

The Role of Local Culture in Engaging Test takers' Interaction with the Test Input: Analyzing Reading Texts in the Algerian English BAC Exams (2021-2024)

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Abstract:

Cultural validity lies at the heart of meaningful high-stakes language testing, as it keeps the test content more inclusive, and relevant to learners' socio-cultural contexts. Yet, in Algeria, the contribution of culture in English Baccalaureate Test is said to inadequately reflect the cultural diversity of its test-takers, resulting in a missed opportunity to enrich the exam's educational and cultural relevance. Therefore, this article seeks to investigate the cultural representation in the Literary and Philosophy stream of the Algerian English BAC Test, with a focus on reading texts from 2021 to 2024. In doing so, Byram's Intercultural Communicative Competence framework is used as the primary analytical guide. The study evaluates the extent to which the texts reflect local, global, or neutral cultural themes and align with intercultural competence goals. A descriptive content analysis is employed with findings indicated that AEBTs are mostly focused on global cultural themes, lack Algerian cultural elements, and provide few opportunities for critical engagement. Practical recommendations for enhancing exam's cultural validity are provided.

Keywords: BAC test; cultural validity; Literary and Philosophy stream; reading texts.

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1– Introduction

How culturally representative should a high-stakes language exam be to truly assess students' abilities? Language, as the specialists in the field see, is inherently intertwined with culture, and tests that fail to point to the cultural realities of their test-takers risk alienating learners and compromising validity (Kramsch, 1993). Cultural validity in assessments makes certain that test content shows the socio-cultural realities of test-takers, supporting a more authentic evaluation of their competences. In Algeria, the English Baccalaureate Test (AEBT) is of a high paramount importance as a high-stakes language test that has great effect on students' academic future. The literary and philosophy stream syllabus, in particular, is designed to expose learners to diverse cultural themes with the aim in mind to foster intercultural awareness. However, how well does the exam meet this goal? The objective of this study, therefore, is to examine the cultural representation in the reading texts of the literary stream of the Algerian English BAC exam, with a focus on exams from 2021 to 2024. The research analyzes the extent to which these texts represent local, global, or neutral cultural themes, and their fit with Byram's Intercultural Communicative Competence (ICC) framework. Additionally, it looks at missing areas in cultural inclusivity and provides practical recommendations to enhance the exam's cultural validity. Worth noting, this objective recognizes the BAC exam's dual purpose as both a linguistic testing and a cultural asset that forms students' perspectives and get them prepared for global involvement. Keeping a balance between local and intercultural content is needed to build a real cultural awareness among Algerian learners.

Importantly, the current research seeks to find out answers to the following questions:

- How is culture represented in the reading texts of the literary stream of the Algerian English BAC exam?

- To what extent do these texts express local, global, or neutral cultural themes?

- How can cultural validity be improved to create a more holistic and inclusive testing experience?

In an effort to check out these questions, the following hypotheses are proposed: If the reading texts achieve a balance between local and global cultural themes, the exam will more effectively mirror the culture of Algerian test-takers.

Moreover, if the texts align with Byram's Intercultural Communicative Competence (ICC) framework, the exam will promote intercultural competence and better equip students for meaningful, real-world communication.

Interestingly, the research at hand is significant as it works on major holes in the cultural design and validity of the Algerian English BAC exam, which test-writers often ignored in discussions on educational reform. By going into the cultural themes represented in the literary and philosophy stream's reading texts, it provides fresh angles into how well the exam mirrors the socio-cultural realities of Algerian students. Crucially, the study highlights the importance of striking a balance between local and global cultural narratives, ensuring that the exam remains inclusive and, at the same time, pedagogically effective in nurturing intercultural competence. The findings, moreover, seek to guide policymakers and test designers toward developing culturally valid exams that resonate with students' lived experiences, as to achieve meaningful global engagement. In the long term, these reforms hold the potential to elevate the quality of language education in Algeria, aligning it with international benchmarks while safeguarding and celebrating local cultural identity.

1.1– Literature Review

1.1–1. The Concept of Cultural Validity in Language Testing

Undoubtedly, Cultural validity has solidified its place as a central element of language testing, shaping the way assessments are both conceived and interpreted. Cultural validity confirms that tests do more than check linguistic accuracy to be culturally inclusive and relevant (Bachman & Palmer, 2010; Byram, 1997; Cohen, 2013; Goh & Burns, 2012; Kramsch, 1993; McNamara, 2000; Shohamy, 2001). As Kramsch (1993) points out, "language and culture are inseparable," and any test that disregards cultural elements will lose its authenticity, and, by extension, its educational relevance. This tight bond explains the fact that language assessments are far from than just tools for measuring linguistic competence, but also spaces for fostering a deeper understanding of culture, and engaging test-takers meaningfully in real-world communication. Similarly, Byram (1997) pointed out the role cultural content has in language assessments as a means of fostering intercultural communicative competence (ICC), defined as the ability to communicate effectively and appropriately with people from diverse cultural backgrounds. Byram's perspective, here, calls to mind that language tests, when well designed,

have the power to grow critical skills like cultural awareness and sensitivity. Within the same wave length, Bachman and Palmer (1996), in their influential model of test usefulness, underline the importance of authenticity in language assessments. On their part, culturally valid tests should not only reflect real-world communicative contexts but also provide tasks that go perfectly with the learners' culture. In doing so, such tests become more than just evaluative tools; they serve as meaningful learning experiences that connect students to both their own cultural identities and the wider global context.

Building on this, Solano-Flores and Nelson-Barber (2001) came up with the idea of cultural validity, which they see is about how much tests take into account the social and cultural stuff that shapes how students think and answer questions. They point out that tests, being cultural resources, reflect the values, knowledge, and ways of communicating from the societies where they are created. What is more, they argue that cultural validity needs to be taken just as seriously as other types of validity, like construct validity, to make sure test scores actually show what they are supposed to measure (Bachman, 2004; Chapelle & Voss, 2016; Kunnan, 2004; Lyle, 2007; Messick, 1995; Weir, 2005).

Furthermore, fresh findings have also helped to get the broader implications of cultural validity. Shavelson et al. (2019) argue that culturally responsive assessments improve both test fairness and student engagement by ensuring that test content is relatable and meaningful. Likewise, Wu and Field (2020) highlight(s) how culturally aligned tests can bridge the gap between local realities and global demands, with preparing learners to deal with the required skills for intercultural interactions.

1.1–2. Byram's Intercultural Communicative Competence Framework

Byram's (1997) Intercultural Communicative Competence (ICC) framework provides a dynamic and useful approach to fostering the skills and awareness necessary for effective communication across cultures. Grounded in the belief that language learning is inseparable from cultural learning, this framework identifies five core components, each of which contributes to the development of globally aware, culturally sensitive individuals.

1.1–2.1. Attitudes

Intercultural competence, according to Byram (1997), mainly comes down to having an attitude of curiosity and openness toward other cultures. It means

honestly putting aside stereotypes and genuinely embracing differences with interest and empathy. In this way, learners can see diversity as a chance to grow rather than a hurdle, helping build real connections and mutual respect .

1.1–2.2. Knowledge

Intercultural competence also depends on a good understanding of cultural practices, perspectives, and products. This knowledge goes beyond surface-level observations, like customs or traditions, which include deeper insights into societal values, world views, and historical contexts. Getting into both the visible and hidden layers of culture, learners develop a richer appreciation of how different communities shape and express their identities.

1.1–2.3. Skills of Interpreting and Relating

The ability to understand cultural references, and relate them to one's own experiences, is a key skill for bridging cultural gaps. This involves interpreting unfamiliar cultural cues, understanding them within their context, and finding similarities, no matter how slight, with personal or familiar experiences. For example, learners might compare their own cultural rituals with those of others, cultivating empathy, and gaining a deeper appreciation of shared human experiences.

1.1–2.4. Skills of Discovery and Interaction

Interacting with unfamiliar cultural elements demands adaptability and curiosity in real-time situations. These skills empower learners to ask thoughtful questions, approach new environments with flexibility, and engage respectfully with individuals from diverse backgrounds. Rather than passively observing cultural differences, learners equipped with these skills actively participate in intercultural exchanges, which turn encounters into chances for learning and growth.

1.1–2.5. Critical Cultural Awareness

Perhaps the most transformative element of Byram's framework is critical cultural awareness. The latter considers cultural biases, assumptions, and power dynamics (both personal and external). This skill encourages learners to assess cultural practices against universal principles like equality, fairness, and human rights. Testees, with this critical outlook, become more equipped to challenge stereotypes, question cultural hierarchies, and raise intercultural understanding shared in mutual respect. Notably, Byram's framework notes that language learning

goes far beyond mastering grammar or vocabulary; it is, at its nature, a journey of personal and cultural enrichment. This process, actually, empowers learners to find their way through the complexities of a globalized world with sensitivity, confidence, and purpose. Undeniably, language education, when founded in these five components, not only does it produce skilled communicators but also empathetic global citizens prepared to engage meaningfully across cultures.

1.1– 3. Cultural Validity and the Algerian English BAC Exam

In contexts like Algeria, where English is taught as a foreign language, cultural validity takes on heightened importance. High-stakes exams such as the English BAC Tests should be designed in a way that creates a balance between global and local cultural narratives, making a testing experience that bridges international perspectives with Algerian cultural realities. This alignment, when successfully achieved, not only does it enhance the authenticity of the exam but also helps students develop intercultural competence for both academic and professional settings.

Interestingly, some studies have pointed out flaws in the cultural dimensions of the Algerian English BAC Test. For instance, Bemmoussat and Bouyakoub (2019) critique the exam-centric nature of Algeria's education system, pointing out how it often stifles innovation in test design by prioritizing rote learning over meaningful cultural engagement. Similarly, Belarbi and Bensafa (2020), in their evaluation of the BAC exam through the lens of Bloom's Taxonomy, show an absence of tasks that promote higher-order thinking or encourage critical cultural reflection. While these studies shed light on significant issues, they primarily focus on cognitive validity, leaving the crucial dimension of cultural validity relatively underexplored.

Based on these earlier findings, this study aims to fill that gap by systematically analyzing the cultural themes presented in the reading texts of the literary stream of the Algerian English BAC exam. In this way, the research provides a deeper understanding of how well the exam aligns with the socio-cultural realities of Algerian students, offering valuable insights for improving both the inclusivity and the effectiveness of this high-stakes assessment.

2– Method and Tools

The study adopts a descriptive content analysis to examine the cultural representation in the reading texts of the literary stream of the Algerian English

BAC exam. Descriptive content analysis, as described by Krippendorff (2018), is a systematic method used to identify patterns, themes, and structures within textual data, making it particularly suitable for evaluating cultural themes and their alignment with intercultural competence goals. The analysis focuses on the publicly available reading texts from the 2021 to 2024 BAC exams, providing a recent and representative sample of the exam's current design and cultural focus. These texts were chosen because they show the latest iterations of the literary and philosophy stream.

The analytical process is guided by Byram's Intercultural Communicative Competence (ICC) framework, evaluating the cultural dimensions of the reading texts by assessing attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. As well as the balance between local, global, and neutral themes in reading texts. This approach provides a detailed and structured way to measure the cultural validity of the selected texts, offering insights into the broader implications for test design and cultural representation in high-stakes language assessments.

The sample texts are analyzed using a structured coding framework that categorizes cultural themes into three main types: local (Algerian traditions, values, and societal norms), global (international or Western themes), and neutral (texts without explicit cultural references). Each text is divided into smaller units, such as paragraphs or sentences, to enable detailed evaluation. The findings are then compared across the four years to identify patterns and trends in cultural representation.

3– Results and Discussion:

Results:

The texts are analyzed using a structured coding framework that categorizes cultural themes into local, global, and neutral content. Each text is further evaluated for its alignment with the ICC dimensions, ensuring a comprehensive assessment of cultural representation across the four years of the BAC exam.

Cultural Themes in the Reading Texts

The reading texts predominantly highlight global cultural themes, with, unfortunately, limited to no representation of local Algerian cultural contexts. If we look closely at the 2021 text on the Mayan civilization, it becomes evident that the focus is densely placed on archaeology and historical decline. However, this text provides no connection to Algerian cultural relevance, which, in turn, makes

it less relatable for testees. Similarly, we have the 2022 text focuses on the Roman Empire and highlights social inequality and historical narratives, keeping that kind of disconnection from Algerian realities. This disconnect, in fact, is particularly notable, as parallels could have been drawn between the social disparities of ancient Rome and similar socio-economic issues in Algeria's past or present, which would have made the content more engaging and culturally fruitful.

The 2024 text on educational systems in the USA and Singapore treats international educational contexts, as to compare structural and methodological differences between the two systems. Yet, it is worth mentioning here that this text offers no connection to Algeria's own educational challenges or successes, which could have been used as a platform for students to reflect on their experiences. The 2023 text, however, is categorized as neutral; it discusses social media influencers and addresses globally relevant topics like consumerism and deception. This really touches on critical themes, but lacks explicit cultural references and opportunities for test-takers to relate the topic to their own societal context, such as the influence of social media in Algerian youth culture.

From these lines, we come to understand that 75% of the analyzed texts focus predominantly on global cultural themes, with the remaining categorized as culturally neutral. What if we shifted the focus to include a balance of global and local cultural narratives? Such an approach could engage students on a deeper level and foster a sense of cultural pride while still exposing them to diverse global perspectives. The complete absence of texts reflecting Algerian culture raises significant questions about the exam's ability to represent the socio-cultural settings of its test-takers. If the goal of language education is to connect learners to both their own cultural roots and the wider world, then ignoring local cultural themes detach students and undermining the exam's authenticity and relevance.

Table (1) : Cultural Themes in the BAC Reading Texts (2021–2024)

Year	Text Topic	Cultural Theme
2021	Mayan Civilization	Global
2022	Roman Empire	Global
2023	Social Media Influencers	Neutral
2024	Education Systems (USA vs. Singapore)	Global

Findings Based on Byram's ICC Framework

Attitudes

If we look closely at the texts, it becomes evident that they largely fail to encourage curiosity or openness toward Algerian culture. While global themes, such as the Mayan civilization (2021) and the Roman Empire (2022), provide exposure to diverse cultural perspectives, they neglect to include any significant local cultural elements. The question we ask here is: how can students develop a meaningful sense of intercultural awareness if their own culture is absent from the content?

Knowledge

It is worth noting here that the texts provide surface-level information about global and historical practices, such as social inequality in ancient Rome (2022) or educational competition in Singapore (2024). However, they skip to mention any aspect of Algeria's cultural practices or societal realities. This omission is noteworthy, as students are left without a platform to connect their learning to their immediate cultural contexts. For example, a discussion of inequality in Rome could have been supplemented with references to historical or contemporary social challenges in Algeria. Such connections would not only enrich students' knowledge but also make the content more relevant and relatable to their lived experiences.

Skills of Interpreting and Relating

The question that arises here is: do these texts enable students to draw meaningful connections between their own cultural realities and the material they encounter? The answer, unfortunately, seems to be no. The texts give few opportunities for candidates to compare or interpret cultural references in ways that link global narratives to Algerian contexts. For instance, while the 2022 text highlights social inequality in ancient Rome, it could have drawn parallels with similar socio-economic disparities in Algerian society, paving the way for more critical and engagement with the theme. This void limits students' ability to deal with the material in a meaningful way.

Skills of Discovery and Interaction

It is clear from the analysis that none of the texts challenge students to actively engage with cultural elements or to explore diverse cultural perspectives. Tasks associated with the texts do not encourage students to ask questions, make connections, or discover cultural complexities. If we consider Byram's framework, the skills of discovery and interaction are critical for intercultural competence, yet these texts do little to develop these dimensions. This oversight ultimately limits students' ability to engage deeply with cultural content and actually prevents their preparedness for intercultural communication in real-world settings.

Critical Cultural Awareness

Interestingly, only the 2023 text on social media influencers touches on critical thinking by having themes of deception and consumerism. Nevertheless, even this text stops short of encouraging students to consider cultural biases or draw comparisons with local contexts. The question that needs to be answered is: what if these texts were designed to explicitly push students to think critically about their own cultural assumptions and those presented in the material? Without such opportunities, students might miss out the chance to develop higher-order thinking skills and critical cultural awareness, both of which are integral for handling today's interconnected world.

Table (1) : Consistency with Byram's ICC Framework

Dimension	Textual Observations
Attitudes	Curiosity and openness towards Algerian culture are only rarely encouraged.
Knowledge	Texts give global information but miss out on Algerian cultural practices and heritage.
Skills of Interpreting/Relating	Few opportunities exist to link global cultural themes with students' lived experiences in Algeria
Skills of Discovery/Interaction	Texts fail to engage students in exploring cultural elements or diverse perspectives actively.
Critical Cultural Awareness	Some texts promote critical thinking (e.g., social media influencers) but ignore the deeper consideration of cultural biases.

Discussion:

The analysis of the reading texts in the AEBT brings attention to notable deficiencies in cultural representation and their alignment with intercultural competence goals, as outlined by Byram's ICC framework. It's worth noting here that these findings underscore the need for substantial changes in how texts are selected and tasks are designed, particularly if the aim is to ensure cultural inclusivity and authenticity. The exam, as it stands, misses out on opportunities to connect students with their cultural roots while fostering their ability to engage with global perspectives.

One clear issue that stands out is the overwhelming dominance of global cultural themes, with 75% of the texts focusing on international or Western narratives. While such texts can broaden students' horizons, they leave little room for representing local Algerian culture, which is important for engaging test-takers. Perhaps the main concern is that this absence undermines the relatability of the exam, making it less meaningful for Algerian students. Byram (1997) argues that intercultural education needs a balance between local and global cultures, as this enables learners to develop both a sense of cultural pride and an appreciation for diversity. Without this balance, the exam, in many ways, is unable to create a link between students and their own cultural identity, focusing instead on external narratives that might feel distant and irrelevant to their lived experiences.

A different concern, which cannot be ignored, is the complete lack of local cultural representation in the analyzed texts. None of the texts include Algerian traditions, societal norms, or historical narratives—elements that could have formed the exam in the cultural realities of its test-takers. Take, for instance, the 2022 text on social inequality in the Roman Empire. If it had been paired with an example from Algeria, testees would have been able to make meaningful comparisons between global and local contexts. As Kramsch (1993) reminds us, language and culture are inseparable, and any assessment that ignores this relationship risks losing its relevance and authenticity. The point becomes clearer when we ask: how can a national exam represent its test-takers if it excludes their cultural experiences entirely?

If we take the dimensions of intercultural competence, it is apparent that the exam falls short in integrating key skills like interpreting, relating, and critical cultural awareness. While the 2023 text on social media influencers introduces critical thinking by addressing issues such as consumerism and deception, it does not go far enough to encourage students to reflect on cultural biases or relate the

themes to their Algerian context. Perhaps if the texts had been designed to include tasks encouraging comparisons between global and Algerian issues, such as poverty, education, or social dynamics, they would have a great involvement of students' higher-order thinking skills and interaction.

The lack of local cultural elements also raises questions about fairness and inclusivity, particularly for students from rural or traditional backgrounds. Bachman and Palmer (1996) stress that test content must resonate with all learners to maintain equity and ensure accessibility. Yet, the dominance of global narratives may alienate students who may not be familiar with Western contexts. For example, the 2024 text comparing education systems in the USA and Singapore might relate more with urban students who are exposed to international educational debates, leaving others at a disadvantage. This imbalance not only affects the fairness of the exam but also limits its ability to connect with the diverse range of Algerian learners it is supposed to serve.

It's evident, upon closer examination that the reading texts do not fully align with the broader educational objectives of fostering intercultural competence and preparing students for real-world communication. Canagarajah (2005) points out that assessments should reflect local contexts while also promoting meaningful engagement with language and culture. However, the BAC texts tend to focus on providing surface-level information, with little to no emphasis on the cultural authenticity or critical engagement necessary to achieve these goals. What stands out here is that the exam does not capitalize on its potential to create a space where students can simultaneously explore their own culture and connect with global perspectives.

If we step back to consider the implications of these findings, one cannot help but notice the missed opportunities for the AEBT to evolve into something much more impactful. By weaving Algerian cultural elements into the fabric of its reading texts, alongside global narratives, and by designing tasks that challenge students to think critically and relate content to their own lives, the exam could become a tool for fostering both cultural pride and intercultural awareness. Such reforms would not only enhance the exam's relevance but also ensure that it prepares students for meaningful engagement in an increasingly interconnected world.

4- Conclusion

This study explored the cultural representation in the reading texts of the literary stream of the Algerian English BAC exam (2021–2024) through the lens of Byram's Intercultural Communicative Competence (ICC) framework. The findings revealed a significant overrepresentation of global cultural themes, with minimal inclusion of Algerian cultural elements. This lack of local cultural representation undermines the exam's relevance to students' socio-cultural realities and limits its potential to foster cultural pride and identity. Moreover, the tasks associated with these texts offered little scope for students to critically engage with cultural content or develop intercultural competence, which are essential objectives of language education.

Addressing these gaps requires integrating texts that reflect Algeria's rich cultural heritage and societal diversity into the exam. Such texts could highlight Algerian traditions, historical landmarks, or contemporary issues, offering students a sense of connection to their cultural identity. At the same time, balancing local and global cultural themes is essential for fostering intercultural awareness, which can be achieved by including comparative texts that relate Algerian contexts to international ones.

Equally important is the need to design tasks that encourage deeper engagement with cultural content. Tasks should prompt students to interpret cultural references, relate them to their experiences, and critically evaluate underlying assumptions. This would enhance their ability to analyze cultural elements meaningfully and develop higher-order thinking skills.

Furthermore, ensuring fairness and inclusivity in text selection is paramount. Texts should resonate with the diverse socio-economic and regional backgrounds of Algerian students, avoiding content that may alienate certain groups. Including narratives from various cultural and social perspectives would make the exam more accessible and equitable for all test-takers.

The exam's alignment with real-world communication goals must also be strengthened. Incorporating contemporary topics relevant to both global and local contexts would not only enhance cultural validity but also prepare students for academic and professional challenges. Topics like environmental sustainability, for instance, could address both local issues such as desertification and global efforts to combat climate change, fostering critical engagement.

As to implement these changes effectively, professional development for test designers is essential. Training programs should focus on integrating cultural

validity into test design and equipping designers with the skills to balance cultural representation while meeting pedagogical objectives. Further research is also recommended to evaluate the cultural validity of other sections of the BAC exam and to investigate the impact of cultural content on student motivation and performance.

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Appendix

Algerian English BAC Exams


 المديريات الوطنية للتعليم والتكوين المهني
 امتحان بكالوريا التعليم الثانوي
 الشعبة: آداب وفلسفة

دورة: 2021
 المدة: 02 سا و 30 د
 اختبار في مادة: اللغة الإنجليزية

على المترشح أن يختار أحد الموضوعين الآتيين:
 الموضوع الأول

Part One: Reading (15 pts)
A/ Comprehension (07 pts)

Read the text carefully to do the following activities:

Scientists are still discovering Mayan temples that have been covered by the jungle for centuries. These findings have led people and scientists to wonder why the Mayas mysteriously disappeared after having flourished.

The Mayas are recognized for their refined calendar and writing systems, architecture, and other aspects of their culture. They built magnificent temples and palaces and their territory extended along some southern parts of Central America. However, around 900 A.D., most of those areas were abandoned.

Many hypotheses have been established to explain what could have happened to such a great civilization. Some archaeologists believe it declined because of overpopulation which may have caused a lack of resources. Others think it may have collapsed due to warfare. There are even some non-science-based ideas saying that the civilization might have been invaded by aliens. But, more plausible options have been proposed by scholars whose last archaeological investigations suggest that climate change must have caused less rain. This produced severe droughts and loss of crops which led the Mayas to abandon their cities.

امتحان بكالوريا التعليم الثانوي
 الشعبة: آداب وفلسفة

دورة: 2022
 المدة: 02 سا و 30 د
 اختبار في مادة: اللغة الإنجليزية

على المترشح أن يختار أحد الموضوعين الآتيين:
 الموضوع الأول

Part One: Reading (15 pts)
A/ Comprehension (07 pts)

Read the text carefully and do the following activities:

Rome was the capital city of the Roman Empire. It was overcrowded and insecure. Although Augustus organized a police force there, people were still assaulted or robbed.

A huge gap separated the rich and the poor. While the rich had comfortable villas, the poor lived in apartment blocks called *insulae*. These were poorly built and often collapsed. High rents forced entire families to live in one room. The homes were so uncomfortable that many poor Romans spent most of their time outdoors in the streets. Beginning with Augustus, emperors provided food for the poor. About two thousand people received free grain. Even with the free grain, they survived with difficulty.

However, certain parts of Rome were magnificent. There were beautiful temples, baths, theaters, government buildings, and amphitheaters. During the religious festivals, there were three major types of entertainment. Great chariot competitions were organized at the Circus Maximus and dramatic performances were held in theaters. But the most famous form of entertainment was the gladiatorial shows.

دورة: 2023

امتحان بكالوريا التعليم الثانوي

الشعبة: آداب وفلسفة

المدة: 02 سا و 30 د

اختبار في مادة: اللغة الإنجليزية

على المترشح أن يختار أحد الموضوعين الآتيين:

الموضوع الأول

Part One: Reading

(15 points)

A/ Comprehension

(07 pts)

Read the text carefully to do the following activities:

The world of social media has trapped the best of us. We have discovered needs we have never had and wanted to do things we have never even imagined. Brands and organisations found a new way to reach their consumers, through influencers who already had a large number of fans.

Instagram pictures are perfectly filtered to create a different world for naïve fans. We see stylish influencers travelling to exotic locations and having the best experiences, or at least, that is what they want us to trust. While it is easy to believe the fact that these influencers live a perfect life, it is often far from the truth. Reports over the years have showed shocking facts about influencers. Some of them falsify information and promote harmful brands.

However, in recent years, people have become aware of the unethical practices of social media influencers. The authenticity they want to show is often a deception, something the users of these media have begun to realize.

Adapted from [travel-earth.com/why-you-shouldn-t-believe-social-media/](https://www.travel-earth.com/why-you-shouldn-t-believe-social-media/) Dec. 19,2019

دورة: 2024

الشعبة: آداب وفلسفة

المدة: 02 سا و 30 د

اختبار في مادة: اللغة الإنجليزية

على المترشح أن يختار أحد الموضوعين الآتيين:

الموضوع الأول

Part One: Reading

(15 points)

A/ Comprehension:

(07 points)

Read the text carefully to do the activities

The USA education system and Singapore education system have some similarities, but also some significant differences. One similarity is that both countries place a high value on education and have strong education systems. However, there are some differences in terms of structure and approach.

One major difference is that the education system in Singapore is highly centralised, with the Ministry of Education setting strict guidelines and standards for schools and curriculum. In contrast, the education system in the USA is more decentralised, with each state having its own education system and curriculum standards.

The approach to teaching and learning is also different. In Singapore, there is a strong emphasis on mechanical memorisation and mastering content, while in the USA, there is more emphasis on critical thinking and problem solving. Additionally, the education system in Singapore is more academically focused and competitive, with a greater emphasis on the STEM fields, whereas the education system in the USA is more varied, with a greater emphasis on the liberal arts, social sciences and emerging courses.