are provided through Google Classroom media through short essays and jam board worksheets. Students do not only write down their impressions of the observed Japanese culture but also their impressions of their own culture. Student writing results are then analyzed according to the components of intercultural competence: values, attitude, and knowledge (Barrett, 2018). Due to limitations,

this study did not include the skills component in analyzing the data. In order to deepen this study, a questionnaire in the form of a Google form was provided to students. The questionnaire aims to find responses regarding video as a medium for cultural literacy and intercultural pedagogic practices.

RESULT AND DISCUSSION

In this section, an analysis of two things will be presented. The first is an analysis of student writing related to intercultural concepts based on the video theme. The second is an analysis of the results of the questionnaires answered by students.

After carrying out intercultural pedagogic practices in videos 1 and 2, student writing results were obtained in the form of opinions or perceptions as described above. The value component is shown by sentences expressing appreciation, admiration, or understanding of positive values. Students can respect Japanese and Indonesian cultures, take positive lessons from others, and instil sensitivity to view culture wisely. The attitude component reflects an understanding of the cultural actions taken by society (in this case, Japanese society) and ideas regarding things that will be realized by oneself in the form of positive behaviour.

Positive perceptions, which are then implemented into attitudes and behaviours, will form sensitive individuals tolerant of intercultural contexts. The component of knowledge or knowledge is described in sentences that show insight or knowledge related to Japanese and Indonesian cultures. Students can observe, remember, and compare cultural realities. Students correlate knowledge and experiences related to culture. The knowledge component is crucial because the breadth of cultural knowledge will facilitate intercultural understanding and avoid intercultural barriers.

In the following, examples of data obtained from written comments by students regarding the videos will be presented. Classification and data analysis was based on three intercultural competency components: values, attitudes, and knowledge. Sentences

written by students were identified, classified, and then analyzed. The following is data taken randomly from video 1:

Table 1. Concluding data about video 1

<p><i>Values</i></p>	<p>a. 小さい子なのに一人で買い物に行きます。すばらしいです。"Chiisai ko na noni hitori de kaimono ni ikimasu. Subarashii desu". (Even if it's a small child, go shopping alone. Extraordinary).</p> <p>b. The Japanese are very honest about putting money in a box in an unattended shop.</p> <p>c. I admire the honesty of the Japanese people and respect for the rights of others.</p> <p>d. 日本はどこでも子供のために安全です。"Nihon wa dokodemo kodomo no tame ni anzen desu". (Japan is safe for children).</p>
<p><i>Attitudes</i></p>	<p>a. In Indonesia, parents do not allow young children to go alone.</p> <p>b. 私の国はできますか。その店はここでめずらしいです。"Watashi no kuni wa dekimasuka. Sono mise wa koko de mezurashii desu". (Is it possible in my country? Here such shops are rare).</p> <p>c. Do not take other people's belongings left behind.</p> <p>d. 日本では店に人がいなくても、安心です。"Nihon dewa mise ni hito ga inakutemo, anshin desu". (In Japan, no one in the store feels safe either").</p>
<p><i>Knowledge</i></p>	<p>a. The environment is very safe for children. Young children in Japan are taught to use the train and go shopping alone.</p> <p>b. 日本人は農家を尊重します。"Nihon jin wa nouka o</p>

	<p><i>sonchou shimasu</i>". (The Japanese respect farmers).</p> <p>c. 日本の学校は厳しく道徳を教えます。"Nihon no gakkou wa kibishiku doutoku o oshiemasu". (Japanese schools strictly teach morality).</p> <p>d. At the station there is an office that takes care of lost goods.</p>
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Some examples of sentences that were student responses in the table above can provide an overview of students' intercultural perceptions regarding the cultures explained earlier that video 1 has several different cultural contents. Hence, the examples of sentences raised for analysis also vary on topic. An example of the value component, namely the sentence, "I am amazed by the honesty of the Japanese and respect the rights of others." This sentence expressly assesses that Japanese people are honest and tolerant..

This excellent perception of the character of the Japanese people engenders a sense of awe and respect. The student's answer sentence, namely 日本はどこでも子供のために安全です "Nihon wa dokodemo kodomo no tame ni anzen desu" (Japan anywhere is safe for children) indicates that students give a special assessment to Japan. Students see that Japanese society cares about the privacy and safety of others, so the crime rate, such as child abduction, is very low. This awareness creates a safe and friendly environment for children and residents.

An example sentence on the attitude component that reads, "In Indonesia, parents do not allow small children to go alone," shows the attitude of Indonesian people in general, who are very protective in looking after children. This also shows differences in perceptions and policies taken by parents in Japan and Indonesia. Both have positive values because policies in children's education can be adapted to the social conditions of society and the environment.

Through this example, students can learn to be proportional in dealing with cultural differences—next, the sentence 「日本では店に人がいなくても、安心です。」 "Nihon dewa mise

ni hito ga inakutemo, anshin desu" . (In Japan, no one in the shop feels safe. This sentence shows that people in Japan are not too worried if the store has to be left without a store clerk at any time. This situation is because the crime of theft is not something that happens often. There is mutual trust between owned sellers and buyers encourages the creation of a conducive atmosphere in business aspects in Japan.

In the knowledge component, there is the sentence 「日本人は農家を尊重します」 ” *Nihon jin wa nouka wo sonchou shimasu* (Japanese people respect farmers). Students show that they have insight that Japanese society appreciates the hard work of farmers. These sentences are intended to express specific content in the video. Correlation between respect for farmers and the fact that no Japanese dishonour does not pay for agricultural products sold in unattended stalls.

The student's insight can also be seen in the sentence, "At the station, there is an office that takes care of lost items." Students know that at Japanese stations and also in other public places, there is a section that deals with 'lost and found' or what in Japanese is called 忘れ物承り所 *wasuremonouketamawarisho* or 忘れ物センター *wasuremono sentaa*. Knowledge like this is obtained from learning about culture, especially in this case, students focus on the advantages of public facilities in Japan.

Next is an example of data in video 2 related to 給食 (*Kyuushoku*).

Table 2. Concluding data about video 2 in the values component, the sentence 「学生は給食が大好きです。とても面白い です」 ” *Gakusei wa Kyuushoku ga daisuki*" (students like *Kyuushoku*). Shows the student assessment that all students in Japan definitely like *Kyuushoku* because the group lunch activity at this school is exciting. Students consider *Kyuushoku* attractive because other important activities in *Kyuushoku* can educate students' character. In addition, an exciting assessment can also be due to differences between the eating culture in Japanese and Indonesian schools.

Another example of an answer is the sentence, "Schools in Japan and Indonesia both

instill discipline from an early age in their way." Through this sentence, students convey that education in Japan and Indonesia both emphasize the inculcation of values and character in students. Each school has its policy regarding activities held in schools in the context of building student character.

The sentence represents the attitude component, "I want to introduce this *Kyuushoku* culture to students at school." Students expressly plan to introduce *Kyuushoku* culture to Indonesian students. This illustrates the many positive things that need to be emulated from *Kyuushoku* activities to be used as valuable input for improving the system in Indonesian schools and developing character education for students. Another sentence is インドネシアの学生もきつと給食を経験したいです。 "*Indonesia no gakusei mo kitto Kyuushoku o keiken shitai desu*". (Students in Indonesia also definitely want to get the *Kyuushoku* experience). This sentence shows the student's opinion that Indonesian students who see the attractiveness of this *Kyuushoku* will also be interested in doing similar activities. This is because the lunch system implemented in Japan is very different from that in Indonesia. In addition, students seemed convinced that activities such as *Kyuushoku* would positively change their attitudes.

In the knowledge component, there is an example of the sentence, "*Kyuushoku* is not just having lunch together, but also teaches many things about discipline and management." This sentence shows the results of student observations of video 2. Students can understand the objectives of implementing the *Kyuushoku* system in Japanese schools. Students learn to scaffold knowledge related to essential aspects of *Kyuushoku*. Through this, students can learn to think systematically to build a positive culture in an environment in society. Another concluding sentence is 農業の知識を持って、社会で役に立ちます。それは学校の目的です。 "*Nougyou no chishiki o motte, shakai de yaku ni tachimasu. Sore wa gakkou no mokuteki desu.*" (Having agricultural knowledge and benefit the community. That is the aim of the school). This sentence shows that students understand the school's specific purpose

in implementing *Kyushoku*. The intended purpose is that planting vegetables in the schoolyard means that students can be equipped with agricultural knowledge for food security. Training students on discipline and management will form student competencies that will later be useful in society.

As for other data that are not discussed in this article, it shows the same trend. Namely, students can write comments about Japanese and their own cultures, as seen in the video. Overall, student writing results include aspects of knowledge, attitudes, and values.

The following are the results of the questionnaire answered by students. Regarding videos that can provide information on cultural literacy, especially in intercultural contexts, 87% responded that they stated "very useful," and 13% stated, "useful". In comparison, those who stated "ordinary" or "not useful" were 0% or none. Students agree that through video, an accurate picture of a culture can be obtained to be developed as material for discussion and learning to understand intercultural contexts. Through videos, they can observe the culture of other countries and then reflect on their own culture to form intercultural understanding. An excellent intercultural understanding will make it easier for students to be culturally competent.

The results of the subsequent questionnaire are as follows. Regarding the implementation of intercultural pedagogical practices, 91% responded by saying "very useful," 9% stated "useful," and there was no response stating "ordinary" and "not useful" or, in other words, 0%.

As for what is meant by the value of the usefulness of intercultural pedagogic practices, students agree that Japanese intercultural learning has become more directed and systematic. The first practice, namely "interaction," gives an active impression at the beginning of lectures by establishing connections in discussion groups and providing mutual feedback regarding introductory material topics between lecturers and students or between students with one another.

The second practice, "paying attention," means observing social life and cultural behaviour contained in video content. The third practice of "comparing" is done by correlating the similarities and differences between Japanese culture in the video with Indonesian culture. The fourth practice is "reflection," which means students try to understand Japanese culture and people's perceptions. Then bring up a sense of respect between different cultures and train a positive attitude to deal with various intercultural phenomena. Finally, in the fifth practice, namely 'temporary conclusions,' students translate intercultural perceptions into writing after students discuss and conclude intercultural related matters in the video. With this intercultural Japanese learning procedure practised, teaching and learning activities become more fluent and organized.

CONCLUSION

This research can draw three conclusions regarding video as a medium for cultural literacy, intercultural pedagogic practices, and intercultural competence.

Original videos can be an appropriate source of cultural literacy to broaden intercultural experiences and understanding. The videos provide Japanese language input regarding culture, and students can discuss and write opinions in both Japanese and Indonesian because the focus is on understanding intercultural concepts.

Through intercultural pedagogic practices, Japanese language learning with intercultural concepts is more focused, and students can further explore various cultural perspectives.

Students come to understand that intercultural pedagogy does not only emphasize understanding in the realm of cultural differences and similarities, but awareness to reflect on their own culture, respect each other and be able to solve problems in interactions with different cultures.

Hopefully, this research will be able to contribute as a reference for Japanese intercultural learning and become material for

reflection to continue improving intercultural understanding for students.

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